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**EVANGELICAL VISITOR.**


**VOLUME XI.**

**ABILENE, KANSAS, NOVEMBER 1, 1898.**

**NUMBER 21.**

**"ABIDE IN ME."**

Thus said Jesus. He was speaking to believers. It was an advice which carried with it the key to a happy and successful Christian life, and one which indeed needs be the cynosure of the church Age.

"To abide" signifies "to stay," and there are always certain conditions to be met if one purposes to "stay" anywhere, and also certain benefits to be realized as a consequence of "abiding." Through faith our position is changed and we are no more out-side of Him nor He outside of us. "Abide in Me and I in you."—John 15:4.

Now faith must be constant. It is only through unbelief—a lack of faith—that the soul ceases to abide perfectly: and unbelief is one of the chief consequences which follow disobedience on the part of those who have been transplanted.

Abiding in Him gives liberty. We may "ask what we will." To be constant in this attitude sets us in a broad place. No bondage to enthrall us. Gives us the love that is perfect—impartial.

To "abide in Him" means to "walk in the light," the which, John says, brings us into a high state of grace, in the estimate of God's Word—low, of course, in the estimate of self. We are "cleansed from all sin" (1 John 1:7) and thus kept from "all unrighteousness" by power Divine. This condition gave to Paul—all the apostles—yes, all the faithful, a noticeable power which the worldly, carnally, sensually minded man was positively and visibly devoid of.

It brings rest. No worriment to the individual who "abides" in Him. All conditions are alike to his mind—no matter how diverse to his body. Paul relates in Phil. 4:11,13 what he had learned. He had undoubtedly been abiding in Christ. The possibilities of Grace are marvelous in the extreme.

But why speculate about other people's conditions or the possibilities of the Grace of God? The questions which confront us are: Do I "abide in Christ?" am I "walking in the light?" Do I exercise perfect obedience to the will of God? Have I the mind of Christ?

The promises of God for these things are abundant. His Word demands them of us. Faith takes them in.

Has there ever been an age when truth in its essential and advanced phases has not been unpopular? Take God's plans and purposes from the beginning and see how that Adam's posterity has been unable to cope with the van. A few, only, have been able to keep the bearings. Nevertheless, not every unpopular thing has the stamp of truth upon it. This is particularly true of the holiness movement abroad in the land. But it does seem to be a necessity that eccentricities and fanatics do exist in order to keep things balanced. May God keep us humble-minded and obedient.

Teaching has very much to do with the course we pursue in "getting religion." In our efforts at salvation it is very fitting that we should get right with our fellow-men. But some have run into the fallacy of thinking that when we are right with God then without question we are right with God. If we would get right with God whom we have not seen, we must enter that attitude with our fellow whom we have seen. Nevertheless the climax must be reached by meeting God face to face.
HEATHENISM IN THE EASTERN WORLD. (PART III.)

ANIMAL AND NATURE WORSHIP.

It is a wonderful fact to note, that while the intelligent people of the Orient worship man and images, they also pay homage to living beasts, birds, reptiles, and the sun, moon, stars, mountains, rivers, and trees. Where the animal as the object of worship cannot be obtained the image is used for the purpose of bringing to their minds the thing worshiped; yet they may be said to be worshiping the creature.

The horse is held very sacred in the mind of the Japanese, and to him there are small shrines to be seen throughout the empire. Upon one of the islands there is a special temple dedicated for the worship of this sacred beast. Here, not only is there a large bronze image of him as an object of worship, but a number of real horses are kept to which the thousands of pilgrims, that daily visit the place, make offerings of rice and other grains. Him, they regard as an ideal of meekness. The fox is another object of worship, but the writer fails to know whether they have any tame enough to have him in some conspicuous place that he may be visited by pilgrims who regard him as having power that none of their other gods have attained. A story is told of a Japanese that was found along the road one day, worshiping, and upon inquiry, found that he was praying to a snake that he had caught, for the healing of his body: which proves their faith in serpents as having some supernatural power.

The snow capped Fugi mount is to them also as a god, and think it a great ennobling virtue to have such a hill towering above the clouds in their midst.

The writer has seen the Chinaman a number of times, turn from worshipping his image god, to calling upon the sun and moon with some superstitiously believed power as having in life. If either of them be eclipsed he will wear his deepest mourning costume and feel greatly distressed for fear of loosing the sun or the moon as the case may be.

The Hindoo of India is alike zealous for the greater luminaries, and at midnight or when the eclipse comes on, he will arise, blow his conical shell and call loudly upon his gods to wake them out of their sleep to save the moon. They have a very wonderful regard for the tulsi tree, which is very carefully cultivated by each orthodox Hindoo family. The holy Ganges is considered to be of great purifying character to its worshiper. Men and women will make great journeys of hundreds of miles to bathe in her sacred waters that they may be able to thus wash away their great load of sin under which they are laboring, for they know nothing about the fountain that has been opened in the house of David for sin and uncleanliness (Zech. 13:1) into which some of us have plunged and, lo! they were all taken away. Praise God! To the riverside they carry their sick ones that their spirits may, from there, enter into rest. It is regarded as an unpardonable sin for the friends of the sick one to allow him to die at home. If any one dies at home, if he be a grown up Hindoo, he is considered an unrighteous person. Of those who cannot reach the river before they die because of distance, the navel is brought and thrown into the river, which is supposed to be equivalent for the purifying of the soul, as the dying upon her banks. Her water is taken also by families to their homes to be used in family worship and for the purifying of the house.

Many intelligent men have we seen making their pious salutation every few steps, at the same time calling upon their gods, as they caught sight of the river as they went about their business.

The crocodile shares with the rest in their sacredness, and were it not for the prohibition of the English government, the Hindoo of to-day would no doubt be still throwing his children to them as sacrifices.

The monkey, the pigeon, and the snake are worshiped for their various superstitiously believed virtues.

Their cows are better taken care of than their wives. They are permitted to roam about the streets “as fat as butter,” and her dung is used in the most pious worship of the gods, while the poor wife is caged up in the zenana prison with little to eat and enough beatings to keep her from loving her husband as she ought. Many of these sacred cattle are seen walking the streets of Calcutta. This will suffice to show how earnest the people are in their strivings for purity and holiness.

Will they be saved? “Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?”

“Shall we who see the light of God
A grove-meeting held in this county a few years ago, consisting probably of four or five hundred people, the suggestion was made as to the number present who knew Christ in the pardon of their sins. By a correct count it was ascertained that in that assembly made as to the number present who were converted, concluding with the following result:

Converted under the age of 20, 150; between the age of 20 and 30, 87; between the age of 30 and 40, 18; between the age of 40 and 50, 7; and over the age of 50, 1.

This being a true record, it shows the necessity of “first seeking the kingdom of God and its righteousness, and all other things necessarily shall be added unto us.” Yet it is lamentable that the tendency of the human family is to first grasp at the riches of the world and its so-called pleasures, and if perchance succeeded in getting rich, they will find it no small burden to have the fear of losing it; also the temptation of missing it. “Charge them that are rich in this world that they be not high minded.”—1 Tim. 1:17.

Add to this the remorse of conscience for abusing it, as in nine cases out of ten.

But the most solemn of all is the accountability at the day of judgment as to how we used, or abused, the earthly goods entrusted to our care as stewards. “The earth is the Lord’s and the fulness thereof.”—Psa. 24:1.

The salvation of the soul is compared by the Savior to a wise man who builds his house on a rock. Now suppose we had a friend who had said for several years, “I am going to build a house,” and had for ten years been repeating the same story, which consisted only in the saying so. Finally our friend would take sick, a physician could be called, and upon minute examination, the Dr. would tell the patient that he was a very sick man, and that if he had any important business to transact, he should make no delay. “Alas! alas!” says the sick man. “I am going to build a house; but I have no stone or brick for a foundation, no time, no sand and no lumber.” Who could reasonably suppose that man to be in a proper state to build a house.

We are sorry to say that a distant relative of the writer died some time ago, about twelve miles south of our city. He was aged and respected, but was never heard to pray. After taking sick, a kind neighbor called to see him and said, “Mr. S., you are very sick. I would advise you to send for a minister to pray for you.” Mr. S. replied, “Do you think I would be such a fool that after serving the devil all my life, now, when I can live no longer, I should try to serve God?”

The cup of his iniquity was full. He died and was laid in a Christless grave, the harvest being past, the summer ended and he was not saved.—Jer. 8:20.

Again, the service of God is compared to a certain man who went forth to sow. Every judicious husbandman wisely observes seed-time and harvest.

But suppose we had a neighbor who went away there is no hurry, and would put off planting corn until August, and the sowing of wheat until January. Could he reasonably expect to reap a harvest? and would he not be denounced an insane man.

So it is with regard to the soul. All who believe the Bible to be the Word of God must admit that heaven is a prepared place for a prepared people, and nothing that is unholy or unclean can enter there. Hence the Savior said, “Except ye repent ye shall all likewise perish.”—Luke 13:3.

Every sinner is warned by the Word of God, the Holy Ghost, and his own conscience to prepare to meet God; and, if found wanting when weighed in a balance, who shall be to blame? as sin is found at our own door.

Therefore, “Stop, poor sinner! Stop and think, before you further go!” Your soul is of infinite value, and if lost shall be lost forever. Sin kills beyond the tomb.

Yours in favor of early piety,

JOHN FOHL.

Chambersburg, Pa.
earth His work did not cease. He gave the commission to his disciples: “Go ye into all the world and preach the Gospel to every creature,” teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world.” These were some of His last words.

The disciples were filled with sorrow because he was going away. They “trusted that it had been he which should have redeemed Israel.” In themselves they were weak and could never have carried out this work; but he said unto them: “Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.” Their hearts were filled with joy; and, after the Holy Ghost was sent, they fulfilled his commission. “They were scattered abroad and went everywhere preaching the Word,” “with signs following.”

But oh, how sadly it has fallen since! As God sent his Son into the world, so Jesus has sent forth his disciples.—Jno. 17:18. And as God gave power unto the Son to do the work which he sent him to do, so the Son gave power unto his disciples, anointing them with the Holy Spirit, or Comforter.

PAUL AS A MISSIONARY.

From his conversion he was a “chosen vessel” in God’s hands to carry the light of the Gospel to Israel and the Gentiles.—Acts 9:15; 26:16-18. He immediately left all to follow Jesus and do his will; yet he did not go to the heathen for sometime afterward. But all the while we believe he was in obedience to the Master. God’s time had not yet come. No doubt God had many things to teach him and many experiences that were needful for his future work. The church was not yet ready. But after many experiences, Peter’s vision and the council at Jerusalem (Acts 10:16), God’s time had come. As they came to Antioch where there were “certain prophets and teachers” and “as they ministered to the Lord and fasted,” God spoke. The Holy Ghost said, Separate these “for the work wherunto I have called them.”

“And when they had fasted and prayed, and laid their hands on them, they sent them away,” recommending them to the grace of God for the work to which they had been called. “So they being sent by the Holy Ghost, departed.”—Acts 13:2-4; 14:26.

Even after we are God-called and “chosen,” may we not depart before we are “sent?” Yes; and we believe caution should be taken. We fear there are those to-day who run before they are sent, (Jcr. 23:21) and also may yet have “no tidings.”—Sam. 15:22. How near did Moses come to this?—Acts 7:23 29. And how about Jeroboam?—1 Kings 11:26-40. Great care should be taken; you should wait before God in fasting and prayer. If God is calling you to a foreign land, when His time comes he will open the way and let you know about it; and also His “prophets and teachers.” Your part is to minister unto Him continually, keeping obedience and consecration where they belong. Although your faith may be at times tried and tested, remember God rules Providence, and that by it He shall open up the way before you. “Wait on the Lord.”—Psa. 27:16.

GOD-CALLED.

Who are Missionaries? Those sent out by God to do his work. Those who are His “embassadors” (2 Cor. 5:20); “labor together with God” (1 Cor. 3:9); sent into the world as Christ was.—Jno. 17:18. The work is God’s and we believe He should do the sending forth. We find our part in prayer and obedience. Whom will He call? God cannot use any but clean and sanctified vessels.—Isa. 52:11; 2 Tim. 2:21. He calls all believers unto holiness.—1 Thess. 4:7. But He calls special ones, as He did the priests and Levites of old, for special works and service. It may be “apostles, elders, evangelists, pastors, deacons, teachers, helps, governments,” etc.; but as God calls he will make even this plain to you. He may have you fill the office at home, in an adjoining country, in a foreign land, or first one place then another, but that also He will make known to you. We feel that stress should be laid on this. It is God’s work and we believe he has the right to call, and does call when His Spirit is not quenched. Should you not realize your calling from God when you get in the front of the battle? When obstacles arise and the enemy hurling his darts, you will most likely turn back? But if you realize this, you have a bulwark against the enemy; you can look up and say, God has placed me here, and as your faith takes hold on Him who has all power in heaven and earth, victory comes, and you stand all the brighter for Jesus.

GOD-SENT.

Has God called you? Who will send me forth? If God has called you into His work and recognizes you as His chosen, shall not He also send you forth? Amen. Will you not cut all the shore-lines and launch out as He bids you? We believe that the true church should recognize and acknowledge all “the gifts and callings of God,” by the “laying on of hands” and “recommending” unto the brethren; but these things are necessary. God does the “setting apart” and “sending forth.” Will you not obey that sweet voice that speaks to you? “Ye see your calling brethren.” Will you not “walk in the light?”

GOD-KEPT.

But if I do give all my time in the Lord’s service as He is calling me, how about support? I must live. Where will it come from? If God calls you and sends you forth and you go in obedience to His will, will he not verify his promises in supplying all your needs? Yes, he will. You need not fear, only trust Him; God is true. If God has given you “scrip,” “take it;” if not, go at His bidding; “tarry not,” for “the kings business requireth haste.” Has God given you brethren who stand by you in this matter? thank him, go, be true to God and those who are standing with you. If not, go at His word, thank him for his promises, stand upon them for they are more sure than heaven and earth. He will supply your needs according to his riches if you trust and obey. He chooses to do it through his
children; but if they close their ears to his voice, his means are not ex­
temporally, as they keep in obedience to his will and faith in him.

FOREIGN NEEDS.

Now a little about foreign Mis­sions. God is laying this upon your hearts, and some of you he is call­ing. We believe the same truth should be carried out in this as in other callings of the church. The same Bible line. The same need is there and the same offices to fill. All have their place in the body. There are not only those needed who are young and have their lives consecrated to the Master's ser­vice; but also those who are real “fathers in Israel,” who know how to lead the flock, feed and cause them. There are those needed who are full of wisdom and experience in and of the things of God—those who have been taught by Him and who are “full of faith and the Holy Ghost.” A fair and good education is needed; for the poor heathen do not only need to be brought to believe on Jesus and be taught the way of salvation, (which are first and primary), but also the things of God besides, education and civiliza­tion have their place. Talent and ability are needed; the foreign tongue is not an easy task to master. The gift of God is needed. Not only a strong mind and body is needed, but a thorough consecration behind it.

How shall we go — married or single? How has God called you? “Let every man abide in the same calling wherein he is called.” Both are needed; both have their place. Go as He sends thee.

Not only are those needed who have been consecrated and chosen in youth, middle age or older; not only those who have been called from following the sheep as David, from the farm as Elisha, or from places of learning as Moses and Paul; but those also who have been consecrated in childhood—yes, those who like Samuel are asked of God, consecrated to him before birth, and brought up for him. Thank God for a few here and there of such in his vineyard, and accomplishing a work for Him. Some mothers are living; others are not, but such children are fulfilling their parent's prayer and desires, and doing the work to which they were consecrated. Others are both gone but their works are following them. A holy, consecrated motherhood have their place, which does not leave out the fatherhood.

As in the building of the wall in Nehemiah's time, so we all have our place; and if we have “a mind to work” God will show us where our place is. Hallelujah!

“There's only one thing should concern us, To find just the task that is ours; And then having found it, to do it With all our God-given powers.”

“Who is willing to consecrate his service this day to the Lord?”—1 Chron. 29:5; John 4:35; Matt. 20:4.

Your brother in the vineyard,

J. L. LONG.

GOING TO CHURCH.

GOING to church is necessary to growth in the Christian life. We should not only go, but go regularly; because regularity in life means much. There should be method in everything we do.

There must be a purpose in life if we would receive what it has for us. Too often are we careless and in­different about many of the little things of life.

In many cases the ever ready ex­cuse springs up, and out from our lips, and we need to guard constant­ly against this evil.

Some do not go to church because the weather looks threatening. Then again it may be raining “just a lit­tle” yet sufficiently, we think, to give us a foundation on which to lay our excuse.

Suppose God should refuse to at­tend the services except when all was sunshine! What if He should refuse to be present in stormy weather! The thought in itself ought to be enough to revive the lake-warm ones.

Then again, think of the minister. Suppose he should say, “Well, I guess I will stay at home to-day. It is raining, so I will save my sermon until it clears up.”

Brethren, if ever you are needed at the church, you are especially needed there when it rains. Though it may be stormy without, each wor­shipper can have the sunshine “within,” and if they do have a little rain it will not be enough to dampen their ardor.

We must learn to “be instant in season and out of season;” and that means when the sun does not shine as well as when it does.

If you love the Lord and truly desire to worship Him, a little rain will not keep you away from His house.

Let us remember that God pours out some of His greatest blessings in the midst of storms: and you cannot afford to run the chance of miss­ing any of them. We miss much if we absent ourselves from the gathering of the saints. Remember that the apostles were gathered together, except Thomas, and Jesus appeared to them.

In union there is strength and we must learn to help each other and we ought to know each other better.

Let us therefore be more careful in the matter of church-going.

Example means a great deal. God has set the example for you, and you should be faithful in following this example and thus help and aid your weaker brethren.

May God help us all to be more faithful.

C. F. LADD.

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The highest lesson a believer has to learn is humility. Oh that every Christian who seeks to advance in holiness may remember this well! There may be intense consecration and fervent zeal and heavenly ex­periences, and yet, if it is not pre­vented by very special dealings of the Lord, there may be an uncon­scious self-exaltation with it all.

Let us learn the lesson—the highest holiness is the deepest humility; and let us remember that it comes not of itself, but only as it is made a matter of special dealing on the part of our faithful Lord with His faithful servant.—Andrew Murray.
THE LIFE MORE ABUNDANT.

DIFFICULTIES MET.

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

(THIRD PART.)

ANY try to reconcile their experience with God's Word and are sadly disappointed, and many others want to bring the verse to their experience; instead of bringing their experience to the verse; so they never enter this life. If you are going to find out by experience, you can never find out until you believe the fact. First, you get your breakfast; when you have eaten your breakfast, you will realize the truth that you have got your breakfast. First, fact; second, faith; third, feeling. First, fact, "I will cleanse you from all filthiness." second, faith, taking God at His Word, then you get the cleansing; and third, comes the feeling. Believe what God says. Say—"God says it, I believe it, I have it."

All through the Bible God clearly teaches about purity of heart. I Tim. 1:5, R. V., "Now the end of the charge is love out of a pure heart, and a good conscience, and a faith unfeigned." That is the commandment Paul gives Timothy;—"Timothy, I can't tell you many words, but I will give you this;" These are the four things you must have: first, begin with a pure heart. Out of a pure heart only love and good conscience and faith unfeigned will come. O, purity! purity! The wonderful God will bless you if you will believe His Word, "I will cleanse you."

Someone says, "Well, how can I believe? You believe many other things. All things in the Bible are taken by faith. You won't find one thing apart from faith.

Rom. 5:1, You are "Justified by faith." You believe that, don't you? The Lord said all of your sins were laid upon the cross. You believe it; you don't doubt about it; you take it. You take God at His Word. Why don't you believe the other truth in the same way? Acts 15:9, R. V., "And he made no distinction between us and them, cleansing their hearts by faith."

"Cleansing their hearts by faith," You believe in salutation by faith; why don't you believe in cleansing by faith? You believe one fact. You take Christ as your Savior by simply believing what He says. Why don't you believe in the same way when He says He can cleanse you by faith? There is no difference between that f-a-i-t-h and this f-a-i-t-h. You believe one, and doubt the other.

Again in Acts 20:18, "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith." By faith! Sanctification comes also by faith. You can't get rid of the truth. It is faith from beginning to end,—faith,—faith,—faith. You can't get anything by feeling. There is no feeling business in the Bible, and I thank God for it. Not a word is there about feeling! You will have plenty of feeling after you believe it, but there is no chance for people who want to feel first.

2 Cor. 1:24, "For by faith ye stand." Standing comes also by faith.

Take another verse, 2 Cor. 5:7, "For we walk by faith, not by sight." We walk also by faith. What more do you want? O, brother, the wonderful Word of God! You can't escape anywhere. All the gifts come by faith.

Take another verse, Gal. 2:20, "The life which I now live in the flesh I live by the faith of the Son of God." There we are living also by faith. Take another verse, Gal. 3:14, "That we might receive the promise of the Spirit through faith." That is also through faith. Eph. 3:17, "That Christ may dwell in your hearts by faith." That is it. I tell you the Word of God gives all blessings by faith, faith! Will you receive the cleansing now by faith?—Acts 15:9. (above.)

I have been through a good many places. People used to get up in meetings and say, "O, God, cleanse me." Humbug! They don't believe that He has done it. They ask and go away, that is all; and in another month or two, perhaps in another year, they come back in the same way. Perhaps they go over the same business 25 or 30 times. Why? They haven't come to the point as yet. When they come to the right point of believing that Jesus cleanses all sin, and He does it then and there when they believe, I tell you there is no doubt afterwards. You need not go again for cleansing, because God has done it once for all. Now, my brother, would you believe that Jesus cleanses you now, and believe He does it now, and thank Him for it? You cannot feel cleansed by faith. R. V. "Cleansing their hearts by faith."—Acts 15:9. Say—"God says it, I believe it, I have it." Hallelujah! IV.

HOW DO YOU KNOW THAT YOU ARE CLEANSED?

First, you will understand it by the Word of God alone, because God says it. "I will cleanse you from all filthiness." "Ye are clean." "Clean every whit." Second, the effect of it will be seen in your life, if you are cleansed according to the Word of God, from all filthiness of the flesh and spirit. The lepers, after they had been cleansed, used to go to the priests before they went to their houses. When they came before the priests, the priests looked at them, examined them, and said, "You are clean. Go home." When the priests pronounced a man clean, he was clean. He was clean not according to his imagination, "I don't think I am clean,"—not that. When the priest pronounced him clean, he was clean. So Jesus says, John 15:2,3, "Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you." "Ye are clean!" The wonderful Savior says, "Ye are clean." Why can't you take Him at His Word? Some people want to look into their hearts. They say, "I am sure I am not clean. According to my experience, I am sure I am not clean." That is not the place to look. The place to look is in His Word. How do you know you are clean? Because God says so.
A prisoner is standing before the judge. The judge says, "You are free." How does he know he is free? Can he understand he is free because of his feeling? Can he feel released? No; but he is released because the judge says so. "John, I have released you; out you go." John says, "Judge, is that true? I don't feel released."

The judge says, "O, you stupid, get out; you are released, and calls to a policeman, "Put that fellow out," and the policeman puts him out. When John gets outside, he says, "Yes, I am outside of the Court House, now I feel I am free." When did he feel? Did he feel when he was inside the Court House? No; he felt when he had gone outside the Court House; but that didn't alter the fact that he was free when he was in the Court House, because the judge said so.

Glory be to God, when the wonderful High Priest says to you, "Ye are clean," take Him at His Word. You are free, you are clean, every whit, every whit. That is the way to understand it.

For the Evangelical Visitor.

The Corset Curse.

There are many habits and customs among men and women that are as undeniable injurious as they are prevalent. Of these, the vast majority are ruinous both in a physical and moral sense, and that of corset-wearing, or waist-binding, stands without a compeer so far as its prevalence and unsanitary effects are concerned. Its flagrant, deadly effects ought to be seen by all possessed of corset-wearing was first instigated in the devil's emporium of fashions—Paris, and that among the very lowest class that city could produce. Those fallen ones conceived to enhance their trade lewd craft by dressing so as to appeal to the lusts of men "having eyes full of adultery, and that cannot cease from sin."

They accordingly resorted to constricting their waists, thus causing their form to be made prominent, and their bearing capacities paralyzed. Hereby we know that the practice has an infernal origin, and the end desired by its inception was the gratification of devlish lust.

We admit that not all who bear the harness, thus perpetuating the diabolical custom, do so from the same motive that actuated the Parisian harlots; but if they don't want to be classed that way, they had better cease the practice. It is due, however, if not to the lusts of the flesh, to that of the eye, and the pride of life, which are not of the world. The practice is most readily condemned from a physiological point of view, from the fact that it causes much, yea, untold suffering that is entirely unwonted. Oh, how many a blooming cheek has paled away as an untimely flower! How many the fresh mounds in cemeteries, marking the premature graves of those whose days were cut short, whose sun has gone down while it was yet day, and from no other cause than this baneful custom of suicide by inches! Many a young woman has filled a premature grave because of constricting her waist and forcing her ribs and lungs down into the pelvic region, crowding and hampering the vital organs, thus hindering the proper functions of those. As a result, tuberculosis or some other acute disease has claimed the deformed body as an early prey.

She dies without living out half her days, and then the preacher stands up and talks about the "mysterious providence of God in taking away the life of one so young and so fair." The choir sings a requiem in a grave-yard minor, while sympathizers draw up resolutions of condolence for the bereaved friends. They insult the Almighty by their "Whereas, in the all-wise and mysterious providence of God, it has pleased Him to remove from our midst our beloved Sister — — —", be it resolved that we tender to the bereaved family our most heart-felt sympathies in this their sad loss, etc.," when it was nothing less than a case of self-destruction, whether ignorantly or knowingly done; it was only the inevitable reaping of that which had been sown. She has sown to the flesh, and corruption is her early harvest.

Another distressing feature of this evil is its disastrous effect upon the unborn. Vast numbers of children who have a right to be well born are stunted and blighted physically and mentally from no other cause. No doubt many are even murdered before the time of gestation is expired because of having
been denied the essential room for their proper development. This is certainly a dark picture, but it is not overdrawn.

If we were seeking popularity, our lips would be dumb and our pen idle on this subject, the same as the mass of hirelings who these days make merchandise of souls by shutting their lips against the truth. They confessedly dare not open their mouths on this and many other subjects that a false sense of modesty has so long covered up to the ruin of thousands, lest they be turned out of their pastorate. As a result, the non-tobacco-using, and raising, lodge-entangled men, both men and women as covetous and boastful, conform to the world as ever, having as their confession of faith (rather of unbelief) that they sin every day in word, thought, and deed. Oh, how is the fine gold changed and become dim! How has the church apostatized from the Pentecostal track of cleansing, consecration, and filling with the Holy Ghost! No wonder that the unbelievers are saying that the days of miracles are past! The church is playing the harlot, as did Israel, and she has lost her communion with God. Consequently, the signs do not follow. Would to God that every compromising greaser of men's paths to perdition would get saved of God and seek the cleansing and filling with the Holy Ghost; would do as the Lord commanded the prophet Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins!" Then would righteousness be laid to the line, and judgment to the plummet, and sinners in Zion would become afraid, and fearfulness would surprise the hypocrites, while corset-wearing would soon be a thing of the past.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth he that ponders the heart consider it? and he that keepeth thy soul, doth not he know it? and shall he not render to every man according to his works?—Prov. 24:11,12.

May God hasten the day when women will seek the adorning held in favor by the Almighty—that of a meek and quiet spirit; as becometh those professing godliness! When these awful practices will be put under foot, or flung back into the face of their inventor—his sulphurous majesty, the devil!

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:17,18.

For the Evangelical Visitor.

THE CHAMBER OF PEACE.

THIS chamber is not always to be found in the homes of the rich or well-to-do in things pertaining to this world. Wealth may be bestowed, and luxury dealt out through lavish hands; yet peace may be a stranger in the home.

Misunderstanding, strife and bitterness, nights of watching, and days of anxiety and care may bare the heads and break the hearts of those who dwell in palaces of luxury and ease. But the peace which we speak of is not of this world and cannot be gotten with silver and gold. It is the gift of God in the full pardon of our sins, with a steadfast resting in the Lord who is our strength and our support.

Days of trial and temptation will come—days of sorrow and bereavements; but they cannot rob the soul of the peace which God gives to His trusting children when their hearts are stayed on Him. Just as the Lord lay sleeping in the ship when it was tossed by the raging winds and waves, so may His children sleep in peace and rest on His bosom in the midst of life's stormy waves and tempests.

Nothing can harm them who are resting in this "Chamber of Peace," while they are encircled within the Everlasting Arms. They are dwelling in the secret place of the Most High; they are abiding under the shadow of the Almighty.

Louisville, Ohio.

LEARNED IGNORANCE.

AMONG those wise gentlemen who say in their hearts, "There is no God," and then proceed to account for the creation without a creator, few are more eminent than Ernest Haeckel—who seems to hold that the world made itself, and everything in it did likewise. In his work on "The Evolution of Man," vol. 2, p. 33, he writes:

"In conclusion I repeat that it is only in the case of monera—of structureless organisms without organs—that we can assume the hypothesis of spontaneous generation. The extant moners do afford us organless and structureless organisms, such as must have originated by spontaneous generation at the first beginning of organic life upon the earth."

This of course is "scientific," and so the great high priest of American infidelity talks about "the moner," as "an organism without organs," a kind of structureless structure; a little mass of transparent jelly, that can flatten itself out, a d can expand and contract around its food. It can feed without a mouth, digest without a stomach, walk without feet, and reproduce itself by simple division. By taking this moner as the commencement of animal life, or rather as the first animal, it is easy to follow the development of the organic structure through all the forms of life to man himself.—

Some Mistakes of Moses p. 96.

This is the style of talk which skeptics swallow, supposing that there is some sense wrapped up in such phrases as "structureless structure," "organism without organs," and the like, which may be fitly compared with such expressions as circular triangles, globular cubes, curved right lines, and similar verbal contradictions, which can only serve to delude unthinking souls.

Professor Haeckel has been speaking again; and at the International Congress of Zoology, which met in England in August, 1898, he read a
paper in which he declared that science has now established the absolute certainty that man has descended through various stages of evolution from the lowest form of animal life, during a period estimated at a thousand million years. On being told that Lord Kelvin and George Darwin seemed to have proved that the earth had not been cool enough to allow life on it more than twenty five million years, the astute German generously declared his willingness to drop the nine hundred and seventy-five million years,—a great concession on his part, though if he and Lord Kelvin were catechised regarding the matter they would probably be compelled to admit that neither they or any one else know definitely anything about it.

Prof. Haeckel states his theory of evolution in these words: "The monoplastic origin of all mammals is no longer a vague hypothesis, but an accomplished fact. All the living and extinct mammals which we know are descended from a single common ancestral form which lived in the Triassic or Permian period, and this form must be derived from some permian or perhaps carboniferous reptile allied to the Progonosaurus and Theriodontia, which was derived from a carboniferous amphibian of the group Stegocephala. These amphibians in turn descend from Devonian fishes, and these again from lower vertebrates. Looking forward to the twentieth century, I am convinced it will universally accept our theory of descent."

So this is the lineage claimed by men who know not God, and who with "great swelling words of vanity" seek to prove that they are but "natural brute beasts, made to be taken and destroyed," who at last "shall utterly perish in their own corruption."—2 Peter 2:12,18.

But there are, thank God, those who have received great and precious promises, by which they have been made partakers of the divine nature (2 Peter 1:4); and having laid hold on eternal life, which is the gift of God (1 Tim. 6:12; Rom. 6:23), instead of hunting for their ancestors among "Devonian fishes" and "carboniferous reptiles," they, having received the spirit of sonship, cry "Abba, Father" (Rom. 8:15), saying, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in Him purifieth himself, even as he is pure."—1 John 3:2,3.—H. L. Hastings in The Christian.

PURITY PRINCIPLES.

SEXUAL impurity is one of the most fearful and damning evils of the present time. It confronts us everywhere in all grades of society and in all relations of life. How to remedy it has become one of the great reform questions of the day, engaging the best talents of this work both in the old and new world. Reformers are meeting this evil more and more openly and unitedly and are seeking its correction in legislation and in philanthropic and educational measures, for which we have reason to thank God.

Mere reform work, however good, will never cure the disease of sexual lust, which is a moral cancer, deep-rooted in the nature and developed through hereditary tendencies and individual sins. The general idea of moral impurity is a low, sensual life of sin. But this evil abounds in a corrupted imagination as well, and is found in many people of culture, who pass for "most respectable." Why is it that theaters of different grades are thronged by all classes of society, except the truly pious? Is it not the same lustful appetite in high as in low that feeds upon that which corrupts imagination and inflames passion? Why are actresses dressed so shockingly immodest, if not for this purpose? and why are dresses for the theater of the same style?

The same lustful propensities are fed by the nude in art, and from sensational literature. The religious sensational love stories entertain and educate on this line. The victims of corrupt imaginations find themselves bound with Satanic chains whenever they try to turn to a life of purity in Christ. They are haunted with pictures of impurities as with fiends. It is surprising how the most promising of society people are thus corrupted. Marriage growing out of such a life is but a license for sexual gratification. Children born of such a marriage are conceived in lust and cursed with such tendencies.

Whatever may be the cause of violation of sexual law, whether from ignorance, a wrong standard, or lustful purposes, the beneficent effects are certain. Many are sufferers from the sexual sins of parents from some or all of these causes. From the standpoint of physical law as regards both parent and child, from analogy and reason, as well as from that of purity, the sacredness of the sexual functions for procreation only, condemns itself as the only true and safe standard. The curse of lust may be fought from all sides, but if the fountain is fed by sexual gratification, it will befoul the life streams.

Christian people need to become awake to these facts and see that in the salvation of Jesus Christ lies the only sure remedy for this evil. They need to realize that their marriage relations must be pure and that heart cleansing is a necessity to sexual purity, as well as purity on all other lines. With this truth and experience the educational goes hand in hand. They have a good foundation on which to build a pure character. They have fought the battle for their offspring against hereditary sexual impurity, and paved the way for the more ready access of the Spirit, to cleanse them from the natural corruptions of the human heart.—Anna Abrams in the Vanguard.

"Alpine guides often blindfold the traveler who seeks to ascend to those awful heights where dwell eternal frosts and ice. When the danger is past, the bandage is removed, and the traveler sees for the first time the slippery path along which he has been led. In like manner our Heavenly Father mercifully conceals the future with its trials and dangers till we are safely past."
A FEW FACTS TO BE ALWAYS REMEMBERED.

THERE seems to be at the present quite a little contention among those who profess and also among those who teach in regard to a Christian's duty in political affairs. While it is almost universally acknowledged that neither of the great, nor any of the smaller political parties are free from corruption and fraud, yet, notwithstanding all this, the old adage, "of two evils choose the least," is continually held up by professed Christians, as Bible authority. To settle the question as regarding our duty to act with, or take part in, the political issues of the day, ask, What saith the Scripture? Jesus says, "If any man love the world, or the things of the world, the love of the Father is not in him." Again, he says, "Ye are not of the world, for I have chosen you out of the world. Therefore, come out from among them and be ye separate, and touch not the unclean things." And what is more so than the politics of today.

Let it be remembered that at the present time all the kingdoms of this world are controlled by him who is prince of the power of the air—Satan, and whose power will continue until the voice of the seventh angel shall fulfill his mission in proclaiming that the kingdoms of this world become the kingdoms of our Lord and his Christ—which time, according to the signs of the times, must be in the near future. Until this time, the great controversy between Christ and Satan must continue to increase in intensity, until He whose right it is, shall take to himself his great power and reign; for light and darkness cannot harmonize. Between truth and error there is an irrepressible conflict. Ye cannot serve two masters, for to uphold and defend the one is to attack and overthrow the other, therefore choose ye this day whom ye will serve; and instead of choosing between two evils and serving the least, take Paul's advice and "abstain from all appearance of evil."—Thess. 5:22.

Always remember that a Christian has no more to do with the world's politics than with the world's religion. His path is that of an alien; like the Lord himself, who walked apart from all the political questions of his day, disputing not the claims of Cæsar, nor contending for the emancipation of his nation, but looking for the joy that was set before him at God's right hand. Our citizenship is (or should be) in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.—Phil. 3:20-21. Even so come Lord Jesus.—J. H. Clark in Prophetic Age.

A WONDEROUS TRUTH.

And Jesus, immediately knowing that virtue had gone out of him, turned and said, Who touched my clothes?—Mark 5:30.

THIS little incident contains the clue to a whole system of spiritual philosophy. For many centuries we have recognized its paths without perceiving the truth that lay behind it. The time has come, however, in the world's enlarged experience and widening knowledge when we have taken another look and found with glad surprise a revelation of heretofore unknown possibilities.

Not all that Christ said two thousand years ago is yet understood. There are secrets still covered with mist, and it is more than probable that scores of generations must pass before we can make practical use of many truths which are literally buried in the Scriptures awaiting resurrection. The lightning has always been in the clouds, but until the race had reached a certain intellectual strength the discovery was impossible. You may state the principles of algebra to a child, but he does not apprehend them until he becomes a man. In the Bible more is concealed than is revealed, but little by little as we grow toward maturity we open new windows and get new views.

Look at the text once more. A sick woman pressed through the crowd, knelt on the ground, touched his garment and was healed. It was a miracle? Names count for nothing, but in God's world everything is orderly. In that incident no law was broken, but a new law was announced. To produce results in accordance with higher laws than those generally known is apparently to work miracles. Christ's ways were simply God's ways, and therefore in our ignorance we find it difficult to explain him.

But stranger than the cure is the fact that he immediately knew that "virtue had gone out of him." Then she suffered actual loss of something, and was conscious of the loss, and that something was of such a nature that it wrought a physical change in its recipient.

Two great laws are laid bare, and we must needs tremble in their presence, for they are far reaching in their possible influence. If we ponder them they will make for us a new heaven and a new earth.

In the first place, if the woman's attitude had been one of doubt instead of faith her disease would not have been affected by contact. We are now treading on very sacred ground, and the truth is made clear that when you and God are in close relations the storm ceases and there is calm. The woman believed, trusted, yearned for help, and that frame of mind is the basis, the only basis, of true religion. There were others in that crowd who must have touched him also, either because of the press or from curiosity but nothing unusual occurred. And the reason why they too were not healed is that God never goes through the closed door of a heart. If you open the door and stand on the threshold to welcome the guest, his comes. If you turn your face toward the west, then for you there is no sunrise, but if you face the east and—wait, the morning will break on your troubled life.

In the second place, if—and I say it reverently—if Christ had been selfseeking or worldly, no virtue would have gone out of him. Selfishness is miserly. It would have clutched the wondrous possession and kept it within the narrow limits for narrow purposes. The willingness of Christ to give, be-
cause he loves with infinite compassion, and the anxiety of man to receive—there, and there only, can be found material out of which to construct a world saving religion. Heaven reaching up—then comes the union and the communion which work miracles. What are your cold and chilling statements of truths that are merely secondary which you gather together and call a creed—that are merely secondary which you receive—there, and there only, can be given new life to the benumbed traveler who knocks at the door and asks for shelter.

But a third fact must not be neglected. Christ's love and sympathy created that something which is called "virtue" and which he could impart as a remedy for physical and spiritual ills. If we, too, become pure in heart and walk in company with "unseen beings," shall not we, too, have a moiety of the same "virtue," and cannot we in our smaller way bless the world? What a vista opens before us! If we could get free from the bondage of passion, could feel that nothing is of value except the beautiful, the true and the good; could literally dwell among heavenly thoughts, do what is right simply because it is right, and regard this life as a few lines of preface to the life eternal, then our broken heartedness and our despondency would take their flight and leave us gentle pilgrims to the far away shore. And the poor and sorrowing and bereaved who came in contact with our quiet lives would receive of the "virtue" which makes one strong and glad. Religion, rightly understood, is the staff on which we lean as we climb toward the stars.—G. H. Hepworth, in N. Y. Herald.

"Prayer is the soul of Christian worship, as it is the condition of all Christian life."

"Give no quarter to sin; it will give none to you."

"Heroism cannot be estimated by the dollar."

MORDECAI.

MORDECAI was no ordinary man, but one of those rare combinations which every century does not produce. He compares favorably with the stern old prophet Elijah. His integrity was unquestionable, his speech was plain and blunt, and his courage was equal to his convictions. Although a captive and an exile, he never beggared his manhood by fawning upon power for the gaining of favors. He never looked beyond duty to consequences, but made it his single aim to do right and then rest trustingly in God to order his providence so as to vindicate the right. He was firm and unyielding, for he kept in the path of duty; he was hopeful and self-reliant, for he knew that the path of duty was the path of safety. His whole life was an illustration of good conscience, an upright course, and the ultimate success of the right.

He was a Benjamite, born in Jerusalem, taken captive in his youth, and removed to heathen surroundings, yet he never forgot or neglected the law of his God. Placed in a subordinate position in the palace in Shushan, he was loyal to justice and lawful authority, and took means to bring to the gallows conspirators against the life of Persia's great monarch. He would not pay semi-divine honors to the lordly and powerful Haman, although such were the command of the king. He adopted the orphaned daughter of his uncle, and reared her tenderly in the fear of God; and yet at the crisis of a great emergency he bade her go boldly to the king and plead for the preservation of her people, although she could do so only at the imminent risk of her life. And God rewarded his wonderful career of integrity and piety by giving to him the favor and confidence of the king, who elevated him to the premiership of his mighty empire. Much, very much, can be learned from the life of Mordecai to strengthen the weak, and encourage the doubting, and help the tried and perplexed, to trust in God and do the right.

"He always wins who sides with God, To him no chance is lost; God's will is sweetest to him when It triumphs at his cost."

THE MISTAKE.

We seek for things, for healing, for blessing, for, or strength. We wait and plead with eager desire. We long as did the impotent man at Bethsaida, we linger, and plead, and pray, and are heartbroken at the disappointment. We mournfully see others receive, what we wish for; but though we seek, we find not. We seem to be on the threshold, but we enter not in. Why? We seek and ask wrongly, we are looking for something, instead of Him. We seek a blessing, a ceremony, an experience, a feeling. This is our mistake. We are looking for an angel, not unto Jesus, not for the Holy Ghost. We seek help from men, we ask the ministers, the evangelists, the teachers; we ignore the Comforter and Enlightener. We mistake; we seek to feel more, to promise more, to deny and struggle and strive more, and all these hinder instead of help. Here is our mistake. What shall we do? Stop and cease from yourself and others, and receive and accept Him.

—Sel.

THE NEED OF TO-DAY.

IT HAS been truthfully said that what Christianity most wants just now is Christians. Excellent preaching, fine writing and eloquent speech are all valuable, but it is Christian living that is most potent in moving and converting men. An angel would accomplish very little in converting the world if his life did not correspond with his teaching. The most humble disciple, if faithful and Christ-like, may accomplish more by his manner of living, than the most learned and eloquent, if immoral and untrue. Many people mourn that they cannot speak or write like their neighbors because their power for doing good is so much abridged; but the Christian life is more potent than tongue or pen, let it shine out in your case and you will not live in vain.—Word and Work.

"Good temper like a summer day, sheds a brightness over everything, it is the sweetener of toil and the soother of disquietude."
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.

THE QUIET HOUSE.

O mothers worn and weary
With cares that never cease.
With never time for pleasure,
With days that have no peace;
With little hands to hinder,
And feasible steps to guard,
With tasks that lie unfinished,
Deem not your lot too hard.
I know a house where playthings
Are hidden out of sight,
No sound of childish footsteps
Is heard from morn till night;
No tiny hands to litter,
That pull things all awry
As the quiet days go by.
And she, the sad-eyed mother—
What would she give to-day
To walk your weary way?
Ahl happy she, yea, blessed,
Could she again but see
The room all strewn with playthings,
And the children round her knee.
—Montreal Witness.

WHICH IS THE MOST IMPORTANT?

I AM sadly conscious that thousands of mothers are so overburdened that the actual demands of life, from day to day, consume all their time and strength. But, "of two evils choose the least;" and which would you call the least, an untainted boy, or an unpolished stove? Dirty windows, or a child whose confidence you have failed to gain? Cobwebs in the corner, or a crust has formed so strong that you despair of melting it with your hot tears and fervent prayers? I have seen a woman who was absolutely ignorant of her children's habits of thought, who never felt that she could spare a half hour to read or talk to them. I have seen this woman spend ten minutes ironing a sheet—there were six in the washing—one hour in fluting the ruffles on her little girl's "sweet white suit;" thirty minutes in polishing tins that were already bright and clean; forty minutes in frosting and decorating a cake for tea, because company was expected. When the mother, a good orthodox woman, shall stand before the great white throne to be judged for the deeds done in the body, and to give in her report of the Master's treasures placed in her care, there will be questions and answers like these:

"Where are the boys and girls I gave thee?"

"Lord, I was busy keeping my house clean and in order, and my children wandered away."

"Where went thou while thy sons and daughters were learning lessons of dishonesty, malice and impurity?"

"Lord, I was polishing furniture and ruffling dresses, and making beautiful rugs!"

"What hast thou to show for thy life work?"

"The tidiest house. Lord, and the best starching and ironing in all our neighborhood!"

"Oh! these children! these children! The restless boys and girls whom we love more than our own lives! Shall we devote our time and strength to that which perisheth, while the rich garden of our souls lies neglected, with fowl weeds choking all worthy, beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of the work whose results reach beyond the stars? Fleeting, Oh, mother, are the days of childhood; and speakless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be poor comfort in that day wherein shall discover that our boy's feet have chosen the path that shall take him out of the way to all eternity.—Sel.

TWO KINDS OF HOUSE KEEPERS.

THE army of women who have to help themselves is far greater than the army well flanked with assistants. There are two distinct types of housekeepers—ambitions, both of them. The first (and all we have seen of her) keeps up a continual warfare against dirt and disorder. So rigid does she become that once in her house one feels depressed by its austere, gloomy faultlessness. Painfully precise in the position of every article in her domain, in a flurried, snatches way she entertains. On leaving, one feels the housekeeper's valuable time has been sacrificed by the intruded visit. How gladly we leave her to herself and her all-absorbing duties! Refreshing is the change of atmosphere when we enter the home of the woman who is mistress, not servant of her work. Comfort, kindliness, greet the visitor. Cheery plants nod a welcome, cozy corners bow to rest. Books and magazines suggest the cultivation of thought. The broad minded, philosophical housewife knows that relaxation from worries and treadmill maneuvers are necessary.—Womankind.

It is a fact, remarkable as it may seem, that, as stated by good authority, the Jew is longer lived than any other civilized race. Whether his resistance to the encroachments of diseases is due to his adherence to the dietary laws of the Pentateuch, or a greater degree of inherent vitality, is not fully settled. It has been demonstrated, however, that even from infancy the Jew is less susceptible to disease than his Gentile neighbor. Consequently the rate of mortality among Jewish infants is much smaller than among a corresponding number of other children. The difference is even more marked with maturing age, presenting the remarkable fact that the most orthodox Jew is generally the one most blessed with length of days and a vigorous constitution. We may question the hygienic value of the Mosaic dietary laws, as carried out by the orthodox Jews, and yet the fact remains that many of the Jews have been exempt from the scourges of small-pox, yellow fever and the like, when their neighbors perished by the score. The Jewish nation is a living demonstration of the truth of God's Word. They are being preserved by the providence of God, and in his own good time the spiritual blindness, that is now upon them, shall be removed—Rom. 11:25, 26.—Evangelical Messenger.
JUST TO BE STILL.

Just to be still, though tempests break;
To know He never yet forgot
To lay on Him—my guide—to bear;
Nor sight that it may fade away—
Fearless my footsteps come and go.

If this be mine, how light the weight
The heart He made to be His own;
Just to be still, though tempests break;
To see the sunlight of to-day,
To lay on Him—my guide—to bear;
Be Quick to run the narrow way.

If this my part, my days shall be
To see the sunlight of to-day,
To lay on Him—my guide—to bear;
Be Quick to run the narrow way,
To lay on Him—my guide—to bear;
Be Quick to run the narrow way.

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Nor sight that it may fade away—
If this my part, my days shall be
To see the sunlight of to-day,
To lay on Him—my guide—to bear;
Be Quick to run the narrow way.

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EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.
Subscription, $1.00 per year; six months, 50c.
Sample Copies Free.

H. N. ENGLE, Editor.
ELDER SAMUEL ZOOK, Treas.
All communications and letters of business should be addressed to the Editor.

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2. The date on the printed label will show to subscribers when their subscription expires.
3. Renewals may be sent in at any time, and your credit will be promptly shown on the label.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

Mrs. Amanda Zook, Editor.
To THE POOR,—who are unable to pay, we will send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas.
Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, November 1, 1898.

Sister Zook, wife of Elder Samuel Zook, is still very ill. Her end is looked for at any time. In this prolonged affliction God has wonderfully sustained the sister. Her desire is to be absent from the body and be with Christ.

Sister Katie Haugh, wife of Brother Samuel Haugh and daughter of Elder Samuel Zook, is severely afflicted with cancer in her right side, for which she has undergone a surgical operation. At this writing it is not known what the results may be.

Bro. A. L. Eisenbeywer and wife are laboring in De Moines Mission. We understand they will be there permanently for some time to come. Those desiring to communicate with them should address them at "No. 300, Room 1, cor. 3rd and Walnut st."

Mrs. Ballington Booth, of "The American Volunteers," is writing out her experiences in American prisons, and in the slums of New York; for The Ladies’ Home Journal. Mrs. Booth has perhaps come closer to the lives and confidences of the men and women in prisons, and to know the poor better, than any woman living. She will not only tell what she has seen, but she will point out what her experience has shown her to be the most effective way in dealing with the people of the prisons and the slums.

Affliction has again entered our home. A number in the family have been variously affected. The editor, personally has been confined to his home for a week past (Oct. 25), having also had a severe attack of fever. But God has had mercy upon us. The 23rd, we recognized the "divine touch" of which, if God so leads, we may speak later. We have been hampered in the work of this issue to an extent which we cannot tell. We do especially recognize the hand of our God as having been upon us and sustaining us. Much of our correspondence has been neglected and will be for sometime to come. We state this for the benefit of such who may have been disappointed in not receiving prompt responses. We hope the work of publication will not be retarded through the conditions at hand. What is needed however on our part at this crisis is rest. We are glad that "these things," together with the most adverse conditions which have fallen into our life in the past, do not move us. We always feel as though we had "got a little nearer" when they are past. Praise to our God!

FOREIGN MISSION FUND.
No. 65. $3 00
No. 69. 4 90

CHURCH NEWS.

LOCAL CHURCH NEWS.

DES MOINES MISSION.

The Lord is our sun and shield; and the word of the Lord shall endure forever.

We are happy to report victory. There is always victory on the Lord's side—Charity never faileth.

We are having some glorious meetings; the power of God being manifested in various ways.

A sister from Dallas Centre was healed while sitting under the sound of the Gospel at 2nd and Grand Mission. Praise His name!

Sisters Mary Trump of Polo, Ill., and Sarah Garwick of Milledgeville, Ill., were with us several days. There presence as well as their help was dearly appreciated. While they professed heartily that the meetings were a great blessing to them we also realized that they were a blessing to us.

Elder S. M. Good of San Diego, Cal., made a short, but very delightful and profitable visit. He preached in the Gospel Temple on Sunday a. m., Oct. 2. He delivered an able, practical and instructive sermon in his usual forcible manner; he also preached several times in the Mission on 2nd and Grand, at which place he furnishes 120 loaves of firstclass graham bread each week to be distributed among the poor. He also furnishes 40 loaves of same kind of bread each week at the Gospel Temple to be distributed among the poor. The poor highly appreciate his charity and feel thankful to God for such a philanthropist.

He also donated a good hunting stove to our Mission, and on his visit abundantly supplied the Mission with new song books, "The Revival!" for which the congregation heartily thanked him. Elder Good and wife have many warm friends here and hope that they in the near future will locate in this city.

Bro. G. C. Cress and wife in company with Bro. A. Eisenbeywer stopped off with us nearly two weeks enroute to South Central Africa. We have all reasons to believe that they are called of God to carry the Gospel to the rest of Africa. Bro. Cress and Eisenbeywer are strong Gospel preachers and are fearless in declaring the truth and uncovering sin on every line.

They have been very helpful to the work here and we had sweet converse, fellowship and profitable meetings. Bro. Eisenbeywer and wife still remain, having
a special call to this city for slum and street work, but will also help in the Mission work. We are confident they will be a blessing to the work.

The Sunday Schools both at Gospel Temple and Second and Grand are flourishing nicely.

We feel the need of the prayers of all God's people that we may stand true to a stant victory. We are trusting God and fearless of man. "Though the wicked join hand in hand they shall not go unpunished." We are trusting God through the Lord Jesus Christ for constant victory.

J. B. AND ANNA ZOOK

CHICAGO MISSION

Financial report for month ending October 15, 1898.

EXPENSES.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two tons coal</td>
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<tr>
<td>Hall rent</td>
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</tr>
<tr>
<td>Oil and repairing</td>
<td>4 25</td>
</tr>
<tr>
<td>Groceries</td>
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CREDITS AND DONATIONS.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
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</tr>
<tr>
<td>Sister Cole, Ill.</td>
<td>1 00</td>
</tr>
<tr>
<td>Bro. Dodson, Ill.</td>
<td>2 50</td>
</tr>
<tr>
<td>A Eisenhower, Kas.</td>
<td>1 00</td>
</tr>
<tr>
<td>In his name</td>
<td>50</td>
</tr>
<tr>
<td>Sister Goldie, Ill.</td>
<td>50</td>
</tr>
<tr>
<td>Sister Reeter, Ill.</td>
<td>5 00</td>
</tr>
<tr>
<td>A. Reeter, Ill.</td>
<td>5 00</td>
</tr>
<tr>
<td>Annie Lapp, Ill.</td>
<td>1 00</td>
</tr>
<tr>
<td>J. Book, Kas.</td>
<td>2 00</td>
</tr>
<tr>
<td>Wm. Page, Kas.</td>
<td>1 00</td>
</tr>
<tr>
<td>Bro. &amp; Sister Dompker, Ill.</td>
<td>1 00</td>
</tr>
<tr>
<td>Rent for use of hall</td>
<td>4 50</td>
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<tr>
<td>Chicago Mission, S. S.</td>
<td>2 50</td>
</tr>
<tr>
<td>A Sister</td>
<td>1 00</td>
</tr>
<tr>
<td>Elkhart District, Ind.</td>
<td>3 25</td>
</tr>
<tr>
<td>In his name</td>
<td>1 00</td>
</tr>
<tr>
<td>Total</td>
<td>$42 50</td>
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</tbody>
</table>

Balance on hand $6 66

We do praise God for what we are and that we are noticed in the eyes of One who knows all things. The readers of the Visitor may wonder why there is not more work in connection with the report. I will here say that we do not wish to take honor to ourselves and we as fallible beings may sometime fail in giving the details of the work. But we give praise to God who knoweth all things and will keep a record of the work that will only be revealed in eternity—the fruits of the works of His children.

Help us to pray that the work may be carried on to His honor and glory.

Yours in the bonds of unity,

B. L. & L. E. BRUBAKER

Chicago, Ill., 6021 Peoria St.

LOVE-FEASTS.

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abilene</td>
<td>Nov. 5-6</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>Nov. 12-13</td>
</tr>
</tbody>
</table>

PHILADELPHIA MISSION.

It will be noticed that the Philadelphia Mission is the special object of this article, and let me say right here that the Mission Love-feast as announced in Evangelical Visitor was well attended and enjoyed by all. I believe it was made especially so, by the brothers' and sisters' presence from a distance. We would say, Come again. And no doubt the brothers and sisters were benefited by coming to the Mission Love Feast; at least they now can speak whereof they have seen, and for the benefit of others, or those who have not seen the Philadelphia Mission. The writer will enter into the details of the Mission workers.

With little exception, so far, the Mission has been supplied with workers, (that is ministerial work) by its own district. As a rule, preaching every two weeks. However at the Love Feast, it was announced that this plan of work ceases, at least till Annual Conference convenes.

In the intervening time Bro. Stover is authorized to solicit workers for the Mission, and should there be any ministering brother contemplating this kind of work, in the east, address Bro. Stover for particulars as he (Bro. Stover) has the oversight of the work this coming winter.

We regret to state that the Mission is unable to support the needed workers for the coming winter. So it has been suggested and advised by some of the Elders present that Bro. Stover solicit the workers for the coming winter from the near by districts first.

The plan above referred to was like this: That each district should send one worker and support him. Perhaps better still, let two districts join together, taking one month or part of a month. To this the Elder of North Franklin spoke very favorable, and the writer inferred from the conversation that, should there be no providential interference, the Mission might expect the Elder himself some time this coming winter: and we bespeak a hearty welcome for him as well as others, to lend a helping hand in building up the Philadelphia Mission upon the Rock Christ Jesus, so that when the rains descend and the floods come and the winds blow that it may stand firm upon its foundation which is Christ Jesus.

I well remember when Bro. Stover carried benches and chairs from house to house wherever the appointed place of worship was.

The next was a house rented, which soon became too small to accommodate the people for preaching services as well as the Sunday School. The building which the Mission now occupies is too small again, and the Mission workers are asking the Lord to provide a larger house for them. So you can see that the Lord's work is still going on, which requires more workers, for the harvest is great but the labors are few; and no doubt if there were a regular and efficient worker it would progress much faster and grow stronger in the faith which was once delivered unto the saints.

So you can easily see how needful it is that the Mission is supported with workers this winter to gather in those who will be saved from there sins.

Those brothers and sisters who live close around the Mission are willing to lend a helping hand to the work. However the burden of the work rests on Bro. Stover and his wife, which is not small when added to their daily work which is all that any of them have to depend upon for the support of their family, and sometimes to work, especially so in the winter season. So the church can readily see that it would be very burdensome for the Mission to support a worker without the assistance of the church. The brothers and sisters who live a distance away from the church to tend the services are obliged to pay their fare, which is no small thing in consideration. Because all this is why we have been studying and praying for a plan for workers so that it will not be burdensome to the Mission nor any of our brothers and sisters. It is the writers intention to collect or donate sufficient to support a worker for the coming winter. We would say, Come again. And no doubt the brothers and sisters were benefited by coming to the Mission Love Feast; at least they now can speak whereof they have seen, and for the benefit of others, or those who have not seen the Philadelphia Mission. The writer will enter into the details of the Mission workers.

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The Mission will receive very thankfully any kind of produce for the support of the workers and the Mission's poor. In such donations to the Mission much good is and can be done for suffering humanity.

I do wish it were possible for me to give the readers of the Visitor a bird's-eye view of some cases with which we come in contact which surround the Mission. Families with four or five children, a drunken father, giving little or no support to wife and children. Some spend most of their time in prison, all, you might say, on account of drink. This cursed stuff. Who could shut his eyes and hands to his neighbors, and fellowmen when the giver can have the confidence that his donations will be judiciously distributed. This request is not only for the R. B. But who so ever will can help in this work, and God will bless you for it. Praise His name! no one need we worry the Master without a reward.—Matt. 10:41,42;25:32-37.

Our appeal for this work is not for any honor or glory to ourselves, but all for the Master's name. We do often praise the Lord for putting it into the dear peoples' hearts to give and respond to the needs of the poor in the great city. But soon our work will be done, then comes the reward. Let us have a respect there to as Moses of old. —Heb. 11:24. We might infer from what the Apostle writes to the Corinthians church, as a duty of the Christians, to lay up in store for the poor at Jerusalem, as the Lord prepared them. Our request is not for the poor at Jerusalem, but the poor of the church at Philadelphia. Have you not heard the Macedonia cry? It is the Mission's object to accomplish two purposes by your giving, namely, doing good to body and soul; thereby glorifying our father which is in Heaven, who has done so much for us. Come help us do this work all in His name. Another noble feature about this work of giving is that the R. R. Co.'s. transport all Mission goods free, produce included. So if you have anything to give, send it to some Missions poor.

You remember what Jesus said: "It is more blessed to give than to receive." So you see the giver receives the greatest blessing. Jesus did much for the poor when in this sinful world. Come, let us do likewise; for if we love God, we will also love His work. The Apostle says "let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10. I feel as though I should not close this article without thanking those who have given liberally to the Philadelphia Mission; and those who can and have not given yet, come to our aid now. Those who would give, and can not, come to our aid with your prayers; for the spiritual needs are often neglected the most. How sad it is to see so many dear people so much more interested in laying up treasures upon the earth, then to lay up treasures in heaven where they are entirely safe from rust and moth. We kindly solicit your aid in this work for both soul and body.

Gradyville, Pa. D. E. KEENPORTS.

REPORT FROM PHILADELPHIA.

If a brother or sister be naked, and desnittute of daily food, and one of you say unto them, depart in peace be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body;—Even so faith if it hath not works is dead, being alone.—James 2:15-17. There has been travail in Zion, and it hath prevailed. Could we infuse into these words our present feelings, it would picture to you a heart ready to overflow with praise and gratitude to our Maker, and eyes dimmed with tears. We see that God's work here is beginning to bud and bloom to His honor, and deeds of mercy have taken form, plainly indicating God's direction.

We have had a season of refreshing, and a special waiting before the Lord. There were more visiting Brethren and Sisters present during our Love Feast held Oct. 8 and 9 than at any previous gathering at the Mission. The Brethren and Sisters all seemed to be of one mind. In such unions there is always victory. The encouragement received by the laborers here through the presence of the dear ones, can not be measured; nor can we calculate the influence exerted upon those present who do not number among the workers or those of regular attendance. We know of feelings that if expressed would be like those of Banham of old, when he looked upon the camp of God's people, that he might die their death, and his latter end be as theirs.

Our influence rolls on until it falls into the envelopment of eternity. How pleasant then is the thought that we have the opportunity to direct it for good. Shakespeare once said, "The evil that men do, lives after them, but the good is oft interred with their bones.” This is a misleading thought on his part. Man has two eternities: One is the influence here which will only cease when time is no more; the second is in the beyond.

While we all were looking forward to the coming winter as one of distress to the many poor here, God opened the hearts of Brethren and Sisters Martin Oberholser's and Abraham O. Wenger's of Franklin county, Pa., while here at the Love Feast, to take three of the poorest children home with them, to at least give them a home for the winter. These dear little ones left with the hearty benediction of all here accompanying them. It also happens that these children and mother are most deserving, and would have been a charge upon the Mission. God bless the efforts of the brothers and and sisters mentioned.

The reports of these visiting this family, has been that they were seen seated around the table, six in number with their mother, having had only bread and water for their meal. This is the charity, the pure and undefiled religion, that James speaks of. God help us to convert our convictions into actions closely following this act of mercy.

I have before me a letter received Oct. 12th from a home for neglected children, offering a helping hand in our labors. I cannot help but weep at these unusual blessings of God, coming at a time when most needed. "Faith without works is dead." Paul says, "Though I speak with the words of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

We shall never forget the acts of practical mercy and charity. We believe that the reward to such in spirit will be a hundred-fold, beside having taught the people that have knowledge of it a lesson which is to-day sinking deep into their hearts, because of this unaccustomed act of love to the friendless and poor. "Whoever shall receive one of these children in My name receiveth Me."—Mark 9:37.

We wish to learn to talk less and do more. God will not honor us for our much talk, more than He did the Pharisees. God speed the day when we may do and see more of this kind of labor, it is only when we bow to the ripened grain, that we can gather of that incorruptible seed that will, in its germination, produce that life which is eternal. Remember us, praying for me and that we may ever keep humble and learn of Him. A. G. ENGLE.

618 North 39 St.

FROM THE FIELD.

ON OUR MISSION.

We come with greetings to the readers of the Evangelical Visitor—"Go ye into all the world and preach the Gospel to every creature." "As ye go preach." By the help and wisdom which God giveth we have been aiming at what is implied in, "as ye go preach."
EVANGELICAL VISITOR.

Since our last communication we with the outgoing Missionaries spent Sunday and Sunday night, Oct. 2, with the dear brethren and sisters at Silverdale. We had blessed fellowship with many of God's little ones at that place and have many warm invitations to return later for a series of meetings. On Sunday night the brethren had a Missionary meeting for Bro. Eber and Amanda Zook who have been regularly ordained and also recognized by the Operating Missionary Board as Missionaries to India.

The result of this last meeting was a liberal free-will offering, for which the Lord shall have the praise.

The week following Oct. 2nd the Missionaries spent at Sonderton, making final preparations for the long journey, while we spent the time mostly in Gospel work. On Friday the 7th we came to Philadelphia where in the Mission with the brethren we celebrated the sufferings and death of our Lord on the eve of the 8th. This was the last meeting of the kind the outgoing ones will probably ever attend on American shores. A number of brethren and sisters from Franklin county and Bro. Frank Kern and wife of Brown county, Kan., were present also some others from the country. It was to all a real refreshing time, for which we praise the Lord.

On Monday the 10th we took train for New York where we arrived about 11 a. m. After some business transactions with the White Star Line of ocean steamers we made our way to the Christian Alliance Benach Home at 250 W. 44 st., where we were welcomed and found good, first-class accommodations at $1.00 per day.

The Missionary Alliance Convention being in session, we took in as much of that as we well could along with other business matters.

We made the acquaintance of many earnest Christian people from different states, while in the great city we had opportunities to shine for God by word and also by deportment, by showing the Christian spirit which is the spirit of Jesus. We were certainly, to many on the streets, a gazing-stock.

In the Convention we had the profoundest respect paid us, and we believe we were made a blessing to many inquiring souls.

Much might be said that would be of interest to many; but space forbids us to enlarge. We wish however, to call attention to just a few things that we believe will be of Interest.

On Tuesday night Oct. 11 quite a company of us went to Stephen Merritt's Mission which was interesting to us all, and we too had opportunity to witness for Jesus.

Leaving the Merritt Mission at about 11 p.m., we went to the Midnight Mission in China-town where there was a large hall well filled with mostly men, many of whom were under the influence of liquor, a sight that would stir any pure-hearted one with sympathy. Under the hearty appeal of the speaker quite a number of these poor men, who are so low down, manifested a desire to be saved; also a few women who are low down came forward for prayers.

It was probably about one o'clock a.m. when we left the Midnight Mission and were taken to the Chinese Temple where we saw idolatry as it really exists in China. We got back to our lodgings after 2 a.m.

About 9 a.m. Oct. 12, we started for the wharf where the steamer Majestic was waiting for its precious cargo of human beings destined to different parts. About 10 a.m. we were admitted to the ship with our loved ones to see how comfortably they are situated while on board this vessel.

In company with Bro. J. K. Forney of Abilene, Kan. and Sister Fannie L. Hoff- man, Missionaries to India, and Bro. Kern of Kansas and Bro. Lehman, we took our final leave of the dear children by dedicating them to God for his service more fully than ever by laying our hands upon their heads and offering prayer that they may be humble before the Lord to be used of him as seemeth good in his sight. The Lord had so fully prepared all going steerage passage.

We saw the contrast between 2nd cabin and steerage. We don't think women Missionaries should go steerage if it can be avoided. Will all who are interested pray earnestly that these outgoing Missionaries may be used of God in building up a work that will stand the coming judgement when every man's work shall be tried of what sort it is. And let us pray more earnestly than ever that the Lord of the harvest may send more laborers into his harvest, for the harvest truly is great and the laborers are few, at home and abroad.

We are now back to Philadelphia, and as the Lord directs may spend sometime in the Brethren's Mission. Will you pray for us that we may be used for saving souls.

Yours and His.

NOAH AND MARY ZOOK.

Philadelphia, Pa., 9423 N. 2nd st.

FROM IOWA.

BELOVED:—Praise the Lord. He leadeth us. On the 21st of Sept. We left Des Moines and in private conveyance were taken to Dallas Center. Next night the meetings began at a school house and continued till Friday night. Over Saturday and Sunday we were present at the love feast which was held at Bro. Harrison Garwick's. There was some very radical preaching done at these meetings, and we trust that many souls were awakened to a deeper sense of their responsibility to God and the heathen. On Monday, Sept. 26, we went by rail to Gowrie, Iowa. Here we spent four days. Held meetings the last three evenings in a school house near where Bro. G. A. Kaufman and wife live. On the 30th we returned to Des Moines. Here we spoke several times in the Good Mission and twice in the Gospel Temple, of which Bro. J. R. Zook is the pastor.

On Oct. 7 we took train to Grinnell, Iowa. We did not know a single soul in the city but felt impressed to stop over the coming Lord's day. Here we found a hungry people, eager to learn the truths of full salvation. So we rented a church building for one week, tele-
graphed to Bro. A. L. Eisenhower and wife to come and help us, and opened the meetings on Saturday night to a fairly sized audience. On Sunday evening the congregation was nearly three times as large as on the preceding evening and we had a grand meeting. But the teaching on entire cleansing and on 1 John 3:8 was to radical and soul-searching. In consequence we were publicly denounced and the church locked against us. Hallelujah! But God was with us and the next day we hired the Armory Hall in the heart of the city and opened up again on Monday eve.

The examination was large and our liberty in the Gospel was blessed of God. Our arrangements compelled us to leave after the meeting on Friday night, but Bro. E. remained at the solicitation of commonly called the "Saints' Pest," but the people, and held meetings over the next Sunday. This city is we have confidence in God to believe that some of the so-called saints will not be able to rest in peace from this time on till the judgement, unless they repent and get right with God. On Saturday Oct. 15 we came to Morrison, Ill. Next day we met the dear ones who live in the vicinity of Franklin Corners.

We were glad to find at least a part of the church here, flourishing like palm trees. We are thankful to God for his keeping power and still continue to commit the keeping of our way unto Him, as unto a faithful Creator. Amen and Amen. G. C. and Sara Cress.

Talmage, Kansas, Oct. 18, 1898.

MISSIONARY.

The field is the world.—Matt. 13:38.

Go ye into all the world and preach the gospel to every creature.—Mark 16:15.

And the nearer of them all is come to save that which was lost.—Matt. 18:11.

MATOPA MISSION.

BULAWAYO, S. A., Sept. 8, 1898.

(1 Cor. 15:28.)

To all the friends greeting. Not so much for our own comfort as for the satisfaction of those inquiring friends of the home-land do we this morning attempt a few lines. It is however our happy privilege to report general good health—soul and body, we trust, and perfect resignation to our lot; although the present surroundings press heavily upon us both mentally and physically. One blessed consolation and promise, is especially dear under the same, namely, "thy day is so shall thy strength be."

You may look upon us as settling on the prairies, or more particularly mountainous prairies, among a people who have only foot-paths for travel, as six or eight miles is the nearest, even faintly marked, wagon trail. A people who never had any opportunity to become civilized, and who when asked if they know anything about Jesus, they will stare at each other and say to you, Dona, which signifies they do not know. Then again our only beasts of burden are two small donkeys, and our conveyance is a forked limb of a tree with a small box on it by which we convey a few stones to build small flues to our hut—so course what they don't drag we carry. Then if we wish to have our mail we send a native boy ten miles to Fort Usher, where, with the Police we have arranged for a weekly mail.

Bulawayo being our nearest town, thirty miles distant, when business calls us to that place we travel by the donkeys, that is, we put a few salt sacks over their backs, into which we put our meals, or lunches, and such clothes and blankets as may be required to lay on the prairies by night if necessary. Then as above stated we travel by them, a native boy goes in advance leading them, and the traveler follows with staff in hand, to lean on when weary, and spur up the motory-power, lest the destination will not be reached in the given time. This may give you a very faint picture of Missionary Life in S. Africa and yet it is wonderful how the Lord does administer sustaining power, and grace for the day. That the Lord should "renew our youth as the eagle," (Psalm 103), is not anymore so profound a mystery as it naturally would be to him who enjoys home comforts, and to some extent gorges himself and revels in luxury.

It is joy to think that Christ was a carpenter, and a pedestrian as well; of no fortune, and to some extent gorges himself and revels in luxury.

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Our times.

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

Political Changes Due.—The New Era, speaking of the change in American sentiment and the bearings of the late national conflict upon the future policies outlined for Emperors and Czars says:—the past few years have presented a panorama of views to our eyes such as is not often witnessed—changes so marked and wonderful as to astound the thinker—changes that go to make up history. But with all these wonderful changes, in which nature seems to pass from the sad and somber to the tranquil and then to the joyous; they seem to have been only a prospector or prelude to the coming "New Era" which was to entirely upset the old order of things, to reverse the customs, maxims and habits of former times, and usher in upon us such a revolution of ideas and affairs, that we stop and wonder at it all. Is there not the hand of One, a Providence, seen in it? When we recount the wondrous revolution of thought and of principles within the limited time of a few changes of the moon, what does it mean? Who causes us to change our minds against our will. Only a few weeks since, all parties from all sections were wedded to the doctrines of Washington, Jefferson and Monroe. None, not one, perhaps, of our seventy millions of people who did not stand firmly, to the doctrine of, "No entangling alliances with foreign powers!" "No acquisition of territory outside of the American continent;" "No meddling in the disputes of foreign nations." These principles were as strong and sacred in the minds and hearts of our people as was the Constitution of the United States. They were our fundamental International law, but what a change—could any change be so unexpected and radical without years and almost centuries of education to bring it, unless it be from a power invisible. We can now see very clearly that Washington was wise—so was Monroe, Jefferson and others, who laid down these principles that we have so long cherished, but now since our eyes are opened, we can also see that surroundings have changed—we are not the nation we were then. The time has come to do away with the old "Mosaic Law" and adopt a new one. If America was revealed to men for the purpose of making a home for the downtrodden and oppressed; if it was to become the nation of freedom, a model nation of the earth, it was certainly wisdom that we should not endanger our country by "entangling alliances" nor by "entering into disputes," and it too, was our duty to maintain the doctrine that no tyrannical power should try to get possession of any of the land of America, which seems to be set aside for a sacred freedom. This was all wisdom until now. The Lord of Hosts is on our side, who dares oppose. This course has not been our choice; it has been His good will that we should take it. Hereinafter in the great controversies of the world, the United States will have a voice. Should again the Turk massacre the Christians, not the Czar, nor the Emperor of Germany, will dictate the policy of the powers, but mark you, the President of the United States backed by the Anglo-Saxon race will in the name of Jehovah and human liberty demand that these crimes shall cease.

Buddha.—The editor of the Indian Witness makes the following assertion: "The recent alleged discovery, as we may regard it, of Kapilavastu, the reputed birthplace of Gautama Buddha, awakens fresh interest in this remarkable personage. For ourselves, we are constrained to believe him to be a historical character, although this is disputed by many able scholars whose opinions are entitled to respect. Prof. Wilson considers it doubtful whether such a person ever actually existed, and reminds us that at least twenty different dates are assigned to his birth, ranging from 2420 B. C. to 453 B. C. The very names of persons, he says, connected with Buddha are allegorical. Sonnert in his La Legende du Buddha, pronounces him a mythical being; and recently Kern, in his History of Buddhism in India, declares Sakhya Muni to be a creation of European scholars. Whatever conclusion regarding Gautama Buddha may be entertained, Buddhism as a religious system has been a tremendous factor in the religious life of the eastern world. It is hardly correct to say that this godless, prayerless, hopeless system is effete, but it may be truthfully affirmed that it is utterly powerless to contribute an iota to the world's progress and cannot be expected ever to be otherwise."—Ex.+

Our statements in all parts of the world are at their wits end. The United States lived a hundred years on the day Manila was taken. So completely does that not bring the nation. Into a new world that the people seem dazed at its possibilities. The whole of Europe is also about to enter into new possibilities. And, although this fact is recognized its end is unseen by the wisest of rulers. In a reported interview with Senor Crepi, the Italian statesman, he was lately asked if he thought Europe ought to have intervened to prevent the war between the United States and Spain. "Alas," he responded, "Europe resembles Spain from a certain point of view. Anarchy is dominant everywhere. To speak frankly, there is no Europe. The European concert is only a joke; nothing can be expected from the "Concert of the Powers." It was then observed to Senor Crepi that we are then marching to ruin and decadence. "No," be answered; "toward the unknown. Who knows what to-morrow has in store for us? We must have confidence in the future." And that is all one of the shrewdest statesmen has to offer. The Christians however, have the word of prophecy made more sure, as a light in a dark place. We know by this unerring light that the map of Europe must be changed, that Israel must be returned to their own land, that the Antichrist must be revealed and that the end is near. God will overturn and overturn until He comes whose right it is to rule as King of Kings and Lord of Lords.—Watchword and Truth.

The Christian Censorship says that the graveyard of co-operative insurance companies is being constantly enlarged, and still there is more to follow. The craze that leads men to expect something for little or nothing probably never was greater than to-day. We have a list of seventeen hundred and twenty co-operative assessment and fraternal societies that have died during the last twenty years, leaving over 495,855 certificate holders without insurance, and nothing to show for their investments. It can put the map of Europe must be changed, that Israel must be returned to their own land, that the Antichrist must be revealed and that the end is near. God will overturn and overturn until He comes whose right it is to rule as King of Kings and Lord of Lords.—Watchword and Truth.

The situation in the far East involves a distinct problem for each of the three nations, Russia, England and China, most vitally interested. To Russia, predominance in Chinese affairs means a wide open gate...
way for commerce and naval power upon the
Pacific, an opportunity for the rapid de-
velopment of her already vast Asiatic do-
main, and the probable ultimate possession
of the greater part of the present Chinese
territory. To England, China presents a
new and almost limitless field for trade, at
a time when her other fields are not wholly
saturated. The British predomiance in China
has been built, and by trade it must be
sustained. Eventually, too, as in Russia's
case, British predominance in China may
mean another vast dominion added to her
world-wide empire. To China the question
is principally a choice between school-
masters. Shall the new China bear
the stamp of Russia's autocratic militarism, or
be molded by the not less strong but more
thoughtful force of Anglo-Saxon progress?
Forward to a future vastly different than her
past she must go; who shall lead her?
Wholly apart from any prejudice of race
that might lead an American to think more
kindly of the lion than of the bear, does it
not seem that regard for the welfare of
China's hundreds of millions for whom
these questions are being settled, must in-
spire the hope that it may be Britain who
shall direct their national future?—Ex.

A formal announcement has been made by
the Sultan of Turkey prohibiting the im-
migration of Hebrews to the Holy Land.
The fond anticipation of the Jews that
Israel would soon return to Palestine and
thus fulfill the prediction of Jesus that the
"first shall be last," has been frustrated.
"Those who know the spir-
Herald
Ex.
Ex.
Religious Telescope.

A Bloomington, Ill., journalist furnishes
the following statistics concerning the
activity in that city of 25,000 inhabi-
tants: "During warm weather at least 50,
cigarettes a week are sold to the local
trade, and a wholesale tobacconist estimates
that the average for the year is 40,000 each
week. It is a close estimate that the weekly
consumption is exactly 100/4 a week. Then 2,080,000 cigara-
ttes are smoked here every year."

"According to a dispatch from a Rome cor-
respondent to one of the leading papers, the
Pope is about to issue a special appeal for
funds, as the Papal exchequer is running low.
This is said to be due in part to the war be-
tween Spain and the United States. Catholics
in this country are so absorbed that their
duty toward "Peter's pence" has been
neglected, while the revenues from Cuba and
the Phillipines were wholly cut off. The
amount from Spain was reduced one half."

In Ceylon there are 1,932 devil dancers, 36
monkey dancers, 121 snake charmers, 340
astrologers, 610 tom-tom beaters, 160 nautch
dancers, 5,000 fakirs and devotee beggars,
and 9,598 Buddhist priests.

The self-sufficient and energetic little
Congo Free State has prohibited the
transport by railways of liquor to be sold
to natives. The Congo railway, extending
into the interior, has just been opened. The
liquor business is now practically limited to
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