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Brethren in Christ Church

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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 24

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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, Kan., 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 here by borne along. We do not speak of the Lord in the time 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 where the Christ in His office as wisdom, and righteousness, and sanctification and redemption, is not sufficiently recognized. Too many, we fear, trust more for salvation in tears and prayers, and outward reformation than in the finished work of the Christ, the "Lamb of God without spot or blemish," through Whose merit alone the sinner is saved. However we regret having published the article because of its extreme position.

We also learn that not all the matter from correspondents has met the approval of all the readers. It is hardly to be expected that this would be the case, and still more of a process in scripture interpretation it is probable that condition of things may be to some extent prevail. However we shall endeavor to be careful—if possible, more careful—in the future than in the past as to the matter admitted, and hope that we may be able to give evidence of 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 it in as 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 composer.

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 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 Matoppo 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.
But down thine ear to me; deliver me out of all my afflictions. For thou art my rock and my fortress; therefore for thy name's sake lead me and guide me." Such was the prayer of David, when he found himself in peril from his enemies—his desire was that God should take him up into His children's hearts to pray "Hallowed be thy Name," how jealous we should be for the honor and glory of that Name. What an earnest desire we should have that, the Lord would bring us off victorious through every difficult path. For he does not, the enemies of God are not undertakers and not being able to fulfill, how his Name would suffer.

For instance—the Israelites had left Egypt trusting in the Name of Jehovah; the nations all around trusted in their own heathen gods and ignored the power of the only true God. The Israelites, therefore, were an object lesson to all those nations. If He could lead this nation through all the perils and obstacles that lay in their path, then the heathen would have to confess that He truly was God; but if they were unable to a victorious path then discredit would fall upon His Name. God led His people through difficult places, and sometimes seemed to lead them into places where defeat, total and complete seemed certain, and yet through those very hard, dark places, He took to himself glory by wonderful deliverance. If God has followers who are willing to go bravely forward into the hard testing times, into the places where flesh and blood seem almost to fail, then he can move forth his glorious power by delivering them in "due season." The darker the path, the more gloriously can the Lord vindicate his Name, if we keep obedient and truthful.

Lead me and guide me—there is a difference between leading and guiding; to lead does not necessarily imply that one has become a leader. A leader not only instructs his followers about the way they should go, but he also sets himself at the head, and becomes their personal leader, and is responsible for their safety. The cloud by day and the pillar of fire by night was evidence of God's presence going on in advance of the Israelites, leading them on, sometimes into danger, sometimes avoiding danger. He did not just tell them how to go, just point out the way, and leave them to go forward themselves; no, he guided them and led them. Jesus is our Captain, our Leader; he goes on before, and if he leads us into the hard places, we can rest in confidence that sooner or later he will deliver us for his Name's sake.

"Sometimes I had scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, or troubled sea,
Still 'twas God's hand that ledeth me."

A. MCG.

Bow down thine ear to me; deliver me out of all my afflictions. For thou art my rock and my fortress; therefore for thy name's sake lead me and guide me. A leader not only leads, he goes on before, and if he leads them, Jesus is our Captain, our Leader; he goes on before, and if he leads us into all places, we can rest in confidence that sooner or later he will deliver us for his Name's sake.

"Sometimes I had scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, or troubled sea,
Still 'twas God's hand that ledeth me."
their faith was to be as a grain of mustard seed, for all know is said to be the smallest of all seeds; this therefore, ought to impress us deeply with the thought of the great power that lies in faith, though it be only the size of a grain of mustard seed; but that faith must be without wavering, for as the Apostle James, says, "For he that wavereth like a wave of the sea driven with the wind and tossed."—Jam. 1:6.

Dear readers, I wish to call your attention to an incident recorded in the Holy Scriptures, which shows us their faith was to be as a grain of mustard seed; but that faith must be without wavering, for as the Apostle James, says, "For he that wavereth like a wave of the sea driven with the wind and tossed."—Jam. 1:6.

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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 mightily crying unto God? Mighty God awaken the church from her stupor! Put on thy strength, even the Holy Spirit. God has wonderfully prepared and is preparing the field white to the harvest for centuries. The church has now even the blush of sleepiness of centuries 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 unrepentable 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 asking 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 loose the bands of her neck.

We may be awakened, but be like Lazarus bound hand and foot. He was awaken, but could not even see. Lord help us break every band 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 run the ways of the Lord and not be weary. How easy to follow Jesus in humility, in poverty, in suffering, in self denial. Let us awake.

Canter, 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 Savior, 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 some time it may be dark and the road rugged, but, bless the Lord, His grace is sufficient, for all that trust Him. I feel like the hymn says, it pays to serve Jesus, I speak from my heart. He'll ever be with us if we do our part.

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

Of I love him far better then in days of yore,
I'll serve him more truly than ever before,
I'll do as He bids me, whatever the cost,
I'll be a true soldier, I'll die at my post.

This is the desire of my heart to do as He bids whatever the cost, and to be a Christian, it means more than going to meeting, and give our testimony; it means that we live true every day of our lives. For myself, I know I lack much, but mean by God's help and His assisting grace to use the talent that He has given, not looking at past mistakes, but rather look to Jesus; for if we keep looking to Him we will win the prize. I mean to go forward in His service, let people say what they will.

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,

A TESTIMONY FOR DOUBTERS.

A Pastor was staying once in a country village where he was to visit a dying woman. He went to her and found her a Christian, ready and willing to die, but for one thing. She was anxious about her little children, and begged the minister to pray that they might be provided for when she was gone.

Together the mother and minister prayed for that one thing, though they knew not how their prayer could be answered in that little village where none were rich enough to take upon themselves the expense of caring for three orphans. The woman died, and at her funeral the minister spoke of his visit, and of her dying prayer.

Among those at the funeral were two strangers—a man and his wife—who were passing through the village; and by chance—as it was supposed—they happened to enter the church at that hour. They were wealthy and childless, and their hearts were touched by the sight of the lonely little orphans. They took them to their hearts and home; and so the mother's prayer was answered.

A yet more striking instance of answered prayer was one that came to a poor woman in India. She had become a Christian, accepting God with simple and absolute faith.

Some time after her conversion her child fell sick—so sick that its recovery was very doubtful. Ice was needed for the little sufferer, but none was to be had.

"I'm going to ask God to send ice," the mother said to the missionary.

"Oh, but you can't expect that He will
The love wherewith He loves the Son, 
More dear I cannot be;
I am as near as He.

This, this indeed is peace.

O! what a word is this; 

The chief priests and scribes were also manifested: for apart from Divine teaching their knowledge of the Scriptures was placed at the service of Herod, and used to compass the death of the Savior. They knew the Scriptures; they turned to Mosaic law, which spoke of the Ruler coming forth from Bethlehem, but they would not have that Ruler nor His rule. They thus stand out in marked contrast, with the "wise men." They wanted this Ruler. They wanted to find Him, and they found Him, not at Jerusalem, where Herod soothed 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 Scripture was used against Christ, those who had heart-love were found at His feet worshiping 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?"

Aha! where is He indeed? Acts 4:27 gives the answer—"Aglaosi. 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 2:28.

The whole world—and not merely "The Jews"—conspired 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 solemn question, "Where is He?"

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

"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 near" 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.

"So dear, so very dear to God, 
More dear I cannot be;
The love wherewith He loves the Son, 
Sweet 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 sinners; 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, yearning 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 the door, and ye begin to stand without and to knock at the door, saying, 'Lord, Lord, open unto us,' and he shall say unto you, 'I know ye not.'"—Luke 13:25.

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 find 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 had 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 everlastling Father, our counselor, the Mighty God and the Prince of Peace.

But to you, dear reader, who, as yet 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 we can 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 into all truth. Let us therefore, dear readers, take courage and those of us who are sunk down deep in the miry clay of sin and unbelief rise to your feet and call mightily unto this Son who has been given unto us and whose Name is called Wonderful.

He is able to save to the utmost, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool."—Isa. 1:18.

To us as followers of this meek and lowly Nazarene, I would wish you much grace that we might always do His whole will and ever be filled with His love and praise, and then we might celebrate His birthday anniversary on Christmas, meditating on the thought of the great importance that the birth of Jesus has in our lives, that we may celebrate it as His true followers and not as the world, not enjoying ourselves in the flesh but in the Spirit.

Your brother in Christ.

Fleis, Pa.

For the Evangelical Visitor.

GOD IS MY HIDING PLACE.

"Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me with songs of deliverance."—Psalm 32:7.

Dear readers of the Visitor; I praise God for His wonderful blessings and fulfillings. I wish you all the blessing of God, for I know it is so good to rest and live under the same; where we can look up to Him and ask His advice in all things. I am glad there is room for even me to hide away in the clefts of the rock when the troubles and cares of life press in upon us. I am resting, yes, sweetly resting, in "the clefts once made for me." I praise Him that although I do not always find in our dear Saviour. I realize I have a very merciful Saviour. He has become my hiding place and my keeper in times of trouble. He knows how 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 life, and more of his blest ways 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 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 baptized 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.
The Lord spoke to me one morning saying, "Now the trial shall live by faith." Heb. 11:39. He told me to read the Book of Job. I asked my Saviour to show me how frail I am by nature, and I shall learn what God can do for his children. He has the last word. He is able to hold us up. He is able to open doors of darkness. He directs our path through deep waters and dark valleys. He promises to sustain us. When we are laid on the bed of sickness it may seem severe and almost overwhelming. God will comfort his people for he promises to bless our troubles and sanctify them for our good, perhaps also for the good of others. When he wills, he can teach us some deeper lesson of experience, and experience hope.—Rom. 8:24.

"We glory in tribulation, also knowing that tribulation worketh patience and patience experience, and experience hope."—Rom. 5:3.

EVANGELICAL VISITOR.

For the Evangelical Visitor.

A LETTER FROM EDDIE STOVER.

I will strengthen thee, help thee, and cause thee to stand.

Uplifted by my righteous, omnipotent hand.

When through the deep waters I call time to go, The rivers of sorrow shall not overflow.

For I will be with thee, thy trust shall be to Jesus, And sanctify thee by thy deepest distress.

Your Sister in Christ.

DONELD, KANS.

NANNE E. STAUFFER.

"We glory in tribulation, also knowing that tribulation worketh patience and patience experience, and experience hope."—Rom. 5:3.

CONSOLATION frequently comes wrapped up in affliction. The glory of the Lord never appeared brighter to Jacob, than it did on the night he made it a God of the universe. His landlord, when he stretched his weared body on the cold damp ground, with sweatbeads for his pillow and the star spangled canopy of heaven for his only covering, Gen. 28:10-15. "And Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed and behold a ladder set upon the earth, and the top of it reached unto heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac, and of Jacob. And he stretched forth his hand, and blessed him, and said, Unto thee and to thy seed shall the land that thou sittest upon, and all that thou shalt do; and to thee and to thy seed shall the land come; and I will take you there. Perhaps some of you may think, well it is their own fault, perhaps they are poor people. But how can the poor women and children help for what the drunken fathers do?

We need to have our almost four thousand five hundred dollars given for this home by God's children, besides also providing for the poor, in clothing and provisions! Surely we know that this is God's work, for which we want to give him the honor and praise. We now have the building excellent, but it will be about three weeks yet until it is finished. I will make another plea for help to those who have not yet responded and perhaps were opposed to such a great work. Consider whether the Lord does not require something of us all. A cup of cold water given in the name of a disciple, shall not lose its reward. There is also yet an opportunity for those who have already responded, as I would like, till the building is finished to have it paid for also. So now dear ones ask the Lord what is your part in the work. Oh if we could only tell you and you could see the great need of Mission work here. Starving families to be visited, clothed and fed. If there is any doubt in your mind about it, come, and I will take you there. Perhaps some of you may think, well it is their own fault, perhaps they are poor. But how can the poor women and children help for what the drunken fathers do?

I will refer you to a few of the promises that God wrote for me; perhaps they may help some one. 2 Tim. 2:23; St. John 14:14; 2 Pet. 3:18; Rom. 1:18. I am thankful that God saw fit to lift the hand of affliction. My heart grew not for who are passing through affliction. "All things work together for good to them who love the Lord."

"Fear not I am with thee, O be not afraid! For I am thy God and will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand."

For the Evangelical Visitor.

THE NEW BIRTH.

CONCLUDED.

I WILL refer the reader to part 1 of the 5th chapter of Matthew.

"Jesus said up to a multitude, and his disciples came to him: and he opened his mouth and taught them saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven."
kingdom of heaven." This is one trait of the character of one who is born 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 that sinner the living faith in the Son of God who made an atonement, yes, a finished 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 sinner'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 judgment; 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 good friend would say, "I can't do anything for you unless you are willing to be laboring in trying to acquire means to pay your debts." So in a spiritual sense, Christ has paid our debt on Calvary. If we are thoroughly drawn by the Father, and see our total depravity (our spiritual debt covered with judgment) 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 laboring 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 whosoever it shall fall, he will grind 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 Damascus 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 punished. 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?" (This hast struck me down to the earth with thy mighty power against my will, for my will was determined in my mad career.) "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 Damascus, into the street "which is called Straight;" and behold it was said, "he prayeth." 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 he went through the ordeal of the new birth and was baptized with the Holy Ghost and fire. We find in Revelations, that it was written to the church of Smyrna, that God knew their works, and tribulation and poverty, (but then art rich) God giving them this witness. We find in all places, and ages of the world, that where people had been drawn to the Father, and saw their fallen condition, and poverty, it had the tendency to make them "poor in spirit." Except a man be "born from above," he cannot see the kingdom of heaven; but that 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 kingdom 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 to 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.

"For we are all the children of God by faith in Christ Jesus. For as many of us 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.

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 inquiry 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 can pluck them out of my 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.
### Benevolent Fund

- Shippenburg, Pa. .................................. $1 00
- Polo, Ill. ........................................... 5 00
- Gormley, Ont. ....................................... 5 00

### India Orphan Fund

- B. M. Greencastle, Pa. ............................... $1 00
- Mrs. D. B. Keir, Ill. ................................ 3 00
- A Brother, North Eddy, Ohio .......................... 5 00

### Foreign Mission Fund

- 356 Ramona, Kan. ................................ $1 00
- 357 Grandfather ...................................... 5 00
- 356 Grandmother ...................................... 5 00
- 359 Gormley, Ont. .................................... 13 00

### Philadelphia Mission

- Report of building committee of Phila. Mission
  - Previous report ....................................... $1 522 00
  - P. H. Berl, Moonlight, Kans. ......................... 2 50
  - J. M. Sheets, Moonlight, Kans. ....................... 2 00
  - S. H. Berl, Moonlight, Kans. .......................... 2 00
  - A. M. English, Moonlight, Kans. ...................... 2 00
  - Panny Barros, Moonlight, Kans. ...................... 2 00
  - Katie Bollinger, Moonlight, Kans. ................... 1 00
  - Ada Bollinger, Moonlight, Kans. .................... 1 00
  - Alma Bollinger, Moonlight, Kans. .................... 1 00
  - S. B. Grove, Moonlight, Kans. ....................... 1 00
  - E. Daniel, Moonlight, Kans. .......................... 1 00
  - S. L. Lady, Moonlight, Kans. .......................... 1 00
  - C. H. Nagler, Moonlight, Kans. ...................... 1 00
  - Zion Sunday School, Kansas .......................... 1 00
  - J. H. Wagaman ....................................... 3 00
  - E. H. Martin ........................................ 2 00
  - Michael Pape ........................................ 2 00
  - Samuel Pape ........................................ 2 00
  - M. Brandt .......................................... 1 00
  - Magdalene Honsberger, Cadiz, Ohio .................... 2 00
  - H. H. Holscher, Mealburg, Pa. ........................ 1 00
  - Mary Grove, Odell, Kans. ............................ 2 00
  - Louisa Ginterich, Middleport, Ont. .................. 1 00
  - Cash, Canonsburg, Pa. ............................... 1 00
  - Maria Auesheimer, Ramona, Kans. .................... 1 00
  - Sunday School, Newborn, Kan. ....................... 1 00
  - Cambertland Co., District, Pa. ....................... 1 00
  - Frances Hensley, Gormley, Ont. ...................... 1 00
  - Philima Dambad, East Petersburg, Pa. ............... 1 00
  - Father Lots, Dallas Center, Iowa .................... 1 00
  - Jao. C. Good, Dallas Center, Iowa ................... 1 00
  - Samuel Good, Dallas Center, Iowa .................... 1 00
  - Wm. Deeney, Dallas Center, Iowa .................... 1 00
  - H. H. Garsick, Dallas Center, Iowa .................. 1 00
  - A Brother, Stowenville, Ont. ........................ 2 00
  - A Brother, Florin, Pa. .............................. 2 00
  - North Franklin, District, Pa. ........................ 6 00

- Total .............................................. $1639 45

- As the money is now needed and there are some subscriptions which are unpaid, we ask that all such subscriptions be sent in.

### Summary

- The best of order. Surely it will be God's house. May God still direct His people in our prayer.

### Foreign Mission

- Report of the Committee of the Brethren's Fire Aid
  - Statement of losses sustained by members with the amounts distributed by the committee.
    - June 6, Bro. J. R. Smith, Harrisburg, Pa., for damage by fire to home .......................... $3 00
    - May 28, Bro. Henry Tobias, Dickinson County, Kans., for destruction of barn and granary, $4 50
    - June 27, Bro. E. R. Smith, Harrisburg, Pa., for damage by fire to home .......................... $3 00
    - Aug. 10, Bro. Samuel Whisler, Richmond County, Ohio, for 2 head of cattle killed by lightning .......................... $2 00
    - Aug. 26, Bro. Richard Koch, Moonlight, Kans., for 1 head of stock killed by lightning .......................... $1 00
    - Sept. 27, Bro. Judson, Franklin County, Pa., for destruction of barn and granary, $5 50
    - Oct. 24, Bro. Jacob Hoover, Richland County, Ohio, house destroyed by fire, house destroyed by fire, house destroyed by fire, house destroyed by fire, house destroyed by fire .......................... $1 75
    - Interest on money borrowed during year to pay losses ........................................... $1 18 00
    - Expenses for stamps, etc. ................................ 5 00

- Total .............................................. $1801 00

- On Saturday Nov. 22nd, the house and barn of Bro. Jon. 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 $50 19. In order that interest may be saved and all losses promptly met the committee decided, at a meeting held Nov. 25, to levy a tax of $1.50 per M (thousand) which, if all paid in, will bring in $3557.00 which, with the balance above mentioned, will put into the treasury $3957.19, less the amount of loss during the year, $1801, leaving a balance of $2066.19.
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, as 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 timely.

H. B. Mason, Philom., Pa., Treas.

DE SABINE MISSION.


RECEIPTS.

Maria Ausherman, Humans, Kan. $2.00
D. E. Bechtel, Canton, O. 2.00
Ezra and Amanda Gish, Philom., Pa. 5.00
In His Name, Kinglewood, D. 2.25
Barbara Miller, Polo, Ill. 1.00
Jessie Shirk, Shannon, Ill. 5.00
David Heise, Bethabara, Ont. 2.00
Albert Williams, Gormley, Ont. 1.00
Sister Hunt, Gormley, Ont. 2.00
In His Name, Gormley, Ont. 6.00
In His Name, Victoria Square. 5.00
Proceeds of a donation of noodles given by Bro. R. E. Smith and sold by Geo. Detwiler, Abilene, Kan. 9.20

Total EXPENSES.

Balance due Missions Oct. 1. $18.50
Fuels, for church and house. 17.50
Ketables, gasoline, our fare etc. 45.00
Balance due Missions Dec. 1. 19.00

HOME AGAIN.

A PTER 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 these 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 was 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.


TRACT 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, one of the writers of the tract above referred to. Let us examine the contention.

First. The writer declares that the things he wrote concerning "the covering" were revealed to him by the Holy Spirit and God's word. This is itself challenges our investigation. Arguing from this revelation he charges "hundreds, yes thousands of souls" to be "in bondage to this idol form worship." 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 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 ax, the cord and the stake into play during these centuries, to extract the genuineness of it, His 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 purpose 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," each a circumcison etc., which things were imposed until a time of reformation, until "the bringing in of a better hope," which would make the came there unto perfect." He told His disciples before His death that He had many things to say which they could not hear 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 Christ's Truth, without which we are nothing. Further, to add 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 13th 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 15 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 prophecy 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,
EVANGELICAL VISITOR.

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 many mansions of the Father's house where we shall make our abode with Him for evermore.—*Sel.*

**CONTRIVING ALL THINGS JOY.**

"My brethren count it all joy when ye fall into diverse 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, "Thou shalt rejoice in every good thing which the Lord thy God giveth unto thee and unto thine house."—*Deut. 28:11.*

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 afar 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 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."

Galat, 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" did, however, take 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 maiden."

Among the definitions of "COVER" given in Cruden's Concordance, one is to veil, and for proof of this he refers to 1 Cor. 11:13; 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, 9, 10.

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 of 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 these 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. 

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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 lesson that starts down in the mire 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.
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; but 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." 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.

AND WOLGEMUTH.

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 showed 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, consumption set in 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 clenching 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 will! 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.

EXPERIENCE.

ANNE FOWCETT.

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 showed 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, consumption set in 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 clenching 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 will! 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.

EXPERIENCE.

ANNE FOWCETT.
EVANGELICAL VISITOR.


For the exposition of true, practical piety and devoted to the promotion of evangelical truths and the unity of the church.

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Our Benevolent, or Charity list is considerable and is rather increasing than otherwise. For meeting the expense of this list we must depend on the Benevolent Fund and we are led to state that the Fund needs considerable replenishing as up to this writing the donations have not reached any considerable amount since conference. We would also remind our charity subscribers that one condition of their receiving the paper free is that they write us requesting the renewal every six months. We have not strictly observed this condition, but we will expect to hear from them at least once a year. And we sometimes think possibly some would be able to pay something if not much. If so it will be thankfully received.

To the 2nd inst., a party of some 30 Kansasans, with a few from other localities left Abilene on the Santa Fe train for points in Arizona and California. Among them were some of the Brethren of this section. Elder S. Zook and Sister Zook, Sister Ada Eagle recently of Harrisburg, Pa., Sister Anita Komen, whose home is at Mastersonville, Pa., but has been in Kansas since May; Bro. Harry Ratz also of Pa., but sojourned in Kansas during last summer; E. Krendy and Sister Krendy and Bro. Sweigert, and sister Susan Rhodes of Caremore Center, New York. Some of the party purpose making their home in “beautiful California” while others expect to return in the Spring. May they have a safe journey and may rich blessings come to them spiritually.

We are now planning to leave Abilene, Kansas, on Tuesday morning, Dec. 10, and, if the Lord vouchsafe a prosperous journey, arrive at Chippawa, Ont., on the 17th. P.M. Our time and opportunities for visiting will be very limited but we hope to attend the meeting at Berrie M. H.
on Sunday morning the 21st. Then a day at Sheraton, 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, 24th 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 Victor 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, 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 raise her hands for prayers. So this is encouraging. Also in the testimonies the desire for more of a fullness 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 hungry for the straight gospel, which is the only thing that will stand the test "when Jesus comes." 

Write for our Bible Catalogue.

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 in 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 begat guile. Guile is a soil, the offspring of the fallen sinful nature that is productive of deceit and deception. 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.
see greater things than these; verily, verily, I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the son of man."

Christ was acknowledged as the Messiah by heavenly witnesses, at His birth, at His baptism; after the temptation; on the mount of transfiguration; at His crucifixion; at His resurrection; and at His ascension by a great concourse of angels, and will also be attended by the same at His second coming, and doubtless through out eternity. Most of these demonstrations 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 Nathanael.

There is another view: An open heaven in a figurative sense meant communion between earth and heaven 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, land and sea, heaven and earth and sea, yea, heaven in a figurative sense meant the whole of human society with all its urgent, but aimless interests. Drawn by the magnet of a star, wise men came from eastern lands to see Him Who had drawn them, and men nearer the centre dreamed broader and brighter dreams as if their minds had been touched by light which suffused the startled sky.

"Jesus was born!" 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, 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 is full of it; and the New Testament quietly says, 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 acclamations. 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.

"Jesus was born!" 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 hill 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 myrt’s. Already He had 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.

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"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 ashen withered, palsied, 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 acclamations. 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.
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 sledge over snow-laden roads to the tomb of Lady Anne Grimston. "It is," he writes, "a most extraordinary sight. Lady Anne Grimston was a skeptic, and when she lay upon her death-bed, in 1747, her family were most anxious to make her believe in a future state, but she wouldn't. "It is likely," she said, 'that I should rise again as that a tree should grow out of my body when I'm dead.'

"Lady Anne Grimston 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 still 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 have writhed 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 tugged 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 Episcopalian 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 labelled "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 fast that which is good," should be put into practice for every sermon. Recently Talisman is reported to have said:

"What 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 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 undertaking 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 preaching 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 wheelhorses; 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.

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. 11:14,15, the word translated "hair," in the Greek it is "Kalumma"; in the 5th and 6th verses the "covering," there referred to is "Kalumma", which latter is the same word rendered "veil" four times in 2 Cor. 3:13-15. Then again in 1 Cor. 11:13, 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 contrasting judgment to the word "Kalumma," meaning something added.

The above paragraph should be read in connection with the article by Bro. Ranson on page 470, entitled "The Covering: What is it?" Its place is just preceding the last paragraph commencing with the word's "All these manifested etc."—EDITOR.
It supplies all our needs. Glory to God! The way we came here. We are too sure for any one of His promises; and gives us things above which we ask or think. Thus as we trust God He gives us quite a pleasant surprise.

According to God's doing, which are marvelous in our eyes, we came here to the New Primerose Mission on the 19th of August 1902. Over two months have passed since we came here and we are glad to state that God is with us.

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, Batsepi, Shangoan, Anangwe, Msawaghi, Zola; from the North and beyond the Zambezi as far as Agoniland, Magwamba, Matso, Musoba, Matebele, Beeggi, Murambo, Barotse, Angoni; from the North West, West Baralong, Botcha, Baseto; from the South and South West, Fango, 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 Matoppo 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 outcries the people came forward 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 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,
IDEAL TRUE PRAYER springs from a source not human. It is an inspiration, a moving of God's Spirit in the soul of the petitioner. While submissive to His will and subordinate to His understanding, it is nevertheless more bold and expectant as to an answer than prayers springing merely from human desire. God will always answer such prayers, for "He cannot deny Himself." But this does not conclude that there are not prayers springing from mere human desire that God does not answer. We have scripture to prove God does answer petitions not in accordance with His will (such as Israel for a King, etc.), but the recipients receive lessons and experiences therefore 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 deceive—especially those not in God's order. Even a true Christian may be deceived herein; but as he continues to walk in fellowship and has progressed far enough along to discover his mistake, and the wrong source of his prayer, he will be undeceived. A thing may fall out of your prayer—through the difficulty of the moment, or you may be shown why your request was not granted and what is the correct way of doing it. True prayer reaches out beyond mere blessings for ourselves 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! Oh! the exquisite joy and reward when those prayers are answered. What it will mean to the longing, expectant and waiting ones! Hallelujah!

It is not necessary to repeat words in order to pray — "Prayer is the soul's sincere desire, uttered or unexpressed." 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 two 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 Himself, were splendid examples in this
MARRIED.

WINGER-BAKER.—Married on Nov. 28, 1902, at the residence of the officiating minister, J. W. Hoover, 61 Edwin St., Toronto, Ont., Mr. Joseph Winger to Miss Hannah Baker both of Carriville, Ontario.

ELOTEBACH-HAYES.—On Dec. 2, 1902, at the Philadelphia Mission, Bro. S. G. Engel officiating, Mr. John Eloitbach and Miss Lizzie Hayes, daughter of Bro. Michael Hayes, were united in holy matrimony.

OUR DEAD.

SMITH.—Died near Shippenburg, Pa., on Nov. 3, 1902, after a brief illness of three weeks, John Smith, aged 83 years, 4 months and 20 days. Deceased is survived by his aged wife, who has long been a faithful member of the Brethren in Christ Church, twoes and one daughter.

BARNHART.—Died, on Nov. 21, 1902, near Strasenstive, Wolland County, Ont., at the home of Bro. Peter Barnhart, Bro. Henry Barnhart, aged 80 years, 10 months and 12 days, Bro. Barnhart was baptized and united with the church in Kansas a number of years ago. Later on he spent some years in Michigan, and three years ago he came to Walpole, Halmdond County, Ontario, and lived with relatives there. In later years he was entirely blind, and six weeks ago he came to the above place where he died in full faith of a glorious peace hoping to reign with Him who called him unto peace and holiness. Funeral on Sabbath at the Brothers’ M. H. Black Creek. Discourse from Psa. 92:12-15 by A. Bearss to a full house. Interment near by. One son and many relatives followed him to the grave.

SEITZ.—Died at his home in Harrisburg, Pa., on Nov. 28, 1902, after an illness of a few hours of apoplexy, Dr. J. Landis Seitz, aged 46 years, 8 months and 17 days. Deceased was a son of our aged Sister Elizabeth Seitz, of Harrisburg, Pa. He was born in Lancaster county, Pa. He was a man of sterling worth and was held in high esteem as a citizen and was prominent in his profession, filling a number of important offices in the line of his profession. He was the attending physician at the Messiah Rescue and Benevolent Home and of the Messiah Home Orphanage ever since their establishment, giving all his professional services without charge. The funeral took place on Dec. 1, 1902, at his late residence, conducted by Pastor Luther DeYoe of the Messiah Lutheran Church. Interment in Harrisburg cemetery.

It is recorded twice that Jesus wept. The first time tears of tender sympathy, fell as He conversed with a sorrowing woman, and the second 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 crows, 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, unavowed friend, and as He remembers the awful destiny that awaits you, He saith: for you, and tenderly repeats to you the compassionate words, “If thou hast 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.