
George Detwiler
EVANGELICAL VISITOR.

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

VOLUME XVI

ABILENE, KANSAS, DECEMBER 15, 1902

NUMBER 54

THE CLOSE OF THE VOLUME

The present number of the VISITOR closes the volume for 1902, and also, as stated elsewhere, terminates the paper's location in Kansas, and with it comes our removal from Abilene, Kans., to Harrisburg, Pa.

With the passing of the year we are again reminded of the shortness of time. The days, the weeks, the months, the years pass rapidly by, and we are henceforth borne along. Well does the servant of the Lord speak of the shortness of time and commands us to redeem the time. Each day brings with it opportunities which, if taken advantage of, bring blessing, and if neglected, bring sorrow and regret.

Another year past is part of the history of the VISITOR, and thus have passed fifteen years since it became an institution of the Church. We believe it has had its place, and also believe its influence for good has been considerable, yet feel that there is much room for improvement.

During the year now closing we have endeavored to fill its pages with such matter as we thought would be a means of edification, as best we could with the matter at our command, yet are conscious that some mistakes have occurred. Especially has censure been expressed for an article—a selection—recently published entitled, "Religion Without Christ." In explanation we may say that we had not examined the article as sufficiently as we should, and had not fully observed the extreme position taken. If we had taken the matter more fully into consideration we would not have given space to it. Yet we are convinced that their is too much religion with whose merit alone the sinner is saved. However we regret having published the article because we had much joy in her reception a letter from Sister Francis W., written at Johannesburg, and had much joy in her readiness to resume her work at that place. She felt much improved in every way as a result of her vacation, and had much joy in her heart and good courage to continue her labors among the heathen. At Johannesburg she visited a number of Missionaries with whom she was acquainted before.

It is much room for improvement. To our correspondents we would say, endeavor to tell us plainly and as briefly as consistent what you have to say. Have a distinct plan of what you want to write, and then clothe in such proper language as you can. You will find that it is well to re-write and re-vise. The more you practice the easier the task will become. Also do not try to crowd as much on the paper as you possibly can; let there be space between the lines for any correction necessary to be made, and also for the convenience of the compositor.

We hope that nearly, if not all, our subscribers will stay with us during next year, and may we not expect that the list will be materially increased. We know not fully how the new location will affect us or our work, but we go there with the desire that the work may be owned and blessed of God, and that we may humbly stand in our place and be a blessing to our fellowman. We are thankful for many expressions of sympathy which come to us; and we feel that we need the prayers of the Church, and that we may fill our place acceptably.

Just before going to press we received a letter from Sister Francis Davidson written at Johannesburg, bearing date Nov. 4, 1902. We wish we could give the letter in this issue, but are not able to make room for it in this issue. She was then ready to return to the Matopo Mission again to resume her work at that place. She felt much improved in every way as a result of her vacation, and had much joy in her heart and good courage to continue her labors among the heathen. At Johannesburg she visited a number of Missionaries with whom she was acquainted before.

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HISTORY.

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Bow down thine ear to me; deliver me from my distress; for I am thy servant.

For the Evangelical Visitor.

A leader not only goes on before, and if he leads, led them. Jesus is our Captain, our Leader; he goes on before, and if he leads, he guided them and led them. Jesus is our Captain, our Leader; he goes on before, and if he leads, he guided them and led them.

But my God shall supply all your need according to his riches in glory by Christ Jesus.—Philippians 4:19.

The Lord has been supplying! Bro. Stover was telling us a few days ago how the Lord is caring for them, but he is kept busy working around the place, laying the sidewalk, digging post holes and such like. There is much hard labor connected with the work of the Mission, but eventually we shall obtain our crown. Yours in His service,

M. K. STOVER.

THE POWER OF FAITH.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall move—"—Matt. 17:20.

In the above verse we can plainly see the power of faith. Jesus told His disciples that if their faith would be as a grain of mustard seed they could remove mountains; now we find that some differ in their opinion as to what kind of mountains Jesus was speaking of. Some say that he meant the natural mountain, while others think He meant the spiritual mountain of doubt and trial. To get the full knowledge of these words we ought to read the foregoing part of this chapter, in which we find that Jesus had taken three of His disciples and went up into a high mountain, where He was transfigured and spoke with Moses and Elias. In the meanwhile a certain man brought his son to the other disciples to have him cured, for he was "lunatick and sore vexed." But the disciples could not heal him, their faith was too weak; and when Jesus came to them the man brought his son to Him and said, "Lord, have mercy on my son: for he is lunatick, and sore vexed; for sometimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." We then find that Jesus rebuked his disciples and said to them, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" Jesus then cured the man's son, and the disciples went to Jesus apart and asked Him, why they could not cast out the devil. Jesus told them because of their unbelief, and then said the words of the above text. It would seem from this that He meant the natural mountain, and merely wished to show them the power that is contained in faith.

We find that on another occasion He told them these words, "If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou plucked up by the roots, and be thou planted in the sea: and it should obey you."—Luke 17:6.

In both these instances we find that...
their faith to be as a grain of mustard seed, which, when it is sown, grows to be the smallest of all seeds; this therefore, must be without wavering, for as the Apostle James says, "For he that wavereth is like a wave of the sea driven with the wind and tossed."—Jam. 1:6.

Dear readers, I would wish to call your attention to an incident recorded in the Holy Scripture, which shows us the result of true faith in God and the mighty power that lies in true faith. In the sixth chapter of Joshua, we find that Jericho was shut up because of the children of Israel; but the Lord told Joshua what he should do. The Lord told him that Jericho, the king and the mighty men of valour were given in their hands; but first they had to perform a commandment of the Lord, and have faith in Him.

It seems the Lord wished to try their faith, for He could have given Jericho and all the inhabitants in a moment's time; but they had to do their part first. The Lord commanded Joshua that they should compass the city and go around it for six days, once each day, but on the seventh day they were to compass the city seven times, and the priests were to blow with the trumpets. Seven priests with trumpets of ram's horns went before the ark of the Lord and the people followed after the ark. They obeyed in all the Lord commanded Joshua and when they had compassed the city six days they rose up early on the seventh day and went around the city seven times when they came around the last time the priests blew with their trumpets. Joshua commanded the people to shout; he said "Shout; for the Lord hath given the city." Then the people shouted and the priests blew the trumpets. It seems the Lord wished to try their faith; does this not indeed teach us the importance of pleasing God. Who will be willing to take the city and they did take it. Oh, Israel had faith in God that they could do it, and so, they rejoiced with exceeding great joy, and their offering was freely given to Him who believed was the Lord's great Redeemer. As the Christmas tide is approaching my thoughts have been directed to the customs of our day. Instead of bringing their gifts and presenting them as an offering to Jesus, and by following the star they were led to the place where the young child was, and no doubt many are already planning and preparing their gifts for their friends expecting also to receive something in return.

But, the wise men brought their gifts to Jesus. How grand it would be, and how acceptable to the Lord, if all the congregations and Sabbath Schools would bring their offerings together to the house of the Lord as a real thank-offering to Jesus, and for the spreading and the building of His Kingdom! How often the complaint comes in because of the lack of means the furtherance of the Gospel is hindered and many who profess to be the children of God close their hearts and hands to the world's greatest need, and bestow upon those who are not in need. What a beautiful and acceptable service to the Lord we could have if all would bring in their gifts and present them for the furtherance of the Gospel.

How much money is spent for toys that are soon broken and thrown away by the child, and how much is spent in "big diamonds"! Millions of dollars are spent annually in this way for the gratification of carnal desires and appetites, and with a desire to please one another instead of pleasing God. Who will be willing to take the self-denying way which is the only way for Jesus Himself has said, except we deny ourselves daily and take up our cross and follow Him we cannot be His disciples. For verily he pleased not Himself.

For the Evangelical Visitor.

A W A K E, A W A K E.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem: shake thyself from the dust; arise, sit thee down O Jerusalem: loose thy bands of thy neck, oh captive daughter of Zion."—Isa. 52:1,2.

This subject presupposes an awakened state; but by the deceitfulness of sin, and the subtlety of the serpent; watchfulness was supplanted by worldly care and negligence. How easy to be contaminated with "the dust," and to be bound with "bands of thy neck," when daily prayer and heart devotions are omitted. Our great watch-word is, watch. See Mark 13:33-37. "To watch when wide awake that no snare or drowsiness or neglect of duty, and the means of grace, but that there is a pressing on unto the fulness of the measure of the stature of Christ. God says by the Psalmist that he would beautify us with salvation. See Psalm 146:4.

The High Priest was beautifully, typically clothed. How significantly clothed! When entering once a year into the Holy of Holies, he was clothed in pure white linen,—representing the righteousness of the saints. See Rev. 19:8. How splendidly fore-shadowing was the breastplate, with underneath it the "Urim and Thummim!" Let us be clothed with humility, with a meek and contrite spirit! Without the robe of holiness the Lord cannot be seen.

"Shake thyself from the dust." Jesus said that He was not of the world, nor His disciples; for He chose them out of the world. Until we are completely severed from the world and the things thereof, we will become dusty and unclean by warring after the things of the flesh,—the which will charm and put to a dead-formality sleep. Awake, awake, trim thy lamp, morning, noon and night; lest when He cometh thou will be found asleep. A person asleep is unconscious of the fact, as well as the dangers around. Be awakened to all God wants you to do and to be.

Are we well acquainted with the divine plan as regards the bringing forth holy of children, and the training up of the same? The salvation of the children of men! We have indeed a momentous responsibility in being God's co-workers, wise in that all men should be saved, and brought to the knowledge of Him. Not only should we be awake to the perils and dangers of this age of great deception and a falling away, but as much more to the charge to the faithful few of carrying the tidings of salvation.
unto the utmost parts of the earth. Souls are going down to a burning hell in multitudes, probably through our fingers. Are we awake? Do we act our belief? Can we behold this scene without our eyes being a fountain of tears, and without our hearts, many see it, but they are not sent. Can Jesus present the members of the true church unto the Father? Is it not the harvest for centuries. The church has now even the blush of sleepiness on her face. Many heathen souls are really searching, but the Gospel is not sent. Can Jesus present the members of the true church unto the Father unapproachable for such a stone-hearted neglect? Unsaved souls are, in a helpless condition, crying for the Word of God, even here in our own Christian land.

The heathens are saying why did you not come sooner. Though many will not receive it, yet a testimony must be put against them. What might not our church do if fully awakened, and would put on the baptism of the Holy Spirit, and loosen the bands of her neck?

We may be awakened, but be like Lazarus bound hand and foot. He was awake, but could not even see. Lord help us break every bond of selfishness, of worldliness, and of hard-heartedness and indifference; many see it, but they cannot perform. Be crucified unto the world, flesh, and that which is seen, receive the baptism of the Holy Spirit, even that of love, and you will find the conflict of flesh over. How easy then to put on the ways of the great Saviour, not to weary. How easy to follow Jesus in humility, in poverty, in suffering, in self-denial. Let us awake.

Canton, O.

A TESTIMONY FOR JESUS

DEAR Readers of the Visitor. I have for some time felt like writing a short testimony for Jesus, and trust His Name may be honored and glorified. It is about four months since I sought and found Jesus as my Saviour, and I have never been sorry that I came to Him with all my heart, and also that I came to Him when I was young. Praise His Name.

The way is getting brighter continually. It pays to serve Him every time. It pays to serve Him in poverty, in suffering, in self-denial. He'll ever be with us if we do our part.

There's naught in the world can true pleasure afford. But there's peace and contentment in serving the Lord.

I ask all the dear ones to pray for me. We can get fresh blessings every day. Praise His Name.

God's storehouse is continually filled for you and me. I hope to meet you all in that bright world above, where there is no sorrow or pain, but where all is peace and joy.

Yours in Christ's service.

Hillsboro, Kansas.

CARBIE DIXON.

HELD IN SPIRITUAL TROUBLES.

INTROSPECTION is often needful. One ought to know his own spiritual state. Self-examination is a duty. But oftentimes it is hard to determine how the soul is really faring. Many a Christian gets into a desponding mood. He falls in the aid of prayer and Scripture, because both conditions are not favorable to clear, solid perceptions and enjoyments. He feels that the promises are all right and that God is true, but somehow neither comfort nor assurance are enjoyed. Satan injects all sorts of trouble and thoughts. He tries to believe in and rest upon assurances which have often been his solace and reliance, but he only plunges seemingly into deeper water.

What then? He must get out of himself into working relations with God and his fellows. He must throw new heart and greater zeal into his daily work. He must become absorbed in what God wants him to do. Thus he finds something to take his thoughts off himself and to clarify his vision. He is in the path of duty. He gets grace for performance. He has the consciousness of good. He feels that a divine Power has been about him and over him. He retires at night tired in body, but with a sense of gratitude. The dark shadows begin to fade away, and the brighter discernments of faith and hope appear. He feels that God has been helping him. In doing God's will he comes, not only to know the doctrines of Christ, but to enjoy the sense of his favor and blessing. He is lifted out of himself into sympathy with his Lord in worthy service. He obtains a new insight into the philosophy of experimental and practical religion. God never intended his people to center thought and interest wholly upon themselves, either as respects their personal standing before him or the luxurious enjoyment of his religion. It is his purpose that the activities of the new nature shall be drawn out and properly enlisted in daily duty and special service, and that spiritual cheer, stimulus, and confirmation shall follow personal identification with, and persistance in, the duties and requirements which he lays down in his Word and enforces by his providence and grace.—The Protestant.
do that," was the quick reply of the missionary.

"Why not, asked the woman. "He has all power, and he loves us. I shall ask him, and I believe he will tell me." The chief priests and scribes were also at the gate waiting for Christ to come. But before he could reach them, he encountered a crowd of people, who hailed him as the "Prince of peace." But such trouble extends to our knowledge of the Scriptures and to bring peace to the world without the presence of that blood which is the "Wise man." They wanted this Ruler. They wanted to find Him, and they found Him, not at Jerusalem, where Herod sought Him; but they had to turn their backs to Jerusalem in order to find Him at Bethlehem. Thus, while the head-knowledge of those who knew the Scriptures was used against Christ, those who had heart-love were found at His feet worshipping Him.

This is the interpretation of the question, as furnished by the context. But there is more than one application of it.

1. We may regard it as being now put by God to the world. "Where is He?" He asks the world today. Where is the Savior whom I sent? Where is my beloved Son? I sent Him; what have you done with Him? He is not here! "Where is he that was born King of the Jews?"

Ah! where is He indeed! Acts 4:27, gives the answer—"Agué, Thy holy child, Jesus * * * both Herod, and Pontius Pilate with the Gentiles, and the people of Israel were gathered together;" and by wicked hands he was crucified and slain. Acts 2:23.

The whole world—and not merely "The Jews"—compared together to put that Blessed One to death. Jew and Gentile; king, priests, rulers, and people were gathered together, and said with one voice: "We will not have this man."

And yet the world dares to make merry over the commemoration of his birth! What mockery! What insult! What profanity! What blasphemy! But heaven breaks in upon all the merrymaking with this sublime question, "Where is He?"

True! He was born at Bethlehem. He did come into this world, but "Where is he?"

Have you ever thought what "Christmas-day" must mean to heaven? What must mean in the sight of God? It is the day when He specially demands, "Where is he?" While the world is reminding God of his great gift which it has rejected, and will not have. By their presence and gifts to one another this season they witness against themselves, and their rejection of God's unspeakable gift.

The facts that "he is not here" speaks volumes to the world. Why is he not here? He was born once where is he?"

Ah! the answer is the condemnation of a world which is "Under judgment." It proves the guilt of the world, and demands the execution of that sentence of judgment which has been already passed.

Yes! God holds the world guilty of the blood of his Son. He will yet demand an answer to his question, "Where is he?"

He hears the voice of that blood which cries aloud to heaven, and calls for vengeance more terrible than that of Abel.

And soon God will answer its cry and recompense the world for its awful deed, and require of it that blood which was to bring a millennium without Him, to bring about a millennium without Him, and to reveal to the sinner his ruin and to make him realize its value. And he is reminded of the "unspeakable gift." The whole world, as furnished by the context, concerns the Savior. Matt. 2:2. It comes from man and concerns the Savior. Matt. 2:2. The two questions give the character of and the key to, the two Covenants.

The object of the Old Testament and the law was to answer its first question, and to reveal to the sinner his ruin and guilt.

The object of the New Testament is to reveal the Savior to the sinner who has been convicted and taught his need of a Savior. But the interpretation of the question must not be first considered. Though we may have no "Christmas Number" it furnishes us with a solemn so-called "Christmas" subject. The birth of the Lord Jesus in Bethlehem was the fulfillment of many promises and many prophecies. But we know how "He came unto his own and his own received him not." The fact that "he is not here" speaks of "Better things than that of Abel." And the question comes to the saved sinner—"Where is he?" And oh! what a flood of precious truth is poured forth in the answer.

To the sinner saved by grace the question comes, and the answer is True! He was born at Bethlehem, but he is not here, for he is risen." I died in him, and am risen again in him. He is ascended up into the heavens, and I am there in him. He is seated there and I am seated in him. "Seated" and "expecting," as he is. For, that rejected One, "After he had offered one sacrifice for sins for ever, SAT DOWN at the right hand of God, from henceforth EXPECTING. That is where he is for me, seated telling me that his work is finished; respecting," telling me that he is coming again when his enemies shall have been placed as a footstool for his feet, and his saints shall have been exalted to his throne.

And then the first question of the Bible come again to the saved sinner, as it once did to the lost sinner—"Where art thou?" When it first came it showed me how "far off" I was from God, and now it comes again to me as saved by grace, and tells me how near I am to God, in Christ; "Made night" by that very blood which cries from the ground for vengeance on the wicked hand which shed it.

"Where art thou?" comes the question, and the answer now is—"Where he is, for "As he is, so are we in this world." —1 John 4:17.

Once I was indeed "far off," but I have been "made night" and can sing with the heart and understanding: "A mind at Perfect peace with God, Of what a word is this? A sinner reconciled through blood, This, this indeed is peace. By nature and by practice far— How very far from God? Yet now, by grace, brought night to Him, Through faith in Jesus' blood, "So near, so very near to God, Nearest I cannot be; For, in the person of His Son, I am as near as He. "So dear, so very dear to God, More dear I cannot be; The love wherein He loves the Son, Swells His love to me. Yes! "As he is, so are we in this world." Is he seated? So are we; at perfect rest.
as to sin and sins; entered with boldness within the veil, witnessing of all the glory of his Person, and of all the perfection of his work.

Is he expecting? So are we; expecting him. Looking for him. Waiting, yes, longing for him.

"Scouted"—yet "expecting." At rest, and yet reaching out with all our heart for his coming again.

When we apply this question to ourselves, "Where is he?" this is the answer, full of blessedness and peace.

When we apply this question to the world, "Where is he?" we tremble for the answer which is yet to be given to it. But while we testify of coming judgment, we also testify of present grace. For as yet he is still seated. But "when once the lion of Man is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us,' he shall say unto you, 'I know ye not.'" Luke 13:25-27.

---Things To Consider.

FOR THE EVANGELICAL VISITOR.

THE BIRTH OF JESUS.

"For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."—Isa. 9:6.

In the above verse the prophet, has foretold the birth of Jesus; he says, "For unto us a child is born, unto us a son is given," and should we not be very thankful for the words of the prophet? How we ought to rejoice that this Son is born unto us.

In the first place, we can rejoice that He was born into this world, and while here upon the earth taught many beautiful lessons, and greatest of all, that He gave His life a ransom for all. Do we fully realize the great gift? Jesus is to us? He left the joys and pleasures of Heaven and came down into this sinful world, where He was known as a "man of sorrows, and acquainted with grief." We know that as soon as He was born into the world the enemy was on His track seeking to slay Him, but His life was preserved by His Heavenly Father till His hour was come when He should be shamefully nailed to the cross and there sacrificed. His sinless life for the sins of the whole world.

Let this thought of the great importance that the life of Jesus was deeply impressed on your minds, dear readers. Let us for a moment consider the hope we would have if Jesus would not have been born. We as Gentiles could have little hope of entering into the kingdom of God; but through the coming of Jesus into the world, the separation between the Jews and the other races of mankind was taken away and the Apostle Paul was enabled to write these words, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all."—Col. 3:11.

The next thought we get from the words of the prophet, is the spiritual sense in which Jesus is born in our hearts, and has full control of them and has also become our everlasting Father, our counselor, the Mighty God and the Prince of Peace. "But to you, dear reader, who, as yet have not have not had Jesus born in your heart, I would say, wait no longer. Think for a moment what a happy Christmas you could enjoy if you would give your heart to Him, and take Him as your personal Savior.

In the twenty-first verse of the first chapter of Matt., we find that the angel of the Lord said, "And thou shalt call His name Jesus: for He shall save His people from their sins." How glad we ought to be that this power was given to Jesus, that He can save us from our sins, and it seems the very name, Jesus, signifies the power of redemption! On dear reader, how can we rejoice for this power of redemption which is in Christ Jesus, and with loving heart and outstretched hands He stands ready to receive us, and forgive us all our transgressions, and when He has made us new creatures in Him, set our feet on the solid rock and cleansed us from all unrighteousness. He sent His Holy Spirit, the Comforter, which is to lead us day by day, so our song will be a song of deliverance and victory. My heart is longing to know more about Jesus and his love, and more of his bounties so I may be conformed more and more to his image. I am glad we have such a merciful, and faithful high Priest who can be touched with the feelings of our infirmities, also that I am permitted to come boldly unto a throne of grace. Praise his Name. I do find grace to help us in time of need.

The Lord led me through the experience of sanctification since I wrote to you last which is a help to me in many ways, a yielding up to God took place in my heart that I never realized before; a deeper work of grace came to my heart and life which brought such a sweet nearness of God to my soul and a satisfying portion which makes me satisfied and contented in my condition whatever may be God's will for me. He baptised my soul with His Spirit, and my God became as a wall of fire round and about me. I am thankful for the keeping power that comes from God. I am also glad for the healing power that comes to our bodies from time to time in the hours of affliction. He is teaching me more and more how to stand on his promises; and his Word brings new strength to my soul and body day by day!

There was such a longing in my heart to do something for the Lord that I may in some small degree return his love again." The Lord told me I could wash dishes and do some house work for him, for all we do shall be done in such a way that it may be a glory to God. This made my work so easy and I can feel so happy as I go about my work. Shortly after passing through those sweet ex.
I strengthen thee, help thee, and cause thee to stand. 

Upheld by my righteous, omnipotent hand. 

When through the deep waters I call thee to go, 

The rivers of sorrow shall not overflow. 

For I will be with thee, thy trust shall be to know, 

And sanctify to thee thy deepest distress. 

The glory of the Lord stands before the door. 

Whoever God calls upon, and says not, "LORD, let us not grudge one against another, 

Let us be patient, because all things work for good to those who love the Lord."
judgment

"I can't do anything for you unless you can't pay your large indebtedness, be-

suppose a man has totally failed in his

sees his spiritual poverty." That is why

spiritual power from God until he really

this is the means to make him

sense, Christ has paid our debt on Cal-

stop laboring in trying to acquire means

your debt. Can't you believe it?" The

cause you are more than covered with

presume by what I hear, that you have

I will bring an object lesson before you.

it is so hard to interest people, and show

ner's part) he can look to the Cross in

A certain writer says, "one cannot get

in the Son of God as a finished work of Calvary.

dom of heaven; but now he accepts Christ

he cannot see the kingdom of heaven;

an evil tree.) Dear reader, if we are born

kingdom of heaven." This is one trait of

God. And it is a positive fact that all

those traits of character here mentioned in this chapter, must be manifest in one

who is born of the Spirit. In the first place when the sinner is drawn by the

Father, he becomes sensible of the fact that he is lost, and condemned already.

"He that believeth not, that Jesus is the Christ, is condemned already" (in the present tense) and "he that believeth as the Scripture hath said," is saved (in the present tense.) But God offered him (the sinner) the living faith in the Son of God who has made an atonement, yes, a fin-

ished work on Calvary. Now when the sinner takes hold of the rope of faith, which the Father offers to him as a gift (not by any acquired means on the sin-

ner's part) he can look to the Cross in faith believing, and see Jesus, and hear him say, "I have paid all your debts," and this is the means to make him poor in

Spirit.

A certain writer says, "one cannot get spiritual power from God until he really

sees his spiritual poverty."

That is why it is so hard to interest people, and show them their total depravity. Dear reader, I will bring an object lesson before you. Suppose a man has totally failed in his financial business, and can't acquire any means to pay his debts; and a good friend would come to visit him, and would say:"I presume by what I hear, that you have failed, is it true?" 'Yes, only too true, but what shall I do? my debt is so great, I am laboring hard under this burden.' "Well," the good friend would say, "I see you can't pay your large indebtedness, because you are more than covered with judg-

ment; but I came expressly to pay your debt. Can't you believe it?" The one who had failed would say, "Oh, how can I believe such a wonderful favor?" Well the good friend would say, "I can't do anything for you unless you stop laboring in trying to acquire means to pay your debts." So in a spiritual sense, Christ has paid our debt on Cal-

vary. If we are thoroughly drawn by the Father, and see our total depravity, (our spiritual debtor covered with judg-

ment) it will have a tendency in a power-

ful way to make us labor under the load of
guilt. This laboring at this injunction has the meaning that the laboring one tries to acquire means to pay his debt, but Jesus says, "come unto me and I will give you rest." This proves to our minds that those laboring ones had not yet been at the right place for Jesus to give them rest. Jesus meant to say, stop la-
boring and look to me in faith believing, and your heavy burden will fall. (Who-

soever shall fall upon that stone shall be

broken; but on whomever it shall fall, he will griev him to powder."—Luke

20:18.

Now dear reader, let us investigate the "New Birth" of Saul of Tarsus. He was a

learned man, well read in the Mosaic Scriptures, and thought he understood them rightly, journeyed towards Damas-

cus with letters of authority from the high priest, that if he found any that called on the name of Jesus, he would take them bound to Jerusalem to be pun-

ished. But as he came near to Damascus suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me, and he said, who art thou, Lord?" (Thou

hast struck me down to the earth with thy mighty power against my will, for my will was determined in my mad ca-

rage.) (And the Lord said, I am Jesus whom thou persecutest," etc. Saul of Tarsus became blind, and needed some one to lead him, and he was led to Dama-

ascus, into the street "which is called Straight," and behold it was said, "he prayed."

No doubt Saul often prayed a large Pharisaical, self-righteous prayer, but after he got struck blind by the power of God he became poor in spirit, and saw his poverty. And within those three days in the street which is called Straight when he went through the ordeal of the new birth and was baptized with the Holy Ghost and with fire. We find in Revela-

tions, that it was written to the church of Smyrna, "that God knew their works,

and tribulation and poverty, (but thou art rich) God giving them this witness.

We find in all places, and ages of the world, that where people had been drawn

by the Father, and saw their fallen con-

dition, and poverty, it had the tendency to make them "poor in spirit." Ex-

cept a man be "born from above," he cannot see the kingdom of heaven; but Saul Ananias laid his hands on Saul there fell off his eyes as it were scales and he became seeing. However before the mighty power of God was wrought in him, he could not see into the king-

dom of heaven; but now he accepts Christ as a finished work of Calvary.

And straightway Paul went and preached Christ at Damascus, and proved by Moses and the Prophets that Jesus was the very Christ, and his preaching became to the Jews a stumbling-block, and to the Greeks foolishness about them that believed, his preaching was the power of God unto salvation from sin! Glory! And Paul through this salvation from sin, which he received from God as a gift could proclaim with authority; "I am crucified with Christ; nevertheless I

live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain."—Gal. 2:20,21.

"For we are all the children of God by faith in Christ Jesus. For as many of us as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, for we are all one in Christ Jesus."—Gal. 3:28,29.

Dear reader, by God's grace, I have proved by God's infallible truth, that man by nature cannot acquire any means to assist in the new birth. God alone hath the acquired means to bring about the profound restoration.

"What was lost in Adam is restored in Christ."

A few more thoughts on this important subject, and I will close. See first epistle of John 2:10. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." The in-

quiry of some may be, how can these things be? The salvation is easy; the will of God's children is determined to do good (because God has made it a good tree.) However on the other hand, the will of the devil's children is determined to do evil; (because the devil has made it an evil tree.) Dear reader, if we are born of God, and have entered in by the door into the sheep fold Jesus says; "my sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, (Glory!) neither shall any man pluck them out of my hand;" hallelujah!

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of the Father's hand." Hallelujah! Amen! John 10:27 28.29.

Jesus says, "Every plant which my heavenly Father hath not planted, shall be rooted up."—Matt. 15:13.

MATTOPO SPECIAL FUND.

Maggie Broabler, Morrill, Kan. 1 100
H. Landis 2 100
Greer, Ind. (collection) 27 00
A Bailey, Springvale, Ont. 2 00
Hannah Bakes, Buffalo, N. Y. 2 00
S. W.ollenberger, Kan. 2 00
Rosebank, Kan.(Thanksgiving, coll) 28 40
Newborn, Kan (Thanksgiving Coll.) 2 00
E. Winger, Wardaville, Ont. 4 00
Buster Geibard, Fredwech, Ont. 8 00
Belle Springs, Kan (Father's hand) 18 14
Two Sisters, Gormley, Ont. 12 00
PHILADELPHIA MISSION.


Previous report $1521.00

P. H. Berth, Moonlight, Kans. 2 50
J. M. Sheets, Moonlight, Kans. 2.00
A. M. Engle, Moonlight, Kans. 2.00
Penny Barnes, Moonlight, Kans. 2.00
Katie Bollinger, Moonlight, Kans. 2.00
Anna Bollinger, Moonlight, Kans. 2.00
S B Grove, Moonlight, Kans. 1.00
E. Daniel, Moonlight, Kans. 25
S L Lady, Moonlight, Kans. 50
C. R. Naylor, Moonlight, Kans. 1 00
Zion Sunday School, Kansas 11.00
J. H. Wagner, Ont. 50
R. M. Martin, Ont. 2.00
Michael Page, Ont. 1.00
Samuel Page, Ont. 2.00
M. Brandt, Ont. 2.00
Magdalena Hensning, Clarendon, Ont. 5.00
H H Heisey, Mercerurg, Pa. 5.00
Mary Grover, Coldwell, Kans. 1.00
Louise Grinter, Wrightsville, Ont. 19.00
Marie Amserman, Ramon, Kans. 1.00
Sunday School, Newburg, Kans. 21.00
Cumberland Co., District, Pa. 14.00
Frank Hensley, Gormley, Ont. 1.00
Philina Dambush, East Petersburg Pa. 1.00
Father Lots, Dallas Center, Iowa. 20.00
Jno. Lotz, Dallas Center, Iowa. 10.00
Jas. Good, Dallas Center, Iowa. 10.00
Samuel Good, Dallas Center, Iowa. 1.00
Wm. Deeney, Dallas Center, Iowa 1.00
H. H. Garwick, Dallas Center, Iowa 1.00
A Brother, Stevensville, Ont. 2.00
A Brother, Florin, Pa. 2.00
North Franklin, District, Pa. 6.00
Total - $53.24

As we write out our report we feel to say how much we are grateful to the Lord, and how much we pray for their success. The home will be convenient in all respects, and in the best of order. Surely it will be God's house. May God still direct His people in our prayer.

PHILADELPHIA MISSION.

INCOME.

A free will offering was made by the Bertie Brothwes, Oak, for painting the Mission building.

The surplus was donated $2 65

Sister Mary Macklin, Gormley, Ont. 25
Sister Miller, Gormley, Ont. 3.00
A Bro. and Sister in Jesus Name, Montebello, Ont. 5.00
A Bro. and Sister in Jesus Name, Gormley, Ont. 6.00
Bro. Frank Atkinson, Gormley, Ont. 1.00
Bro. Levi Shull, Gormley, Ont. 1.00
Bro. Andrew Haller, Springvale, Ont. 1.00
Sister Farmer, (widow) Gormley Ont. 1.00
Two little boys, Johnathan and Edwin Damaker, their Mission money, Logan, Pa. 1.00
Sister Lydia Gingrich, Preston, Ont. 1.00
Sister Leslie Winger, Buffalo, N. Y. 1.00
Total - $35.24

PHILADELPHIA MISSION.

EXPENSES.

5 gal. of coal oil 85
2 tons of coal 11.10
Window glass 60
5 gal. of coal oil 25
Provisions etc for house use, street car fare 12.29
Total - $25.49

Balance on hand 99.09

As we write out our report we feel to say how much we are grateful to the Lord, and how much we pray for their success. The home will be convenient in all respects, and in the best of order. Surely it will be God's house. May God still direct His people in our prayer.

JN. H. AND CATIE A. MYERS.

25 Hawley St., Buffalo, N. Y. Nov. 17, 1902.

REPORT OF THE COMMITTEE OF THE BRETHREN’S FIRE AID.

STATEMENT OF LOSSES SUSTAINED BY MEMBERS WITH THE AMOUNTS DETERMINED BY THE COMMITTEE.

March 4, Bro. R. B. Smith, Harrisburg Pa., for damage by fire to Noodle factory. $25.00
May 28, Bro. Henry Tobias, Dickinson County, Kans., for destruction by fire of barn and granary. Fire is supposed to have been caused by children. $25.00
June 6, Bro. J. R. Good, Dallas Center, Iowa, for stock killed by lightning. $20.00
Aug. 10, Bro. Samuel Whisler, Richland County, Ohio, for 2 head of cattle killed by lightning. $60.00
Aug. 26, Bro. Enos Sheets, Monopolight, Kans., for 1 head of stock killed by lightning. $10.00
Sept. 27, Bro. Edward Hess, Franklin County, Pa., for destruction of barn by fire, cause of fire unknown. $178.00
Oct. 26, Bro. Jacob Roever, Richland county, Ohio, house destroyed by fire, cause, spark on roof. $900.00
Interest on money borrowed during year to pay losses. $18.00
Expenses for stamps, etc. $5.00
Total - $180.01

On Saturday Nov. 22nd, the house and barn of Bro. Jno. Shultz, Maytown, Pa., were struck by lightning doing considerable damage, but the fire was extinguished by the prompt action of the family and neighbors, so that very little loss was sustained.

On March 4th 1901, the balance in the hands of the treasurer was $59.19. In order that interest may be saved and all losses promptly met the committee decided, at a meeting held Nov. 22, to levy a tax of $1.50 per M (thousand) which, if all paid in, will bring in $3255.00 which, with the balance above mentioned, will put into the treasury $2977.19, less the amount of loan during the year, $180.19, leaving a balance of $906.19.
The committee decided to have one assessment every year, thereby saving interest.

The committee also especially requests that one or more of the members of every district be present at next General Conference, 1903, so there are several matters of importance to be taken under advisement. There are in all 33 districts, and the committee takes this way to convey the information and requests unto all the districts and expects they will respond. 


Western Mission.


RECEIPTS.

Maris Amsheber, Ranch, Kan. $2.00
D. T. Bechtel, Canton, O. 2.00
Evelyn and Amanda Gish, Florin, Pa. 5.00
In His Name, Kingswood, 0. 25.00
Barbara Miller, Polo, Ill. 1.00
Jennie Shirk, Shannon, Ill. 5.00
David Heise, Valaqua, Ont. 2.00
Alfred Williams, Gormley, Ont. 1.00
Sister Hunt, Gormley, Ont. 2.00
In His Name, Gormley, Ont. 5.00
In His Name, Victoria Square 5.00
Proceeds of a donation of noodles given by Bro. B. E. Smith and sold by Geo. Detwiler, Abilene, Kan. 5.20

Total - $64.20

EXPENSES.

Vest for church and house 18.50
Ketables, gasoline, our fare, etc. 45.00
Balance due Mission, Dec. 1 19.00

THERE ARE 111 on October 4 and 5, and meet this way to convey the information and requests unto all the districts and expects they will respond.

DES MOINES MISSION.

Total - $64.20

HOME AGAIN.

AFTER an absence of two months in evangelistic work I take pleasure in submitting our Mission report; and because of my absence the monthly report did not appear in Nov., so this report covers two months from Oct. 1 to Dec. 1. We are so grateful for the liberal donations made, and while there is a little deficit it will be noticed that the actual expenses for the two months have almost been met.

We suppose it is understood why our expenses are much heavier in the winter months than the summer.

In the summer we supply many of our table needs from the garden and have no fuel bills to pay excepting a little for cooking purposes. During my absence I was delighted to participate in a love feast at Polo, Ill. on October 4 and 5, and meet the dear saints of that place and worship with them once again. On account of the inclement weather the meetings were not largely attended, but however we had a joyous and a glorious service in the Lord, finding God's little ones filled with the Spirit and hopeful.

On Oct. 10 a series of meetings were commenced at the Gormley, Ont. meeting house and continued about four weeks. In those meetings I formed many new acquaintances which I remember with pleasure. Many sinners sought the Lord and found Him, and God's people were greatly refreshed by the Holy Ghost which poured out upon them.

On Nov. 11, we opened a series of meetings at Sippo, O. Here I also found warm hearts, and enlarged the list of Christian names in the sweet memory of my soul. Bro. John Carver of Buffalo, N. Y. came to our assistance and proved a great help to the meetings.

Some of the Brethren and Sisters of near Canton, O., and of Smithville attended the meetings. A number of sinners were converted and many encouraged in the ways of the Lord.

We join in extending our love to all the dear readers.

Pray for us.


For the Evangelical Visitor.

AN ADVERTISEMENT.

A TRACE with the above caption was handed to the undersigned. And upon careful examination he saw it contained some plausible arguments against the wearing of it by Christian women. The question arises as to what Paul meant by the "covering." Did he mean an artificial covering, or the hair? The latter, or cloth, or any other covering. Now this is a serious charge. Is it true? While the indictment is a sweeping one, nevertheless it will not hurt us, especially the sisters who are more specifically concerned, to examine ourselves. It may be that some are relying too much on the mere form. However, I have no doubt but that, very few sisters who wear a "covering," which I consider is proper for Christian women to do, inform themselves sufficiently as to the spiritual import of the testimony, or the underlying principle of the Apostle's argument. According to my judgment it would be a sorry day when the simple people who adhere to this testimony put away the plain white cap. Nevertheless, it is well to have things shaken, so that the things which
cannot be shaken, may remain." A faith, a testimony, an action, a character that cannot bear investigation is very fragile. The glory of the Christian faith and testimonies, however, is that they can stand trial. Blessed be God! Christ's gospel has been on trial for 1900 years; and, so far, though under severe cross examination that brought the rack, the axe, the cord and the stake into play during these centuries, to extract the genuineness of it, its witnesses still remain unshaken in the vital testimonies thereof. The things in which they have mostly been shaken are those necessary to their progress and establishment in the truth. It is true that even yet there are many things clinging to us from our old Adamic nature, and that "received by vain tradition from our fathers," which the sooner they are out of our way the better. But EXCELSIOR ever remains the Christian's motto.

The writer of the tract remarks, that there are several religious bodies who deny church fellowship to those who (though they may be God's dear children), do not see their way clear to adopt the plain covering in time of worship. It is to be regretted that such a course has become necessary. One consolation is, however, that heaven, salvation and blessed communion (with or without the "covering") need not be denied those who do not see as we do all the principles of the gospel. It is not our knowledge of things spiritual that saves us, but simple faith in Jesus—obedience to manifested light. It remains with the Author of our salvation (a fact to be thankful for) to determine such matters between Himself and the souls He has created. But unless there is common action and mutual understanding on certain defined principles and convictions of the gospel on the part of a company of Christians, who band themselves together for a common cause, congenial to their mutual edification, where is the order and harmony essential to their existence as representative witnesses for Jesus? In our weak state of discipleship, it is true, we have not learned as we should, on account of our immature state as Christians, to bear the infirmities, blindness or unwillingness of our still weaker brethren and sisters of a common faith. Where we err when we purport it for His glory, He will forgive us. We may be blameless though not faultless in this as in other respects.

But now more specifically with the question at issue. The writer of the tract above referred to makes a point by asserting, that in "the four gospels" Jesus says nothing concerning the "covering." Well neither does He say anything about the abrogation of the law of Moses "contained in ordinances,""such as circumcision etc., which things were imposed until a time of reformation, until "the bringing in of a better hope, which would make the comers thereunto perfect." He told His disciples before His death that He had many things to say which they could not bear at that time; but when He, the Spirit of Truth, should come, He would bring to their remembrance all things He had spoken to them; and, moreover, would show these things in the future. Not that all things written in the Bible are essential to salvation, or our standing in Christ. The latter is a free gift conditioned only upon our acceptance of Jesus, believing on and surrendering our wills to Him; but these little details and additions to our faith are essential to our progress in the Christian life—to a growth in grace, increase in knowledge and establishment in the Truth, without which we are apt to get into many a snare of the enemy. Notwithstanding all the help we receive in the epistles etc., yet how many do get into the very enemy's snare. And why? Because of carelessness and lack of appreciation of opportunities.

The subject of the "covering" has been so ably and so often discussed by its adherents that it is not necessary at this time to thresh over old straw. But it might be pertinent to call the attention of the readers, especially of those not grounded in their convictions on this doctrine, to the interpretation of eminent Bible scholars regarding the plain statements of the Apostle in the 11th chapter of 1st Corinthians concerning his meaning as to the "covering." It must be remembered that these commentators cited are not in membership with any of the plain bodies which believe Paul had reference not to the hair as the "covering" he enjoined, but to an artificial one. These commentators are of world-wide reputation, representing various religious bodies and renowned for scholarship and Biblical criticism. Hence, their testimony is the more effective.

Jamieson, Buchanan and Brown in their commentary (American Edition, S. S. Scran{ton & Co., Hartford, publishers) pp 283-284, make the matter plain as it appears to them. Commenting on the phrase: "All one as if she were a man" in 1st Cor. 11:5, they say: "As woman's hair is given her by nature, as her covering (y 15), to cut it off like a man, all admit would be indecorous; therefore to put away the headcovering, too, would be similarity indecorous. It is natural to her to have long hair for her covering; she ought, therefore, to shun the other (the wearing of a head covering) to show, that she does of her own will that which nature itself teaches she ought to do, in token of her subjection to man.

Again, commenting on the 15th vs., they quote from Bengel as follows: "By rejecting the emblem of subjection (the head-covering) she passes at one leap in praying publicly beyond both the man and angels." Furthermore, in speaking on the 15th vs., of woman's hair being given her for a covering, they quote Bengel again, saying: "Not that she does not need additional covering. Nay, her long hair shows she ought to cover her head as much as possible. The will ought to accord with nature." Conybeare and Howson in their "Life and Epistles of St. Paul (People's Edition) p 445, translates 1 Cor. 11:3-6 as follows: "But I would have you know that Christ is the head of every man, and the man is the head of the woman, as God is the head of Christ. If a man should pray or prophesy in the congregation with a veil over his head, he would bring shame upon his head (by wearing the token of subjection). But if a woman prays or prophesies with her head unveiled,
she brings shame upon her head, as much as she that is shaven. I say, if she cast off her veil, let her share her head at once; but if it be shameful for a woman to be shorn or shaven, let her keep a veil upon her head; and then for the character of the veil or head, they refer the reader in a footnote to Canon Stanley. Their explanation is so patent that there is no need to add further to what they have to say.

Smith's Bible Dictionary on the word "veil" has this to say: "Among the Jews of the New Testament age, it appears to have been customary for the women to cover their heads (not necessarily their faces) when engaged in public worship."

Geikie, author of "Hours with the Bible," in his "New Testament Hours," vol. 3, p. 176, has the following to say in comment of the "covering:" "The covering mentioned by Paul, as used by the women, is described as a mantle, but he, no doubt, intended the ordinary Greek peplum, which was used as a hood. It was, in fact, a large shawl, in many cases covering the whole person, so that it could be easily thrown over the head when a veil was required. The Corinthian 'sisters' bad, however, taken it upon themselves to dispense with it as a head-covering, in the meeting of the 'church.' thinking, perhaps, that, as distinction of sexes was unknown before Christ, it was beneath the dignity of their new position, to wear, even before men, what they might regard as a badge of inferiority; however appropriate it might be to a heathen wife or widow."

Among the definitions of "covering" given in Cruden's Concordance, one is to veil, and for proof of this he refers to 1 Cor. 11:15; and under the head of "veil," the same author defines it as "a curtain, or cover, which the Jewish women wore over their heads and faces, in token of modesty, of reverence, and subjection to their husbands, Gen. 24:65; 1 Cor. 11:3, 10, 13.

Robinson in his "Bible Encyclopedia," p. 912, under the head of "veil," defines it as a garment or mantle worn by females; and commenting on 1 Cor. 11:10 he says it was an "emblem of power or honor and dignity."

The following commentaries speak of the "covering" in the 11th of 1 Cor. as that of an artificial "veil" or "shawl" or "kerchief" or "mantle" or "symbol of authority" to be worn by the woman; and for proof of my statement I give the page and vol., or both:


And many more authors and Biblical scholars, who are unbiased in the matter, could be cited, such as Adam Clark and Alfred Barnes in their commentaries, who I am informed on good authority, agree with the foregoing; but I am unable at this time to investigate them for myself, so as to give page and volume.

All those manifest that Paul referred not to the woman's hair in enjoining her to be covered in worship, but to an artificial or "veil" covering. In fact, I am not aware of any author who interprets the Apostle to mean anything less than an artificial covering. With all due respect to those who may honestly differ in this or any other plain statement of fact recorded in the Bible, we must at the same time endeavor to be true to the Apostolic thought in the matter. —J. A. Ransom.

You ask how can I get this love and obedience. There is only one answer. We know that we love Him when we know He loves us; and we know He loves us when we see Him dying on His cross. So here is the ladder that starts down in the miry clay of the horrible pit, and fastens its golden hooks on His throne. The first round is, Behold the dying Christ and His love to me. The second is, Let that Love melt my heart into sweet responsive love. The third is, Let my love mould my life into obedience. And then Christ, and God in Him will give me a fuller knowledge and a deeper love, and make His dwelling with me. And then there is only one step left, and that will land us by the throne of God, and in the mansions of the Father's house where we shall make our abode with Him for evermore.—Sel.

For the Evangelical Visitor.

COUTING ALL THINGS JOY.

"My brethren count it all joy when ye fall into divers temptations," etc.—James 1:2.

When we have reached the point where we can count all things joy for Christ's sake, whether in time of prosperity or in time of adversity, we have reached the place where we can enjoy the hidden treasures and reap the benefits of a Christian warfare. The hidden mysteries can be revealed by way of real blessings and outpourings of the Holy Spirit.

Many can rejoice when everything goes well, but when the billows of life begin to roll high, and trials and troubles come in like a flood, then they give way to depression of the enemy and to accusations, and to worrying and fretting, until there is no victory left.

But not so if we look upon the bright side of everything, and when all is darkness all around, our spiritual life is kept up by keeping our eyes upon the Lord, and acknowledging His gracious blessings even in the darkest hour; and can say as of old, "The Lord shall rejoice in every good thing which the Lord thy God giveth unto thee and unto thine house."—Deut. 26:11.

We never pass through a fiery trial, nor see an hour so dark, but what there is something to praise God for; some blessing He is bestowing. Sometimes when our attention is attracted by the enemy in a dark hour of trial it would seem as if God was far off and had withdrawn all His blessings; but yet when we turn our eyes heavenward and begin to consider what wonderful blessings He is continually bestowing upon us, though for a time the enemy may seem to have the best of the situation, yet we know that "He that
is in us is greater than he that is in the world, and we can rejoice in that if nothing else. When the enemy is throwing his darts from every side, we can praise God for life, for friends; or if friends have forsaken us, we can praise Him for the privilege of praying for our enemies. There is always something for which to be thankful, and if we learn the lesson of being real thankful to God we always come out victorious.

We are aware that some people have greater trials than others; yet there is no one but has his share. People often say I have a worse time and harder trials to go through than anyone else. But if they would just go to looking at the magnitude of God and His wonderful blessings, they would have just as much reason to say that they had greater blessings from God than anyone else. But we need not expect an abundance of blessings unless we are willing to meet the conditions of His Word, and not only willing to meet them, but also do what He said. The Lord will not permit us to pass through anything but that He is able to carry us safely through if we trust Him. He says in His Word: “There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape, that ye may be able to bear it.”—1 Cor. 10:13.

Let us just take the plan laid down in His Word. James says, “My brethren count it all joy when ye fall into divers temptations.”—Jas. 1:2. What good can we expect from temptations? Let us hear what James says again: “Knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” Now follows the precious promise: “If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering.” And in the twelfth verse we read, “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” We further read, “Every man is tempted, when he is drawn away of his own lust, and enticed.” We receive our temptations which trouble us as we look away from the Lord. Let us have our eyes fixed singly on the Lord. You know Jesus said: if the eye is single the whole body is full of light, but if the eye is evil the whole body is full of darkness.

Dear Brother, Sister, let us with a single eye of faith look to the Lord and lay hold on His promises which are for His children.

ANON WOLGHUTH.

EXPERIENCE.

TO THE READERS OF THE VISITOR.

If the Lord will give me grace, I will try to tell how I was brought to the feet of Jesus, and became willing to obey that command so plain to me, to wear the covering, and be separated from the fashions of the world. When I was a child of nine or ten years of age, my parents took me along to a meeting held at the home of my uncle, Samuel Eshelman. There I heard the word explained by Elder Jesse Engle, and I was convicted of sin. It was shown to me as plain as if it was a printed book open before me, what the Lord required of me if I wanted to be saved; but the enemy said, you are too young. So I lived on until my eighteenth year, when the hand of affliction was laid on me, and I wasted away to a mere frame. Two doctors said my time on earth was short, but I knew it was the hand of God. How could I meet God with my load of sin? I walked the floor clenchiug my hands till the marks of the nails were in my flesh. Oh if I only would have told mother, but now she is in her grave. The tears were streaming down my face. At last I knelt and prayed for forgiveness. There the Lord showed me He was ready to pardon my sins, If I would be obedient to His will. I promised God I would serve Him and from that hour I commenced to get well, to the wonder of all my friends. But I left my companion come between me and God. Oh how I suffered!

Oh our stubborn wills! So I lived on until my thirtieth year when I knew the Lord was calling me. I was sick, body and soul, I knew I would have to give my choice or I would soon be called into eternity. When the burden was heaviest upon me the Lord put it into the hearts of two of the dear Sisters and a Brother to visit us. I did not tell them how the Lord was calling me, but there I resolved to seek salvation. Not knowing anything about the Brethren’s doctrine I took my Bible and searched, and it was shown me how I should dress, live and walk; I could make no compromise with God. It took everything and oh, how the Lord blessed me; I was a new creature in Christ Jesus. I thought it must be a new world, and I had love for every one’s soul unto salvation.

Your Sister.

ANNE E. FUGHSH.

STOP AND THINK.

DOES my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there any one I cannot forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I cannot give up for Christ?
Just where am I making my greatest mistakes?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Have I ever tried giving one tenth of my income to the Lord?
Is the world being made better or worse by my living in it?
Am I doing anything that I would condemn in others?

If there is one word above another that will swing open the eternal gates, it is the name of Jesus. There are a great many passwords down here, but that will be the countersign up above. Jesus Christ is the “Open Sesame” to heaven. Any one who tries to climb up some other way is a thief and a robber. And when we get in, what a joy above every other joy we can think of, will it be to see Jesus Himself, and to be with Him continually!

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

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. To Bro. P., who are unable to pay, we send the paper free on the recommendation of those to whom their individual requests. Individual requests cannot be renewed every six months as a matter of good faith.

5. The address should be written on one side of the paper only. Write all business letters on separate sheets.

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

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

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Abilene, Kansas, December 15, 1902.

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on Sunday morning the 21st. Then a day at Shekerston, our old home, and possibly a meeting at Pulham M. H. on Tuesday P. M. on the 23rd, and a meeting at the Fork's Road M. H. in the evening. On Wednesday morning, 25th we will go to Waterloo county remaining over Sunday, then back again to Chippewa, and to Clarence Center and Buffalo, N. Y. over the first Sunday in the New Year, and we hope to arrive in Harrisburg, Pa., on the 7th of January. But all of this only, if we live and the Lord so wills. Pray for us. We wish to all the readers of the Visitor a very happy Christmas and New Year—only in the Lord. Send no more mail to Abilene, Kansas but to 36 N. Cameron St., Harrisburg, Pa.

The Brethren Jno. Herr and D. L. Graybill of South Dickinson dist., Kansas, have gone on an evangelistic tour to southern Kansas and Oklahoma. There is a large territory open for Mission work towards the south country and we hope they may be successful in presenting the message of grace in such a way that souls be saved and brought into His fold. A letter received from Bro. Graybill written at Caldwell, Dec. 4, informs us that at Sedgwick, Kan., they had blessed fellowship with the saints there, and encouraging meetings; one soul had the courage to stand for prayer. From Sedgwick they went to Caldwell, where they had some good meetings too, Bro. G. says, "Night before last we had a very attentive audience, seemingly very hungry for the plain truth and when the appeal was made several hands were raised for prayer. So this is encouraging. Also in the testimonies the desire for more of a fulness was freely expressed. We are unable to say how long we will stay here—tonight will determine the matter. There are other places where they want us and we cannot stay too long at one place. We are convinced that the people are hung ering for the straight gospel, which is the only thing that will stand the test when Jesus comes."

Write for our Bible Catalogue.

NATHANAEL

Jesus saw Nathanael coming to Him, and said of him, "Behold an Israelite indeed, in whom there is no guile."—John 1:47. We have a character here that we may profitably study. The consensus of opinion among Biblical scholars is that this name applied to the same person that the name Bartholomew did. The reasons given are these: 1. We find this name only in John's Gospel, in the first and last chapters. 2. In Matthew, Mark and Luke we do not find this name but with the Apostles is enumerated Bartholomew who is not mentioned by John. 3. It is highly improbable that either the synoptic Evangelists or John did not know all the Apostles. 4. It is well known that it was quite common in ancient times to have two names.—Simon Peter; John Mark; Matthew also called Levi, Lebbæsus also called Judas or Jube, etc. 5. Nathanael was coupled with Philip by John and in the parallel passages in the other gospels Bartholomew is coupled with Philip. While these facts are not absolutely conclusive it is highly probable that these two names were applied to the same person. Nevertheless there are a few Biblical scholars who claim that these names apply to two different persons. We simply propose to state facts and let the reader draw his own conclusions.

Nathanael was from Cana of Galilee where Christ performed his first miracle. He was brought to Christ by Philip of Bethsaida. He doubtless was engaged in private devotion under the fig tree where Christ, in His omniscience saw him. When Nathanael learned that Jesus knew what mortal man could not know, he at once acknowledged His divinity and kingship over Israel, notwithstanding he had expressed some skepticism as to any good thing coming out of Nazareth. We find Nathanael with a small band of fishermen at the Sea of Tiberias. After a night of fruitless labor Jesus met them in the morning and ordered a draught which resulted in abundant success. After this event the sacred history is silent as regards the future of this Apostle.

We will now study this man's character. First, he was a praying man. The eye of Jesus was upon him while engaged in private devotion. My dear reader if we worship God as Nathanael did the eye of the Master will not overlook us, however private the place of worship may be. "The eyes of the Lord are over the righteous and his ears are open unto their prayers." Private devotion is the kernel of worship. He that is faithful in this can scarcely be remiss in public worship. He served his God as he understood His will. It is presumable that he made the journey between Cana and Jerusalem, a distance of about 70 miles, three times a year, at the time of the three great Jewish festivals and presented the unblemished victim for a sacrifice as the law demanded.

The Savior pronounced him an Israelite indeed in whom there was no guile. Guile applies to the disposition out of which deceit and deception grow, and also to their actual practice. Deceit is the habit, deception the act. Thus is the English word guile defined by good authority. Nathanael's honesty and candor is affirmed by the highest authority. Perfect candor, without any deceit is a rare virtue. We may think ourselves perfectly honest but deep down in the heart, with difficulty perceived, there may be selfishness hidden that may betray guile. Guile is the offspring of the fallen sinful nature that is productive of deceit and deception.

Nathanael was still with the Apostles at the Sea of Tiberias when Jesus appeared to them the third time after His resurrection. He passed through all the trials incident to the trial and crucifixion of Christ, scattered abroad, after the resurrection they returned to the Master, drawn by their love for Him and by His love for them, and no doubt remained faithful unto the end.

Nathanael was astonished that Jesus saw him under the fig tree, in a secluded spot, where human eye could not have seen him, and exclaimed, "Rabbi thou art the son of God, thou art the King of Israel." Jesus, in reply said, "thou shalt
see greater things than these; verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man.”

Christ was acknowledged as the Messiah by heavenly visitants, at His birth, at His ascension; after the temptation; on the mount of transfiguration; at His crucifixion; at His resurrection; and at His ascension by a great cloud. The world of angels, and will also be attended by the same at His second coming, and doubtless throughout eternity. Most of these manifestations of honor to Jesus the Apostles were familiar with but there was more to come. Hereafter the little band He addressed should be witnesses of stronger proofs of His Messiahship than that which convinced Nathaniel.

There is another view: An open heaven in a figurative sense meant communion between earth and heaven from a closed heaven the reverse. Since Christ came into the flesh and the Holy Spirit given, man may get into close touch with God.

My dear reader, greater things are in store for every saint. We may get to greater heights in this life but the greatest will come in the resurrection life.

(The signature B. applies to Dr. W. O. Baker, one of the Associate Editors. We would be glad for frequent communications from our associates.)

The motive power of the whole redemptive story is summed up in John 3:16: “God so loved that he gave.” Search earth and sky, hand and sea, yea, heaven itself, and you find no greater proof of God’s love than the gift be gave us. There are circumstances in our lives happening in the world around us which appear contrary to love, but ever and always there remains the fact of God’s gift to us, and upon that we can rest. “This is the morning star shining unclouded in every dark night of trouble.”

“God so loved that he gave.” That was the explanation. The explanation itself was a mystery and yet a fact—a mystery which required the remainder of Eternity to show how it began to be, and how it could at once perplex men and save them. The time and the place of the Birth were all set down in prophecy. Moses knew the secret, so did Abraham; David wrote and sang much about it; the Old Testament quite says, “Now when Jesus was born,” without agitation or atheistic surprise, as it were an answer to expectancy, “Now when Jesus was born.” We are amazed at the splendid serenity of the announcement. The heavens are not called upon to be astonished, nor is the earth called upon to receive the Child with special acclaims. The simple announcement is, “Jesus was born”—born to every woman; the ministering life the redeeming life, a life which said to a lost world, if we suffer we suffer together, and I will find a way for you from sin to righteousness and from disobedience to reconciliation.

“No one can enter heaven, born, but by the new birth.” And in His birth the whole world put off its old and helpless self to begin with new energy and new hope. He came to give every man the morning star—new ideas, new impulses, new ambitions, a new star and a new sky.

By this sign we know that the Son of Man has come into the world and into our hearts; all is new, deary, young immortal! We cannot tire, we cannot die. In Christ we are young for ever, for He has given unto us “the morning star.”

“Now when Jesus was born” a new light shone upon all the problems of time. Nothing appeared to be as hard and dark and threatening as before. Jesus came to do the hard work of the world. “I am come that they might have life, and that they might have it more abundantly.” Not to eke out life but to multiply life: if it was a rill He would make it a river; the mountains and the hills in access of life would break forth into singing, and as for trees of the fields they could not but clap their hands, the thorns should give way to the fir tree and the brier shall give place to the myrtle. Already He has shed His blood into the veins of the world; to be born was to die! The world in a sense, received His blood as life, pleasant, triumphant, immortal life. It was redeeming energy, not wholly to be accounted for, but there it was—dead bones stood up in the valley an exceeding great army, and men knew in a roundabout way the meaning of the words, “With God all things are possible.”

“Now when Jesus was born” even death itself took upon it a color and figure hitherto unknown: it seemed to know that Its hour was at hand, it was shen withered,解析，already it was mocked and cast into the grave, and loud psalms were sung when the last enemy was destroyed. Death hitherto stood in man’s way: it blocked the light; it sent a chill through the air; but a word mightier than its own was to
be raised against it, and as an enemy it was to be cast into the lake of fire.

—Dr. Joseph Parker, in Record of Christian Work.

OF PRESENT INTEREST.

IN AUGUSTUS J. C. Hare’s entertaining autobiography, he relates that, when on a visit to Hatfield House, the seat of Lord Salisbury, Lady Salisbury drove him in her sleigh over snow-laden roads to the tomb of Lady Anne Grinstein. “It is,” he writes, “a most extraordinary sight. Lady Anne Grinstein was a skeptic, and when she lay upon her death-bed, in 1717, her family were most anxious to make her believe in a future state, but she wouldn’t. It is as likely,” she said, “that I should rise again as that a tree should grow out of my body when I’m dead.”

“Lady Anne Grinstein died, and was buried in Tewin churchyard, and over her grave was placed a great altar-slab, with a huge, massive stone slab on the top of it. In a year or two, this slab showed signs of internal combustion, and out of the middle of it—out of the very middle of it—grew a tree (some say six different trees, but one could not see in winter), and increased till in the time which has elapsed it has become one of the largest trees in Hertfordshire. Not only that, but the branches of the tree which the worms and beetles have whirled about the tomb like the feelers of an octopus, have seized it and lifted it into the air, so that the very base of the tomb is high up now, one with the tree or trees, so are they welded together. Then a railing was put round the tomb, and the tree has seized upon it in the same way, has twisted the strong iron rails like packthread, and they are to be seen tangled and twisted high in the branches of the tree. Another railing has now been put, and the tree will behave to it just as before.

“If this tree,” Mr. Hare moralizes, “were abroad, it would become the most popular place of pilgrimage in the world. As it is, thousands visit it—even across the snow a regular path was worn to it. Tewin Churchyard preaches more sermons than a thousand clergymen.”—The Episcopal Recorder.

“PROVE ALL THINGS.”

IN THESE days it is necessary to examine everything; even religious teaching needs to be closely scrutinized as it is given from the pulpit. Not every sermon that is labeled “salvation” should be taken and swallowed as such, for there are some awfully poisonous things handed down from the pulpit in these days. The injunction of the apostle “prove all things, hold that which is good,” should be put into practice for every sermon. Recently Talmage is reported to have said:

“Why are our departed Christian friends doing in heaven, those who on earth found their chief joy in the gospel ministry? They are visiting their old congregations. Most of those old ministers have got their people around them already. When I get to heaven—as by the grace of God I am destined to go to that place—I will come and see you. Yes, I will come to all the people to whom I have administered the gospel, and to the millions of souls to whom, through the kindness of the printing press, I am permitted to preach every week in this land and in all lands, for twenty-eight years, without the omission of a single week; I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delectable undertakings now.”

What is this but rank Spiritism? It is not found in the Bible. The Bible teaches us that those who die in the Lord “rest from their labors, and their works do follow them.” And such foolish, empty pretense is going on all over our land. It is the fruit of vain imagination.—Gospel Banner.

The long, steady pull is what takes the load to the top of the hill. And the same thing is true in every avenue of life. Spasmodic effort may attract attention and may seem to be accomplishing something worth while. But it hinders rather than helps, for there is likely to be no effort at all just at the time when effort is most needed. Those who are constantly and quietly about their Father’s business are the ones who are doing most for the cause of Christ.

Their work is done day by day. They don’t try to do enough in a moment of excitement to make up for the years of neglected opportunities. They are the wheelmen; they pull and guide. They do not think they are doing anything extraordinary. To them it is a matter of love and duty.

—Sel.

NEVER neglect daily private prayer, and when you pray remember that God is present, and that He hears your prayers.

Never neglect daily private Bible reading; and when you read remember that God is speaking to you, and that you are to believe and act upon what He says. All backsliding begins with the neglect of these two rules.

Never ask God for anything you do not want. Tell Him the truth about yourself, however bad it makes you; and then ask Him for Christ’s sake to forgive you what you are and make you what you ought to be.—Christian Advocate.

The writer regrets he knows nothing of Greek; but how interesting and instructive it would be could we get the Apostle’s thought in that language—the manner, style, expression and idiom in which he wrote to his Corinthian brethren. It would obviate much misunderstanding and give us distinctions in words not now so readily obtained. For instance, in 1st Cor. 11:14, the word translated “hair,” in the Greek it is “Kahima”; in the 5th and 6th verses the “covering,” there referred to is “Kalumma,” which latter is the same word rendered “veil” in 1 Cor. 11:15, where it is stated “her hair is given her for a covering.” The word “covering” here in the Greek is “peribolion,” meaning NATURE’S GIFT, in contradistinction to the word “Kalumma,” meaning something added.

The above paragraph should be read in connection with the article by Bro. Rauson on page 470, entitled “The Covering: What Is It?” Its place is just preceding the last paragraph commencing with the words “All these manifested etc.”—EDITOR.
A NUMBER of months have passed since we last reported through the Visitor but it is not because we lost sight of Jesus that we waited so long to tell you of God's dealings with us. We are glad to state at the outset of this report that Jesus is just as near to us, yes in fact is more real than ever before, and our vision of Him is delightfully transparent, so that we behold Him as "the lily of the valley and the fairest among ten thousand to our soul." Glory to God! That blessed old shepherd Psalm comes to us as a promise and an every day living truth, as we write these lines. Truly God has been our Shepherd all along the pathway of life and why should we want when He leads us beside the still waters and into the green pastures.

Eph. 3:19 is one of the best cheques we could find. We just send this cheque to the bank of Heaven and it always covers our needs. This cheque is unlike the cheques down here, it never wears out. It calls for the same value. Glory to God! It is remarkable how God deals with His children when they put their trust in Him. God was with us while at Cape Town. When we really trust Him and do not run ahead of Him, He wonderfully supplies all our needs. It supplies all our needs. Glory to God! It is remarkable how God deals with His children when they put their trust in Him. God was with us while at Cape Town. When we really trust Him and do not run ahead of Him, He wonderfully supplies all our needs.

Perhaps the Mission field around Johannesburg is best described in the words of A. W. Baker, a very successful missionary among these people: "The compounds at Johannesburg present perhaps the very finest seed bed, the grandest opportunity which has ever been offered for the evangelization of the native tribes of South Africa. The finest manhood of all the tribes from the East Coast as far as Mozambique, Batinga, Bataspili, Shangoan, Amanzim, Zulu; from the north and beyond the Zambesi as far as Agoniland, Magwamba, Makase, Mashooa, Matabele, Beengai, Muremba, Baroli, Angoni; from the North West, West Barlong, Bechuanas, Basuto; from the South and South West, Fingo, Xosa, Amamponde, all contribute their quota to the labor supply of the mine. Massed thus together in mixed companies of from eight hundred up to three thousand in compounds dotted on an average five or six hundred yards apart along the sixty miles of reef, the missionary can on a single Sabbath address on the compounds more men of any particular tribe he might wish to labor amongst than he could in six months laborious visitations in the kraals at their own homes."

With the limited knowledge of the language we got at the Matoppe Mission my wife and I with a native helper go from compound to compound holding not less than seven or eight services every Sabbath. Our congregations range from twenty-five up to one hundred and fifty natives, and then we have a service of from thirty to forty every Sabbath afternoon at 3 o'clock in our mission chapel. We cannot expect very great immediate results at present with our limited knowledge of the language without an interpreter. And yet through our broken way of speaking God blesses His Word. One evening at our Wednesday evening prayer meeting I was so burdened for these precious souls and a better knowledge of the language and then I saw my need of the strength of Jesus that I just cried unto God out of the depth of my soul. In an instant one of the young men fell to the floor and began to confess his sins to God. He said to me that all his sins came up before him at once and he felt terribly miserable. Thus God works through silent prayer. And then today at our 3 p.m. meeting God wonderfully helped me through my broken way of speaking to deliver a message from the passage, "Be not deceived God is not mocked; for whatsoever a man soweth that shall he also reap." I dwelt on this subject for a little while and then made an altar call, and without much outward excitement one after the other went to the altar and began crying to God and confessing their sins. We teach them that if they confess and forsake their sins, God is faithful and just to forgive them. So they were not there very long until they had a shine on their faces. I then had them testify to what God did for them. They confessed to almost all kinds of sin, and they said they used to smoke and snuff tobacco, but God forgave them it today.

This is what makes my soul glad to see these Kaffirs get saved. We are preaching a full Gospel to this people, and God honors His Word. At one of our meetings one of the believers testified to the healing of his leg which he got hurt in the mine. This he did without mention...
Vordition

Of glad this We

pr supposes incomph  te;ess in one's
drawing out of the soul after God.

our lives. Yes, thank God, "up there

come. Sometime we shall understaned

something is not altogether right,

and attainments toward God. Prayer

of one's emotions or the indications

after God in the attributes manifested

living is to be judged more by a

tian character. The strength of holy

love for us he left not a stern master

but a Comforter to teach and prepare us

for that home. These "mysterious expe-

iences" of our lives are but the tools

he uses in preparing us for the life to

come. Sometime we shall understand

why joy and sorrow, blessing and trial,

are so intermingled in our lives. Yes, thank God, "up there

we'll understand."

THE PRAYER-LIFE.

HE prayer-life is an essential

element of the Christian character.

Without it there is no Christian character. The strength of holy

living is to be judged more by a
drawing out of the soul after God—
after God in the attributes manifested

by the character of the meek and lowly Jesus—than by the vibration

of one's emotions or the indications

of a satisfaction with your relations

and attainments toward God. Prayer

pr supposes in-complete ness in one's

own character, or the object which

you are concerned to pray for. It

may be that the thing petitioned for

is prospering to some extent, but

needs continuation or enlargement

to insure ultimate success; or that

something is not altogether right

with the thing for which you feel con-

cerned to implore God's favor.

True prayer implies submission to

God's will. It is bowing down to the

Holy Spirit to do His will for us.

It is asking Him to do

something if it is according to His

judgment to grant the petition. The

IDEAL TRUE PRAYER springs from

a source not human. It is an inspira-
tion, a moving of God's Spirit in

the soul of the petitioner. While

not submissive to His will and sub-

ordinate to His understanding, it

is nevertheless more bold and expect-

ant as to an answer than prayers

springing merely from human desire.

God will always answer such pray-

ers, for "He cannot deny Himself."

But this does not conclude that

there are not prayers springing from

more human desire that God does

not answer. We have scripture to

prove God does answer petitions

not in accordance with His will (such

as I wills for a King, etc.), but the

recipients receive lessons and experi-

ences therefrom it would have seen

far better for them to have avoided.

Then again there are prayers

springing from the self-life which

have apparent answers from God

when they are really not answers

at all. They are rather answers

from the enemy. Such prayers de-

ceive—especially those not in God's

order. Even a true Christian may be
dceived herein; but as he con-
tinues to walk in fellowship and has

progressed far enough along to dis-

cover his mistake, and the wrong

source of his prayer, he will be un-

dceived. A thing may fall out the

way you desire it and yet be far from

what God would wish to grant. But

if you have forsaken His way and

like Ephraim become "joined to your

idols," God may say, "let him alone;

let him have the infatuation he de-

sires." It may seem providential

and yet be anything else but that.

A consoling feature about true

prayer is that you may always ex-

pect an answer. You may either

receive it direct as petitioned for

or it may be modified for your good;

or you may be shown why your re-
qust was refused, or that some ob-

stacle you have in the way prevents

granting the desire, which when re-
moved gives what is asked for. Fre-

quently we may pray and wonder why

our prayers are not answered. Per-

haps it is because we are not walk-

ing in the light shown, or are dis-
based to God directly in our at-
titude towards Him, or our relations

with our fellow-men are strained.

We may be dishonest; with our fel-

low-men either in the church or out

of it. In acts of commission we may

not have trespassed, but in commis-
sion we may be great sinners. You

can be a grand deceiver in commis-

sion whereas by commission you may

be as free as an angel. And what-
ever the sin may be, it prevents prayer.

Then again, true prayer implies

waiting, a waiting upon God to

arise in His own time and give His

answer. It tests the faith of the

petitioner. Oft times we have to

wait long for an answer. But God

has a good purpose in the trial of

our faith—because the trial is very

precious to us. There is a beauti-

ful and apt illustration in Scripture

which portrays the blessedness of

trial in the travailing woman who

crieth out in her pangs, but when

she is delivered, for joy she forgetteth

her pangs because a man-child is

born to her. True prayer reaches

out beyond mere blessings for our-

selves and loved ones. Fellowship

with Christ, which includes fellowship

in suffering, service and yearning

to have His body complete and to give

Him all the possession for which He

died, gives us part in the "ministry

of intercession" before the Throne.

What privilege and opportunity for

the child of God! and oh! the ex-

quisite joy and reward when those

prayers are answered. What it will

mean to the longing, expectant and

waiting ones! Hallelujah!

In He speaks words in order to pray—"Prayer is the

soul's sincere desire, uttered or un-

expressed." Oft times wordy prayers

kill the spirit of true prayer. And

my observation among Christians
generally is they pray most too much in

words and most too little in spirit.

Not that vocal expression is not

proper in its place, but mere formal

praying lies at the foundation of our

fruitless lives and few answers.

True prayer transforms us more

and more into the image of our

Master, and the lack of it shows its

effects on our characters. There is

great power in living prayer; in fact,

the ministry of prayer is more potent

than a gift in preaching or teaching

— for prayer moves Him who

moves the world. Elijah and Daniel,

to say nothing of the Master Him-

self, were splendid examples in this
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respects—"the fervent, effectual prayer of a righteous man availeth much". We have not space nor time to deal with this subject properly. The various aspects of the same are the same as to manner, place, objects etc. embrace such wide and extended area as to preclude the possibility of exhaustion in its consideration very soon. I have merely touched the subject. No more. In the next issue I hope to continue it in one or more of its aspects, and in a more thorough manner, bringing to our aid Scripture references for proof. Can some of our readers have a hint to offer on the subject?

J. J. BARNES.
Abilene, Kan.

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was when his heart burst with sorrow for a city upon which the judgment of God was about to fall. His compassion did not end in tears, but led Him to the garden of Gethsemane, where in agony He shed as it were great drops of blood running down to the ground. Then, as the Lover of sinners, He went down to the cross, where He endured its agony, its disgrace and death. All this He suffered that He might save sinners from the wrath which is to come. Today He looks upon you, unavailing friend, and as He remembers the awful destiny that awaits you, He says: "Suffer for you, and tenderly repeats to you the compassionate words, "If thou hadst known, in this thy day, the things which be long unto thy peace!" But alas you little know and you may never know till the day in which you fall hopelessly into the horrible pit of the damned how great are your interests in the great question of the salvation of your soul. O run to the Savior, for the time is short, and it may be that, while you delay, the foul bird will come to you and snatch away that seed of the Word that fell upon your heart, and you will then be without conviction. He who died for you calls on you to come to Him now, and He will not cast you out.—The Gospel Message.

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