THANKSGIVING DAY.

A LITTLE earlier than usual, and in a somewhat different style, President Roosevelt on Oct. 29th issued his proclamation designating Thursday, November 27th, as a day of thanksgiving. The proclamation is as follows:

According to the yearly custom of our people, it falls upon the President at this season to appoint a day of festival and thanksgiving to God. Over a century and a quarter has passed since this country took its place among the nations of the earth, and during that time we have had on the whole more to be thankful for than has fallen to the lot of any other people. Generation after generation has grown to manhood and passed away. Each has had to bear its peculiar burdens, each to face its special crises, and each has known years of grim trial, when the country was menaced by malice, domestic or foreign levy, when the hand of the Lord was heavy upon it in drought or flood or pestilence, when in bodily distress and anguish of soul it paid the penalty of folly and a froward heart.

Nevertheless, decade by decade, we have struggled onward and upward; we now abundantly enjoy material well-being, and under the favor of the Most High we are striving earnestly to achieve moral and spiritual uplifting. The year that has just closed has been one of peace and of overflowing plenty. Rarely has any people enjoyed greater prosperity than we are now enjoying. For this we render heart-felt and solemn thanks to the Giver of Good; and we seek to praise Him, not by words only, but by deeds, by the way in which we do our duty to ourselves and to our fellow-men.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving, Thursday, the twenty-seventh of the coming November, and do recommend that throughout the land the people cease from their ordinary occupations, and in their several homes and places of worship render thanks unto Almighty God for the manifold blessings of the past year.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 29th day of October, in the year of our Lord, one thousand nine hundred and two, and of the Independence of the United States the one hundred and twenty-seventh.

[Seal]

THEODORE ROOSEVELT.

By the President: [Signed]

JOHN HAY,
Secretary of State.

—Church Advocate.
Evangelical Visitor.

They Crucified Him.

Come sinner behold what Jesus hath done,
Behold, how He suffered for thee:
They crucified Him, God's innocent Son,
Forsaken He died on the tree.

Chorus.

They crucified Him, they crucified Him;
They nailed Him to the tree,
And there He died, a King crucified,
To make you an heir to His throne!

From heaven He came. He loved you—He died
Such love as His never was known;
Behold on the cross, your King crucified,
To make you an heir to His throne!

No pitying eye, a saving arm, none,
He saw us as pitied us then;
Alone in the fight the victory He won;
O praise Him, ye children of men.

So what will you do with Jesus, your King?
Say how will you meet Him at last?
What plea in the day of His wrath will you bring.
When offers of mercy are past?

Notes on Romans.

Law and Grace. 7:1-6.

Analytical Treatment. 7:5-25.


Paul's purpose in the argument of Rom. 7 is too obvious to be misunderstood. It was his desire to get his Jewish brethren at Rome to abandon the Mosaic law—the typical and ceremonial law of the Lord Jesus Christ.

In order to clarify it in their minds he introduces a comparison showing that the law has dominion over a man as long as he liveth: "for the woman that hath a husband is bound by law to her husband so long as he liveth; but if the husband be dead she is discharged from the law of the husband. So then if, while her husband liveth, she be married or joined, to another man, she shall be called an adulteress; but if the husband be dead she is free from the law, so, that she is no adulteress, though she be married or joined to another man."

"Wherefore, my brethren, ye also are become dead to the law—(typical and ceremonial law of Moses) by the body of Christ (Christ's death on the cross): that you should be joined to another, even to him who is raised from the dead, that we should bring forth fruits unto God."

In this elucidation he produces the authority for leaving the law of carnal ordinances and to embrace and be joined to Jesus Christ, then acknowledging and accepting the death of Christ as the real sacrifice for sin.

Weakness of the Law.

"For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring fruit unto death."

The law was not sin, but the consciousness of sin came through it; for Paul says he would not have known coveting except the law had said, "Thou shalt not covet."

But there was no power under the law to completely deliver from the thraldom of the "law of sin and death," Paul says he "was alive without the law once"—in his childhood purity and innocence—but "when the commandment came, sin revived and I died"—being deceived by sin he died through trespass. So the law which was ordained to life was discovered to be death in this that it brought consciousness of sin, but was powerless to destroy the very root that caused sin. Sin finding occasion therefore deceived him (under the law) and by the law he destroyed himself. How true this was in the great apostle's life before he was converted, when he consented to the death of Stephen and caused many who had accepted Christ to blaspheme. It was an awful sin even in the sight of the law, and thus the law slew him, for the law was holy and just.

However, many things were permissible under the law that are not tolerated under the Gospel. Here are a few things. It hath been said by them of old time, "Thou shalt not forsake thyself, but shalt perform unto the Lord thine oaths: but I say, swear not at all etc.,—let your communication be, yea, yea; nay, nay; for whatsoever is more than cometh of evil." It hath been said, "An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also."

Again, "It hath been said, "Thou shalt love thy neighbor, and hate thy enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

It hath been said by them of old time, "Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

And since under the law Paul as well as all others was unable to live the righteousness of the law—the Christ life. Yet if they kept the law in full, even though it was crude in comparison with the Gospel, they were justified while the law was in force, but when the Gospel was ushered in they became guilty when they refused to accept it.

Good Desires But Powerless.

Paul now places himself right beside the Jew under the law and uses the present tense that he might win him over; for he said, to the Jew I became as a Jew that I might win him to Christ. He treats himself in a twofold sense—as being possessed of two powers, when he says, "That which I do I allow not, for what I would that I do not, but what I hate that do I."

His conscience does not consent to the baseness of his carnal mind, but protests against it; yet he is powerless under the law to have complete victory, because he is under the law and there is no provision for the death of the "old man" or the destruction of the "law of sin" siring in the members.

If I then do that which I would not, I consent unto the law that it is good, and because of that fact "it is no more I that do it, but sin that dwelleth in me." Now hear his confession—For I know that in me, that is in my flesh (the carnal mind) dwelleth no good thing; for to will is present with me (his desire and higher perception of right); but how to perform that which is good.
I find not—or is not, under the law because that power or grace was not given then. “For the good I would I do not; but the evil which I would not that do I.” Conclusion—”Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.” Here he properly defines his responsibility under the law. Who under the Gospel could justify himself in doing the things he knew were wrong. James says, “To him that knoweth to do good, and doeth it not, to him it is sin.”

A GENERAL LAW DISCOVERED. “I find then the law that to me who would do good, evil is present.” This law is still existing and has been discovered by every believer. Satan always holds up the sinfulness of sin, or flesh of sin, and for sin is in my members.” This is the thing which opposed Paul’s good desires and prevented him doing the things he would under the law. He found it right in himself, actually inhabiting his physical body. It certainly is a deadly foe to have to live right in the same house we do.” O wretched man that I am, (he cries) who shall deliver me from the body of this death,” (the law of sin which is in my members.)

THE REMEDY PROCLAIMED. THE QUESTION POSITIVELY AND PROPERLY ANSWERED. Hear it—“I thank God through Jesus Christ our Lord.” “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, or flesh of sin, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.” “There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death.”

THE SUPERIORITY OF THE GOSPEL RECOGNIZED. “If the ministry of death in letters and engraven on stones came with glory so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his conformation; which glory was being done away: how shall not rather the ministry of the Spirit be with glory? For if the ministry of condemnation is glory, much rather doth the ministry of righteousness exceed in glory. For even that which was made glorious, hath not been made glorious in this respect, by reason of the glory that surpasseth.

For if that which passeth away was with glory much more that which remaineth is glorious.”—2 Cor. 3:7-11.

In what particulars is the Gospel dispensation more glorious than the dispensation of law? ESPECIALLY IN THESE TWO.

1st. Under the law they had the promise of pardon, but under the Gospel we have actual pardon—actual pardon could only be given when the actual sacrifice for sin was made.

2nd. Under the law the Holy Spirit was not poured out upon the people but under the Gospel all believers can enjoy the baptism of the Holy Ghost. The Holy Spirit is in the world convicting the “world of sin, of righteousness and of judgment,” and to lead, guide, sanctify, empower and give gifts to believers.

De Molens In.

J. R. Zook.

For the Evangelical Visitor.

A STRUGGLE.

The night has passed, a new day with all its opportunities and privileges, its possible victories or defeats, its chances of being useful or negligent, lies before me.

The moment I arise I am made aware of contending duties requiring my attention, and as each presses its claim upon me, it seems in turn, the most important and to require immediate undertaking. Those that lie nearest to hand naturally demand my first attention, and yet that does not settle the question as to which I should undertake first, it only narrows the choice to the present moment, and for that moment I find two claimants seeking my consideration.

The first claimant presses the claims of my natural life upon me; that life demands food, clothing, shelter, a comfortable refuge from the uncertainties of life. Those claims are pressed loudly and vehemently, and I would almost yield to those demands without a struggle, were it not for another power within that brings its claims before me, and causes a hunger and thirst after that which is so necessary to the well being of the inner life. My outer man cries out for the bread that perishes, but my spirit reaches out for the Living Bread, the Life-giving waters; it desires to be clothed upon by the Living God. It brings before me the words of Jesus, as He asks, “Is not the life more than the raiment?” I answer “Yes Lord, I know all else is but dross, if I but gain Thee.” Then His reply comes quickly, “Seek first the kingdom of God and His righteousness and all else shall be added.”

The struggle between the natural life and the spiritual life is ended for the time being; in fact it hardly can be called a struggle as yet, for the habit of seeking God first, as I arise in the morning has become so firmly established, that the world does not press its claims very forcibly through the avenues of my outer man during the first hour of the coming day. And so I obey the law of the Spirit of life, and bow in humble adoration before my Savior and my God. I seek those things.
that pertain to my soul's well-being and rise up with renewed strength, looking hopefully to the time when our Jesus will come to earth, and when the kingdoms of this world shall really become the kingdoms of God and His Christ, and the meek shall inherit the earth.

But hardly have I entered upon the activities of the day, before I find the struggle or rivalry between my natural and spiritual life has recommenced, and that with far greater earnestness. This morning I feel like settling this question more definitely in my own mind, than it has ever yet been settled, so that the claims of both the higher and lower life may occupy their rightful position. To write my meditations, and helpful suggestions for others is so that they may awaken reflection and spur me on to some hours of prayerful study and writing, necessitates my turning a deaf ear to the claims of the natural life, and that there is a power bringing all its wants to God, duties of the higher calling open up before me, and I find myself anxious to simplify the requirements of my natural life, so that I may not be unnecessarily entangled in the things of the world, to the crowding out of those duties which more directly pertain to the Kingdom's interests.

Moreover as I look back at the past years since then, I find this struggle has been going on; yes, in spite of the fact that I know I am yielded up to Jesus, that my will is to do His will, and my desire is to be what He would have me to be, I am still conscious of a daily need of denying or controlling the claims of the natural life; that is, if I would be at all spiritual and found possessing sufficient vitality to be of any service in the Master's vineyard.

I find also, that if I deny this form of self-life, and take up my cross of discipleship, committing the well-being of the body with all its wants to God, duties of the higher calling open up before me, and I find myself anxious to simplify the requirements of my natural life, so that I may not be unnecessarily entangled in the things of the world, to the crowding out of those duties which more directly pertain to the Kingdom's interests. I know that the natural has its place in the development of the spiritual man. I know that Paul labored with his hands, that he might not be burdensome. I know that all God's children are called upon to serve Him in the ordinary affairs of life; the housekeeper, the clerk, the laborer, the merchant, may be filling the place where God wants them to be; but opportunities occur for a more self-sacrificing service to God, each consecrated soul will find a growing need of denying the claims of the natural life, and yielding to the demands of the higher call, which comes upon each one, according to his ability, and according to the use, one makes of that ability.

Jesus has said “To him that hath shall be given, and to him that hath not shall be taken away even that which he hath.” If one neglects the spiritual side of his nature and devotes all his energies to the providing for the outer man, how quickly the spiritual dies away and now I want any who may read this, both those who are consecrated and those who are struggling to maintain a spiritual experience without paying the full cost of an ever-yielded will, to look into their lives and find if this necessity of a continual denying of the natural life, does not intrude itself more or less in their worked out lives also. For instance, Brother Detwiler, calls attention to his being limited for original reading matter. How many like myself felt conscience-stricken, as they thought of the neglected testimony, the unwritten word of comfort, the restrained message which they might have sent, but did not. If asked, why the omission, the answer in most cases would be “lack of time”—but if an honest soul wants to have a clear conscience, he will look behind this, and often he will find that he has not placed the cause of God first, but that his time has been employed in looking after the natural life, and that he has contented himself with giving the spare time to service such as this. The sick, the needy, the discouraged and the unsaved have a corner in the heart, and what moments can be spared from the cares of the world are given to the uplift of others, or to our own poor starving souls. But the more we reverse God's order and make the world's claims first, the more our services will be demanded of that world, so that the spare time devoted to God is encroached upon, our own spiritual life is dwarfed, and our opportunities for service seem to be passing away with our inclinations. There is another class however who have arrived at a far more alarming state; when they first came to Jesus, they counted Him and His service first; they withheld no effort to seek to know and to do His will, but gradually the world-power with its claims upon the natural life assumed full control, and now through neglect of their gifts, they find themselves powerless to take-up duties, that in former days were so easy and yielded such results in their own lives. Like withered branches they cannot produce fruit, like a light under a measure, they cannot shine; the salt has almost lost its savor. They are examples of warning to others, and show the necessity of an extreme, a constant watchfulness in denying self, and making the Kingdom of God first, and not the kingdom of the world. But, praise the Lord, the far away one who has...
left his first love is invited to come back and do his first works over again.

As I have been writing message after message has been coming to me, confirming me in the belief that this struggle between the claims of the natural and the spiritual takes place in every Christian's life. Some only hear the calls of the higher life dimly, they do not seem to realize that they were saved to serve, or it may be that they will rise to the needs of the natural life, they ignore any higher service. Perhaps, even, they see a duty which they have to undertake, which another in his zeal to follow Jesus has omitted. Jesus says to a sorrowing son "Let the dead bury the dead, but as for thee, follow thou Me." The son obeys, he sees that someone else whose heart has not been so alert to the call of Christ will bury his father, and so he denies himself, takes up his cross, and follows Jesus, whilst the duller disciple, it may be, undertakes the duty and probably blames the son for thus leaving his dead father to be buried by strangers.

A Martha finds fault with a Mary who is not cumbered with any other desire than to avail herself of the golden opportunity so few value. What a treasure she will be to that very Martha, as in after days she tells of some of the sweet lessons learned at Jesus feet. A Paul will rejoice to all eternity in that he counted all things as nothing that he might win Christ and be found in Him, whilst a Judas will groan that he ever let the fleeting things of time win him from that following of Jesus, in which there is only true happiness; and lead him so far as to betray his Master for a few paltry dollars. Witness as he goes out and hangs himself, surely in loving his natural life he lost it.

As my meditations deepen, messages from Jesus speak more distinctly to my heart; one says "Ye cannot serve two masters"—it is an utter impossibility; try it and see; you will quickly find out that each requires our whole service, neither is satisfied with half-hearted service, both masters are jealous over their followers. Moreover, in the trying to thus satisfy two masters, you cannot love both; one will be sure to become irksome and hateful to you. One master says, "Lay up against a day of want," the other says, "Do not do so, for where your hope of security and your refuge from want is, there will your heart be also." One master says, "Seek first what ye shall eat, and what ye shall drink, and what ye shall put on; but do not neglect to give a little spare time to seeking the Kingdom of God. But the Divine Master says, "Seek first the kingdom of God and His righteousness and all these shall be added unto you." "Do good and verily thou shalt be fed."

One says, "Cling to your home life, your friends, your position of security, your reputation;" the other says, "Forsake all that you have, deny self, take up your cross-bearing, follow Me." You cannot serve two masters, when especially these two masters are opposed to each other, as is the god of this world and the true and only God. No matter how respectable, how moral the services, of the first may be, no matter how it may seem to affiliate with the services of the other; for "his servants ye are, whom ye obey." "You cannot serve God and Mammon," one urges us to serve self, whilst the other tells us to sacrifice our own interests for the good of others, and gives us a vivid illustration in the lived life of Jesus; Mammon may come as an angel of light, saying, "spare thyself," but sooner or later he will prove a cruel taskmaster to those who obey him. Much, oh how much more I could write upon this subject, this deeper condition was helpless and undone, and could not acquire any means to extricate himself out of his deplorable situation. God alone hath the acquired means to bring about the profound restoration. "What was lost in Adam, is restored in Christ."

Jesus says, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."—John 6:44. Man in his fallen condition was helpless and undone, and could not acquire any means to extricate himself out of his deplorable situation. God alone hath the acquired means to bring about the profound restoration. "What was lost in Adam, is restored in Christ."
God that bringeth Salvation hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.—Tit. 2:11,12. "A man can receive nothing except it be given him from above."—Jno. 3:27. The Eye-opener says, "We hear the great rank and file of professed Christians talking of its being hard to live Christianity, which proves that they have not yet received Christ. It is hard indeed to counterfeit Christianity; but, if one has Christianity, I. e. Christ in him, he can not help living out the principles thereof, any more than the needle of the compass, when charged with lodestone, can help pointing toward the north pole; the street car cannot help running when the electric current is turned upon the motor within, or the engine can not help moving when the throttle is thrown open and the steam is applied thereto. If it is hard for a branch of a healthy grape vine to bear grapes; (Jno. 15:1-8) if it is hard for the great Mississippi river to flow then, it is hard for one who has Christ in him the hope of glory, (and the only hope of glory) to live a Christian."

"As ye have received Christ Jesus the Lord so walk ye in Him."—Col. 2:6.

There is only one Scriptural way to receive Christ, and that is by the "Living Faith," the faith that is delivered to us by God Himself, not theological faith, of which the world is full. "A man can receive nothing except it be given him from above."—John 3:27. In his primitive state man was possessed with the Spirit of God, and the divine nature, and this is what constitutes the image of God, But through disobedience man fell from the Spirit to the flesh, and it became manifest that all his imaginations continually were evil. The state of man in the fall was a total failure, yea, a total depravity, there was not a spark of the divine left.

The declaration of Jesus is, not to put "new wine" into old bottles, lest the "new wine" burst the old bottle and the wine is spilt, but "new wine" must be put into "new bottles" and both are preserved.

"The Eye-opener says,"Electricity turned on a car without a motor, steam turned on an engine without a steam chest, would not propel them. Neither would all the divinity of God in heaven, turned upon the old carnal mind, propel him. Thousands are praying for more faith, power, grace, etc., when if all the power, grace, and love of heaven were turned upon them, they could not with the old carnal mind retain one particle of it."

However, man was so utterly helpless, and his will so determined to do evil, that he hid himself from the presence of God, but God inquired after him, and said "where art thou?" Man said, I hear Thy voice but am afraid; man has sinned and brought condemnation on himself, and died the spiritual death. "The wages of sin is death."—J. S. L.

FOR THE EVANGELICAL VISITOR.

DISOBEDIENCE TO GOD.

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."—Eph. 5:6.

I

In the above verse the Apostle Paul admonishes the Ephesian Brethren to let no man deceive them with vain words, for, he says, "because of these things the wrath of God cometh upon the children of disobedience." To get the full benefit from this verse, we ought to read the five foregoing verses of this chapter, in which the Apostle tells them, and us as well, how we ought to follow God, and walk in love; but he also speaks of what we ought not to do, and in what we ought not to be engaged.

The latter part of our text, on which we chiefly wish to dwell, can be readily proved by incidents recorded in the Holy Scriptures. The first one of these incidents, is the transgression of our First Parents. We find that they were placed in the beautiful Garden of Eden, where they could rejoice and be happy all their days; but we find that the enemy deceived them with vain words, and they disobeyed the commandment of God. They were driven out of the Garden, and God cursed them, and not them only; but He even cursed the ground for their sake (Gen. 3:17). This indeed was the wrath of God that came upon them, through their disobedience.

In the next generation we again find the wrath of God coming on the children of disobedience. In the fourth chapter of Genesis we read that Adam and Eve had two sons, Cain and Abel. Abel was a righteous man and pleased God; but Cain was a wicked man, and pleased not God. These two brothers brought an offering to the Lord and sacrificed to Him. Abel was accepted, but Cain was rejected. In this that Cain was rejected he became very angry, and even went so far as to kill his brother, but he had no sooner done this than the wrath of God came upon him. He was cursed and God even set a mark upon him, so he would not be killed, for it seems he was in a miserable condition, and does not this plainly teach us that the wrath of God came upon him?

If we read but a little further we find that the people became so wicked, that God's wrath was kindled against them. He even repented that He had made man. (Gen. 6:7.) This is one of the best examples in the whole Bible, of God's wrath coming upon the children of disobedience. We find that as the people increased in wickedness, God came to the conclusion that He would destroy man whom He had made. He therefore sent a flood upon the earth which destroyed every creature that lived on the earth, except Noah and those that were with him in the ark. Still there is another example of how the wrath of God cometh upon the children of disobedience. In the twenty-first chapter of Numbers, we find that the children of Israel became discontented, and disobedient, and began to speak against God and against Moses, saying, "Wherefore have ye brought us up out of Egypt to die in the wilderness?" But we find that the Lord sent fiery serpents among them, which bit them, and many of them died.

Dear readers, are not these beau-
In the sermon on the mount Jesus says, “Take heed that ye do not your righteousness before men, to be seen of them.” Doing to be seen is what is here condemned. To do anything except purely to the honor and glory of God, is feeding the evil propensity of self-praise and self-admiration. As far as individuality is concerned, modesty would rather not assert its integrity and good works, but Jesus says to another class, in same sermon, “Even so let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven.”

As far as honor seeking is concerned, Jesus does farther say, “But when thou doest alms, let not thy left hand know what thy right hand doeth.” This Scripture like all others can not be understood separately or dislocated from all other kindred passages. Jesus said “Be not therefore like unto them; but thou, when thou prayest, enter into thine inner chamber.” The publicity of alms giving or of praying is not condemned, but the hypocritical “fair show in the flesh,” unto the carnal gratification in self-righteousness is. If God does anything for us or through us, we should publish it only because God so wills. Madame Guyon upon telling or relating her experience to a friend, upon a certain occasion, found a little pleasure and satisfaction therein. A little self-love was there, nor was the witnessing purely to the glory of God. Col. 3:23 says, “Whatever ye do, do heartily, as unto the Lord, and not unto men.”

“The Lord hath done great things for us; whereof we are glad.”—Psalm 126:3. “As cold water to a thirsty soul, so is good news from a far country.” Prov. 25:25. St. John was told to write what he saw and send it to the seven churches. The self-righteous, hypocritical Pharisee made great pretensions of religion in praying on the street-corner, in blowing a trumpet in almsgiving so that all may see and know unto his own exaltation, in vain repetitions of many words in prayer, in the outward appearance of fasting to make a “fair show in the flesh,” and in making broad their phylacteries and enlarging the borders of their garments. See Matt. 23:5.

It is not immodest to be a witness, as commanded, to the in-wrought work of the Spirit, in asserting the tranquility of the heart, the love in the soul, and the fixed habit of mind and life. Nor is it boasting to tell out of a pure heart the instrumentality of the “vessel” in giving to the needy, in visiting the sick, in laboring for the salvation of many precious souls, and in encouraging the faint-hearted, as the Scripture command. How can there be mutual rejoicing if one member withholds from the rest the co-operation with God whereof the “vessel” is glad? See Rom. 12:15.

The Apostle Paul said that the Corinthians were his letter of commendation, knowledge, and read of all men. See 2 Cor. 1:12. Did Paul boast in asserting that he lived in all good conscience before God and man, and that he finished his course and fought a good fight, and that he was not a whit behind the chiefest apostles? See 2 Cor. 11:5, 23; 12:11. There is a disposition amongst the humble in heart to withhold from publishing what the Lord has done and is doing for them and through them. It must be a false modesty that withholds for fear of being accused of boasting. In 2 Cor. 9:2 Paul says, “And your zeal has stirred up very many of them.” How could their zeal have stirred up, had they withheld and kept it secret? “And let us consider one another to provoke unto love and good works.”—Heb. 10:24.

To publish to stir up to the glory of God, the giving and doing of others, is not out of harmony with the tenor of the Scripture. The stirring-up would then result in mutual rejoicing unless hindered by the lukewarm and indifferent ones.

Not long since a man died and was buried. Everyone surmised him to be a stingy miser. He lived very economically and apparently hoarded up. After his death it was found that he had given charitably all his living for the good of humanity. May he not have wrongly and dammingly influenced some who were walking in his shadow? Did any “see his good works?” We often find city missionaries, as also foreign, withholding accounts of remarkable answers to prayer, and the clear operations of the Spirit, as well as the real needs of the various fields. Some say God will reveal. Yes, but mostly through human instruments. If a soul is converted let it be known unto the mutual rejoicing of the saints and the angels. We are unprofitable servants, vessels whom He is pleased to use for His glory. He maketh us to bring forth more fruit, hence the Psalmist says, “Talk ye of all His works, make known His doings among the people.”—Psalm 105.

EXPERIENCE OF SALVATION.

DEAR Brethren and Sisters: May God bless and help you all is my prayer. Hallelujah!

So often I have been impressed to write and did not obey, but now, by the help of God, I will testify what God, through His Son Jesus Christ has done for me.

Praise God I am happy tonight! I was in a horrible pit—way down in a dungeon like Jeremiah (Jeremiah 38:8). The princes did not like him but the king did. So the Prince of this World put me into a dungeon, but God, the great king, sent His Son Jesus and he reached down into the pit and lifted me out—out of the gutter and made me clean and put a new song into my mouth. Hallelujah! My experience and testimony is found in Psalm 40. I will not at this writing tell you how and where the Lord spoke to me when I was in sin, but will
and the confession was made. Praise God! O it means something to get right with God!

We were on our knees 3 hours and it was now night. I sent for my wife and confessed to her, and, praise God, she forgave me, and I felt the power of God and got peace and rest. I could praise God all that night, could see the precious blood of my Jesus coming down the walls of my room, glory! Satan is unwilling to lose a soul, and he uses all his power and tricks to keep men from giving themselves wholly to the Lord. He was unwilling to give me up, but, thanks be to God, His power is greater than Satan's. I praise God we need not do as Judas did—go and hang ourselves, or jump into the lake as he told me to do. Praise God, there is a lake flowing from Calvary's mountain—the blood of Jesus—where we can plunge in and be washed and kept clean.

My burden now is for men who are in the gutter as I was. I was down in the city in a mission this evening and had a good time. Brethren pray for me that I may be useful for the Lord and for His honor and glory. As the Lord helps me I mean to work in the slums among the fallen men of the city, on whose faces you see the marks of dissipation through drink. Drunkenness is an awful disease and these poor men cannot help themselves. Joining the church, or signing the pledge, or taking the Keeley cure will not save the poor drunkard—nothing but the blood of Jesus Christ can or will do it.

O, I praise Him for what He has done for me. I have a happy home and a good Christian companion. I ask you all to pray for me daily that I may be true to my calling, to my fellowmen and, above all, true to God. I need your prayers that I may have wisdom and knowledge and understanding. I want nothing but Christ in me, and I in Him. Praise His Name!

About four weeks ago I was led to go down to the city to a mission in the slums. I said on my way down, Lord, if you want me to work for you, give me the witness tonight, and I believe He did. After meeting a few of the men came forward and knelt at the altar to seek forgiveness of their sins. One of them seemed to act strangely, as if he was not able to understand. All at once he said, "I cannot speak English," and, praise God, I was there to talk to him in German and I believe the Lord spoke peace to his soul and he was converted. In his testimony he said he was a backslider, but said, "Tomorrow morning I will get away from here to a different part of the city and look for work and live a better life." I was glad I was there, believing the Lord wanted me there that night. I had asked for a witness and the Lord answered my prayer. JACOB MENZELHESTER.

1153 W. 61 St. Chicago, Ill. 

FIND A BETTER WAY.

A S PEACE is now restored in South Africa, there should be deep gratitude and great joy, and the christian people of the civilised nations should set themselves with great earnestness and unwearying purpose to find a better way than war. "War is no picnic," says one writer. "War is hell," says another. Nations should be as wise and considerate, as rational and sympathetic as individual men. Individuals have banished the resort to force unless it be in a few exceptional cases, and these are belated brutes. The reign of law and equity and of judges and juries has taken the place of the pistol and fists. The reign of international law, and the amenities of a common brotherhood, should take the place of war. For Britain to be at war with the Boers in South Africa, and for the United States of America to be at war with the Filipinos in the far Pacific, and for both of these wars to be in the twentieth century of the christian era, and to be prosecuted by the foremost christian nations of the world—for these to be the sad facts of our times is sad indeed. The nations have no forces to go to war with, or to go to war against, except those of the animal world and of the human race. The gunpowder and dynamite, the rifles and cannon, the bayonets and swords, will make no strife. The awful devastation, called war, cannot be without flesh and
blood and brains, or without tears and groans and graves.

Human lives are of value, and the war methods are inhuman cruelty. The scale of destruction is awful. The historian of the late Franco-Prussian war tells us that the Germans killed in one battle twenty thousand brave French soldiers, and that the French on the same day slew and wounded about the same number of brave German soldiers. These were men of flesh and blood and brain—brave men on both sides. They were lined up to be mowed down by invisible forces. They were killed and mangled and trampled without seeing the instruments of their destruction. Forty thousand brave men, all gone in a breath. Men talk lightly enough, and write and brain—brave men on both sides. The historian of the late Franco-

What talks they would have in their lodging as they plaited the wisps of black hair into rough cloth and stitched the strips into tents. Aquilla was not a Christian when Paul picked him up, but he became one very soon; and it was the preaching in the work-shop, amid the dust, that made him one. If we want to speak about Christ, we shall find plenty of people to speak to. "Ye are my witnesses, saith the Lord."

—Alexander Maclaren.

AN INCIDENT has occurred which illustrates this heading. During the past few hours a large number of ministers assembled to discuss the appalling spiritual destitution throughout their city. One of them, a brother whose devotedness is attested by his self-sacrificing labors among the poor, gave a touching and earnest address. In the course of his remarks he told of a child who had heard him preach, and was "soundly converted," was seized with a fatal sickness, asked her papa to meet her in heaven, and then died.

The minister rode in the carriage with her father to the burial, and while returning from the grave the latter said to him, "There must be something in religion, for it made my little girl happy." Soon after the interview the man was taken with rapid consumption, and sent for the preacher. "I am awful bad," he said, "and feel that I am a great sinner; what must I do?" The minister told him he had better pray. Two or three visits were made to the dying man, and each time he was directed to "keep on praying." One day he said to the minister, "I am going to heaven soon to see my little girl." "Why do you think so?" the preacher asked him. "Oh, last night, I was just miserable, and I got out of bed, and prayed hard; and I feel right can all say that. I do not forget that there are indirect ways of spreading the Gospel. Some of you think that you do enough when you give your money and your interest in order to help these. You can buy a substitute in the militia, but you cannot buy a substitute in Christ's service. You have each some congregation to which you can speak, if it is so bigger than Paul's—namely, Aquilla and Priscilla.
on account of the utter ignorance of the way of salvation as exhibited. He said to himself sadly, "Blind leaders of the blind! Not once has the name of the Lord Jesus been mentioned; and if that poor fellow was saved, so far as the teaching he received is concerned, then Christ is dead in vain. He was directed to pray, but the heathen pray, the Mormons pray, the Deists pray, the infidels often pray; and it is astonishing that any preacher or Christian, with the open Gospel before him, should tell an inquiring sinner to keep on praying until he feels that he is saved?"

Jesus did not say, God so loved the world, that He gave His only begotten Son, so that whosoever prayeth shall be saved; nor did He say, he that heareth My word, and prayeth to Him that sent Mr, hath everlasting life. Peter did not say, To Him give all the prophets witness, that whosoever prayeth shall receive remission of sins. Paul did not preach to the Jews, by Him all that pray shall be justified from all things; nor did he preach to the Philippian jailer, Pray, and thou shalt be saved. The Gospel is not, To Him that worketh not, but prayeth to Him that justifieth the ungodly, his prayer is counted for righteousness. There is not a line in the New Testament which bids an inquirer to go home and pray; but the word is, "Believe on the Lord Jesus Christ and thou shalt be saved;" "Now is the accepted time; behold now is the day of salvation." These young men may never live to get home; they may be in hell before they reach home; and I would not dare to give them the advice you wish." If anyone thinks he ought to tell the sinner to pray to God before he believes in Christ, it is enough to remind him that "without faith it is impossible to please Him;" and "whosoever is not of faith is sin." "He that turneth away his ear from hearing the law, even his prayer shall be an abomination;" and "he that trusteth in his own heart is a fool."—Prov. 28:9-26.

What matters it that a man feels here (in his heart) that he is all right? There is no one under the blinding delusion of satan who does not feel the same way; and feeling is not worth a cent unless it springs from the truth. We are no more saved by feeling than by prayer, and the question to put to a sinner is not, whether he feels good or whether he feels bad, but whether he believes in the Lord Jesus Christ as his Savior. It is dreadful to think of the amount of counterfeit stuff that is passed off as the genuine coin of the kingdom; and surely after eighteen hundred years of preaching and reading the Bible, Christians now should be able to answer the inquiry, "What must I do to be saved?" J. H. Brooks.

God's undertakings cannot but be exquisite; those whom He professes to feed must needs have enough. The measure of His bounty cannot be run over. Doth He take upon Him to prepare a table for His Israel in the desert, the bread shall be the food of angels, the flesh shall be the delicacies of princes, manna and quails. Doth He take upon Him to make wine for the marriage feast of Cana, there shall be both store and choice; the vintage yields poor stuff to this. Will He feast His auditors in the wilderness? If they have no dainties, they shall have plenty. "They were all satisfied." Neither yet, O Savior, is thy hand closed. What abundance of heavenly doctrine dost Thou set before us! How are we feasted, yea, pampered with Thy celestial delicacies, not according to our meanness, but according to Thy state are we fed. Thrifty and niggardly collations are not for princes. We are full of Thy goodness; oh, let our hearts run over with thanks!—Sel.

True salvation takes in the entire sweep of all the natural and domestic affections, and sanctifies all the social bonds, and elevates and refines all the natural pleasures that flow out from the domestic relations.—Sel.

Commands are given and apparent duties laid on us, in order that we may find out how impotent we are to do them. It can never be our duty to do what we cannot do; but it is often our duty to attempt tasks to which we are conspicuously inadequate, in the confidence that He Who gives them has laid them on us to drive us to Himself and there to find sufficiency. The best preparation of His servants for their work in the world is the discovery that their own stores are small.—Selected.
HEALTH AND HOME.

WHICHEVER WAY HE LEADETH.

If up the rugged hillside,
Or down the rocky steep,
Or by the ocean's border,
Or through its unknown deep;
If 'er the pleiad waters,
Or on the foam-waves crest,
Whichever way He leadeth
To me seems best; yes, best.
I did not always think so,
Oft-times the way seemed dark;
I mourned to lose earth's wideness
And crowd into His ark;
But oft' repeated blessing
Showed that His way was best,
Whichever way He guides me
Leads into rest—God's rest.
So thus I wait or labor,
And thus I sing or pray,
Depending on His wisdom
Through each succeeding day;
And if I err or stumble,
His friendship stands the test,
I grasp His hand the firmer
And do my heaven-helped best.
Storms sweep my ocean's surface,
But deep within its breast,
Safe in the peace of Jesus,
My life's at rest—sweet rest.

—E. S. Stoughton.

HOW DO YOU TREAT YOUR HIRED GIRL?

THE Hon. Carroll D. Wright is authority for the statement that the United States contains a million hired girls. In view of this fact and of the hired girl’s dependence for home happiness upon the Christian courtesy of the family in which she lives, I would like to ask the following questions of those who employ a hired girl:

How many of you say, “Good morning” and “Good-night” to her? How many of you greet her cordially on her return from an absence? How many of you speak of her in a homelike, family way, to a guest, when she enters the room, saying “This is our Eda, who does so much to make our home a pleasant place,” or something of the sort?

Who can account for the fact that good Christian people will pass a hired girl just as if she were a block of wood or an automaton, not giving her even so much of a greeting as they would a household dog or cat?

Why should the hired girl be called the servant? To be sure, one who serves does that which is altogether honorable, but the term has fallen into a sort of synonym for servitude. Would it not be better therefore, to use the expression “our helper”—a good, strong, Saxon word that has uplifted in it, and no sense of degradation?

How many girls are asked to be present at family prayers, and are remembered in the prayer that is duly offered? How many are fitted out with Bibles, if they have none, and are taught to read our language, if of foreign birth?

How many look carefully after the hired girl’s room—to see that her bed has springs, a soft mattress, a rocking-chair, and other comforts?

How many speak to her kindly or a nice dish in which she may feel them! but I like to remember that if of foreign birth?

How many among the many hundreds of Christian deeds by which we may hoped to remind myself anew and so in these friendly lines I had
tended, and how strangely we forget kindness, how easily they are scattered.

How many look carefully after an extra good baking of bread or a nice dish in which she may feel a natural pride? We are all glad of recognition, and yet we often forget that those in humbler situations of life are just as glad to be appreciated as we in ours.

It has touched my heart to hear now and then in the grace before meals some such expression as this, “God bless the hands that prepared for us this food.” Little deeds of kindness, how easily they are scattered, and how strangely we forget them! but I like to remember that evil is wrought more for want of thought than for want of heart; and so in these friendly lines I had hoped to remind myself anew and any other who may read them, of a few among the many hundreds of Christian deeds by which we may brighten lives so wholly dependent for happiness on our good will.

—Frances E. Willard.

HOW TO LIVE LONG.

PROF. F. M. Heath lays down the following practical rules:

Fix deeply in mind the grand truth that life power rules the body, and that it alone can cure disease.

Life power lives upon air, water and food only; all else is hurtful.

Make cleanliness your motto, and watch against filth in both house and grounds.

Few starve for food, but many for air. Breathe deeply a hundred time daily, Wear no tight clothing.

Above all, ventilate your sleeping-room.

Beware of gluttony. If the appetite is dull, eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on natural grains, vegetables and fruits. Never ask your stomach to chew your food—employ your teeth. Adorn your table not with viands, but with flowers and smiles and kindly words.

Deformity is not awkwardness only but danger. A high chest will give freedom to breathing and digestion, and help to cure many diseases.

Shun stimulants and drugs as you do pestilence. For tea and coffee, drink hot water; and in illness let the same magic fluid be your physic.

Thick blood causes colds and countless other diseases. Keep the lungs active by deep breathing, the skin by baths and friction, the bowels by correct eating and the blood will be pure.

Spend part of each day in muscular work, part in study, and part in good deeds to men and in the worship of God.—Sel.

HOPE ON.

THERE is nothing more depressing to bodily health than mental despondency and despair. So long as men hope they labor on; the springs of life still work, and men resist disease, triumph over pain and remain strong, vigorous, and efficient. But when men become discouraged, when they despond and despair, when life seems a burden and they are ready to give over the struggle, how soon this despondency tells upon the vital energies, and unfit them for all vigorous, active, effective service. Courage and hope give new strength. Despondency and despair undermine vitality, and leave us at the mercy of every unfavorable influence which would destroy us.

Let us guard sedulously against despondency. Let us listen to that voice which continually says, “Be of good courage,” which points us forward in the path of victory, and says to every despondent soul: “Be of good cheer; I have overcome the world.”—The Christian.
TEMPERANCE.

THE OLD, OLD STORY.

He was one of the fellows
That could drink or leave it alone,
With a fine, high scorn for common men
Who were born with no backbone.
"And why," said he, should a man of strength
Deny himself the use
Of the pleasant gift of the warm, red wine
Because of its weak abuse?"
He could quote at a banquet
With a manner half divine,
Full fifty things the poets say
About the rosy wine;
And he could sing a spirited song
About the lips of a lass,
And drink a toast to her fair young worth
In a sparkling, generous glass.
And since this lordly fellow
Could drink or leave it alone,
He chose to drink at his own wild will
Till his will was overthrown.
And the lips of the lass are cold with grief,
And her children shiver and shrink,
For the man who once could leave it alone
Is a pitiful slave to drink.
—Selected.

GEN. HANCOCK AND THE SMOKERS.

THERE is something shocking in the influence of strong drink and tobacco, as exhibited in the dullness of sensibility and disregard of propriety exhibited by those addicted to these habits. Especially is this illustrated in connection with the funerals of great men, where drinking and smoking are too often indulged in by those who use an occasion of mourning as an opportunity for indulgence of appetite at public expense. This behavior always merits and sometimes meets rebuke from right-minded men. An instance occurred in connection with the burial of General Grant.

Gen. W. S. Hancock was in command of the train which brought General Grant's remains from Mount McGregor to New York. He and his staff were in the coach next to the last. In the rear car was a party of Pennsylvania militia officers, who were popping an occasional bottle of champagne, and smoking quite sociably. General Hancock saw from his car what was going on in the rear. It did not comport with his idea of the proprieties of so solemn an occasion, and, calling the conductor, he said:
"Will you present my compliments to those gentlemen with the request that they cease smoking and drinking."
In a few moments the conductor returned with the announcement that the convivial officers returned their compliments with a peremptory declination to relinquish their cigars or wine.
"Where is the next switch?" asked Hancock.
"About five miles below," replied the conductor.
"When you reach it, if the smoking and drinking in that car has not ceased, switch it on a side track and leave it. You may tell the gentlemen what I have said."
In two minutes cigars and wine were not to be seen in the rear coach.
Its occupants knew that Hancock meant just what he said.—Sel.

DRUNKENNESS AND WORK.

THERE was a time when a man addicted to the use of strong drink could indulge his appetite without very materially affecting the interests of those around him. He could get drunk and go to bed. His business was neglected, his farm ran down, his job was unfinished, he perhaps was discharged and became a vagabond, instead of a diligent worker; but his intemperance and failure produced no very marked effect upon the business or prosperity of others. But in these days of interlocking and interblending industries, where modern inventions divide the labor and multiply the power of the individual, it is far otherwise.

Today the laboring man has for his auxiliaries steam and electricity. He works in harness with the mightiest forces that are known in the universe, and if he is not prompt and reliable, then there will be breakage and shipwreck. One moment's inattention caused by a fuddled brain, may break a limb or destroy a life; may break machinery which has cost thousands of dollars; may wreck a train, and cause hundreds of thousands of dollars damage; may derange and impede the business of hundreds of faithful workers; may cause more loss in an hour than a man would be able to repair in his life-time, and may hinder the work or crush the life out of other workers who stand in their places, but who must suffer through the negligence and misdeeds, the inefficiency and incompetence of some poor, besotted victim of strong drink.

Hence it is impossible as business is conducted at the present time, to allow every man the privilege of making himself an imbecile drunken fool on his own responsibility and at his own pleasure. If he is to be a man among men,—a worker among workers—he must be prepared to take a worker's place, and with promptness, diligence, and fidelity must meet the responsibilities of the hour, and stand in his lot like a man among men. And unless he can do this he must get out of the way and make room for someone who will do it. It is impossible to allow business to be cumbered and deranged, and men to be hindered, injured, and slaughtered, simply because one foolish and misguided man thinks he has a right to make himself a lunatic, an idiot, or an imbecile wretch at his own pleasure. If he claims the privilege of doing this let him go away, live in the woods, hide himself from his fellows, and let him do work which involves no connection or association with his fellows. Then, if he wishes to be a fool, he can do so. If he wishes to be drunk and ruin his business or destroy his life he can do it. But he cannot be allowed to do this where his presence is a disturbing element, which is likely to interrupt business, ruin machinery, wreck property and destroy life.

Hence, from the circles of active business, the drunken must go, and the young man entering upon life must choose for himself whether he will be a man among men, or whether he will sink down a beastly groveling sot, and drop out of the paths in which others are so nobly running.—H. L. H. in The Christian.

The way to possess unlimited treasure is to give yourself to Christ.—Sel.
The heat of passion Robert had done something that he was ashamed of and sorry for after the excitement had passed away. "I wish that I hadn't let my temper get away with my good sense," he said; "but it's done, and can't be undone."

"But isn't there a way to overcome the effect of wrongdoing to a great extent?" asked a voice in his heart.

"Then, that is Simon's task, is it?" picking a man out of granite, fashioning him with sharp, steady blows into shape, knocking the rough corners off, so that the perfect image stands out clear and beautiful, growing steadily more perfect beneath the sculptor's hand."

"It is the Bible," was the answer returned.

And what are you going to do with that book in New York? When the wealthy merchant heard these words, he told him that he had a place for him. He held his place, and won his way to a partnership in the business, by fidelity to the promise made to his mother to read the Bible. Be true to the Word of God. —Sel.

It is no man's business whether he has genius or not. Work he must, whatever he is but quietly and steadily; and the natural and unforced results of such work will always be the things that God meant him to do, and will be his best. If he be a great man, they will be great things; but always, if thus peacefully done, good and right. —John Ruskin.

"Because Solomon was wise he chose more wisdom. Let every one use the wisdom he has and it will be increased many fold. It would have been impossible to give Solomon's wisdom to one who had misused all his earlier life." —Sel.

There is in man a higher than happiness: he can do without happiness and instead thereof find blessedness. —Sel.
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Mr. and Mrs. S. H. Zook, Hidalgo, Tex.

J. G. and Mrs. Susan Cassel, Box 74, Guatemala, Central America.

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It will be noticed that because of putting a wooden floor in part of the new house at the Matoppo Mission the cost will exceed the estimate about $300, and in order that this amount may be reached it is needful to make another appeal. The entire amount received for the special or building fund is $2075 and there will be needed yet about $225. The Brethren will feel confident the Brethren will have sufficient interest in the Matoppo Mission and the workers there to speedily contribute this amount. The whole amount could possibly be gathered as a Thanksgiving offering. Has not the Lord wonderfully blessed this nation with abundant crops, and shall we not share with our Brethren abroad?

LOVE FEAST AT ABILENE, KAS.

The love feast held at Abilene, Kas., was well attended by our Brethren in Christ. The weather was pleasant, but roads were soft on Sunday as there was a heavy shower of rain during Saturday night. There was a deep solemnity present and the conviction of many was that the Spirit of the Lord was present and gave liberty and joy in testimony. The ordination meeting on Saturday evening was most solemn and the participants experienced the happiness that comes in doing these things. It is true that in the engagement in outward ordinances we may become formal and literal, but it need not be so, and we believe that those who thus engaged here realized the presence of the Spirit which made the occasion a blessed one indeed. With us were the very aged pilgrims who have been long on the way and are realizing that their journey is nearly at its end. This occasion to them was one of many that they are engaged. He is solicitous for the Philadelphia Mission Building Fund. The ordinance services were solemn and impressive. May God bless the class at Newbern, and may He graciously grant a soul-saving revival.
erty in Omaha, Neb., as a permanent home for the work, and expects to canvass among the Brethren and receive such donations as they may be prompted to give. The work is necessary and ought to be carried on in the different cities by such as are adapted and "called of God to the work. Many of the class thus sought may be rescued from a life of shame and restored to society and saved from eternal death.

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regular family consists of five adults and
Bro. Brubaker's little daughter. So if
you are to compute what the ordinary
costs to provide such a family with plenty
of wholesome food and then add grocery-
bill and general donations, you will have
to give us credit with living far below
the average in point of cost. Yet we
have never suffered any lack of that
which was needful for the body. But
with this brief explanation of what is
required for our work, we think the Lord
will show the dear brethren how they
may further help along in this work
which reaches out in so many directions.

During this month we had quite a
number of extra and special meetings.
Eld. and Mrs. Noah Zook, D. W. Zook
and wife, Josiah H. Martin and wife, Rev.
John M. Bell of Free Town, West Africa:
Rev. S. B. Shaw, the well known author
and editor; and Mother Prindle, city
rescue worker among fallen women; Rev.
Wm. E. Moody, city evangelist, and
others were with us at different times
and lent a helping hand in the work.
God honored His Word as it came from
the mouths of His servants and many
received new light and blessing in their
souls. What the ultimate harvest will
reveal we are unable to know, but are
going forth joyfully sowing the precious
seed of the Word of God. One blessed
experience of the month was a baptismal
service held on the beach at Lake Michi-
gan about three miles east from here.
One of the applications was a dear old
mother in Israel who had long felt her
need of being immersed, of following her
Lord into the watery grave. She has
been an earnest Christian for probably
fifty years and her life is reported to be
one of earnest loving service. About ten
months ago she fell and broke her hip
and has not been able to walk since, in
spite of her enfeebled condition and notwith-
standing the fact that she was in her seventy-seventh year, she was car-
rried into the clear cold water of the lake
and their immersed in the name of the
Blessed Trinity whom she has loved so
long. She went in praying and came out
shouting and her testimony in one of our
meetings since is that the Lord has been
with her in renewed and increased power.
Go, Sister, those who dare to obey Him
in these days of skepticism and half-
hearted service. It would require pages
to recount half of the events of a single
month here. Suffice it to say that in spite
of all opposition from the enemy we are
enjoying great liberty in our souls. I
would like to ask that every one who reads
this issue of the Visitor would take a
few minutes to pray for us and for the
other missions and workers who report
through these columns. These are the
work of God and can only be carried on
through the abounding liberality of those
of like precious faith. Will you share with
us in the harvest blessings when the har-
vest days are gone, when the silver cords
are broken and the march of life is fin-
ished at His throne?

Love, dear Brethren. May God give
us evermore success in these efforts to
save souls. "What the ultimate harvest will
reveal we are unable to know, but are
going forth joyfully sowing the precious
seed of the Word of God. One blessed
experience of the month was a baptismal
service held on the beach at Lake Michi-
gan about three miles east from here.
One of the applications was a dear old
mother in Israel who had long felt her
need of being immersed, of following her
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ished at His throne?

I send personal greetings to my many
friends hereby. "Brethren, pray for us." 
G. CLIFFORD CHESOL.

LOVE FEAST AT NOTTAWA, ONT.

The Love Feast at Nottawa was held
according to announcement in the
Visitor on September 20th and 21st.
It was a soul refreshing season, and was
well attended. Love and unity prevailed.
There were a number of Brethren and
Sisters here from Markham District,
whose presence and encouraging words
were much appreciated. Eld. H. Heise
of Victoria Square, Ont., was the only
visiting minister, and he preached the
Word unto us with much earnestness.
One young Sister was also received into
church-fellowship on Saturday before the
communion by baptism. May God give
her grace to be faithful until death.

Nottawa, Ont.

CHAS. BAKER.

FOR THE EVANGELICAL VISITOR.

A TRIP TO PHILADELPHIA MISSION.

The love of God constrains me to write
and tell you all about the "Feast of Love"
which I was permitted to enjoy with the
Dear Saints, gathered together at the
Philadelphia Mission, Sept. 28. It
was my lot to start Brethren and
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Nottawa, Ont.

CHAS. BAKER.
and valiant soldiers in the fight against sin and wickedness, so that we may be more than conquerors: through Him that loved us.

Yours for victory. L. S. H.

For THE EVANGELICAL VISITOR.

A TOUR THROUGH THE EAST.

A CCORDING to pre-arrangement my father and I left our home at Dysart, Iowa, June 21, for a visit with relatives and friends in the eastern states, and also to visit the different missions. We had never met with any of the workers before, but they gave us a hearty welcome, and did everything possible to make sure a pleasant stay. There are also other efficient workers consecrated to the work and are doing a great work. It is very touching to hear Bro. Stover relate the history of the Mission; the way it began and its growth at the present time. He certainly has been led of God, and both he and his good wife are surely consecrated to the work and are doing faithfully whatsoever their hands find to do. There are also other efficient workers, especially the pastor. He preaches two sermons each Sunday, and often three, for when we were there they had street meetings, which made the third. What think you of that, you home ministers, who can not always preach once each Sunday? And this good pastor works during the week also.

They were contemplating remodeling the Mission building which is now in progress, and is very much needed, and is well worth the support of every one who has blessed with plenty of this world's goods, and some to spare. July 26, We started to Buffalo and Niagara Falls. We reached the Mission in Buffalo Sunday afternoon in the midst of a sermon. This Mission is located in a beautiful part of the city. Bro. and Sister Myers were just beginning there, but we believe they will do good work for the Master, for their hearts are in the work. They also have some consecrated young workers, who are doing good work in the Sabbath school.

After finishing our visit in different states we started homeward and stayed at the Chicago Mission over Sunday Sept. 26. We enjoyed the meetings very much and the Sunday school is the largest, but we also know that this is the oldest of the Missions. The workers at this place are certainly trusting God for all things. They are in need of means to buy coal for the cold winter months.

This work is the Lord's and these dear workers are giving their time talent and all for Christ. Surely, dear reader of the VisIron, it is high time to awake from your pleasant fire side. Look around you and see the harvest is already white and the laborers so few; go and visit the missions and see what a grand work is being done for God, and Oh, there is so much yet to do. If you are not called to give your personal labor you can help the work along in some other way; there is no one but what can do something, be it ever so small, you in your small corner and I in mine.

We reached Polo, III., for the love feast Oct. 4 and 5, which we enjoyed very much.

We were so kindly entertained at each place. We do not know how to be thankful enough for the hospitality shown us.

One who loves the cause.

ELIZABETH GUNAGY.

Dysart, Iowa, Nov. 4, 1902.

For THE EVANGELICAL VISITOR.

A LETTER FROM TEXAS.

TO THE Readers of the VisIron: Dear Saints. "Praise the Lord, O my soul, and all that is within me, bless His Holy Name." I felt that it would be ungrateful if I would not ask you to rejoice with us for the wonderful things God has done for us. The morning that our campmeeting opened the Lord gave us Psalms 126, and truly God worked to the fulfilling of the blessed expression found therein. There were those present who wished to have smooth things spoken but God let the burning truths of His Word be spoken, which burned in the hearts of the people. Pungent conviction took hold of their hearts: the penitent cry arose with confession and restitution of sin and wrong done one to another. It seemed like old times. Praise the Lord forever and ever.

Now although the campmeeting is past the work is not over. Last night a young girl of 16 brought me her gold ring and bracelet saying it was for the missionaries. Most of them were our S. S. children. There are only two mothers and not one father saved in the community. O pray that the fire may continue to burn. I believe that God is going to make workers of some of them. "The Lord has done great things for us whereof we are glad." Glory.

S. H. and Lizzie F. Zook.

Hidalgo, Texas.

The whiskey business puts out the fire on the hearth and condomains wives and children to hunger, cold and rags. It also fosters vice for profit and educates in wickedness for gain. —Sel.
readily, rejoice in its great meaning to them and become wholly converted, making sincere Christians, active, useful members of society. Knowing what they have been, they say that knowledge of Christ, His influence on their hearts has wrought the change in them. And they find uneasing cause for gratitude in having found the better way of thinking and doing. What an appeal this is to those who have always known Christ's truths!

The rational stimulating way is to say little about what cold duty demands, little about making great sacrifices for Christ, about stooping to lift the sinner, but to teach, demonstrate, repeat that Christ, about stooping to lift the sinner, that they are lost and missed 

The living Church was placed under the pastoral supervision of some of the Missionaries, who organized it in 1837. Three years later, at the time of her death, it consisted of thirty members, including two or three young men, who, with the first convert, the elderly person above mentioned,—a very steady, substantial Christian,—and the reformed chief, ordained a deacon, have been employed as assistants in spreading the Gospel among neighboring villages.

Besides her labors at Dong-yan, the location first selected, Miss Macomber made several tours about the country in search of Karens of the Pwo tribe. Her last tour was up the Houch-taran, above one hundred miles. On her return she touched at Mauhlaun; and it soon became evident that somewhere on her tour she had inhaled the pestilential miasma, and symptoms of the jungle fever—so called because contracted in a jungle or wood—began to appear. She at once gave up all hope of recovering; felt that her work was done; and addressed herself to the last trial with the same steadiness of purpose, buoyancy of spirit, and entire trust in God which had marked all her preceding course. The last afternoon she suffered severely. Once she begged those around her bed to join in silent prayer that her agony might be alleviated. Two or three times, at intervals, she cried out with gasping earnestness, "Why can't I go?" One by her side whispered, "Sister, the Lord's time is the best," on which she made an evident effort to nod a cordial assent—one of the latest tokens of recognition which we obtained. After a few more struggles with the last enemy, she quietly sank into his arms and into the arms of the Savior.

Bitter were the tears and cries of her converts, who had tended her faithfully by day and by night during her sickness and of others who arrived just in time to witness her interment; and long and lingeringly did they gaze upon her face before we closed the coffin lid.

Happy sister! precious was the box of ointment which thou hast poured on thy Savior's head, and splendit will be the diadem which He will set on thine, inscribed with the praise bestowed on Mary of old.

She hath wrought a good work upon your gates,—Sel.

THE POWER OF CHRISTIANITY IN INDIA.

Sir Bartle Frere has recently written for an English periodical an article in which he says: "I speak simply as to matters of observation, and not of opinion. I assure you that the teaching of Christianity among one hundred and more millions of civilized and industrious Hindus and Mohammedans is effecting changes—moral, social and political—which for rapidity of effects are far more extraordinary than anything you or your fathers have witnessed in modern Europe.

Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached only by a few score of Europeans, who had little of worldly power or sagacity, and none of the worldly motives which usually carry men onward to success—Christianity has nevertheless in the course of fifty years made its way to every part of the vast mass of Indian civilized humanity and is now an active, operative, aggressive power in every branch of social and political life on that continent."—Sel.

Keep the world out of the church. Carnal and worldly things do not belong there. Much of the worldly spirit comes into churches through entertainments and miscalled sermons about secular and social interests. The house of God is a sacred institution. The lack of a spirit of devotion is to be lamented. In God's house we should be reverent, and think and speak of the things of God. It is a great truth the church and world will never can walk hand in hand without harm coming to the church, neither can the place where God the Father is expected to manifest Himself in a special way to our hungry souls be made the place of carnival and fun. Jehovah can not and will not dwell in such a place. He will not bless the congregation who introduces into His house the spirit of gayety and mirth,"
GRACE ABUNDING.

"By grace are ye saved through faith, and that not of yourselves, it is the gift of God: nor of works lest any man should boast.—Eph. 2:8,9.

In THAT thrilling chapter, the eleventh of Hebrews, the writer in an elegant manner depicts in glowing terms the marvellous triumphs of faith. He is not uncertain in his language when he displays the possibilities and attainments of the man who confidently and unreservedly believes in God. But in the exposition of this virtue it is the character of the saint that is brought to view more than the One in Whom he trusts.

In contra-distinction to this, in contemplating the subject of grace, I thought of how in a similar manner the triumphs of grace might have been recorded by collating together some of the incidents thereof, exhibiting the marvels of God's love and forebearance, and His exceeding kindness toward us in Christ Jesus. Thus making clear to our vision the character of the Giver more than the faithfulness of the believer. Hence my apology for presenting the following:

By grace Adam and Eve, after they had sinned, and were driven in consequence from Eden, received the promise of a coming Savior Who should accomplish the purpose for which they were created, lost by them through their unfaithfulness.

By grace Cain after he had killed his brother Abel, was saved from the avenger of blood, God setting a mark upon him lest any finding him should slay him.

By grace Noah, after God had condemned all flesh for their iniquity, was saved from the woeful judgment upon the ungodly by building an Ark whose plans were given him of God.

By grace Abraham, when in the midst of an idolatrous and benighted people, was called out to be separate unto the true and living God, and upon accepting it was made the father of the faithful of many generations.

By grace Jacob after he had supplanted his brother Esau and by fraud obtained the birthright, received from God freely that which he by his own craftiness failed to obtain, God testifying that He beheld not in Jacob sin as found in Esau.

By grace Joseph after he was despised and sold into Egypt obtained mercy in deliverance from his bondage, and was exalted to be lord over his wicked brethren who had betrayed him.

By grace he found favor while a prisoner in Egypt, God giving him wisdom and knowledge in the interpretation of dreams, which none of the wise men of that kingdom could equal, thus exalting him to be second in the throne of Pharaoh.

By grace Moses was preserved while a babe in Egypt after the king had given commandment concerning the destruction of the male children of Israel, God providing that he should be reared in the household of Pharaoh, thus instructing him in all the wisdom and learning of the Egyptians.

By grace he was enabled to flee from Egypt when sought to be put to death by Pharaoh, and abode a stranger in the land of Midian until the time God sent him to deliver His people.

By grace Israel after being in Egyptian bondage 40 years was brought out by a Mighty Hand, God interposing in miraculous and divers manners for their deliverance, and after testings and failures during 40 years in the wilderness was brought into the land God swore to give unto their fathers.

By grace Mordecai was delivered out of the hand of cruel Haman in Babylon, God having provided that an event recorded of his having saved the life of the king of that country should be brought to remembrance and rewarded, thus frustrating the designs of a murderous perpetrator, and giving the persecuted victory in the midst of defeat.

By grace the Jews were likewise delivered when the same cruel instigator would have utterly destroyed them, God having raised Esther as Queen to the throne, and through her the Jews obtained help against their enemies, thus giving them a victory worthy to be commemorated throughout their generations.

By grace Jonah was saved from the results of his disobedience, when he would have been drowned in the depths of the sea, God having created a great fish for his marvelous rescue, thus displaying the inscrutable wisdom and power of Jehovah and teaching a lesson worthy to be recorded for our instruction.

By grace the Ninevites who repented at the preaching of Jonah were saved from impending judgments, God having granted them a dispensation of His mercy, thus testifying to the world the willingness of a gracious God that none should perish, but that all should repent and live.

By grace the adulterous woman brought before Jesus and condemned by the law of Moses to be stoned to death, found mercy in the Savior's reply which shamed her accusers and brought about her acquittal, being dismissed with the encouraging admonition, "Go and sin no more."

By grace the dying thief was saved in the "eleventh hour," Jesus giving him the assurance of meeting Him in Paradise, thus indicating that there are none so far steeped in sin that may not find cleansing in the precious blood of Christ.

By grace Peter, after having denied his Master, was restored to his apostleship, repentance and forgiveness of sin being granted him, and the one who through cowardice fell from his high station was exalted to be prince among the Apostles, and bold in defending the truth.

By grace Saul the persecutor after having put many of the saints of Christ to death, was miraculously apprehended on his way to Damascus, and by humble submission and obedience to the Heavenly vision became a defender of the faith once despised.

But time and space would forbid me to tell of David and Hezekiah, Naaman the Syrian, and Ruth the Moabitess, Hannah the mother of Samuel, and the Shunammite woman, as well as others in Old and New Testament history—Mary Magdalene, the widow of Nain, Blind Bartimeus and Zaccheus being instances of the latter—who through grace obtained wonderful deliverances from death, disease and leprosy, were given places among God's people, received sons in answer to prayer, had devils cast out of them, sons raised to life from the dead, obtained sight to their eyes, and salvation from their sins. These all, the monuments of God's grace, testify to the world now and to the ages to come that "not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost," thus giving us, though undeserved, through Him, Who is "the Grace of God," by the merits of His death and resurrection, an inheritance among all them that are sanctified, incorruptible, undefiled and that fadeth not away, reserved in heaven for us: AMEN.

SPECIAL MENTION.
Just as we were going to press two later setting letters were received from South Africa,—one from Sister Doner and one from Sister Davidson. They will appear in our next issue. At the Matopo Mission the workers are all well, and they are hopeful of soon occupying the new house. There is also an account of the funeral of one of the boys—a convert. Sister Davidson was still enjoying her visit in Natal, and was being benefited physically and spiritually.

An apology to him for making use of any recourse to notes taken while in attendance for some months at the Los Angeles Bible Institute, California, and as the name was not always inserted in the copying no quotations were indicated. We are largely indebted to Augustus B. Prichard, president of the above-named Institute for the help received while a student there, and we owe an apology to him for making use of anything of his without giving him due credit therefor.

We have also received help from various other sources, which fact might have been mentioned, but as not a few of these were adaptations rather than direct quotations we did not judge it necessary to specify the fact. But hereafter we hope to be more careful in such matters, giving "credit to whom credit is due." We do not desire nor purpose to encourage or practice plagiarism, which in other words means literary stealing.

I. J. Ransom.

KEEPING TOUCH WITH GOD.

It is not enough to call on God occasionally. We need a closer and more constant union with Him. We may not only come into His presence, but may abide under the shadow of the Almighty. It is not possible for anyone to think of God continually by day and by night. Our faculties are limited. The mind needs sleep as well as the body, and when the mind is asleep there is no conscious and intelligent mental operation. When we are awake there are many important things to engage our attention. To ignore all worldly care under pretense of ceaseless heavenly contemplation would be to neglect many imperative duties, to lose the most important discipline for which we have been placed in this world, and to fail utterly in our earthly mission.

But the spirit of man may become so intimately united with the Spirit of God that they abide in each other continually. Whether conscious or unconscious, whether awake or asleep, whether thinking about God or not, the Christian is in close touch with the Almighty. He has voluntarily committed himself fully to God, there is a perfect understanding between them. By a fixed habit of mind he walks with God. Waking or sleeping, he is the Lord's. "If I have set the Lord before me always," says the Psalmist.

Some men recognize and acknowledge God in some things, but ignore Him in others. They remember Him and commit themselves to Him on Sunday, but ignore and forget Him on Monday. They regard themselves as in His company while in His house, but part company with Him when they cross the threshold of a place of worldly amusement. They think of Him with gratitude and rejoicing in His smile while prosperity abounds, but when affliction visits them they begin to doubt His goodness and justice, and even His existence.

They lose touch with Him when the fires of affliction begin to scorch them. But this will never do. If we do not set the Lord before us in all things we do not truly set Him before us in anything. Whether we worship in His house or work in the factory or in the office we may and must keep in touch with Him. Whether we suffer affliction or rejoice in prosperity, we must hold fast to His Almighdy Hand. Whether we study science or philosophy or history, it is our bounden duty to cleave unto the Lord. Temptations abound at every turn. In our work, in our studies, in our pleasures there are many snares. Before one is aware of it he may find that he has lost touch with God.

Let the people set the Lord before him always, and his poverty will not be a millstone about his neck, but wings to carry him upward to the skies. Let the rich man set the Lord before him always, and his wealth instead of being a curse to himself and his family, will be the means of blessing in this world and in the world to come. Let the afflicted man set the Lord always before him, and his afflictions shall work out for him a far more exceeding and eternal weight of glory. Let the young man set the Lord before them, and they shall not stumble and fall in slippery paths of youth, but walk uprightly with firm and steady step from the morning to the evening of life's short day. Let the aged set the Lord before them always, and they shall not feel that loneliness of which many complain when the shadows lengthen toward the evening, but rejoice in the presence and fellowship of the Creator of all things. Even in death those who were in touch with God shall not be afraid. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Selected.

REPORT OF BUILDING COMMITTEE OF PHILADELPHIA MISSION.

Reported. A. Gugy, Dysart, Iowa 20 00
A Sister, Plain, Ohio 2 00
A Sister, Nottewa, Ont 2 00
Helper, Canada 1 00
D. Kautz, Lancaster, P.a. 5 00
Fannie Wilson, Upton, P.a. 1 00
Rebecca Wilson, Upton, P.a. 5 00
Anna Meyers 5 00

Total 1 982 75

The balance of the fund required will be near as we can tell, $300 which we trust will be raised by the time it is needed. The work is progressing—by the time this report reaches the readers the building will be under roof.

E. S. G. Engel, Team, Committee.

MARRIED.

BAXTER-MANVILLE.—On Oct. 28, 1892, at Clay Center, Kan., and Sister Lucinda Mantelm of Dickinson County, Kan., were united in marriage by Elia M. Smith.

BALL-WOODWARD.—Married, on Oct. 29, 1892, at the residence of the officiating minister, D. V. Heise, Clay Center, N. Y. Bro. John G. Hall to Sister May Martha Woodward, all of Buffalo, N. Y.

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