EXCEPT a man be born of water and the Spirit, he cannot enter into the kingdom of God. This experience can not in any way refer to water baptism because the literal application of water to the body could not touch his inner man. Some read the text, "Except a man be born of baptism" by this doctrine old Testament saints could not be in the kingdom of God as they were not baptized. Circumcision could not save the man. Neither is that circumcision which is outward in the flesh. Circumcision is that of the heart in the Spirit, and not in the letter.—Rom. 2:28,29. We may apply as much water externally to an individual as we will, it never can wash away the leopard spots of his sin. Education, reformation, and cultivation, or training the old nature can never turn flesh into Spirit. What then does the water mean? The water here spoken of by Christ is the Word of God. "Being born again not of corruptable seed, but of incorruptable by the Word of God which liveth and abideth forever."—1Pet. 1:23. The seed is the Word of God.—Luke 8:11. "The righteousness which is of faith speaketh on this wise: * * * The Word is nigh thee."—Rom. 10:6,8. "Of His own will begat He us with the Word of truth."—James 1:18. "Ye are clean through the Word * * * spoken unto you.—John 15:3. How then am I born again by the Word? Water cleanseth by displacement, uncleanness and water can not occupy the same space at the same moment; the water displaces the uncleanness and thus cleanses. The entrance of God's Word gives light.—Psa. 119:130. Man is lost by hearing Satan; he is saved by hearing God. We must be born of the Spirit—not apart from the Word, not two births, but one divine new birth, Spirit and Word as the living water (John 7:38) "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water, but this spake He of the Spirit which they that believe on Him should receive." The Word is the water but it is stagnant or dead without the Spirit—Spirit and Word make living water. Mere moral suasion, so-called, never yet saved a man. The Word only operates as God's Spirit applies it. The vehicle is the Word, but the power is the Spirit. We preach 'come.' We tell that all things are now ready, that the feast is spread, the door is open, that "yet there is room" but no man by these mere invitations ever came. Five yoke of oxen, or a piece of ground are of much more value to a natural man, than the richest feast of God. If there is no Spirit working there will be no guests. Ye must be born of the Spirit. Like produces like. That which is born of the flesh is not merely like the flesh but is flesh, and that which is born of the Spirit is not like the Spirit, but is Spirit, and He dwells in that which He begets. The Son of man lifted up—This indeed is our life—Christ is now risen and can communicate His life to any one who believes in Him; He having satisfied every demand of God. The new birth is the communication of a new life. The Spirit of God applies the word that speaks about the lifted up Christ whom we receive and rest upon for salvation, and this is the new birth. Such a life is only offered to a sinner. What a comfort, no righteous man, no earthly wise man, no rich man over entered the kingdom of God as such—only as justified sinners; none but redeemed sinners singing the song of that kingdom—none but those who being conscious of their guilt, and realizing that they are lost can take their place at the foot of the cross, and thus look upon the lifted up Christ. All that are has brought into the kingdom are new creatures, clothed with the best "robe," with the "ring" and the "shoes" and the "fatted calf" slain. This is what is meant by being born of water and the Spirit. Water baptism has its place. Who shall forbid water that these should not be baptized? Faith that worketh by love yields obedience to all the requirements of the Gospel.
ALEXANDER MACFARLANE

ALONE WITH GOD.

Alone with God—
That my poor bleeding heart
May tell Him thus apart
Of all its cares and woes,
Its struggles and its toils,
As friend to friend.

Alone with God—
That He may counsel give,
With strength divine to live
Above each ill and care,
To overcome each snare,
As Guide and Friend.

Alone with God—
Who will my cries attend;
And blest assistance send;
Who all my tears shall dry,
And every need supply,
As Helper, Friend.

Alone with God—
To ask that He will come
And make my heart His home,
My life to enter in,
Its aims for good to win,
A Savior, Friend.

Alone with God—
That I may joys may tell,
And gratitude as well,
For all His gifts to me,
And loving-kindness free,
My Maker, Friend.

Alone with God—
As Helper, Friend.
Alone with God—
As Guide and Friend.
Alone with God—
As friend to friend.

The descent of the Holy Spirit as announced by the apostles (in Acts 2) was a sign of the coming of the Messiah and the ushering in of the Kingdom of God. The Spirit came upon the apostles in the form of cloven tongues of fire, and they spoke in languages of which they knew nothing before. This event, known as Pentecost, marked the beginning of the Church age and the spread of the gospel to the nations. The Spirit empowers believers to witness for Christ and helps them to live a life of righteousness and holiness. The Spirit is the promise of God's coming Kingdom and the assurance of the eventual victory of His righteousness over sin and death.}

For the Evangelical Visitor:
SECOND COMING OF CHRIST.

NUMBER TWO.

AND, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high. And He led them out as far as Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and they were all filled with the Holy Ghost, and began to speak with other tongues; as the Spirit gave them utterance."—Acts 1:14.

"They all (the eleven apostles) continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with His brethren."—Act. 1:14.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind and it filled the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost, and began to speak with other tongues; as the Spirit gave them utterance."—Acts 2:1-4.

PENTECOST IS MEMORABLE TO US not that the law was given, but ended; and because it was the day on which the Holy Ghost dispensation was introduced according to the prophecy of Jesus, and also according to the prophecy of Joel, Isaiah, and John the Baptist. Hence, we notice, that Pentecost marks the closing of the first dispensation, and the beginning of the second; and also the closing of the second and the beginning of the third or gospel dispensation.

Let us notice another fact. At the close of the first dispensation, and at the beginning of the second, God gave His people a law which was good but not perfect. At the close of the second dispensation which also was the beginning of the third, God gave His Son as a sacrifice for sin and made at-one-ment through His death and resurrection; and also giving us the gospel which is more glorious than the law of literal ordinances, and is perfect: "because it is the power of God unto salvation to every one that believeth." In addition to this the Father sent the Holy Spirit into the world in Jesus' name, "to convict the world of sin, of righteousness, and of judgment;" and teach, guide, empower, comfort, and seal His people.

THE CLOSING OF THIS DISPENSATION, THE THIRD, is followed by the dawn of the fourth, the Millennium, when Jesus shall come and establish His reign of righteousness on the earth; at which time all those who sleep in Jesus shall wake out of the dust, and saints who live shall be changed and caught up in the air together to meet their Redeemer, who is Lord of all. The wicked shall be destroyed by the brightness of His coming, and this old sin-cursed and blood-stained earth shall be purified by fire. There shall be a new heaven and a new earth wherein dwelleth righteousness.

THREE GREAT EPOCHS OBVIOUS:
1. The giving of the law; 2. The descent of the Holy Spirit associated with the giving of the gospel by the birth, life, death and resurrection of Christ. 3. The second coming of Jesus.

From the creation of man to the 1st epoch are about two thousand years; from the 1st epoch to the 2d epoch are about two thousand years; from the 2d epoch to the 3d epoch will evidently also be about two thousand years. We are nearly there now—the closing years of the sixth thousand. (Astronomically we are nearer the end than our calendars indicate—the sun, moon, stars and planets are God's great clock.)

SABBATICAL Dispensation begins at the close of the sixth thousand years and shall continue one thousand years being the seventh thousand years of which the Sabbatical year of the ancient Jews was typical, during which time no cultivation of the soil was allowed, all spontaneous growth of soil was common property, and all but foreigners were to be, at least for a year, released from their debts, and property reverted to the original owners. This dispensation is
also typified by the seventh day of rest. Peter when referring to the second coming of Christ, says, "Beloved be not ignorant of this one thing that one day is with the Lord as a thousand years, and a thousand years as one day." God in six days created this material world, man and all, resting on the seventh. (He also commanded man to labor six days and rest on the seventh.) So for every day God labored in creating this material world etc., there shall be a corresponding thousand years in duration. And since God spent six days in creating, there evidently will be six thousand years in duration, at the close of which the Sabbatical dispensation or Millennium, which is the seventh thousand years, will be ushered in.

"There remaineth therefore a REST (or keeping of a Sabbath) to the people of God."—Heb. 4:9. "Let us labor therefore to enter into that rest lest any man fall after the same manner of unbelief."—Heb. 4:11. Unbelief is the foundation of all sin, and it will disqualify us for the citizenship of the new earth. What is it to believe? deviations believe but tremble. To believe with all the heart means intellect, sensibility, and will, these three. Intellect: assent and consent. Sensibility: perfect love. Will: volition and obedience. This is the faith which precedes the "sealing with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."—Eph. 1:13, 14. Paul also says that we are sealed unto the day of redemption by the Holy Ghost whom we should not grieve. Let us be vigilant to improve every opportunity to the glory of God, making use of every provision in this, the most

GLOrious Dispensation

that the world has yet been blessed with, and be a holy people, a royal nation according as we have been predestinated in Christ Jesus: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." Eph. 1:10. These signs shall follow

them that believe; (in this dispensation) in my name shall they cast out devils; they shall speak with new tongues; * * * * they shall lay hands on the sick and they shall recover.

Our next topic will be the Destruction of Jerusalem and Signs of the Times. J. R. ZOOK.

For the Evangelical Visitor.

EXPERIENCE.

NOT as a flower came I forth to bloom, die, and wither away, but as a bud to burst and shine all the eternal day. I can praise the Lord for the thought of my heart to-night. Amen. Two years ago this November I was greatly laboring under conviction for sin and when was I became willing to do just what I was not willing to do I obtained mercy from God through Jesus, and was saved. I joined an Evangelical Church and settled down to be a Christian. For a little over a year I stood thus not having the Scripture to read and without much instruction. I fell back a little in stead of going forward, but thank God, He heard my prayers. I saw that it was hard for me to "kick against the pricks" and He helped me once more, for I received a copy of His precious Word from a dear friend, and I determined to find what it contained for me. I began to read but had no light on it. I read it as a letter for some one else. In this way I read the New Testament once, but I was not content to stop. I began again and asked God to help me. Praise the Lord. He did help me; light came, and I began to walk in the light as I received it until this spring I was shown that I still had more work to do. While brooding over the sickness of my father I sought refuge down in my garden in order to draw my mind to the plants, and there, to my great surprise, an aged brother in Christ happened by and asked me as to my Christian life, if I was a Christian or not. This aroused in me a still greater feeling than before and I thought can it be that I have spent almost two years in prayer and still may be lost? I then

sought the Lord in tears and an aching heart. I pleaded for Him to show me if there still might be something in my heart that was not pleasing in His sight, and as plainly as though some one were standing by my side I was told to confess and make right all that I had made wrong, and be baptized in the water for remission of sin and dress myself in plain apparel and go and work for the Lord. The Lord showed me what I was to confess. Then I was not so willing to make the confession. One evening I was praying for comfort, and comfort came, and then I became willing to obey God, and felt happy over it, thank the Lord. Then baptism and the wearing of plain attire confronted me for about three months before I was willing to obey the Lord, but when I became willing to do His bidding and forsake all, and be baptized, I became like a new person. I was baptized the third day of September and I can say my hopes lie beyond a watery grave. There I received a blessing and a desire to be lifted higher, higher, blessed Jesus, higher, and to-day and the past week there has been a small still voice calling me to go among my people and show how great things the Lord has done for me, which is my next step in Christian perfection. So bursting the bonds of iniquity which held me fast I became a new creature in Christ Jesus at last. Oh may God's people pray for me that I may become useful in His vineyard and live closer to Jesus every day, and may the God of peace strengthen all my fellow workers. Amen.


Prayer is the best preparation for the trials of life. It smooths over troubles that else would overcome us. Do you remember how Moses was supported by Aaron and Hur, when he prayed on the mountain during the battle with the Amalekites? So when you have any difficulty to face, do not forget to take it to God in prayer, for no matter what it is, He will give you help to master it, if you go to Him in the right spirit.—Mama.
THE SPIRIT OF BURNING.

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."—Isa. 4:3, 4.

This striking passage of Scripture was newly brought to my attention recently while reading the "Ministry of Intercession," by Andrew Murray. The author calls upon Christians to pray for the spirit of burning to come upon God's people, using the above verses as a basis for such intercession. The passage throws much light upon a subject that has caused considerable agitation of late, namely, the Scripture use of the symbol of fire.

The primary application of the verses is undoubtedly to God's dealings with Israel in the last days, and therefore awaits its complete fulfilment when Christ shall come and Israel shall be brought back to God through great tribulation and suffering. But without doing violence to the Scripture, we may make a personal application of it to each individual Christian, and also perhaps to the church as a whole.

The prominent thoughts of the verses are that there is to be a washing and purging of God's people. This washing and purging is to be accomplished by the "Spirit of judgment and the Spirit of burning." The result will be that "he that remaineth in Jerusalem shall be called holy.

It will hardly be doubted that the Spirit of burning and the Spirit of judgment are one and the same, and none other than the Holy Spirit.

We have then the truth that God will cleanse His people through fiery judgments, and that these are to be executed by the Spirit of God: "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried."—Zech. 13:9. For proof that judgment will be executed by the Spirit read carefully 2 Thes. 2:8, Isa. 11:4; Rev. 19:15,21. When the fire of judgment has done its work, the evil being all consumed, then the remnant shall be called holy.

God deals with individual Christians now much in the same way as He deals with Israel as a nation; that is, He takes them through the process of purification by fire. We like to dwell upon the Holy Spirit as the Spirit of power and the Spirit of love, but we dare not forget that He is also the Spirit of judgment and the Spirit of burning. If we desire the fulness of the Spirit we must be willing that He shall first of all discover in us that which is contrary to God, and burn it out. We can not reign in us as the Spirit of holiness until He has accomplished His work as the Spirit of judgment. And in this matter, let us not be too quick to say of ourselves that the work of burning is all done. Commit that to Him. He knows better than we what may be hidden in the heart. He can discover the secret faults and burn out the remains of selfishness.

The Spirit never ceases to be the Spirit of burning. "God is a consuming fire." The fire consumes all that is bad and thus purifies all that is good. The dross cannot stand the fire, but the gold is only made brighter by the heat and flame. The Spirit enthroned within will be quick to execute judgment against any intrusion of sin and self. Evil cannot abide His presence. The wicked cannot stand before God, because they are all dross. The righteous have the dross burned away, leaving the pure gold, and thus shall find their delight and glory to dwell forever in the presence of the Holy God, the God of fire.

What is the baptism with fire? Is it not the baptism of judgment, the Spirit of burning of which our text speaks? "Judgment must first begin at the house of God." But someone will say, the baptism of fire is the baptism of love, we grant that it is; but what aspect of love? The same God that is love, is also a consuming fire. There is judgment in love. Sin cannot abide where perfect love is. Love will burn out all evil affection.

We may easily err by being too logomachic on questions like this, and by separating things which belong together. The simplest analysis of these things is, God—God in all His attributes of love, power, judgment, holiness, etc. Let us beware of a one-sided conception of God.

To say that God comes in, in the aspect of fire only after the work of cleansing is completed, I believe to be without foundation in the Word of God. As soon as the temple is given over to Him fully, He takes possession, and Himself cleanses it by His holy burning presence. This is true, however: when the dross is all consumed the individual will be a "burning and shining light," and his very presence will often convict and condemn the wicked. The life that is purest and holiest, in short, that has the most of God, will shine the brightest. In the world to come we shall not need sun, moon and stars, for the Lord God and the Lamb will be the light of that world; and the righteous too shall shine as the stars forever.

Those who have a real desire to know what use the Scripture make of the word fire will find the following outline helpful. It will not profit much to simply read the references, but if the student will take the Bible and prayerfully read the passages given, with their contexts, he will find much light and blessing. There are many other passages not given in this outline, which may be sought out by following up the references in a common reference Bible. There are some passages which present difficulties; that is, the meaning is not so clearly seen on the face of them. For example: Matt. 3:11, Luke 3:16 and Mark 9:49. All such passages should be studied in the light of other passages on the same subject where the teaching is clear and indisputable. A good rule in Bible study on any subject is never to base a doctrine on a passage that is of doubtful interpretation. And a Scripture of doubtful interpretation should never be used to weaken or break the force of a strong one. Indeed the practice of arraying Scripture against Scripture is wrong and should never be done. There is a perfect unity in the teaching of Scripture though there is diversity in presenting the truth. Truth has many sides, and
we, in our short-sightedness are not always able to discern the same truth when we see it from different view points. We need prayer, patience and perseverance in the study of the Word. Submission to God and dependence upon the Spirit’s guidance are essential above everything else.

SCRIPTURE USE OF THE WORD FIRE.

I. God a Consuming Fire.

Note.—All the passages under this head evidently refer to God dealing in judgment with His people or His enemies. It is God consuming the wicked.

1. Fire from the Lord devours the sons of Aaron.—Lev. 10:2.
2. The fire of the Lord burning among Israel.—Num. 11:1-3.
3. Fire from the Lord consuming.—Num. 16:35.
5. Achan burned.—Josh. 7:25.
6. Elijah calls fire down from heaven.—2 Kings 1:10,12.
7. The fire of God consuming Job’s sheep, etc.—Job 1:16.
8. The presence of God shall consume the wicked.—Ps. 68:22,27,31.
11. Fire shall burn the astrologers, the stargazers, the prophets.—Isa. 44:17,18.
12. Reckue with flames of fire.—Isa. 66:15,16.
14. God a flaming fire.—Lam. 2:3.
17. The Lord contends by fire.—Amos 7:4.

II. The Purifying Fire.

Note.—In the passages under this head the element of judgment is also plainly seen. It is God judging and consuming what is evil in His people.

1. Things to be purified by fire.—Num. 31:23.
2. Israel to be purified by fire.—Zech. 13:3.
3. He is like a refiner’s fire.—Mal. 3:2.
4. The trials of the believer’s works by fire.—1 Cor. 3:13,15.

5. Our faith tried by fire.—1 Pet. 1:7.
6. Every one shall be salted with fire.—Mark 9:39.

III. The God that answered by fire.

Note.—Here also we see judgment. The fire falling and consuming the sacrifice showed that God accepted the offering instead of the sinner. Thus Christ bore judgment when He received His fiery baptism on the cross, and all who believe are delivered from wrath.

1. Aaron’s offering.—Lev. 9:24.
3. Elijah’s offering.—1 Kings 18:24,38.
5. Solomon’s offering.—2 Chron. 7:1.

IV. God appears in fire.

Note that when God appeared on Mt. Sinai in fire, it only a beast touched the mountain it meant swift destruction.

1. The burning bush (God in the midst of His afflicted people, chastening but not consuming).—Ex. 3:2.
3. The chariots of fire.—2 Kings 21:13,14.
4. The living creatures.—Ezek. 1:4,13,14.
5. Throne of the Ancient of days a fiery flame.—Dan. 7:9.
6. Appearance of God as fire and lightning.—Dan. 10:6; Rev. 1:13-16.
7. God an illuminating fire.

1. The pillar of fire.—Ex. 40:34.
2. The lamps of fire before the throne.—Rev. 4:5.
4. The words of God a fire.—Jer. 5:14; 20:9; 23:29.
5. The fire of destruction.—Matt. 3:10; 7:19.
11. Gracias, Honduras, C. A.

For the Evangelist. 
COMMEMORATIVE SUGGESTIONS.

“I am crucified with Christ.”—Paul

DURING our Love feast season many thoughts presented themselves to our mind along the line of our Savior’s suffering death and resurrection. To be crucified means death. Our blessed Savior did not die an imaginary death upon the cross. His death was as real and cruel as men and Satan could devise it. If the Scribes and Pharisees could have made it appear that His death was not real, Satan would have gained his purpose and destroyed the validity of the atonement. Pilate did not question His death after he knew it of the centurian, but “commanded the body to be delivered” to Joseph for burial. “He laid it in his own new tomb, and rolled a great stone to the door and departed.” To make it doubly sure that His disciples could not “steal Him away,” they sealed the stone and placed a guard.

The Lord does not regard their works. When the appointed time is here, an angel rolls back the stone and says to the pious women: “He is not here for He is risen.” An emphatic declaration from Heaven. The highest testimony earth can demand. The angel to the women, the women to the disciples, the disciples to the believers throughout the whole world. Jesus said: “I am the way.” In His life, death, burial, and resurrection we can see “the true way to God. None other can be found.” Paul had passed through this wonderful experience in his conversion and could truly say: “I am crucified with Christ.” The old life of sin, which he could not be convinced of or released from, by the law; brought up “at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and zealous toward God, as ye all are this day” (Acts 22:3), “and professed in the Jews’ religion above many my equals in mine own nation being more exceedingly zealous of the traditions of my fathers. But when it pleased God to reveal His son in me, I conferred not with flesh and blood.”—Gal. 1:14,15,16.
demanded a real death not only to sin, but also to self; his good name and high reputation among his own people—a real passing out of death into the new life. The old body of sin now dead, must also be buried, and now whyarest thou? Arise and be baptized and wash away thy sins calling on the name of the Lord. Being baptized into Jesus Christ, "buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so should we also walk in newness of life." How beautifully the passing out of the old into the new life is here represented by a death, burial, "calling on the name of the Lord," and a resurrection from the watery grave to walk in a new life. "Old things have now passed away; behold, all things are become new."

The old life of sin must now be put off. "If ye then be risen with Christ, seek those things which are above. * For ye are dead and your life is hid with Christ in God. If our life is hid with Christ it must necessarily be pure. Those fleshly lusts and sins, our foes within, enumerated in Col. 3:5-8, must be mortified, deadened and put off, if we will be victors in the conflict, and have the "peace of God rule in our hearts," or why would the apostle give the brethren at Colosse such plain and positive instructions. Is it not an evident fact that the violation of divine law brings about the results spoken of in Col. 3:7? "For which things' sake the wrath of God cometh upon the children of disobedience?" They who violate that law which should govern their carnal and evil passions, bring the evil results upon themselves, and without doubt transmit in a greater or less degree, the same evil disposition to their posterity. Is it any wonder that this monster demon of lust is so deeply rooted in our nature and so generally bowed to by all classes of society; when he is invited into so many homes that should be pure and nourished there by the luxurious food and drink which they continually indulge in, until the carnal nature becomes rebellious and will not be subject to the law of God? "Thou hast destroyed thyself."—Hos. 11:9. "Your iniquities have separated between you and your God," (Is. 59:2) was spoken of Israel on account of their sins. It is no less applicable to the professing Christian church of to-day. Bunyan, speaking of the lusts of the flesh, says: "This evil spirit remains long after Satan is cast out. It must be searched out, examined, convicted, mortified, crucified, utterly slain. Although this evil passion of the soul is confined to no particular class of men, yet it rules with greatest power where there is fulness of "bread and abundance of pleasure. These things lead to indulgence in luxury and excess." View the Christian church of to-day, if you please, and what a spectacle it presents to the candid seeker after truth and spiritual life. Pride, vanity, pleasure, unrestrained indulgence in luxury and excess of every kind, (limited only by cash or credit) until their bodies, which should be a temple of the Holy Spirit, become weakened, and their mental capacities impaired, life becomes burdensome, they know not where to go, or what to do for relief. They show upon their very countenances the deep lines of sin and visible marks of God's displeasure. They are without a remedy and have no hand extended to lead them to Jesus Christ who can cleanse them from all sin. This old sinful nature, which is corrupt, (Eph. 4:22-24), must be put off. Why do we halt so long between two opinions? We know that this old corrupt nature means death to the soul, then why not put it off and be rid of it forever, and put on the new man which after God is created in righteousness and true holiness."—Eph. 4:24-32. This new man cannot engage in the old sinful habits and practices of the former life of sin because he is renewed in his spirit. The mind is renewed. The heart also is new. "Old things are passed away, behold all things are become new." The carnal mind cannot understand this, "because it is not subject to the law of God," so then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. Now if any man have not the Spirit of Christ he is none of His."

"Put on therefore, as the elect of God, holy and beloved a heart of compassion, * * * forbearing one another and forgiving each other, even as Christ forgave you, so also do ye."—Col. 3:12,13. Another true test of fellowship with Jesus is the spirit of forgiveness. "Forgiving one another even as God for Christ's sake hath forgiven you." If we have not manifested that forgiving spirit, it is a true evidence that we have not been forgiven, "to whom little is forgiven the same loveth little."—Luke 7:47. "And above all these things put on charity, which is the bond of perfectness."—Col. 3:14; 1Cor. 13:4-7. "And let the peace of God rule in your hearts," which means that our Blessed Savior through the good offices of the Holy Spirit shall govern and control our whole being, body, soul, and spirit, in accordance with His divine plan.

Possessing these commendable graces, or qualities of the soul, man is in the order of God as projected to us in Christ Jesus.—Eph. 2:10.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God!" When we "behold the Lamb of God that taketh away the sin of the world," in His glory and majestic splendor, and then view man in his evil and corrupt disposition, why do we marvel that He said: "YE MUST BE BORN AGAIN!"

D. V. HEISE.

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CAREFULNESS ENJOINED.

FOR some time I have been much impressed to write some thoughts for the Visitor. This morning the impression is especially strong, and so by God's help I will endeavor to obey, since "Obedience is better than sacrifice." This morning I feel strong in the Lord; for some time past I have not felt as warm and earnest as was my desire, and this state was very unsatisfactory. I hardly knew what it would give, but while at my work this morning I tried to examine myself, and O, I could feel so good and, could weep for joy.

I feel stronger in the good old
Christian. Now mind, if the heart is thoroughly sanctified these things will all be put away instead of putting them on. Dear Brethren and Sisters, O do stop and think before you farther go! The Word also says that if it were possible the very elect would be deceived in the last days. Beloved, where are we now? I also got somewhat mixed up about this new teaching. My earnest desire was to get near God, I asked God about it sincerely desiring to be led aright. I had confidence that He would in some way show me whether it is a wrong spirit or in line with His will, and He has permitted me to see that it is dangerous, and that I am safe in not accepting the teaching. Therefore, I would again say, let us be careful with what we take up. The Word says, we are to serve God as we received Him not changing from one to the other. I feel an interest in the dear ones who permit themselves to be hindered by this new doctrine, also in them who are taken in with it.

I am so glad for the Bible. What would become of us if we had it not? My prayer is to come nearer and if anything be hid that I should know that He might permit me to see it while it is called to-day. It is true we may praise God with our lips but the spots on the nature are easily taken in with strange spirits, and our hearts may be far from Him. I earnestly desire to be ready when the Bridegroom comes, and not be found wanting.

"What a friend we have in Jesus, All our sins and griefs to bear, What a privilege to carry Everything to God in prayer." What a comfort to have Jesus, and how merciful He is to us. I long that many may yet be saved. I have a well wish for all, and desire to be remembered by all God's little ones. Your unworthy sister, R. K.

WORKING OUT SALVATION.

CAN the Ethiopian change his skin, or the leopard his spots? Then, may ye also do good which are accustomed to do evil?" Self-salvation from sin and its consequences has been the delusion of all ages and nations. What tortures have been patiently endured, what agonies have been self-inflicted in order to appease God. The barbarous methods employed by superstitious ignorance have fallen into disuse as the gospel of Christ has spread, but the vanity still prevails that the black dye of sin can be washed out by self-imposed regulations and vows. When the bright light of pardon floods the soul, it reveals what never can be pardoned, the birth prints of a sinful nature. All agree that God only can forgive sin, but here commences a line of divergence; many commence systems of actions, and consciences ceremonies, denials and observances, in order to satisfy an avaricious conscience, or appease the hunger of an unsatisfied soul. And with what success? Only to meet with failure. A course of religious duties perniciously performed has no more relation to heart holiness than the working of a pump handle to a dry well. The spots on the nature are not eradicated by works. How long shall we have a church full of good people trying to work salvation in, instead of working it out in the easy freedom of a faith that works by love and purifies the heart?—Rev. J. Simmons.

THE GOOD APPLE.

Mr. Spurgeon frequently related the story of an Ohio man with a splendid orchard of apples, who frequently asked his neighbor to take some, but the neighbor always respectfully declined. At last he said: "Did you ever eat any of my apples?" "Yes, I picked up some that had fallen by the roadside, but they were bitter."

The owner of the orchard then said: "I searched all over Ohio to get apples as sour as crabs to keep off the boys, but if you will come into the heart of the orchard you will find apples sweet and luscious."

So with us; we simply go around the outskirts of Christianity and we find that religion is endurance rather than enjoyment. We should be joyful and triumphant Christians for our own sake. We should have a religion that will charm our children as well as save our soul.—The Gospel Messenger.
PRAYER MEETINGS.

The attendance at the prayer meeting of a church indicates the spiritual condition of its members. A look into many of the prayer meetings suggests low tide. The meetings for prayer and praise should be well attended, for Paul said: "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another."

A cold, dead prayer meeting, however, is one of the worst refrigerators a man or woman can get into. After such a meeting the persons attending it are apt to feel even worse than before the event. It is easier to write about how a prayer meeting should not be carried on than how it should be.

The first thing that must take place, in order to have a good and profitable gathering, is that those who attend should arrive filled with the spirit of prayer and praise. An old-fashioned minister was in the habit of giving out the following notice from the pulpit every Sabbath evening: "Next Wednesday night the members of this church will assemble themselves together in the basement of this building. All are expected to go down on their knees before starting from home." One thing I must say; the basement of that church was packed every Wednesday night, and scores of people had to go home without ever having an opportunity to pray or say a word for the Master. The old preacher frequently said just before the meeting adjourned: "As all could not take part in the exercises, let everybody sing." And then he would give out a familiar hymn.

Under existing circumstances it is hard sometimes to have a good prayer meeting. As a rule, the trouble is the lack of disposition on the part of church members to prepare themselves by private prayer and a lack of definitiveness of purpose. A prayer meeting should never drag. When it does, those in attendance feel that they received little benefit.

There is such a thing as contagion in a prayer meeting. A few persons filled with the Spirit will make the rest feel that there is something which they must have which they have not got.

A prayer meeting is not the place where criticism of the weak spots in others should be indulged in for a moment. But is an occasion when there should be much talk with God, conducted in a serious and thoughtful manner.

A prayer meeting is supposed to be a gathering of the children of God for the purpose of talking over their wants and giving expression to their thanks for past, present and future blessings, and it does not sound well to hear one of the children finding fault with another one of the children. If any correcting business is necessary, postpone it until after the family gathering has been dismissed. If you feel as if you ought to pray, why pray. If you feel that you have a song of praise in your mouth that ought to come out, why sing. If you feel as if you had a word in season that would do your sister or brother good, don't keep it back. If you cannot either pray, sing or speak, look as pleasant as you know how; and when the meeting is over shake hands with neighbors and friends. Do something.

A prayer meeting is not the place to show off what we know; but, on the contrary, a good place to practice the grace of humility.

The best testimony I ever heard in a prayer meeting was given by one, who began his remarks by saying, "I feel so insignificant tonight." As he proceeded it was easy to see that there was a large amount of the grace of God in that very small man. The remark of a good christian brother often comes to me: "Lay low and receive much."

The prayer meeting is the place in which to first get right yourself with God, and then try to feel for others, that they may also have the indwelling of Christ. Prayer meetings ought to be better attended than they are. They should be places where the children of God draw their weekly rations. No church can have permanent success that has cold, poorly attended prayer meetings. After awhile, under such conditions, it will die of dry rot.

There is a lively little church on Long Island, the pastor of which not long since made an apology for the statement that there would be only five of the regular evening meetings the following week as there was to be a conference on Thursday. I wish you could go to one of the prayer meetings in that church. You would go away singing, "How happy are they who their Savior obey."—Selected by J. W.

Mount Joy, Pennsylvania.

DEALINGS OF GOD WITH A LATE LEARNER.

I am learning more and more the completeness of the provision made by Christ for every need of man and how that each and all these provisions become the actual possession of the believer the moment he believes. I do not say he enjoys them all at the moment of belief, but they are his own.

This is very different from the common conception of this subject. Christians see the provisions in Christ as a succession of blessings, and that each one of these must be attained by a separate experience. It is true we come into the enjoyment of these blessings by a succession of experiences, but they are ours from the beginning, and if we would simply believe the Word of God we might come into the experience of all at once.

 Eph. 2:3 tells us that we are blessed "with all spiritual blessings that are in the heavens in Christ." That is, all the spiritual blessings that are in the "heavenlies in Christ" are ours, not shall be ours. Then the apostle goes on through succeeding verses to tell some of these blessings: it is a pre-arranged thing that we should stand "holy and without blemish before Him in love." Note that this is not for any future time, but now. By this same pre-arrangement we are given "the place of sons," in accordance with "the delight of His heart." We are already "made accepted in the Beloved." We have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Note here the apostle
EVANGELICAL VISITOR.

is not simply telling that we are redeemed and forgiven, but it is the measure of this blessing that he is writing about—"according to the riches of His grace." He has given us "wisdom and intelligence," by which we look through the lifted veil and see the "dispensation of the fulness of times," in which all things shall be headed up in Christ; and then He tells us that in that wondrous consummation "we also have an inheritance," and that to this end "we are sealed by the Holy Spirit of promise.

After detailing these wonderful privileges of the believer, the apostle utters a remarkable prayer, beginning at Eph 1:17. In this prayer is found a divinely inspired idea of what the need of the Christian is. Let us note carefully that there is not a petition in it like most prayers for spiritual blessings that we hear. There is nothing asked for to be added to the store of what we already have as Christians. But let us see: "That the God of our Lord Jesus Christ, the Father of glory, would give unto you a spirit of wisdom and revelation in the (personal) knowledge of Him, the eyes of your heart being enlightened that ye may know." Here it is plainly seen that the inspired idea is just this: the apostle has set before them their complete fulness in Christ, and His prayer is that they may have wisdom to see this. It is theirs by possession already; it will be theirs to enjoy when they see it. It is like a man coming into possession of a land estate. His title is perfect, and he is on the ground actually occupying it. It is a satisfaction to own it, but that satisfaction increases into delight as he comes to the knowledge of the fact one day that the land is very productive; another day, that all the barns are richly stocked with provisions; another day, that it is dotted over with handsome and durable houses; another day, that it is well watered; another day, that all the social features of the situation are desirable; and finally that the place has on it rich mineral ore, making it inestimably valuable. Now all this was his the moment he came in possession of the title, but the full enjoyment of it came when he came to the knowledge of the riches of his possession.

Praise God, it is so with our possessions in Christ. Only this: eternity will be too short for us to find out all the treasures of "glory, honor and immortality" that are embraced in the privilege of being "Sons of God." Meantime day by day we may be searching the Word, and every blessed thing spoken of there may be claimed by each of us. We may aspire to the highest and best things only to find that God is "able to do exceeding abundantly above all we can ask or think." We may look around and above us and see all the measure of power and worth and blessing, and hear the Divine assurance, "All things are yours." We may see all the mighty activities of the world and of time, and learn that "all things work together for good to them that love God." We may question the heart of God, and the answer is "God so loved the world as to give his only begotten Son." We may look into the fulness of Christ, and the answer is, not that He gave some rich blessing, but "He gave Himself for us." Oh, child of God, you are already in the place of all blessing. Open your eyes and see it; open your heart and be strong and happy.—W. A. Mason, in Faithful Witness.

THE ORIGIN OF THANKSGIVING.

TO RECALL the circumstances of the first Thanksgiving may serve to remind us of how much more we have to be thankful for than had those early pilgrims. History tells that of the one hundred and two emigrants that landed on the bleak and rocky coast of Cape Cod Bay in the winter of 1620 almost half died before the following winter fairly set in. To-day, in our comfortable country and city homes, we cannot even imagine the sufferings of the survivors, both from destitution and the inclement weather for which they were not prepared either as to clothes or habitations to brave. The most of the brave people were not inured to hardships. Among them were delicately nurtured men and women.

They staked and laid out two rows of huts for the nineteen families that composed the colony, but within the first year they had to make seven times more graves for the dead than houses for the living. Notwithstanding their trials and hardships, these brave founders of a great and glorious race had so much to be thankful for that they had to appoint "an especial day on which to give especial thanks for all their mercies." So, they agreed among themselves that, since their prudence and forethought had been so wonderfully blessed of God, they would send out four men hunting, that they might rejoice together in a special manner after the fruit of their labors had been gathered. According to the historian, barley and Indian corn were their only crops; the "peas were not worth gathering; for, as we feared, they were too late sown." This was under the good Governor Bradford. The four men who went hunting brought in as much game as served the company for a week.

The recreations of the day consisted in exercise of their arms. Massasoit, the Indian chief, and ninety of his men, coming among them for three days, during which they were entertained and feasted by the colonists, the Indians killing and bringing to the feast five deer. This was in 1621, and was the beginning of Thanksgiving Day in America.

The next New England Thanksgiving Day was in July, 1623, which had been appointed as a day of fasting and prayer on account of drought. While they were praying rain fell abundantly, and the Governor appointed it instead of Thanksgiving.

In June 1632, Governor Winthrop, of the Massachusetts Bay Colony, invited the Governor of Plymouth Colony to unite with him in a day of public thanksgiving because the action of the British Privy Council had been favorable to the Colony. In Massachusetts Bay Colony, old records show that days of thanksgiving were appointed in 1632, 1634, 1637, 1638 and 1639 and sometimes of more than one day in the same year. In Plymouth we find mention of one in 1651 and again in 1665. In 1680 it seems to have become an annual custom.—American Agriculturist.
THANKSGIVING FOR THE SHUT-IN.

THANKSGIVING, Thanksgiving, as this glorious day comes again and yet again, we find each time we have more to be thankful for. No more can they who have good health rejoice and come with thanksgiving to their Father above than the shut-ins. We feel so full of joy and thanksgiving that we cannot express it as we would wish to do. Even though we may not have health, we have, Oh, so many other things for which we do so earnestly give thanks to our Master. We have our friends, and I do not think there is one shut-in who has not one dear friend here on earth, and the dear Father also. Then our lives, and most glorious of all, we have our blessed Master who cares for us and loves us, and our sorrows and pain and weariness only make the Father above more loving and tender. So, why haven't we much to be thankful for?

We look up to the Father and ask for peace and help and love to hear us and gives us the "peace that passeth all understanding." We may be unable to do the work for Jesus that those do who are not shut in, but we can pray. I often remember this when feeling my inability to do the work others were doing and I made that remark to a friend who said at once, "No, you cannot do the same work, but you shut-ins should ever remember you can pray for us. We are so busy you must help us by your good wishes and prayers."

So when at times I feel so, I am always brought back to the place where, "I can pray." Someone, I do not now remember who, has written these words:

"Lord Jesus make our lives one long Thanksgiving. One long service unto Thee, risen with Thee, for Thee and in Thee living. Keep us Thine own, dear Lord, eternally."

And so many times that prayer goes up from my heart, "Keep us Thine own, dear Lord, eternally, and make our lives one long Thanksgiving." Oh! we have so much that we are able to give thanks for, we can have joy by the asking, and so live that we enjoy the Lord's blessing, yet we are so slow to take these precious promises to ourselves, the love and peace and comfort. It seems to me I can never tell the blessings that are ours.

"Come unto me all ye that labor and are heavy laden and I will give you rest." Oh! dear friends, there is no reason why the shut-in may not have this promise to give thanks for, although our labor be little, if it is our best that is all God asks, and is there not cause for thanksgiving? I can write these things because I know full well what it is to be shut in, for I have spent many years in bed, am now in bed, and am suffering always. I find so much to speak of. We have our books and the reading that we can have in this day and age for so little money, and it is good reading. Then the beautiful flowers that God has made and given to this world, to make bright the sick rooms, and when we have these fresh flowers brought to us we almost feel that we are out in the bright sunshine.

Hearing from friends who are ill and poor and almost alone in this world—I am sure some who are well would be surprised to read the bright cheery letters, so full of hope and joy and thanksgiving. From one especially, who can neither see nor move, I have had the most beautiful letter—dictated by her, so sweet and so thankful to her Heavenly Father. Another writes of her causes for thanksgiving—and she is poor, lives in a small room and has but few friends, and yet we find in every one's lot in life there is some reason for which we may give thanks.

What little favors, little gifts and kindnesses bring happiness to the one who is so shut in from the world, and its pleasures! And our Bibles, what comfort, what love and peace we find in them—and how near we feel to the Lord when we read!

"Oh, come let us sing unto the Lord. Let us make a joyful noise to the Rock of our Salvation: Let us come before His presence with thanksgiving. And make a joyful noise unto Him with psalms."

And our hearts cannot read these words following without feeling the Father is near to them, "For this God is our God, for ever and ever, He will be our guide even unto death."—Psalm 48:14. I love to read Psalm 47, "O, clap your hands all ye people; shout unto God with the voice of triumph!"—and so on through the chapter, and Psalm 94, the 19th verse, "Many are the afflictions of the righteous but the Lord delivereth him out of them all," and the 30th Psalm, I can not tell you in any way of the beauty of God's Word.

How can I express the joy and thanksgiving when I repeat over and over again, "The Lord is my Shepherd, I shall not want" and the rest of that wonderful psalm.

In every word we find blessings and help, and so we can do nothing but be thankful. In Phil. 4:6, we read, "Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Oh! there is so much of love, joy and peace and so much that we can be comforted with I dare not stop to repeat even a few—but let us repeat the 7th verse of the 4th chapter of Phil., "And the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

The little children have brought me much sunshine and such beautiful flowers and the joy and sunshine in the face of a little one who brought them stayed with me long after the flowers had faded.

Oh! where can we find one, with more to be thankful for than a shut-in if only he or she can be brought to see it. One cannot see all the blessings at once, it takes years sometimes to show us just what they are.

"Lo, I am with you always"—comes to us and makes brighter the days spent in such severe pain. Some one writes:

"Christ never asks of us such busy labor, as leaves no time for resting at His feet. The waiting attitude of expectation He oftentimes counts a service most complete. Sometimes He wants our ear, our rapt attention. That He some sweetest secret may impart; 'Tis always in times of deepest silence that heart finds deepest fellowship with heart."

And as this is true surely the
shut-in again has cause for thanksgiving, for we have just those hours to listen, and how true that our heart to heart talks, our most precious blessings, come in the quietness of night.

Though my life has for ten years been one of suffering the most intense, I would not question for one moment the Lord's way. Surely He knoweth best and doth all things well, and if we who are so shut in only do our part of God's work and make our lives all that we can then God will send the sunshine and the many causes for thanksgiving.

So dear ones who may read this, let us try to make our lives just as near to our Heavenly Father, just as true to Him as we can with His help—and let us remember all these blessed promises our Bible gives us are for us the same as others. Then let us give thanks. "O give thanks unto the Lord; call upon His name: make known His deeds among the people. Sing unto Him, sing Psalms unto Him: talk of all His wondrous works. Glory ye in His Holy name: praise Him, O ye His saints; give thanks unto His Name."—Psalm 105:1-3.

Many a preacher of the Gospel has felt discouraged when only a few people have come to listen to his message. But great work has often been done where the congregation has been small; and every faithful worker can feel confident that if he does his duty God will not allow his efforts to be fruitless. Says H. L. Hastings in *The Christian* for August: "When a man is sent of God, it makes no difference how small his congregation is. Philip preached to one Ethiopian eunuch, but in so doing he sent the Gospel into the heart of Ethiopia (Acts 8:26-39). Aquilla and Priscilla taught a small class, but the pupil was Apollos, eloquent, mighty in the Scriptures (Acts 18:24-28.)—Faithful Witness.

"A proper towel folded several times and dipped in hot water, quickly wrung and applied over the site of toothache and neuralgia, will generally afford prompt relief."

**TEMPERANCE.**

"Temperance is the moderate use of all things helpful, and total abstinence from all things harmful."

**THE BRANDY PEACH.**

"I rather think it is—it's delicious!" answered Lewis. "You little goose, don't you know why, it's brandy, of course," was the companion's reply.

"You little goose, don't you know why, it's brandy, of course," was the companion's reply.

"And let us remember all these blessed promises our Bible gives us are for us the same as others. Then let us give thanks. "O give thanks unto the Lord: call upon His name: make known His deeds among the people. Sing unto Him, sing Psalms unto Him: talk of all His wondrous works. Glory ye in His Holy name: praise Him, O ye His saints; give thanks unto His Name."—Psalm 105:1-3.

**BISMARK ON BEER.**

Those people who have been looking with favor upon the increased consumption of beer in this country as an indication that that drink is displacing whiskey will hardly be comforted by a remark of Prince Bismark, related by his physician, Dr. Bush, in his recently published book, "Bismark: Some Secret Pages of His History." Dr. Bush tells how some one at table once lamented the absence of beer, and the Iron Chancellor replied: "That is no loss! The excessive consumption of beer is deplorable. It makes men stupid, lazy and useless."—Selected.
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 119:12.

THE ROBIN AND THE CROW.
The morning was not very warm, but "twas not very cold. The north wind blew a trifle chill, and the sun shone bright as gold. A robin, hopping on the lawn, trilled forth a joyous lay.

To the great disgust of an old black crow, that flew along that way. "You seem quite merry," croaked the crow, "For my part, I can't see what you're finding here to sing about, this north wind's freezing me. Yes, the sun shines now, but the clouds, it won't be noon, I know. Till the sun is hid and the air is full of rain or sleet or snow."

"Well, let it come," the robin said, "The sun can't always shine. But I'll get my meal and sing my song, I need not then repine, and besides, no storms can always last; It's sure to eave away; So it seems to me it is best to sing, however dark the day."
The crow just answered, "Caw! caw! caw!" and flapped his great black wings: Then he spread them out and sailed away in search of gloomier things. And as still I heard the robin's song, this thought came home to me—Like the robin bright or the croaking crow, which would I rather be?

HOW TO BREATHE:

T he first, last, and one of the most important acts of life is to breathe; and there can be nothing more essential to life and health than to breathe properly; and yet a majority of our civilized and enlightened people are utterly ignorant of the first principles of a correct inspiration. Millions of human beings pass through life, performing this act upward of twenty-four thousand times each day, or more than six hundred and fifty millions of times in a lifetime of seventy years, and yet they neither know why they do it, nor how to do it as it should be done. The consequence is, their health is impaired in various ways, their vitality unnecessarily wasted, and their lives greatly shortened.

The conditions necessary for natural and healthful breathing are:

First, pure air to breathe; second, freedom of motion of the respiratory organs; third, a correct mode of inspiration; fourth, suitable physical exercise. Most people think if they "go out to take the air" for half an hour a day, they will fulfill the first requirement, even if they are shut up in close, unventilated rooms all the rest of the twenty-four hours; and many there are who do not even as much as that. What the lungs require to purify and vitalize the blood, and give the finishing touch to the process of digestion, is pure air all the time, night and day.

The second condition, and equal in importance, requires an erect bodily position, and an unrestrained movement of the chest and abdomen. A bent position of the body, with the shoulders drooping forward, habitual with many at all times, and often temporarily assumed by others as when engaged in certain occupations, or when sleeping with the head elevated by bolsters and pillows, prevents the free expansion of the chest, and lessens the amount of air inspired. So also, to a far greater extent, does the compression of the chest and abdomen by corsets and tight clothing, diminish the inspiratory power of the lungs, and weaken all the powers of life. As many as nine-tenths of the women of this country, and probably one-half of the men, scarcely ever use the principal respiratory muscle of the body—the diaphragm, which divides the chest from the abdomen—in breathing. Tight clothing, and a cramped bodily position, prevent its action. The consequence is, the chest is only expanded laterally, and the lungs but partially filled with air. When the diaphragm acts naturally, as it only can do when the body is unconstrained, it presses the stomach, liver, and bowels downward and outward at each inspiration; and the contraction of the abdominal muscles returns them to their position at each inspiration, thus keeping up constant motion of the digestive organs, which is essential to their normal and healthful action. Without this motion, they cannot act properly, and torpidity of the liver, constipation of the bowels, and other digestive derangements are thereby induced.

An example of the artificial mode of breathing can be seen in any fashionably-dressed lady; the upper portion of the chest expands laboriously, because unnaturally, and that is all; there is no expansion of the lower part of the chest, of the sides, or the abdomen, as there is with persons who have lived uprightly, physically speaking, and who have never tried to improve upon God's beautiful handiwork of the "human form divine," by picking and squeezing themselves in accordance with the behests of Dame Fashion. New-born children always breathe correctly, as do animals of every kind. Look at them, examine them carefully, and then imitate them. In a natural inspiration, the principal visible motion is in the abdomen. The upper portions of the chest expand slightly, the lower portions of the chest and sides expand more, and the abdomen most of all.

Do not breathe through the mouth; the nose is the true entrance to the lungs, the mouth to the stomach. The natural position of the mouth is closed, and it should only open to eat, to drink, and to talk. The natural position of the nostrils is open, and they never close, as, while life lasts, breathing never ceases. Physical exercise is equally important in promoting the healthful action of the lungs, as it is of every other organ of the body. It hastens the frequency of breathing, and causes a greater quantity of air to enter the lungs at each inspiration, thus greatly increasing the quantity of inspired air, and more perfectly purifying and vitalizing the blood.

Evangeliist.

A tablespoonful of alcohol diluted, taken in the twenty-four hours, causes 4,300 extra heart beats, and in secondary effect narcizes the recuperative forces.

"Without holiness no man shall see the Lord."
That like a sad angel o'ershadowed my way;
God's light in my soul with the darkness was beat.
And my heart ever longed for an unclouded day.
And now I have flung myselfrecklessly out,
Like a chip on the stream of the Infinite Will.
I pass the rough rocks with a smile and a shout,
And just let my God His dear purpose fulfill.
Forever I choose the good will of my God,
Its holy deep riches to love and to know,
The serfdom of love to so sweeten the rod,
That its touch maketh rivers of honey to flow.
Roll on, checked seasons, bring smiles or bring tears,
My soul sweetly sails on an infinite tide;
I shall soon touch the shores of eternity's years,
And hear the white throne of my Savior abide.

Especially would we urge our youthful readers to yield themselves unto God as those who are alive from the dead, if so be that they have been made alive by the power of God, and that Christ Jesus has become precious to them, because by looking to Him in faith they saw in Him their Savior—their sacrifice for sin—those who are alive from the dead, if so be that the Son of Man shall come in His kingdom.

No. 1. FAITHFULNESS—A FRUIT OF THE SPIRIT.

FAITHFULNESS!—What a word for consideration; can we truly comprehend it? As a servant of the Spirit, it must be a result of some good seed sown, which same must be implanted into our souls by the Holy Spirit before we can expect any of those peaceable fruits of righteousness.

As faithfulness is a result of understanding and obedience, so we must be submissive in all our ways to the teaching of the Bible. There are many ways of being faithful, especially in our daily life as in Eph. 6:5, by being kind, tenderhearted, forgiving one another, also in being happy in all manner of conversation. (1 Peter 1:5,) and many other ways too numerous to mention, wherein as in Luke 16:10; if faithful in the least, shall also be faithful in much; consequently the Holy Spirit will at times fill us with his heavenly love as a witness of our acceptance with Him and to our joy expelled all doubts of the same. So let us strive for the right, that we may be accounted worthy of an inheritance among the sanctified.—1 Peter 1:4; Rev. 22:14.

But if we are unfaithful servants, the rule of chastisement as given in Heb. 12:5-11 will be observed. But let us hear the conclusion of the whole matter. "Poor God and keep His Commandments; for this is the whole duty of man."—Ecc. 12:13,14.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,
For the exhoration 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. In the city, where they were received in a private hospital in the same. The end of the pious machine. They were conveyed to a private hospital in the city, where one died the same afternoon and the other is suffering much pain at this writing. A heavy fog prevented the engineer seeing the train ahead until it was too late to prevent the disaster.

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

An aged brother desires that some one explain, through the columns of the Visitor, James 5:20, which reads thus, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The explanation desired is how, or in what way, it will hide a multitude of sins. Will some one, who has light on it, give the explanation for the instruction and comfort of the brother as well as for others who may desire to know.

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Mrs. Elizabeth Engle, South Africa.

Mrs. Emma Zook, South Africa.

Mrs. Amanda Zook, India.

Mrs. Sara Cress, South Africa.

Mr. Rockafellar, N. W. Africa.

Mr. Geo. Detwiler, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler.

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

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

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

3. 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.

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

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


7. Canadian Currency is discounted with us.

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

Abilene, Kansas, November 15, 1899.

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
Miss H. Frances David
Miss Alice Reise
G. C. Cress
Mrs. Sara Cress
Isaie O. Lehman

Miss Barbara Hershey, Fordeburg, Jornanesburg, South Africa.

D. W. Zook and Mrs. Zook, 86 College St., Calcutta, India.

J. Eber Zook, N. W. Africa, care of Mr. Rockafellar, India.

J. I. Long, Choshi Chiba Ken, Japan.

Miss Fannie L. Hoffman, Khamgaon, Berar, India.

Miss Hettie L. Fernbaugh, Larache, Morocco.

J. G. and Mrs. Susan Cassel, Gracias de Gracias, via New Orleans, Honduras, C. A.

BENEVOLENT FUND.

Abilene, Kas. .......................... $ 1.00

FOREIGN MISSION FUND.

No. 156. .......................... $ 3.39
No. 157. .......................... 5.00
No. 158. .......................... 1.50

An aged brother desires that some one explain, through the columns of the Visitor, James 5:20, which reads thus, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The explanation desired is how, or in what way, it will hide a multitude of sins. Will some one, who has light on it, give the explanation for the instruction and comfort of the brother as well as for others who may desire to know.

Bro. S. H. Zook, son of Elder Samuel Zook of Abilene Kansas will leave on the 13th inst. for an extensive missionary trip through Oklahoma and Texas and intends, the Lord willing, to extend his tour to Mexico to which country he has had the impression for over a year that the Lord has called him. Bro. Zook goes out under the prayers of his home church and we trust the Lord that He who has given the command will also abundantly supply all the needed grace and ability which he may need for this very responsible work. May God be glorified and precious souls saved is our prayer.

Bro. Jacob B. Stoner, of Mills, Washington county Md., writes of severe loss coming to him through a hail storm occurring on Aug. 2. He is a market gardener, and the prospects were good for large yields of fruit and vegetables as well as second crop of hay and corn, but with the exception of part of the corn, all was destroyed, and he is left in the position that unless he receives help from the Brethren he will be obliged to sell his property. The loss amounts to several hundred dollars. He makes this appeal to the Brethren and friends may send to him. Donations can be sent to him as above. We trust that many will be touched by the Brother's need, and help to bear the loss.

A serious wreck occurred on the 11th inst. near this city on the U. P. R. R. The through freight with two engines ran into the rear end of a local freight demolishing the caboose and one loaded car of the latter train, and dashing the head engine of the first. In the caboose were two passengers who were caught under the wrecked engine, and terribly scalded and bruised, and were only delivered from their awful positions by raising the one end of the ponderous machine. They were conveyed to a private hospital in the city, where one died the same afternoon and the other is suffering much pain at this writing. A heavy fog prevented the engineer seeing the train ahead until it was too late to prevent the disaster.

Sister Elmina Hoffman left Abilene on the 9th inst. to engage in Foreign mission work in India. She expects to labor with Ramala, a noted India woman in rescue work called "a Child Widow's Home. Sister Hoffman came acquainted with her at St. Louis several years ago and became impressed that she should assist in rescuing the unfortunate women of India. Sister Hoffman is a woman of noble character and possesses rare Christian qualifications for a work of that kind. She is the daughter of Bro. Eli and Sister Fannie Hoffman of Donegal Kansas. She leaves a comfortable home and many kind friends in the land of her nativity for a life of labor and self-sacrifice in a heathen land. She was converted while quite young and has been a consistent member of the church for a number of years. We will miss her in the home church but are willing to yield to the will of Him who said "Go into all the world." We were witness to the parting scene as she bid farewell to father and mother and sisters and friends which was most affecting, and as the soul wafted on the breeze "God be with you till we meet again" the train started and we see her no more. She expects to visit her grandmother in Elizabethtown Pa. and in company with others will sail from New York on the 15th. May God prosper her journey.

A letter from Bro. J. Eber Zook to his parents gives account of a very destructive cyclone and water-spout, accompanied by an earthquake, which visited Darjeeling in the Himalaya Mountains on the night of September 24. D. H. Lee and wife—Missionaries with whom Bro. David Zook and wife found a home during the first part of their stay in India—lost five of the six children, through the wrecking of the house in which they were staying. Theirs names and ages are respectively: Beda, 7; Lois, 15; Herbert II: Ada, 8; Esther 5. Only one of the bodies—Lois—had been found at the time of writing. Bro. Eber accompanied Bro. Lee to the place to secure the other bodies. Bro. and Sister Lee are from Eastern Pennsylvania, and are missionaries of the Methodist church. It seems the children were education at the school, the parents being in
Calcutta. Truly such a bereavement must come with crushing force to the parents, and we, with many of our readers, no doubt, cannot but deeply sympathize with them, and pray that the Heavenly Father, who notices even the sparrow's fall will comfort their hearts, and grant unto them His gracious presence.

President McKinley has issued the annual Thanksgiving proclamation setting apart "Thursday, the 30th day of November next as a day of general thanksgiving and prayer to be observed as such by all our people on this continent and on our newly acquired islands, as well as by all those who may be at sea or sojourning in foreign lands; and I advise that on this day religious exercises be conducted in the churches or meeting places of all denominations in order that in the social features of the day its real significance may not be lost sight of, but fervent prayers may be offered to the Most High for a continuance of the divine guidance, without which man's efforts are vain and for divine consolation for those whose kindred and friends have sacrificed their lives for country. I recommend also that on this day, so far as may be found practicable, labor shall cease from its accustomed toil, and charity abound toward the sick, the needy and the poor. In witness whereof I have set my hand and sealed the United States to witness whereof I have set my hand and sealed the United States as a day of thanksgiving and prayer. Let us welcome the Spirit of Burning.

In the proclamation the President refers to it as "A national custom, dear to the hearts of the people," and which was a pioneer in the field of unsectarian religious literature. Mr. Hastings edited every number of the Christian, an undenominational religious paper, whose columns had been preachers, so it was not strange that before he was eighteen he was "graduated" from farm and sawmill, and entered upon evangelistic work, using voice and pen and press incessantly from that day to this. In figure slightly above medium size, but with a powerful yet sympathetic voice, he had travelled hundreds of thousands of miles on both sides of the Atlantic, and had spoken thousands of times in the chief cities of America and Great Britain, in highways and byways, theatres, tents, churches, wharves and steamships, or wherever he could find people willing to listen. As early as 1853 Mr. Hastings commenced the publication of religious tracts, and in January, 1866, he issued the first number of The Christian, an undenominational religious paper, whose columns were kept clear of pills, patent medicines, politics, controversy, and the like; and which was a pioneer in the field of unsectarian religious literature. Mr. Hastings edited every number of the paper for more than thirty years. He had also written some verses which have been sung around the world, many
of his hymns being included in "Songs of Pilgrimage, a Hymnal for the Churches of Christ," and in various other collections. In 1896 Mr. Hastings commenced the issue of Anti-Infidel pamphlets, of which he has since written and edited more than a hundred tons—his Anti-Infidel Library numbering half a hundred separate publications. Most noted of these is a lecture on "The Inspiration of the Bible," or "Will the Old Book Stand?"—of which up to January, 1898, nearly three million copies have been issued in 18 or 20 different languages.

In 1888, when no person was allowed to preach the gospel upon the public grounds of the city of Boston without a permit, Mr. Hastings entered upon the work of outdoor preaching on Boston Common, in disregard of the city ordinance, and had the honor of standing in the dock with twenty-three common drunkards, and being fined and imprisoned in Charles-street jail. Wide publicity was given to the facts in the case by the press, and after a thorough circulation of more than one hundred and fifty thousand copies of Mr. Hastings's paper about the city of Boston, the City Government was overthrown; the preaching of the gospel on Boston Common is no longer entirely prohibited.

In the succeeding years Mr. Hastings devoted his strength to editorial, evangelistic and anti-infidel work; and disseminated millions of anti-infidel publications in many languages and many lands. In 1889 some fifteen tons of anti-infidel literature was spread through Great Britain. Mr. Hastings was born Nov. 26, 1831, and was married Oct. 12, 1853, to Harriet Frances Barnett of Nov. 1, 1888, nearly three million copies have been issued in 18 or 20 different languages.

CHURCH NEWS.

CHICAGO MISSION.

Relief Department report for month of October is as follows:

**DONATIONS.**

| In His name | $1.00 |
| Sister Shirk, Ind. | 1.00 |
| **Total** | **$2.00** |

**EXPENSES.**

| Groceries | $2.00 |
| Necessaries for Sick | 2.00 |
| Dry Goods | 1.00 |
| **Total** | **$5.00** |

We have also received from Indiana half gallon of butter, eggs etc. "He shall supply all your needs." Praise His name.

We were much encouraged by the presence of Bro. and Sister Shirk, of Goshen Ind. We praise the Lord for the fellowship of the saints.

Bre. Wolfe from Indian Territory is laboring with us at present, the interest of the meeting is good. We are trusting the Lord for an increase and for an ingathering of souls. Will you help us pray that God may be glorified in all that is being done.

"Without me ye can do nothing." I rejoice that the Lord has ever taught me the secret of trusting Him for all things.

To Him be glory and honor. Amen.

SARAH DEBT AND WORKERS.

CHICAGO MISSION.

Financial report for two months ending November 1st as follows:

**DONATIONS AND RECEIPTS.**

| L. B. Heise | $5.00 |
| A Brother and Sister | 3.00 |
| A Brother | 1.00 |
| Rose Wildfong | 50 |
| Leah Eshelman | 50 |
| Bertha Climanhaga | 1.00 |
| T. Lewis | 2.00 |
| N. Michael | 1.00 |
| Darius Sider | 1.00 |
| A Brother | 2.00 |
| Sister Brillinger | 1.00 |
| Brother Heise | 2.00 |
| Anna Rhodes | 1.00 |
| Sister Sider, Buffalo | 1.00 |
| J. Myers | 1.00 |
| Alice Heise | 1.00 |
| John and Mary Reichard | 2.00 |
| Malinda and Richard Ott | 1.00 |
| Bertha Benner | 25 |
| A Brother Markham | 5.00 |
| Levi Herr | 5.00 |
| Ben, Flagg | 1.00 |
| **Total** | **$75.75** |

**EXPENSES.**

Due Mission on last report | $18.91 |
Due Mission for September | 10.00 |
Due Mission for October | 9.44 |
| **Total** | **$38.35** |

We are pleased to say that since our last report the Lord has added three more souls to our number in the Mission work, which makes five that have been received by baptism since starting the Mission. Those that have come in with us are good workers and useful helpers in the Mission. We praise God for His saving power, and in leading the people to see the simple gospel truth. I ask all the Brethren and Sisters to remember the Mission and its workers. May God have all the glory. Amen.

J. W. HOOVER.

PHILADELPHIA MISSION.

Financial report for month ending Oct. 30, 1899 is as follows:

**CREDITS AND DONATIONS.**

| Balance on hand | $50.21 |
| Souderton | 1.00 |
| Hammelstown B. S. | 5.00 |
| Pelmire | 7.00 |
| Franklin county | 7.00 |
| Englewood, Ohio | 5.00 |
| Philadelphia | 1.00 |
| Philadelphia | 4.00 |
| **Total** | **$80.81** |

**EXPENSES.**

| Rent | $10.00 |
| Wood for the Poor | 5.00 |
| Shoes for the Poor | 4.50 |
| Provision for the Poor | 3.50 |
| Lamps and oil for Mission | 2.00 |
| **Total** | **$20.50** |

A box of clothing was also received from Florin, Pa.

PETER STOVER.

Philadelphia, Pa., 3425 N. 2nd St.

MISSION WORK.

In connection with the above report I have an article about Mission Work. When we are engaged in this work we find the words of the Savior very true:

"The poor ye have always, and, if you will you can do them good." It is not only the rich and wealthy we are seeking but the poor friendless ones who have not enough food to satisfy them, and not sufficient clothing to keep their poor, frail bodies warm. A certain brother passed the remark, if the people would manage right we would not have to buy so many shoes. Very true; if we could only persuade people not to spend their money for strong drink and other unnecessary things, they would not have to buy shoes to wear. This is our work, working among this class. A few days ago I was standing on the street corner; when along comes a woman, her shoes were so badly torn that she was almost barefooted, thus hobbling along with a kettle into the beer-saloon. I am glad there is none too low down for Jesus to save, and even if it is the drunkard in the gutter. He is willing to reach out a helping hand. For this purpose the Mission was started, to gather in the poor children who had not sufficient clothes to wear to go to church, and then the Lord put it into Sister Stover's heart to start a sewing circle. Jesus manages all right if only His servants obey. Praise His Holy name! We have the second house and this is too small to contain the scholars, and we are so glad that Jesus arranged through the Brethren and Sisters and Friends to erect us a still larger house of worship.
Before we had a Mission house Brother Stover would carry the benches from house to house in order that a few might gather to worship God. We realize that our work has been slowly prospering, and God has supplied all our needs. There is a work for every one. If your lot is not to work in the Mission ask Jesus what you are to do. O dear friends let us trust Jesus for it all. I feel to wonderful a work for every one. If your lot is not to gather to worship God. We realize that Stover would carry the benches from Philadelphia, Pa., 3123 N. 2nd St.

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the plain Bible way four arose, but in after examination it was found that two had not fully counted the cost. Two were baptized on Sunday, who, we are hopeful, will become bright shining lights in the midst of a crooked and perverse nation. Others we hope may soon follow the Lord all the way.

We are quite well satisfied if we would make the way as easy as others are doing we might have added quite a number to the list of church members. We are not running an accommodation train, therefore those who want to be accommodated according to their own whims will have to go elsewhere.

We have, now been in central Pa. two months and have found many open doors and so far as we know we have not withheld from the people any truth the Lord laid upon us, and as we are about to close our labors here for the present we feel we have delivered our souls from the blood of this people.

This week we are holding forth the Word to the people of Salona in the M.E. Church.

Calls for labor have come in from different points and we doubt not we might spend the winter profitably in some arrangements which had been made before we came to these parts, we expect Lord willing, on November 3rd to turn our faces toward Clarence Center N. Y. We pray the Lord to bless the Seed Sown while in these parts that much of it may produce fruit an hundred fold to the glory of God.

We purpose spending the fall and winter months in different parts of Canada as the Lord may go before and open the way. We have found many warm-hearted friends in these parts through whom the Lord has graciously supplied our need and according to His will which we are without asking any one for anything.

Owing to our foreign correspondence our permanent address will be Harrisburg, Pa. until further notice is given. Any mail addressed to us there will reach us. Yours in hope of the coming Kingdom.

LETTER FROM SISTER EISENHOWER.

Dear readers. May the dear Lord bless you all is my prayer, especially do I think of those with whom I am acquainted. I think of the blessed times we had together; it does my soul good. I praise the Lord this evening for His wonderful love and mercy shown to me in so many ways. Just a week ago to-day we were in Franklin county, Pa., with Brother and Sister David Wenger; we praise the dear Lord for what He is doing for them. We had a nice time visiting some of the dear saints in that community as well as in other parts of Pennsylvania. Our trip East has taught us a great many things for which we praise the Lord, and thank Him for the truth which comes to us from His Word that says, "Great peace have they that love thy law, and nothing shall offend them." He is our tower where we may run into and be safe.

We left Franklin county Oct. 24 and went to Harrisburg Pa., and arranged things to go to Abilene, Kansas, our home before we went as missionaries. We don't just know what the Lord wants with us here, but we trust we shall know hereafter. We shall walk by faith, not by sight, for we know we belong to God with all we have and are. Our coming home so unexpectedly was because of father Eisenhower's health being very poor, and we as children feel a duty as well as a privilege to care for him. We were glad to find him a little better than he had been during the summer, and we trust it will be the Lord's will to heal him altogether. Now dear ones, we do realize that we need the prayers of God's children as much as if we were out in the work. It means for us to be kept in the right line. We see how people are going away from God all around us, and when we travel for thousands of miles it pangs our hearts to see and hear how unconcerned people are about the one thing most needful, namely, their soul's welfare.

I think as I talk to people that many are being led off on this line now (as we spoke to a lady on the train), she thought if she does all the good she can and goes to all kinds of churches and takes all the good she hears and helps to pay the preacher surely God will not cast her off, she thinks we are all going to the same place, but she is mistaken if she expects to get through on that line. If that were the case there would have been no need of Jesus' death. There are many who believe the same thing.

Sometimes I think it would be necessary to-day to go into some of our churches to let them know that they don't seem to know much about Him. May the dear Lord give us a real, divine, burden for these dear souls who profess with their lips but their hearts are far from Him.

Well I am so glad that I have learned to know Him. He is everything to me. I find He is becoming more precious to me every day, and it seems I feel my need of Him more and more. I would say to all, do much watching and praying for the night is coming when no man can work. I realize more every time we attend meetings that seemingly hearts are getting harder and harder. Very few are trying to get saved. May the Lord help me to do my part. Send all mail to Abilene, Kansas.

Your sister in the Lord out and out for God.

Anna R. Eisenhower.
The field is the world.—Matt. 13:38.

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

For the Son of man is come to save that which was lost.—Matt. 18:11.

**MATOPPO MISSION.**

**BULAWAYO, S. AFRICA, SEP'T. 17, 1899.**

**BELOVED Brethren in Christ:—Four months ago to-day I arrived at this Mission footsore and weary with my long walk from the city. Today as I look at the appearance general of this Home, it seems like another place. It rather seems like the remembrance of a dream to recall the first glance I took on this sacred spot. Four small mud huts with their weather-beaten roofs and a little while tent in the rear were the only buildings on the grounds. A few days ago I stood, like Moses on the top of the rock near our home, and viewed the place and could hardly believe the presentation to be real so great is the change. Before my eyes, spread out like a map, lay the Mission grounds upon which now stand eleven huts all completed, while the frame of the fifteenth is making rapid strides toward completion. The buildings are built around a vacant square. The square is perfectly cleared of grass and trees (wild). On it have been planted apricot, peach and orange trees which so well adorn the appearance general of this Home, it seems like another place, it rather seems like the appearance general of this Home, it seems like another place, it rather seems like the appearance general of this Home, it seems like another place, it rather seems like the appearance general of this Home, it seems like another place, it rather seems like the appearance general of this Home, it seems like another place, it rather seems like the appearance general of this Home, it seems like another place, it rather seems like the appearance general of this Home, it seems like another place, it rather seems like the appearance general of this Home, it seems like another place, it rather seems like the appearance general of this Home, it seems like another place.

**THE PRESENT SITUATION.**

The Dutch in the Transvaal have the blame of being guilty of a long list of grievances against all settlers in their nation who were not citizens by birth or legal proceeding. These grievous charges have been seen by nearly every sane man who has come in contact with South African politics. These oppressions were not confined to any certain class of people but the largest percent of foreigners in the Transvaal are of English blood. There has always been a strong feeling of enmity between the English and Dutch since they settled in Africa. These feelings were not softened by the recent action of the Boers. About a year ago these things reached such a pitch as to draw the attention of the home countries of the oppressed people. It then became a matter of worldwide interest and as said, the English being in the majority among the oppressed it turned to them to beseech England to defend them. A thorough search was made and after due consideration, the English made some reasonable demands for the rights of their subjects and all other foreigners in the Transvaal. These demands met a stern refusal at the hands of the bigoted Dutch. Then began the serious trouble; England put the matter entirely into the hands of an able statesman named Sir Alfred Milner. He proceeded directly to Bloemfontein and interested for peaceful settlement which was haughtily refused. He then resorted to a threat of compelling a concession by force of arms all to no avail. Having absolute power and authority and the sanction of his home country as well as of nearly every nation in Europe, he at once ordered one hundred thousand men from the English Imperial Army to be sent to the borders of the Transvaal; with a reserve of twenty thousand men. No colonial nor African troops are to be used. It is stated accurately that the Dutch are prepared to place in the field an army of sixty thousand men on short notice. To-day there is no sign of the Dutch giving in, and no sign of any drawing back on the part of the English Imperial Government, so that in the course of a short time it is feared that South Africa will be drenched in the blood of civilized and enlightened men whose lives ought to be spent in the rescuing of the perishing millions of unsaved heathen that people these hills and plains. Now that you have some faint idea of our political situation, I will be able to tell you why we cannot now move out into our new home. Almost every well informed man in South Africa predicts that as soon as open hostilities begin that the war spirit will rise among the native tribes who will at once begin a wholesale massacre of the white men in every exposed portion of the country. We have been consulting the proper authorities in regard to the matter and as yet they do not think it is safe for us to go any farther out, for the reason given. We have been told several times that in case of trouble we will be conveyed into Ft. Usher or Bulawayo and there protected by the police whose lives would be greatly hazarded in coming for us seven miles further. So that we are requested by the authorities not to move out until this trouble is settled. We feel that the home church ought to know that we are not living as some suppose in a flower garden and that we have many things like this to arrest our attention and cause some of us many wakeful hours and heavily burdened hearts as we realize how far we are from civilization, protection and home. While at present there is only peace and quiet among the natives here, the Lord Himself only knows what a day may bring forth and what the end will be. For He saith the end from the beginning. If any seem to be offended that I write regarding political issues and carnal warfare, let such an one be reminded that our lives hang on the issues of this terrible plague and let him earnestly beseech God for peace that we may have no cause to burden the church with the thought of our endangered situation. Well-informed men like Elder George Weaver writes saying: “If war breaks out at Johannesburg I think the natives will break out all over South Africa. There seems to be an unrestful nature among the natives everywhere. I am praying God not to let them break out for the devil wants that to stop the work of God and mean the death of all of you.” Other men whose judgment is not fickle and whose opinions are candid have expressed themselves as deeply concerned for our safety in case of an uprising. In spite of all this the Lord is our keeper and trusting Him we lie down at night and sweetly sleep, knowing that whether we wake or sleep we are the Lord’s. Let the saints pray for us as never before. Amen. Saved up to date. C. C. Cress.
ing the village or kraal he found the people thereupon preparing food for their evening meal. And as my time was somewhat limited I inquired for the man who is sick and one of the natives showed me his hut at which I arrived and found him with one of his wives in the hut, the latter preparing the evening meal, and the former lying on his couch which was composed of one blanket and some sacks for a mat wherein he was lying. When we go to visit the sick we generally take something along for them to eat and drink. I entered the hut and saluted them and gave him the things I had brought for him. I found him to be very sick, and after a number of the inmates had gathered into the hut the writer read a portion of Scripture from Matt. 8:17 to them in their own tongue which was followed by a Zulu song and then we all knelt in prayer and the writer with his small vocabulary led in prayer in the native tongue being followed by one of our converts who lives at this village. His prayer was very touching and heart-rending. After prayer we sang another Zulu song and bid them farewell and retraced our steps to the Mission. Thus we are called for many times to visit the sick and by going from village to village we find that much good can be done.

Yours in the Master's service.

ISAAC O. LEHMAN.

BULAWAYO, SOUTH AFRICA.

OUR DEAD.

BECHTEL.—Near Clayton, O., Anna B. Bechtel, wife of John Bechtel, and daughter of Ephraim and Lucy Horst, died October 6, 1899. Sister Bechtel was born February 27, 1873; was aged 26 years, 7 months and 9 days. Sister Bechtel was converted quite young and united with the church and was a faithful member until her short life was ended. She was buried at Valley Chapel cemetery on the 9th of October. Many friends and neighbors attended the funeral. The services were conducted by W. O. Baker and Daniel Paulus. Text, Heb. 4:9, 10.

MOYER.—Died near Talmage, Dickinson county, Kansas, October 22, 1899, Sister Lizzie Moyer, aged 29 years, 6 months and 28 days. Sister Moyer was converted while young and united with the church. She was the daughter of Brother Elias Book, formerly of Lebanon county, Pennsylvania, and was married to Brother Henry Moyer. She leaves her husband and three children to mourn her early loss. The cause of her death was consumption. Her end was very peaceful, giving her friends the band of farewell and longed to be at rest. Funeral services on the 26th of October, conducted by Elder Samuel Zook and E. H. Martin.

26th at Zion church, conducted by Elder Samuel Zook and E. H. Martin.

LAPP.—Died on the 23rd of October, at Low Banks, Ontario, of old age, Peter Lapp, aged 77 years, 3 months and 13 days. Bro. Lapp and his wife joined the Brethren 25 years ago. His wife preceded him to the other world eighteen years. He leaves four sons and two daughters; three are members of the Brethren—Samuel (and wife) and Ida. Samuel and William are on the old homestead where he died, and Givrin, near by. Ida (Mrs. Geo. Winger) near Clarence Center, N. Y. Ida in Buffalo, N. Y. Jennie in Oregon, U. S. Obituaries improved by A. Beavers, on the 25th inst. to a large concourse of sympathizing friends. Text, Job 5:22.

STABE.—Sister Lecetta Staub, died October 2, 1899, aged 61 years, 7 months and 15 days. She leaves a husband, one son and three daughters with many friends to mourn their loss. Sister Staub was a member of the Brethren church for a number of years and always tried to fulfill the injunction of the Apostle where he says, "If it be possible, as much as lieth in you live peaceably with all men." She died a peaceful death and left a hope of a glorious immortality. The funeral was held on the 6th of October. Services in the Lutheran church at Trindal Springs, conducted by Bro. J. C. Dick, assisted by the Pastor in charge, A. A. Kelly, from Matt. 24:44. Interment in the adjoining cemetery.