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Brooding Over Trouble.

Brooding over troubles has hatched out many an evil.

The more we study and morbidly brood over them the bigger they get. Look away from them to God. It was so when Peter got his eyes off Jesus and the waves only when Peter got his eyes off Jesus. As A. B. Simpson says:

"Take them with you, spoiling your burden will become a song."

Many people look so long at their sorrows that they are unfitted for life. Look away from them to God. It was so when Peter got his eyes off Jesus and the waves only when Peter got his eyes off Jesus.

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It will be noticed that the Foreign Mission fund report reveals the fact that there is seemingly a dearth of offerings at the present time. Is everybody waiting for the return and report of the visiting bishop? At the Laymen’s Convention in this city the different churches pledged themselves to increase their foreign mission offerings by from fifty to one hundred per cent. Shall we not also show in our offerings what we have said, so that they may be proofs on the present subject. Do you desire the pardon of your sins? "Yes, indeed, if such were possible." "Do you sincerely regret the conduct of which you accuse yourself?" "Yes, I surely do." "Do you desire to repent?" "I would give the world if it were mine to do so."

Then it is not possible that you have been guilty to an unpardonable extent, and you may repent, which is sincerely to turn from it all unto God; for from what you have said, show the characteristics of a state of mind that is faithless, but far from being hopeless. You certainly come within the gospel invitation. This man got salvation and proved throughout the remainder of his life and in his dying hours that he was a true child of God.—Selected.

The Unpardonable Sin.

An individual who thought he had been guilty of this sin interviewed a minister, who said to him, "You believe yourself guilty of the unpardonable sin?" "I am sure of it," was the reply. "What! are you endeavoring to prove by such examples that I am a christian?" "Not at all. I am only inquiring into the nature of your guilt, and thus far I see no reason for despair." "I have hated God," rejoined the self-condemned man, "and have openly avowed my enmity in the sight of his divine operations." "Thus far your case is sad indeed, but yet not hopeless. Our hearts are naturally at enmity with God and I do not see why the open avowal of this, drawn out by the sight of the law into visible form, must necessarily and always constitute the guilt of which you accuse yourself." "But I feel that I am cut off from salvation." "It is difficult to reason against your feelings, but they are no proof on the present subject. Do you desire the pardon of your sins?" "Yes, indeed, if such were possible." "Do you sincerely regret the conduct of which you accuse yourself?" "Yes, I surely do." "Do you desire to repent?" "I would give the world if it were mine to do so."

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The Cross and the Holy Spirit.

[The following article, under the above title, is a chapter from the book "The Cross of Calvary," by Mrs. Penn-Lewis. We have read it with much interest, and, we hope, profit. In a recent discourse before our Harrisburg class we were led to say that it is more and more our ambition to preach Christ, that we are persuaded if Christ is accepted fully in all that it means the need of making rules of conduct for believers will largely vanish. The power of the new indwelling Christ-life will crowd out the things that are out of harmony with the principles of that life. The dead leaves remaining on the trees during the Winter and which the Winter winds cannot dislodge, wilt, when the new Spring-time life forces become active, drop off. So as the believer is brought into real realization what the lessons of the Cross of Calvary are—that "The Cross leads to the Spirit and the Spirit back again to the Cross"—he will be able to enter into that "closer walk with God" which he so much desires. Read the article through and let it give you new visions of the fulness provided in Christ for us.]

"He shewed unto them His hands and His side; He breathed on them and saith unto them, Receive ye the Holy Ghost." (John 20:20, 22.)

"Christ redeemed us from the curse...having become a curse for us...that we might receive the promise of the Spirit." (Gal. 3:13, 14.)

These words of the apostle Paul, in his letter to the Galatians, show that the gift of the Holy Spirit is based upon the work of Christ on the Cross of Calvary.

The office of the Holy Spirit was foreshewn by the Lord Jesus in His farewell message to His disciples, on the eve of His Cross and passion.

The Spirit of truth, Who proceeded from the Father (John 15:26) would be sent by the Son to each of His redeemed ones, for the special purpose of teaching them the things of God (John 14:26) reminding them of the words of Christ; always and only bearing witness of Christ; guiding each soul into all of the truth; not speaking of Himself, but communicating the mind of the Father (John 16:13, 14) and of the Son, to those of whom He had charge; unveiling to them the eternal purpose of God; and glorifying Christ in all His redeeming; taking of all His fulness, and declaring it unto them.

It was in the upper room in Jerusalem, on His resurrection day, that Jesus Himself came and stood in the midst of His disciples; shewing them His hands and His side, with the marks of His Cross upon them, "He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:19, 22). Again after the Ascension, being "by the right hand of God exalted," He received of the Father the promise of the Holy Spirit, and poured Him forth upon that waiting group on earth, who had "with one accord" continued steadfastly in one accord" (Acts 2:42, 47). "Christ liveth in me!"

Yet again it is true, that only through a still deeper fellowship with Christ in His Cross, can we know the Holy Ghost in fulness and power.

Paul's words to the Galatians illustrates this also, for he appeals to his preaching of Calvary, as the ground of the Holy Spirit's work in them, and yet it is evident that, although they had manifestly received the Spirit, they needed a clearer knowledge of the Cross; for if they had seen their death with Christ as acutely as Paul had done, they would not have been disposed to return to the old plane of self-effort. The Galatians had not fully realized the curse of the...
law, and so they had not come to an end of all self-reliance. They had begun "in the Spirit," but did not know how to live "in the Spirit," on that very ground of faith in the crucified Son of God, which had brought Him into their lives in the beginning.

Paul's words to the Galatian believers come with renewed emphasis to-day, for many of the children of God also need a clearer vision of the Cross of Calvary in relation to the Holy Spirit's working in the soul: for the Holy Spirit works alone upon the basis of Calvary, and the extent of the apprehension of all that the death of Christ meant for those He redeemed, is the extent of His possession by the individual believer.

The Cross leads to the Spirit! Through the atoning work of Christ every yielded heart may receive the Holy Ghost, and in response to the surrender of the recipient does He take possession, cleansing (the) heart by faith (Acts 15:9).

The Spirit leads to the Cross! This is clearly outlined in the life of the Lord Christ. The heavens were opened and the Holy Spirit came upon Him at Jordan; two or three days after the Baptism of the Lord, He entered the waters of death and chose to be identified with sinners; but this was not the real Calvary. It was "Through the Eternal Spirit" Who came upon Him at Jordan, that He steadfastly set His face to go to Jerusalem, and was enabled to drink the actual cup of death at Calvary. After the Cross, by the Spirit of God He was quickened, and raised from the dead, to receive at the right hand of the Father, the anointing above His fellows.

It is even thus with all who will follow His steps. Through surrender to God, and the acceptance of the Cross—typified by Jordan—the Holy Spirit gains possession of the citadel of the heart, and then He seeks to lead the believer into the real fellowship of the Cross, working in steady progression from within to without; from center to circumference, dealing with new departments of the life; unveiling new needs, and revealing the Cross in aspect after aspect as the answer to those needs, by applying the death of Christ as the severing power from the old life, and ministering the life of the risen Christ for the building up of the new creation.

The believer may be said to be "filled" with the Spirit when he first receives the Spirit, but he is filled only to the extent of his capacity at the time. The capacity may be small, but it will remain small unless he apprehends that the Spirit leads to the Cross that the capacity may be deepened, and a greater Fullness of the Holy Ghost be truly known.

From faith to faith the Holy Spirit leads the trusting one, as he co-operates with Him by a glad and ready "yes" to all His dealings, until, at the appearing of the Lord from heaven, the body of humiliation itself is transformed, and made like unto His glorious body; or should physical death be the will of God for the redeemed one, the Holy Spirit ministers such abundant life in Christ, that he does not "see death," but only falls asleep, to be "forever with the Lord." Mortality is now "swallowed up of life." "Now He that wrought us for this very thing is God, who gave unto us the earnest of the Spirit" (II. Cor. 5: 45).

Filled With The Fullness of God.

"He would grant you strength by the entrance of His Spirit into your inner man, that Christ may dwell in your hearts by faith ... and to know the love of Christ . . . that you may be filled therewith even to the measure of the fullness of God.

(Eph. 3:17-20, C. H.)

These words sum up in brief the purpose of the Holy Spirit in the believer. Paul prays for the Ephesians that they may be "strengthened with power through the Spirit, "that Christ may dwell" in their hearts by faith. The Eternal Spirit of the Father takes possession of the redeemed one, for the express purpose of revealing the indwelling of the Son. He strengthens the believer for the fulfilment of the conditions necessary for the Christ to be fully formed within—the conditions we have already seen as explained in Paul's words to the Galatians, "I have been crucified with Christ—Christ liveth in me."

Faith on the part of the redeemed one is again mentioned here. Faith is non-existent apart from its object. Faith is simply reliance upon the word of God, with the character of God at the back of His word! "Faith cometh by hearing," and is awakened in the receptive heart by the Spirit of God Himself as He speaks the word of God to the soul. "You were made partakers of His resurrection through the faith wrought in you by God, who raised Him," wrote Paul to the Colossians. (Col. 2:12, C. H.)

We are therefore cast upon the Holy Spirit to supply to us all our need, even the very faith by which we are to co-operate with Him, and appropriate all that the Lord Christ has wrought for us in His death on the Cross.

Unbelief is described by the Lord as sin when more often it is bewailed as an "infirmity" which must be borne as an affliction by the poor soul under its power. But we must deal with unbelief as sin; confess it to God as sin; renounce it as sin; and expect deliverance from it through the death of Christ, as much as from any known sin.

Let us look once more to Calvary. We are crucified with Christ, therefore let us count on Him as the living One, to give us the "spirit of faith," and then ceasing from our own works in struggling to "believe," let us rest—lie down, so to speak—upon His word, and we shall be given a child-like trustful confidence in Him, and be taught to live in the faith of the Son of God, as He lived by the Father.

As the Christ is thus revealed within, in the Spirit of God leads on the believer, and he is made "strong to apprehend" with all saints, the breadth, length, height, and depth of the love of Christ. The supreme manifestation of that love as manifested in His death on Calvary, "Strong to apprehend!" Divine strength is needed, for the apprehending comes only by the sharing of His sufferings. The apprehending of another's sorrows with the mind alone, does not create the fellowship that is engendered by walking the same path. "Ye shall indeed drink of My cup," said the Master to His disciples.

But to be "strong to apprehend" something of the love that led the Christ to Calvary is not all. "That ye may be filled therewith," writes the Apostle. And to what extent, Paul? "Even to the measure of the fullness of God!"

But this is beyond our power to grasp, O mighty Apostle of the Cross. Yes, but "He is able to do exceeding abundantly above all that we ask," or even "think," for the conception of the mind has no place here! "According to the power that worketh in us" (Eph. 3:20), we can be filled with the love of Christ—filled, and filled, and filled unto all the Fullness of God. "The waters were risen, waters to swim in!" (Ezek. 47:5).

* * * * * * * * * * * *

"Oh that I knew this blessed life," may be the cry in the heart of some.

(Continued on page 10.)
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Afric.a.

H. P. Steigerwald, Grace Steigerwald, Mary Henry, Jesse and Dorcia Wenger, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda G. Engle, Myra Taylor, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Fry, Elizabeth Engle, Missouri Mission; Levi and Sallie Domer, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:


India.

A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, No. 6 Sudder Bazaar, Dillah, Allahabad, India.

The following are not under the F. M. B.:

D. W. and Mrs. D. W. Zook, Sripta, Drente, Baakperia, west, Bengal, India.

J. H. and Anna Sparrow, Raghunathpur P. O., Manishoom district, India.

Elmina Hoffman, Kedgaon, Poona Dist., P. O. (Intokozo Training School), Harnei, Lucknow, India.

A. H. Steigerwald, Grace Steigerwald, Myron Taylor, Choma, N. W. Rhodesia, South Africa.

Jesse R. and Malinda Eyster, Modernfortn. P. O., Manbhoom district, India.

Our City Missions.


Chicago Mission, 609 Halstead St. in charge of Sister Sarah Bro. and Sister Anna Zook.


Toronto, Ont., Mission in charge of Webster and Martha Burch, 770 Lansdowne ave.

Jabok Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenbeyer.

From Upland, Cal.

We again greet all the readers of the Visitor in Jesus’ name. We feel to say to the praise of God our trip was one of the best in my life. I took my Bible and a few other interesting religious books, and I will never forget how the dear Savior would, in my mind’s eye, appear before me sometimes on the train and more especially so while waiting in the Buffalo depot. I cannot tell how very small and humble it makes me feel yet when I think of it. We often see it so that the things we dread most come out far better than we expect.

Oh how thankful we should be that we have a God to worship who is not far off and whose ear is not heavy that he cannot hear. Oh, praise His dear name. My heart swells up in praise to Him who has opened the way for me and has given me all in giving His own dear Son who died on the cross, shed His blood for us all. It’s been quite a help to me in times of sadness and sorrow (something that comes into every one’s life more or less) to fix my mind on the Savior as He was nailed to the cross for us all.

Yesterday I was reading I. Thess., chap. 4, where the apostle admonishes the brethren how they ought to live, verses 2 to 8, and this means us to-day, and well for us, if we take heed to the admonition. There is no standing still, either we go forward or we go back. It is so very important for us older ones that we step out in all the light that God lets shine upon our pathway, of being filled with the Spirit, so that our young members, even the lambs, may see that we are really walking with God. Oh the influence that goes out from a holy life means so much. It is not the many words, not the polished prayer, neither an eloquent sermon, but it’s the power of the Holy Spirit. Would to God that there were more of it in all of our lives. As the hymn says, “More love to Thee, O Christ, more love to Thee.” As we have more love to Thee that we also have more love for another, and, as one member suffers, all suffer. I am glad to say that all our children whom I have met thus far are enjoying good health except our youngest daughter, and she is improving. On questioning her about her spiritual condition I found that this visitation of providence has been the means of making her closer to God. Oliver has been improving in health as also in education. Is also more easily conquered when it becomes necessary to cross his wishes. I have not been to the Mission yet, but hope to go shortly. Our eldest son has gone to Texas, for the Winter at least. As for myself, if God designs for me to go then my way will open, and those of the children who now will not encourage me will change their mind, or rather, the Lord will remove every last obstacle. As for myself, the dear Lord has been helping me to die out to many things. This process of dying out is to die out to even the opinion of others and to lose out reputation. Oh this was a hard school to pass through, but this morning I praise God for it all. I plead in earnest for the prayers of the saints for us as a family.

Your sister,

M. J. LONG.

A Trip North.

(Continued.)

Having crossed the border between the two tribes, let us see what sort of people we now have to deal with. Unlike the tribe we have just left, to which our carriers belong, who are a quiet, peaceable people as far as quietness and peace go among heathen. They have been conquered in yearly last generation by a prey to the Muskieh and other hostile tribes. Most of their cattle, sheep and goats, with many women and children, were taken by these raiders. The women and children were made slaves. The tribe where we are now entering is known by most people as a savage race; one that is low down in the scale of humanity and known for the low lives they live. They are spoken of as such by many. We are a little shocked by this low how they are, for when one heathen tribe that is not living up to any standard of morality accuses another of being low and degraded, one must conclude that there is some truth in it. They are a brave people, forward and bold, fearing little or nothing. Some among them have guns, but the main weapon is the spear. These spears are shaped much like the arrow.
head found among the American Indians, but much longer and made of iron. These head found among the American Indians, are stuck in the end of a light pole about wound. Some are made with small, sharp points; once the spear passes these points it cannot be withdrawn without using much force.

Our second night out we were surrounded—swarms of mosquitoes. We had a net, but it was of little use to us. The small starved bodies found little difficulty in passing through the mesh. Once inside they soon get a fill of blood and the small slender bodies become so large that they could not get out. It is useless to say there was little sleep in camp that night. The carriers kept turning and groaning, not because we were finished sleeping, but because of the mosquitoes.

The night we had shot nothing for meat for the men. They were anxious we should get some for them, so we concluded to have a look around this morning for some game. We went into two large villages, each party with a guide from a near by kraal, going in separate directions. Our party did not go far until we sighted five zebra, but were too late to have a shot; they had run out of sight in about three minutes.

We soon had breakfast, over and were ready to push on. It being Saturday, we would make it a day of rest, and especially that one which they are exceedingly fond. All the men were happy to have a share in furnishing us with money to build another house. 

Some of the poles of the roof are entirely burned, and we trust that when the Brethren come to visit us there may be an opportunity for this. Some of the converts are away working now and cannot be present for baptism. We are looking forward with pleasure to the official visit of Bishop D. and brother Steigerwald, and hope that they may be made a great blessing to us and to the work in general.

This time Bro. D. was successful in bringing a large bird from the river. Mrs. D. was successful in bringing down a gnu. All the men were happy to have a share in furnishing us with meat. 

For the carriers, as this would save us buying so much food along the way. It took about twenty-five pounds of meat each day for all when we had no meat for them. This time Bro. D. was successful in bringing down a gnu. All the men were happy with the thought of plenty of meat, of which they are exceedingly fond. All evening they sat around a bright blazing campfire, fire smoking on their lips as they devoured a good portion of the odds and ends. The animal, shot belongs to the large antelope family, weighing perhaps four hundred pounds.

We spent a quiet Sunday. We went out to a kraal in the morning, but having no interpreter could not hold any meeting, only with our own men, who could understand some Zula.

Monday morning found us early, feeling fresh from the day's rest, to explore the country ahead. (To be continued.)

Macha Mission.

Dear readers of the VISITOR: Greeting in the precious name of Jesus. The Scripture which He gives me for you this evening is, "Lift up your eyes and look on the fields, for they are white already to har­vest." May the Lord of the harvest help every one of His children to heed this command to look and keep on looking until the Spirit shows them the whitened fields and the many sheaves lying ungathered, wasting on the plains. May they see this avidly that hearts will burn and real trav­ailing prayer will ascend in behalf of persevering souls, that pocketbooks may be more open and useful especially to many say from the depths of their souls, "Here am I, send me." May God also help you to see the needs of, the workers already on the field, that prayers may be offered in their behalf. They are surrounded by the powers of darkness, and every thing which tends to drag down. Some times the battle against them seems so strong that they nearly faint by the way. But praise God. He never forsakes and is always ready to renew their strength if they trust Him.

We are glad to report that in May a new mission station was started about fifty or sixty miles north of this on the Kafue river by Rev. Smith, who is connected with one of the missions already on the field. He is in the midst of a most thickly pop­ulated district, but in a very unhealthy lo­cation. He and his wife are in reality tak­ing their lives in their hands to settle in such a deadly place for the privilege of giving out the Good News and they need the prayers of God's people.

We are thankful another light is thus planted, yet there are many natives all around us who will come into contact with any of the missions unless some one carries the gospel to them. We have erected a small hut at Kabumzi, nine miles from here, where we have meeting once a month. There they are very eager for a teacher, and we wish we could give them one.

We are glad to report that the work at this place is on the whole encouraging. The Sunday-school was reorganized a month ago with five large classes, and the interest is good. The attendance this month has been from eighty to one hundred and eight. Even the women who seem to be the slowest to grasp anything, are tak­ing quite an interest. A number of them say they have left off worshiping the heathen gods and want to worship God. How strong the want to is time will tell; but we want to believe great things for this people, and will not help you as usual, after reorganization, the lessons with the children. We have spent four Sundays on the first chapter, as the attendance varies and their minds are slow to grasp things divine. Their chief occupation this time of the year is dig­ging in their gardens; so one woman was anxious to know last Sunday when digging was created.

The attendance at school is also quite good. The enrollment thus far this year being slightly higher, the attendance daily much below that. In addition to the thirty­eight staying at the Mission, a number have lately been coming to day school, especially the girls, so that there have been fifty the last two weeks and to day it has reached the high water mark of sixty-four, twenty­two of whom are girls. It is not likely to remain at that number however. We are especially glad to note that we have tried hard to get them interested in school and Sunday-school, and Sister Eagle has formed them into a sewing class, which has a great attraction for them. We are sorry we do not have more material for them to sew.

Several of the boys desire to be bap­tized, and we trust that when the Breth­ren come through and may visit us there may be an opportunity for this. Some of the converts are away working now and cannot be present for baptism. We are looking forward with pleasure to the official visit of Bishop D. and brother Steigerwald, and hope that they may be made a great blessing to us and to the work in general.

Our new house is about completed and we want to believe great things for this good, substantial house built of brick with an iron roof, and consists of three rooms besides a kitchen and par­ty. It has a ve­nus on three sides to protect the walls from deterioration by the rain and wind, and also to make the house cooler. The walls and roof are seemingly anti-proof and the eavens are heavily tarred to prevent the rain from getting in. It is a very good, substantial house built with brick and an iron roof, and consists of three rooms besides a kitchen and party. It has a veranda on three sides to protect the walls from deterioration by the rain and wind, and also to make the house cooler. The walls and roof are seemingly anti-proof and the eavens are heavily tarred to prevent the rain from getting in. It is a very good building and has ample opportunity to help all through the building.

The house has come none to soon, as the one in which we have been living the past three years is ready to cave in at any time. Some of the poles of the roof are entirely eaten. The little cookstove and pipe suf­fered much from the rain and weather in the little doorless hut which we called kitchen during the past three years, but now in its new quarters with a coat of black, it would not shock the good house­keeper. We have our own oil which must be used, and undoubted­ly have done it in the old days.

The new building is better than we ex­pected to have when we first talked of erecting one and is to be made mosquito proof which seemed to be the most repre­sentative against fever. Thus housed we trust that the workers at Macha may, under God's blessing and guidance and your prayer, be better able than ever before to press on the battle. H. FRANCES DAVIDSON.
OUR CONTRIBUTORS.

Almost Home.

Almost anchored; He's rough journey
Shortly now will soon be o'er,
Unseen hands the sails are furling,
Soon I'll reach the heavenly shore.
Almost home; how sweet it soundeth
To the heart that's worn with care,
For it knoweth pain and sorrow,
Never more shall cross it there.
Almost there; though storms may gather,
And the clouds grow dark above;
Brightly shining through the breakings
Beams my dying Savior's love.
Every moment as it passeth
Only leaves one less to come,
Every wave that round me dasheth
Only bears me nearer home.
Brothers, look! I see the haven
Where I soon shall calmly rest,
And no wave of care doth ripple
O'er its smooth and peaceful breast.
To that port my vessel tendeth.
On He's sea no more I'll roam.
Angels bright are all around me.
Fare thee well! I'm almost home.

Author Unknown.

For the EVANGELICAL VISITOR.

"What Must I Do to Be Saved?"—
Acts 16:30.

By F. Elliott.

What a momentous question! What a solemn inquiry! The very wording of it presupposes a conviction. Yes, an overwhelming conviction of being lost. That, at least, in the light of that night's startling events had passed into the realm of undisputed fact. As long as a person is looking for some good in himself he is yet some distance from salvation. It is repulsive to the human mind to have to admit their real condition, to cease all efforts to improve their state, and to acknowledge themselves helpless and lost. In the case of the jailer there was added humiliation in the fact that a few hours before he had superintended the incarceration of those very prisoners and had taken unusual precautions to prevent their escape. Now, the conditions are all reversed, they are free, and the same power that shook the prison and opened its doors, shook the jailer from center to circumference and make him feel and realize that he was in a stronger, darker prison than the one over which he presided. From its gloomy depths and inner recesses no midnight songs of praise arose, nothing but the agonizing cry, "What must I do to be saved?" How humming! You have to ask the way to salvation of those (recently) despoiled Jewish prisoners! Assured of their remaining under his charge, he drops his intentions of suicide, the world suddenly narrows down to an "interrogation point," the divine searchlight concentrates its penetrating rays on one solitary man. It reveals to his astonished gaze the awful blackness and corruption of his heart, and he cries for help in his "time of need."

One thing he realized fully, he was lost. One thing above all others he wished to know, What must—yes, something must be done, and quickly,—what must I do? Yes, he must do it personally. Some duties could be relegated to his servants, this can only be done by himself. What must I do? What for? Why, to be saved. All other matters sink into utter insignificance to one who feels helplessly lost. David describes it as a "horrible pit" and its bottom as "miry clay." "Horrible" because dead bodies had been thrown in to rot and decay: "miry," from the mixture of nutrid matter and clay by the feet of the struggling captive. So spiritually the sins of our progenitors inherited by us, as well as those we acquired, pollute the air we breathe, entangle and bemire our feet, and sink our souls in darkness and despair.

Each man's pit is an individual one, it is his exact fit, and no two people are quite alike, no one else can go down to help him, and yet it is evident that help can only come from above.

David says, "I will look unto the hills from whence cometh my help." What does he see? A little disc of sky with one bright star in the center. It is the "Star of Bethlehem." "I cried unto the Lord He inclined unto me—heard my cry, brought me out"—a light shines down the foul shaft, a little disc of light shines down the foul shaft, a little disc of sun above the earth. His feet rest on solid rock, and he sings a new sweet song.

We return to the jailer: let us hear the reply to his agonized inquiry, "Believe on the Lord Jesus Christ and thou shalt be saved." The answer is as positive as the need is imperative. But who is this Jesus? In all probability he had never heard the name before. How then believe on him. "Faith cometh by hearing, and hearing by the (preached) word of God." "They spoke unto him the word of the Lord and to all that were in his house." As the grand story of divine love and mercy fell from the lips of Paul and Silas into the ears of the eager listeners, it sank deeper still and reached their hearts (or inmost souls) and as Wesley says of himself, they felt them "strangely warmed." They all believed with their hearts, they were all saved." "The fruit of the Spirit is love." The jailer shewed it by washing their stripes. They were all saved people and so were all fit candidates for baptism, not to get salvation, but to show by their obedience that they had it.

In the conversion of the jailer we have what Talmage used to call, "An earthquake of conviction and a sunburst of pardon." The nature of the case and its peculiar concomitants required the scenes to shift with unusual rapidity, yet, after all, it is a striking sample of apostolic conversions. Does the counterpart of such conversions exist to-day? Apart from the peculiar environment of the above, Why not? Is the remedy as effectual as it was then? "Yes, Jesus Christ the same yesterday, to-day and forever." Sin is the same in God's sight as ever, however neatly varnished by modern refinement; human hearts are the same in their sinfulness and waywardness; the same aching void, the same helpless and lost condition, and the same weary longing for peace, for rest, for salvation. This is, as ever, only "one Name given under heaven whereby we can be saved" and only one condition, "Believe."

It sounds very simple and easy, but it means much. "With the heart (inmost soul) man believeth unto righteousness," not with the head (intellect) alone and not without it either, as it goes from head to heart. Mental assent to the truth saves no one, yet no one is saved without it. The mind assents to the fact that "There is a God and that He is a rewarder of them that diligently seek Him." So far so good; devils also assent to those facts, and tremble. It is only as we give room to the Holy Spirit that it becomes a vital question, that we grasp its awful import, that it means eternal life, or eternal death to our own soul. From my intellect down to the depths of my heart I feel, I know, I am lost and undone and just as really and as unrestrained as I believe I am lost, just so fully must I believe in Jesus Christ's power to save. What then? It brings me to the cross. I act on what I am assured of, I ask, I receive pardon, I seek, I find the pearl of great price, I knock and the door of my Father's house opens wide for me to enter. I am no longer a stranger or a foreigner. I am His own child. Surely it becomes me after all He has done for me, to obey Him. I follow His example and obey His commands in baptism, for "thus it becometh us to fulfill all righteousness." Then I can "draw near with a true heart in the full assurance of faith, having (past

November 29, 1909.
tense my heart sprinkled from an evil conscience (with the atoning blood) and my body washed (baptised) with pure water."

This, dear reader, is plain, practical, New Testament conversion. All the variations of age, training and environment, etc., are only incidentals. From the time poor, erring mortals reach the age of responsibility it is a question of sin and salvation, of believing, or persisting in unbelief.

The little maid who has just died and is still in her bed, needs the divine voice to waken her and give her life as well as the young man on the way to burial, or Lazarus, who had been buried four days already. The call is louder in each case, the farther people are away, the louder you must call to make them hear, but all three cases were beyond human aid, they were dead.

It is the work of the ambassadors of Christ to warn sinners of their danger, to exhort them to repent, and to proclaim the conditions of peace and pardon, to invite, entertain, yea, constrain you to come in, and that is all he can lawfully do. Beyond this God Himself does not go, neither does He require it of His servants. To ask dead men to stand up and tell people they are alive seems a strange piece of business, but it is often in evidence. They do as they are told, even if they don't half believe it themselves. If a boy gives a faint yes, to the morning call, it is far from a sure thing that he will promptly gets up and gets to work. If a person is born again he will make them hear, but all these cases were beyond human aid, they were dead.

There is a human side and a divine side in the salvation of souls. Men could roll away the stone from the tomb of Lazarus, but only divine power could raise him to life. It required no miracle to remove his grave clothes, so Jesus told men to do it. So let us gladly do the part assigned us, and leave the rest with God. Paul may plant and Apollos water, God alone can give the increase. Some seed will fall on the wayside and be lost, some on the rocky land to sprout and wither, some may be smothered by thorns (we are not responsible for that) but some will fall on good ground and bear fruit unto life eternal. Amen.

Richmond Hill, Ont.

Dear editor and friends: It has been my custom for some years now to write you an annual letter and inform you how I spent the past year. This is done at the earnest request of many of my friends, who are kind enough to take an interest in my unfortunate self. So if my letter is rather personal I trust you will pardon me. The Summer was quite a severe one on me. The heat was intense and I suffered much, but with the help of God, I managed to pull through, and am here once more with an invitation for you to attend my Christmas letter party. I made a mistake last year in saying I had been down in bed for twenty-three years. It won't be twenty-three till next Christmas. I went to bed on that day twenty-three years ago, and I haven't so much as turned out of one position since. However one year more or less makes very little difference to me. I know it seems like a century since I could walk. In fact, it doesn't seem as if I ever could. Though I was sixteen years old when I was taken down. As most of you know about my deplorable condition, I won't describe it here. I believe in looking on the sunny side of life, and talking about cheerful things. I was fortunate in getting out the past Summer. I went to church three times.

Being a helpless and hopeless shut-in myself, I have a great sympathy for this unfortunate class, and have been doing everything in my power to get the people interested in a pension bill for them. I have selected Hon. Champ Clark, M. C., as the man to introduce the bill, and earnestly request all Shut-ins and their sympathizers to write Mr. Clark when Congress meets in December and implore his help in this matter. His address at that time will be Washington D. C. There are doubtless one hundred thousand helpless ones in the United States, and out of this number fully one half are unable to support themselves and are being cared for by poor and unwilling relatives and

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**EVANGELICAL VISITOR.**

"Speak with the voice that wakes the dead
And bids the sleeper rise."

For the Evangelical Visitor.

This is Thanksgiving.

Thanks be to God for Thanksgiving! Unto Thee, O God, do we give thanks. We are to thank God, and praise Him for His goodness to us. We read in Psa. 105, verse 2, "Let us come before His presence, with thanksgiving and make a joyful noise unto Him with psalms." The Lord wants us to give thanks to Him for He is giving so much for us every day. Christians are indebted to bring thanks to Him. Psa. 96:8: "Give unto the Lord the glory due unto His name; bring an offering and come into His courts."

The Bible is full of giving thanks. Psa. 105:1: "O give thanks unto the Lord; call upon His Name; make known His deeds among the people."

We are to praise God, and sing unto Him, yes, sing psalms unto Him and glory in His holy name. Oh, God's mercy is great to His people.

Some can scarcely wait for Thanksgiving Day to have a good roast and other good things. But Christians are looking to God to be fed from heaven.

I think some could say like the little girl of whom I read in the Sunday-school paper. She said, "I think a thanksgiving dinner would choke me. I am going to turn it into a fast day instead." Her choice was just to eat bread and water on, Thanksgiving Day. That is the right way to hold Thanksgiving Day. Thank God, we can have thanksgiving every day: we do not need to wait a whole year.

We as a band of happy workers here in the Mission (Chicago), agreed to have a special day of fast

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"And I am your sister in the bonds of love.

FANNIE E. BARNES.

An Invalid's Letter."
funds, or else living in poor houses. Surely none are more deserving, and our rich and powerful government should see that they are cared for. I wrote Mr. Clark about this plan, and he promised me he would study on it, and see what could be done. He also said that England was trying to get up something similar for her cripples though on a much larger scale. Now let us all put our shoulders to the wheel and see if we cannot accomplish something along this line. I am not hoping for personal benefit. This bill is to be for those who cannot earn their own living. And I have been self-supporting for the past eight years, and hope to continue so till God calls me home. However, I realize fully that without the help and encouragement of my friends, I could do nothing in my helpless condition. Still when my best friend, my mother, died, I did not give up and whine that I was beaten without making an effort. I did my best when I wrote my books, and left the result with God. My friends have certainly stood by me nobly, and I appreciate it with all my heart, and hereby tender by profound thanks to each and every one of you. May God bless you!

Speaking of my books reminds me to say that if you desire to make your Christmas a happy one to kindly enclose price of one or all of them. "Twenty-three Years on a Mattress Grave" is the true story of my life. It breathes a spirit of optimism that cannot help but please and uplift all who read it. "Ideas of an Invalid" is my ideas on religion. One chapter tells of my mother's peaceful death, 30c. "Plain Talks and Tales" is advice to boys and girls. As well as a collection of humorous short stories and sketches, 40c, and "His Mysterious Way." This last is an illustrated story, clean, pure and harmless, 50c.

Some of you have read these books but order one anyway and give it to a friend. Thus you can help two people at the same time. And I need your help. As everything is getting so high that even a well man can hardly make ends meet. Address for books,

THOS. F. LOCKHART,
Wellington, 810.

"How shall I work for Christ?" asked a young disciple of Bishop Selwyn. "Go where He is not, and take Him with you." was the venerable bishop's reply.—Sel.

A Letter From Texas.

To the dear saints and readers of these columns. Once more I will pen a few lines from these distant parts. Since my last writing we have had meetings regularly every Lord's day afternoon, also Sabbath-school at the same place. Brother Harvey Miller, of Englewood, Ohio, was with us over three Lord's days and preached for each one of these, which was much appreciated by those who were present. Last Lord's day Brother John H. Myers preached at the same place for us, which we enjoyed very much. To-day the house was filled with attentive hearers. One week from to-day our first meeting will be held at brother Myers' home on the colony lands. No preventing providences and fine weather we anticipate a high day for the place. We look for quite a delegation from the place where we have had our regular meetings, although it will necessitate a drive of about nine miles. Yet a number have expressed themselves ready to go at the time appointed.

On the fourth of this month brother Peter Fike, his daughter Fannie, son, Tobias and brother John Fike and family, all of Kansas, and brother Elmer Hoover, formerly of Ohio, but recently of Kansas, arrived, in all fifteen souls. Their household goods and all their belongings, with fourteen head of horses, required three cars to convey the same to these parts. As the writer walked some miles to meet them at a well of water, the narrative of Abraham and Lot came to mind. Seeing our esteemed brother and colaborer in the gospel, with his children and grandchildren coming to take up their abode on the plains of South Texas, was a scene that will long linger in our minds.

The colony lands have taken on quite a look of activity. Improvements have begun on seven tracts of land and others are supposed soon to follow. We are now ready to begin meetings which, as brother John Fike remarked a few days since, we all need for encouragement, i. e., spiritually. Our earnest prayer has been that God will bless the work to His honor and glory and the good of many precious souls. To-day a lady spoke of having a prostrated effort, and expressed herself as looking for results to our surprise. The Lord can and will work if people only let Him. We are convinced that our time is fast passing by and we should be eager to do all the good we can for humanity. We see possibilities in these parts on various lines which will appeal to all such who love our Lord Jesus Christ. While many are looking this way from different parts of our great country, yet our prayer is that the Lord will impress only such to come who are willing and anxious to work to the honor and glory of God, and the good of humanity.

We earnestly solicit the prayers of all that we may be in divine order. Should any feel impressed to write us, we will only be too glad to receive the same and answer as best we can.

In Christian love,

T. A. LONG.

Victoria, Texas, Box 601.

The New Religion and the Work of Missions.

BY ARTHUR T. PIERSON.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II. Tim. 4:3). This time is fully upon us.

The ex-president of Harvard has forecast the "religion of the future." "The Apostles' Creed"—so-called—has been traced back to the fourth century, if not earlier, as a sort of consensus of doctrine adopted by the whole church; but after more than a millennium and a half our modern religiousmen find it unsatisfactory and would substitute another.

We all crave some simple creedal basis, for some sort of belief seems essential to every complete life. It is often carelessly said that it matters little what one believes, provided only he is sincere—a very elusive and devious statement; for it heed's little what one believes, provided only it is neither worth while to seek after truth nor to follow it when found—which is reduciro ad absurdum. Nothing is more needful than to know the Truth whether it be scientific, ethical or religious. Though in many a life, corrupted by error, elements of beauty may be found, it is plain that the beauty is not due to the error but to the truth mixed with it; and that invariably, the more pure the truth embraced in loyal conviction and exhibited in faithful obedience the more beautiful the life. If history has shown anything it has proven that error and evil, truth and right are each twin brothers. We are tempted therefore to test ex-President Eliot's new religion by trying to formulate it in a creed. And
it seems to us it would read somewhat thus:

"I believe in a conception of God, a multiplication of infinites, and in Jesus Christ as a distinguished ethical teacher who was crucified as a martyr for what He believed to be the truth.

"I believe in the infallible Ego, as the ultimate court of appeal in matters of truth and duty, and in a church universal composed of all who are honest in their beliefs and upright in their conduct; in the communion of scholars and philanthropists: in reformation of evil habits and cultivation of virtue; in the proper care of the body and culture of the mind; in scientific progress, university training, and the spirit of the age. I believe in two great commandments: the love of God and the service of man—after death for all those whose lives are a blessing to their fellow-men; and that for philanthropists and reformers there is thus a perpetual life that knows no death and needs no resurrection."

The tendencies of the day are toward the elimination of all supernatural elements from the Bible, the religion of Christ, and even the person and work of the Lord Jesus, as well as from all personal experience of the believer. Perhaps, as the new creed is mostly negative, it may be well to put together some of the negations of the new religion, as follows:

"I do not believe in any authority. Man, in the present generation, is ready to be led, not driven, and is a law unto himself. I believe neither in an infallible church nor an infallible Bible. I believe in no malignant powers. I deny the necessity of the expiatory death of Christ, or that it can be changed quickly or that Christ is essential in any way to religion."

We have no conscious desire or design to misrepresent or caricature the ex-president's new religion. We simply seek to crystallize it into apprehensible form. He seems to aim, if we understand him, to restate Christian doctrine so as to suit modern advanced liberalism, and fit in with the progressive spirit of the twentieth century. We have confidence in his honesty and admire the courage of his convictions: the question just now of surpassing interest and importance is whether his doctrine is safe; whether Christianity can bear such modification without surrendering all its claims; whether such reconstruction is not rather destruction.

For example, how can a God who is "a multiplication of infinites be either worshipped or loved or obeyed? What becomes of personality in such a definition? What becomes of Christianity without Christ as a vicarious substitute and atoning Saviour? We are told by this Unitarian leader that "in primitive times sacrifice was the root of religion" and the implication is that the notion of expiatory value in the death of our Lord was simply a natural offspring from this root—its historic fruit. We had been wont to suppose, conversely, that as soon as sin had marred God's creation, the promise of a redemptive seed and the institution of sacrifice—a life for a life—was the root, out of which on the contrary sprang the conception of sacrifice in primitive times as the basis of religion.

We are warned against sudden conversion as a delusion—for the new religion "will not teach that character can be changed quickly." The story of Saul of Tarsus, of the jailor at Philippi, not to say dying thief, must then be relegated to the realm of the mythical—fancy not fact. The new Religion "will believe in no malignant powers." The narrative of the temptation of Eve in Eden, and of the satanic plot against Job, and Paul's messenger of Satan to buffet him, and countless other references to the devil and demons must be expurgated as worthless traditions. He thinks "it will be of immense advantage if the religion of the twentieth century shall get rid of these things."

One cannot but inquire, if such vague creeds are to be adopted, what is there left to preach? Why send any missionaries abroad? All we need is better sanitation, and more education; purer environments, good food, fresh air, brisk exercise; dictionaries, encyclopedias, biographies of good men and women—carefully guarded homes, hospitals and universities! Whither are we drifting? —Our Hope Magazine.

FALSE HONOR.—A man's heart is not right when he puts his reputation with men above his being right with God. Sorrow is not repentance. Herod was sorry, but not penitent. A young man had been living an awful life of sin. At the request of his pastor he came for a conference. The young man regretted his sin and its effect upon his life and reputation. His conscience tormented him. The pastor pointed out the effects of sin on body and soul. He showed from Scripture the doom of the sinner. He pleaded with him to turn from his sin to Jesus Christ as the Savior. He presented the gospel offer of cleansing in the blood of Christ and full pardon of sin. The young man's heart was apparently touched. Like Herod, he was exceeding sorry. But he answered, "I left my companion on the corner when I came here, and I gave him my word of honor that I would not turn without him. I cannot turn to-night."

Even after prayer with his pastor that young man went out into the night refusing to get right with God for the sake of his word given to his companion in sin. True repentance will not let a promise to men stand between the sinner and his God.—Sel.

Glorious Prospects.

Dr. Bonar once said that everything before the true believer is glorious: our crown is to be a "crown of glory," the city we are to inhabit is the city of the glorified, we are to wear garments of "glory and beauty," our society will be the society of the glorified, our rest is to be "glorious," the country to which we are going is to be full of the glory of God and the Lamb. There are many who are always looking on the backward path and mourning over the trouble through which they have passed; they keep hugging the cares and anxieties they have been called on to bear, and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us?—D. L. Moody.

No sunrise, mountain-top or June of blossom is so beautiful and so inspiring by its beauty as human faces at their best. A smile is the subject of beautiful prospects before us. What are the prospects before us?—Our Hope Magazine.

Christian faith is like a grand cathedral with dimly-pictured windows. Standing without you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals harmony by unspeakable splendor.—Hawthorne.

The only really solid thing in this universe is love. This makes our life really life. This makes us immortal while we are here. This makes us sure that death is no end, but only a beginning, to us and to all we love.—J. F. Clarke.
Knowing that thou hast given room to the Holy Ghost, now walk step by step in the Spirit, depending alone upon Him, and seeking only His will and pleasure; so will He lead thee on, and teach thee how to abide in thy Lord, being adjusted into thy place in His mystical Body, and thou shalt know that "the anointing which ye have received of Him, abideth in you . . . the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John 20:27).

**Special Notice.**

**CHANGE OF ADDRESS.**

As we are changing our place of residence, our address is changed from 1627 Swatara street, to corner Walnut and Summit. Our new residence is within less than five minutes walk from the Messiah Home. This number may be only temporary as there may occur a numbering of the street. Take notice of our change of address, corner of Walnut and Summit streets.

Sister Lillie Donnelly, R. R. No. 1, Carlisle, Pa., writes us of her enjoyment in the Christian life. She writes of her isolated position and says she often wondered why this is her lot. However the answer seems to be that God wants her to do a work at that special place. She thinks it is a place where the true gospel should be preached. She writes of the passing away of her mother-in-law last fall and of its sadness in that she passed away without home, and there are many more in the same condition, and souls are of as much value at that place as elsewhere. "We ought to be up and doing for the time is passing. Some of us cannot go far away but we can do our work here." She then suggests that the church spare a preacher somewhere, and that he locate in that vicinity, and do it. She then concludes to extend the time to December 15th, and will send one to all who order one calendar at twenty-five cents, up to that date.

Elder Jonathan Lyons reports that donations for the building fund at More Town Center, Mich., up to the present time are as follows: In His Name, $10; Manor district, Pa., $33.50; contributed, $10; Maple Grove S. S., Ohio, $15; Carland, Mich., $50. Total, $118.50. This falls far short of what is needed. One of the brethren in Michigan has now over $240 in the building besides a lot of work. Districts that have not responded should feel it incumbent on them to come to the relief of these burdened ones.

Orders for Sunday-school supplies have been coming in freely, but not all have responded as yet. Kindly forward same at once.
OUR YOUNG PEOPLE.

My Bible.
The Bible is the book of ages, Happy are they who read its pages; In it we find the whole life, A cure for sin and an end of strife.

In this book are mentioned three, Who through my life have followed me; And those three are my boat, The Father, Son and Holy Ghost.

While wand'ring on the downward way, I heard the Holy Spirit kindly say, If you on down and onward go, You'll miss the bliss of endless day.

The Father drew me by His love, And whispered to me to take Him in. I wanted to be with Him above; But alas! no good had I; I was undone.

The Son, in words so sweet and mild, Whispered, I have the Father reconciled. Thy pardon is forever free.

Testimony.
Dear Readers of the VISITOR:—I am a little girl nine years old and joined the Brethren Young Peoples' Page. The Father, Son and Holy Ghost. I wanted to be with Him above; But alas! no good had I; I was undone.

The Son, in words so sweet and mild, Whispered, I have the Father reconciled. Thy pardon is forever free.

Testimony.

A Victim of Suspicion.
This dear little baby is just as good as she can be from the time Sunday-school begins until it is out. When baby Helen is a little bigger she will have acquired the habit of going to church and school. She is big enough to walk his mother wrapped him in a sack and carried him. Now since he is old enough to go himself he never wants to miss a Sunday. A fine habit of churchgoing!

There is another baby about six months old that we know whose mama brings her to church and Sunday-school every Sunday that the horse is not harnessed to the cherch.

The Habit of Going to Church.
A gentleman called at the room of our boys and girls one day and was telling how his little boy loved to attend Sunday-school. He said he had attended ever since he was a wee tot. Before he was big enough to walk his mother wrapped him in a sack and carried him. Now since he is old enough to go himself he never wants to miss a Sunday. A fine habit of churchgoing!

The Common People.

BLIND, OR SEEING MORE?—They saw his glory. I have read of Moslem realists who, after years of incredible hardship and toil, could not see the hand of Providence upon its holy places, and, lest their eyes, which have seen the sacred city, should profane that vision by looking on unhallowed scenes, they kneel before white-hot bricks, the heat from which burns out all power of sight forever. Till death these blind pilgrims bear testimony, "The last thing I saw on earth was Holy City. Since then I have not seen." For them life is hardly anything. They look at the end of all hope, aspiration, and effort. How different is the Christian's view of life! The pilgrim who has seen the sacred city, has reached Mecca and gazed upon its holy places, and, lest their eyes, which have seen the sacred city, should profane that vision by looking on unhallowed scenes, they kneel before white-hot bricks, the heat from which burns out all power of sight forever. Till death these blind pilgrims bear testimony, "The last thing I saw on earth was Holy City. Since then I have not seen." For them life is hardly anything. They look at the end of all hope, aspiration, and effort. How different is the Christian's view of life! The pilgrim who has seen the sacred city, has reached Mecca and gazed upon its holy places, and, lest their eyes, which have seen the sacred city, should profane that vision by looking on unhallowed scenes, they kneel before white-hot bricks, the heat from which burns out all power of sight forever. Till death these blind pilgrims bear testimony, "The last thing I saw on earth was Holy City. Since then I have not seen."

And when she becomes old enough to know what such a good habit means to her she will surely thank her parents for having for her, and therefore the horse was not harnessed as usual. Hearing the first bell, the horse gave signs of uneasiness, trotting up to the bars and whinnying, as if to call his friend, the hired man, to his usual Sunday morning duty. This restlessness continued till the second bell sounded, and then, in evident desperation, the horse leaped the fence, and falling in with the long procession of church-going vehicles, trotted up hill to the meeting house, went to his accustomed place in the horse sheds, remained during the service, backed out as usual when the other horses backed out, and trotted home with a doubt with a clear conscience for having done the best he could. While it is good to be found in our places in the house of the Lord every Sunday, we must not let that alone suffice. We must enter into the spirit of the services with open ears and hearts to learn and to receive a blessing.—Selected by Ida Van derveer.

A Victim of Suspicion.
More than fifty years ago, a young man lived in a Western city, and, as a druggist, was accumulating property, possessing the respect and confidence of the community, which was proved by the fact that, as he was about starting to the East to lay in stock, the cashier of a bank handed him a package of money in bills to be handed to a bank in Philadelphia. Being very obliging, he received the package and promised to deliver it promptly on his arrival, which he did; the cashier of the bank to whom he delivered the bills looked them over hastily, placed them in a drawer, saying it was 'correct,' and went on with his writing. A month later the Western banker came to the young druggist, and informed him that a bill of large denomination was missing. The young man said he did not know how that could be, for he had delivered the package as he had received it; that the Eastern banker had looked over it, and pronounced it correct, and that he thought his responsibility ended there. The facts stood thus: Two prominent business men in responsible positions, on one side, and the unsuspicious party, say, of a young unguist on the other. The odds were too unequal, and the young man had to go to the wall; the community withdrew their patronage and their confidence; his business was broken up; he first attempted to hang himself; then another, but a cloud seemed to hang over him.

EVANGELICAL VISITOR.
To非洲和印度。

13 October, 1909.

我们欢迎你今天早晨用诗篇46:1的经文："我们的神是救恩，是我们在患难中的避难所，是我们的力量，是我们随时的帮助。"}

我们已经用2周的公文，再增加了2个新弟子，他们都是从我们的学校中出来的。我们建议他们在有关责任时，要遵守规定的纪律。我们还建议他们在有关责任时，要遵守规定的纪律。我们的信徒要有信心，但不要放弃。

在非洲和印度的传教士工作中，我们一直很艰难。我们有很多的困难，但我们也有很多的成就。我们一直都在努力，但有时也会感到很累。我们希望你们会继续支持我们，帮助我们。
EVANGELICAL VISITOR.

which she with her maidens entered the hut, she keeping herself concealed all the while we were there. Soon a maid came out with a large knife, and sharpened up the neck of each goat at different places four or five bits of meat and took them into the hut to be roasted and eaten by the bride. Then a number of the young people gathered around the one who got the abdomen when they all grabbed for the entrails to see who could first get a piece and prove himself best man. The first to do this was the head man, and he made preparations to cook suppers, having a pot with us. Soon they brought a little rice to cook with our beef, and wood to make fire; then cleaned off a nice spot, laying down some nice dry grass for our bed. After supper was over and waiting for our congregation we lay down on our bed for a little rest and soon went off into a little doze. When some of the people began to gather we had them sing a few hymns until about four had gathered, both Bro. Sheets and I spoke, of course through our interpreter, after which Bro. Donor spoke a short prayer and we closed our service. Some of the young people lingered around the fire and we got them to singing, which continued for about another hour. When we soon lay back on our palms; drew our hands over our faces and we had a good night's rest under the clear and starry heavens.

During the day we visited a school taught by one of the native teachers. The school house was constructed of poles plastered inside with mud and covered with long grass. Some of the scholars sat on the ground and some on a few poles fixed up for the purpose. In one corner of the school house Bro. Doner cooked our dinner, being a pot of porridge which we relished, eating it out of the pot.

On Tuesday morning we turned our course homeward visiting another school. Here there was only a rude structure erected of poles, covered with grass, and tall grass set up around three sides for the wall, the other side being open. All the scholars were seated on the ground except the teacher who sat on a little store box. Although the old people cannot read, some of them are very anxious to have their children go to school.

I must not forget to tell you of another place we came to, where they were busy cooking beer, where we also had a service, after which Bro. Doner asked them to bring us something to eat; so one went and brought a dish with some cooked corn and beans and set it down before us. So we concluded to brace up our appetite a little and taste it at least, which our finer appetite very strongly relished. So the writer excused himself and preferred to go over to the fire and examine the earthy pots in which the beer was being cooked. This is the busy season for this part of their work, as they are getting ready for their garden diggings which must usually have plenty of beer. With these two daily experiences we have seen a little of native life, and fitness, and muddiness, and also had a little taste of missionary life in Africa, of which Bro. Doner had his foregone conclusions and plans to give us a pretty good initiation.

I fear this letter (though cut short) will be too lengthy for our editor. We are keeping well; have not been to Bro. Frey's yet, and may not until after we get back from Macha. We expect to see them here at the feast over Sunday. May we continue to be shielded by the prayers of the readers of the VISITOR.

JACOB N. ENGLE AND JNO. M. SHEETS.

REPORTS OF FUNDS.

Foreign Mission Funds.

Report for September and October, 1909.

GENERAL FUND.

Receipts.

Antrim, Pa., S. S., $85; a brother and sister, Kans., $30; D. H. Kreider, Ill., $3; Carland Mission S. S., $22; Rosebank, Kans., S. S., (special for Isaac O. Lehman) $75; Newbern, Kans., S. S., $45; S. S. potatoes, butter, soap, Bro. J. Rescue Home and Girls' School Fund.

Receipts.

A brother and sister, Kans., $10.

Disbursements.

George F. Pien.

Amos L. Mussner, India, $243.87.

Special.

Isaac O. Lehman, Africa, $175.

P. M. Clemenheka.

Stevensville, Ont. Treasurer.

Chicago Mission.

Report for month ending, November 15, 1909.

DONATIONS.


Y. P. M., $240; Sister Wenger, Pa., $2; J. Herr, Abilene, Kans., $5; Total, $245.

Expenditures.

Groceries, $9.50; expressing, $3; gas for lighting, $19.92; Total, $30.42.

From the saints of Shannon, Ill., 69 qts. fruit and pickles, one-half bu. beets, one box dried fruit and clothing.

From H. F. Groups.

Garwick, Morrison, Ill., three boxes cabbage, 50 lbs. cornmeal; S. Troup, Ind., 2 bu. pears; In His Name, 3 bu. potatoes, two bbls. apples; In His Name, Manheim, Pa., one box dried fruit and clothing.

In His Name.

SARAH BERT.

IN REPORT OF MONEY RECEIVED FOR HEATING PLANT FOR THE CHICAGO MISSION.

DONATIONS.

In His Name, $35; Fannie Barnes, $50; K. Forney, Abilene, Kans., $20; Anna Bert, $80; In His Name, $35; District, Franklin Corners, Ill., $15; William Kreider, Ill., $25; In His Name, $30; In His Name, $10; Robert Shirk, $5; David Kreider, $5; Ada Kreider, $5; S. S. class, $2; David Shirk, Great Bend, Kans., $25; Daniel Bowers, Polo, Ill., $5; S. Olenberger, Polo, Ill., $15; Henry Brubaker, Plain, Ill., $5; Romona district, Kans., $40; H. T. Trump, Polo, Ill., $30; Anna Iyer, Hamlin, Kans., $5; Allen district, Kans., $220.75; Bethel district, Kans., $85; Belle Speer, Zions district, Kans., $70; Zion district, Kans., $90; Newbern district, Kans., $14; Bro. Grady, Omaha, Iowa, $10; Elizabeth Grady, Iowa, $2; tithing money, $30.

Total, $385 35.

Cost of steam heating plant all told, $603 94.

Balance, $262 41.

The balance will be applied on the indebtedness of the Mission property. We thank God, our Father, for the possibilities which are in Him, not only so, but He really delights to make manifest and to bring to pass those things which to the natural mind are impossible. Bless His name! This He will do if we walk humbly before Him seeking to know His will for us, He
will lead us into the depths of His precious promises where we receive a holy confidence whenever we ask in His Name it shall be done unto us. (Jno. 14:13, 14.) As we were brought face to face with the needs of the coming Winter we felt that we were not able to meet it. We have the above account, we feel some comfort and go. With the supply of stoves on hand it would be impossible to supply needed comfort except by our own means. Our workers came before God to ask and receive. Ask conceived was praying God that we may know whether our way which we shall be pursued. (Jas. 1:5.) In this united prayer God made known His will to each worker with a confidence that He will be merciful. We thanked Father for hearing us and then committed it to Him. A few weeks later a letter was received saying the Holy Spirit has led me to give a certain amount for a furnace to heat the Mission building. We it was the opening of the door, the Lord was beginning to work.

We then wrote and told the committee brethren how the Lord is leading. They answered saying, "The Lord is able!" We pray for God those who will stand shoulder to shoulder in the faith and rewards of the saints. In less than three weeks from the day we asked counsel of God, this building plant was in giving perfect satisfaction through the entire building, the price met with a balance of more than two hundred dollars. Again we see what the Lord will do for His children by faith upon His promise after we have asked counsel of Him and He has made known His will. We pray that persons will exclaim with Psalms 33:6. We realize that the Lord determines of us not only for this while He has done, but faithfulness in a humble way before Him. We had purposed to set apart one day for Thanksgiving, unto the Board for that which He has done for this place. Being so near to Thanksgiving it was decided that we will have it on that day. Will be glad to have others meet with us and together we will magnify the Lord. We thank all saints for their help in the great work of the Lord. We knoweth how to reward.

Sarah Beth and Workers.

Better than the Scaffolding.—Across the street there is a large building in the construction. Against that wall is extensive scaffolding, which the workmen use in the process of erecting the building. When that building is completed the scaffolding will all be removed, and the building will stand alone in its completeness and beauty. The scaffolding is only of use in the construction of the building; when the structure is complete, the building stands alone. God used Moses and Elijah, the law and the prophets, to prepare for the coming of the Christ. They were necessary factors, however, it also failed as a desirable member of any community. That was what I was trying to do, and because I couldn't manage it, I would get into a sort of religious dyspepsia.

I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut, and in imminent danger—within half an hour the question whether he would live or die would be settled, and one's whole attention would be wrapped up in the patient, and one wouldn't think of a thing else until the result was known; then the thought would steal over me, "Why, for two hours I haven't thought about Jesus;" and I would go off into my closet almost in despair, and confess this sin. I was in very great distress, indeed. I wanted to be feeding at the table all the time. Now, if a man has two or three square meals every day, and perhaps a lunch or two between, he ought be able to go to work.

Abiding in Jesus isn't fixing our attention on Christ, but it is being one with Him. And it doesn't make any difference what we are doing, or whether we are asleep or awake. A man is abiding just as much when he is sleeping for Jesus as when he is awake and working for Jesus. O, it is a very sweet thing to have one's mind just resting there! About ten years ago the Lord gave me a very great blessing. I had a little girlie, who had a crib by my bedside, and about six o'clock in the morning her nurse came tapping at the door to give this little one her bath. And we missionaries, who are so much separated from our children, do so delight when we are with them! It is such a treat! It is an ordinary enjoyment to most of you; but it is a very great treat to us, I can tell you. I was awake and asleep, and I gave her a little kiss. She woke up, and put her arms around my neck; and as she looked up to me, I just looked up to God, and said: "O Lord, wake me up morning by morning with a kiss of love. Let that kiss be the first thing every morning." That was fully ten years ago, and He hasn't forgotten it since. It is a wonderful "God-morning." I am so glad that my love for my little girl just led me to make that prayer in that way.—J. Hudson Taylor.

Harmlessness of Savorless Salt.—The city of Hutchinson, Kansas, is the center of the salt industry of the country. Years ago when the facilities for curing and preserving the salt were not what they are now, a great quantity was exposed to the weather, to the wind and the rain, the frost and the heat, and was consequently rendered useless. It "lost its savor." It was used by the city authorities for road-making, and a fine avenue was covered with it. A well was dug under foot of men and beasts. Robbed of its proper preservative properties, however, it also failed as a roadbed, and soon that highway was one of the worst in the town. Nor was this all. The salt thrown upon the road so saturated the soil that the fine trees which graced each side of the street suddenly dropped their foliage and died, and there to-day we have a treeless avenue and a bad road. A character stripped of its helpful in
fluence becomes not merely negative as to good but positive as to evil.—Selected.

Superficial Revivals.

The large degree of light now enjoyed by people in Christian lands through the religious training received from the Sabbath-school, home and church account for much of the absence of violent physical emotion in the soul's great crisis. A knowledge of the truth gradually received has prepared the way for an instantaneous conversion without the striking physical phenomena formerly seen among people of less opportunity and light. However the real work of the Holy Spirit in killing the love of sin in the heart is as thorough in one as the other. The silent, quiet forces are often the most powerful, but in either case the death to sin in purpose and desire is complete and is only wrought by the mighty work of the Spirit within the heart. We have felt for a long time that there was a drift in evangelistic services away from the deep, radical results so often witnessed a half century ago. We do not believe that it is all due to environment. There is so much hop and skip and superficialness in present-day methods that the evil within seems in many instances to be hardly touched. The repentance is not thorough and radical.

That eminent evangelist, Chas. G. Finney, writing on this subject, says:

"NEED OF HEART PROBING."

Christians are much less spiritual in revivals, much less prevalent in prayer, not so deeply humbled and quickened and thoroughly baptized with the Holy Ghost as they were formerly. There is much less probing of the heart by a deep and thorough exhibition of human depravity, than was formerly the case. It has been of late a common remark that for the last few years there has been little or no opposition made by impenitent sinners to revivals. Now it is not because the carnal mind is not still enmity against God, but I greatly fear it is for the want of thoroughly turning up to the light of the deep foundations of this enmity in their hearts. The utterable depravity of the human heart has not; I fear, been laid open to the very bottom as it formerly was.

DEPRAVITY Laid Bare.

From my own experience and observation, as well as from the Word of God, I am fully convinced that the character of revivals depends very much upon the stress that is laid upon the depravity of the heart. Its pride, enmity, windings, deceitfulness and everything else that is hateful to God, should be exposed in the light of His perfect law. I fear that stress enough is not laid upon the horrible guilt of this depravity. Pains enough is not taken, by a series of pointed and cutting discourses, to show the sinner the utter inexcusableness, the unutterable wickedness and guilt, of his base heart.

No revival can be thorough until sinners and backsliders are so search-ed and humbled, that they cannot hold up their heads.

THE HOLY SPIRIT'S WORK.

I have thought that stress enough has not been laid upon the necessity of Divine influence upon the hearts of Christians and of sinners. This has grieved the Spirit of God. His work not being honored by being made sufficiently prominent, and not being able to get the glory to Himself of His own work, He has withheld His influences.

It was strange indeed if one could lead a Christian life upon the foundation of an experience in which the Holy Ghost was not recognized as having anything to do.—Selected.

The Power of Prayer.

Towards the close of the 18th century a careless young man, William Stephens by name, enlisted as a soldier. After a time he was ordered off to Africa to engage in the war at that time. While in Africa he had the following strange experience:

One afternoon while going through a forest he got separated from his companions, and after all his efforts to find them, he failed. As night came on he began to get very tired and hungry. He still toiled on hoping to reach the camp before the wild beasts began to hunt for their prey. He came to a cave in which he laid down to rest. He did not sleep peacefully in his strange bedroom, for as he afterwards found, he was sleeping in a lion's den. After a while the lion came home. He quickly decided what to do. He pretended to be asleep. The lion having ate a heavy supper lay down beside William, taking care to put his paw on his breast. Stephens, who had never prayed before in his life, cried out to God to deliver him from the lion's jaws. God heard and answered his prayer. William promised God that he would become a Christian and return to his native country and preach the Gospel.

At last the Lion appeared to be sleeping soundly. He was very careful not to wake the lion. He managed to creep out of the cave without making any noise. The lion was very much disappointed to find his breakfast gone. Stephen never forgot what he promised to do. He returned home as quick as he possibly could, and at a village prayer-meeting gave his heart to God. The good people were anxious to tell about the Saviour and His love, how He was falsely accused, spat upon, ridiculed, crowned with thorns, mocked, and nailed to the cross between two thieves. They told him how he prayed for his murderers, and at last, "It is finished." They told how he was under the paw of the roaring lion of hell, a more terrible monster than that in the cave, but Christ had come to destroy the works of the devil, and would deliver him if he trusted in Him. The Lord told William, "To go in peace. Thy sins are forgiven thee." He became a valiant soldier of the cross, until he went home to receive his reward.—Selected.

As to the Professional Revivalist.

While we are about it, we may as well get something else out of our minds. We frankly own up to a prejudice against the professional revivalist. He may do some good, but so far as we are personally concerned he is nothing more or less hot nearly every time we listen to him.

The methods of the professional revivalists are about the same. Their long holt seems to be to scatter abuse around promiscuously, not forgetting to jump onto the resident minister and church members. Just why the ministers and good church people stand for it and pay for the privilege of being abused we never could understand.

These professional revivalists are generally dogmatic in their statements. They assert with great positiveness what the Lord thinks and what He doesn't think.

The professional revivalist generally has a stock of stories, told as if they were his personal experience, calculated to appeal to the emotion of his hearers. If the truth were known we apprehend that most of the stories would be found to be borrowed and used for effect. The revivalist has either read them or heard them, or possibly invented them. Of course a story is more effective if told as the personal experience of the speaker, but of all men the man who poses as a religious teacher ought to be care-
ful to stick to the truth and when a preacher tells of a touching incident that came under his personal observation, which, as a matter of fact, never did come under his personal observation, or personal knowledge, he deserves more condemnation than just an ordinary liar.

It is not fair to condemn all revivalists. Some of them are no doubt entirely sincere and actuated by a noble desire to make the world better, but there are some who are simply religious fakers. There are others who are so moved by the desire to create a sensation, to get results, so anxious to get the people who go to hear them excited, to get results, so anxious to get the public to believe, to be made to believe, to get people to think, to be made to think, to be made to feel, to be made to feel, to be made to be moved, that they resort to methods that disgust a lot of good people.

Jesus Christ the same yesterday, and to-day, and forever.

"Be not carried away with diverse and strange doctrines." (Heb. 13:8, 9).—Selected by J. B. Caskey.

The Value of Little Things.

Life is made up of little things. It is very seldom an occasion is offered for doing a great deal at once. We aspire to do great things because of the honor and glory in doing them. These are not ours to do. They are so far off we cannot reach them. We must do the things within the range of our means and the exercise of ordinary qualities. The common life of every day, with its cares, necessities and duties, affords ample opportunity for acquiring experience of the best kind. The great highroad of human welfare lies along the old highway of steadfast well-doing in little things. In all the affairs of human life, the courtesies of a small and trivial character are the ones which strike deepest impressions and make small sacrifices very apt in strong manhood to conquer great difficulties. A man does not become rich at once but by carefully saving the pennies. Something laid up each year will in time make a stock, great. He that has the patience to attend to small profits, may quickly grow and thrive and purchase, for they are easier to accomplish and come thicker.

A man is neither good nor wise at once, yet slowly creeping up these hills he will every day better his prospects till at last he gains the top. Men become great and good just as they understand how to make use of their time. The minutes we waste may be the very minutes that would have insured our success. Show me a man who has attained to eminence or excellence; who has benefited the world by his wisdom, or his country by his patriotism and you show me a man who has made the best use of every minute. Sir William Jones, the famous Oriental scholar, used his minutes to such good purpose and wasted so few, that before he was twenty years of age he had acquired a complete knowledge of Latin, Italian, Spanish and Portuguese and had also made considerable progress in Arabic and Persian.

It was only a little thing for Isaac Watt to sit by the fireside and watch the tea-kettle lid as it was uplifted by the force of steam, yet from it he received an impression which resulted in his giving to the world his great gift of the steam engine. There is a grave importance as well as a pleasant charm in the doing of little things. There is awe as well as excitement in it, when rightly viewed. The possibilities that lie in little things of noble work may rise to heights of beautiful virtue and make the crisis one of hope as well as one of joy.

A man would wonder at the mighty things which have been done by doing a little at a time. Our course is to grow to greatness by degrees. From splitting rails to a presidential chair is a long distance, but Abraham Lincoln traveled that distance, became President of the United States and left behind him a name and reputation that will never die. The heavens are shut out when we pray, God's blessing will be given to us. The Wellington (Kansas) News tells the story of a mother and five children who found their "mountain top" on a Santa Fe passenger train.

They were on their way to a new home, which their father had gone to prepare. The children were well behaved, but at bedtime they grew restless. There was a consultation. Then, quietly and softly, without ostentation, … the mother and children knelt together at the long seat, the baby bowing his head with the rest, and rubbing with Christmas pride that would hardly stay open, while the evening prayers were said. Just for a moment, and then they arose. Soon all but the mother were asleep. The moistened eyes and quivering lips of the older passengers paid a silent but mighty tribute to the greatest civilizing agent of all ages, the Christian religion.—Selected.

OBITUARIES

SHANK—Bro. Jacob D. Shank, of Elizabethtown, Pa., died of cancer November 9, 1909, aged 61 years, 8 months and 7 days. He was a faithful member of the Brethren in Christ church for a number of years. He is survived by his wife, five daughters, two sons, twenty-three grandchildren and two great-grandchildren, also two brothers and one sister. Funeral services were conducted by the brethren of the Elizabethtown church for a number of years. Bro. J. N. Martin. Text, Phil. 1:21-23.

JACKSON—Josiah Jackson, aged 78 years, 7 months and 12 days, departed this life on November 14, 1909, at Ridgeway, Welland county, Ontario, where he lived nearly all his life. He was a respected citizen and a shoemaker by trade. He was married to his third wife, who now survives him, as well as one son and one daughter by his first wife. Funeral services were conducted by Bro. Martin at the Elizabethtown Methodist chapel in town. Subject, "The Unavoidable Journey." Interment in the Brethren cemetery.

BECHTEL—Sarah Neeter Bechtel was born in Blair county, Pa., October 23, 1821, and died November 13, 1909, aged 88 years and 21 days. She was married to Samuel Bechtel on June 10, 1841. Nine children were born to this union. Mary Ann, Susan, Mary Jane, Abraham, John, Sarah, Amanda and David. The father preceded her to the Celestial home about ten years ago; also five of the children, leaving four children, twenty-seven grandchildren, and eighteen great-grandchildren, and an only brother to mourn her departure. They emigrated from Ohio to Indiana in 1844, locating on the farm where she died. She was converted in the early part of her life and united with the Brethren in Christ church and remained a faithful member till death came to her. Text, John 14:14. Interment in the cemetery.

EVANGELICAL VISITOR. [November 29, 1909.]

FINDING THEIR MOUNTAIN TOP.—It is not always possible for us to find the secret place for prayer, as the Master did on this occasion, but if from our hearts the world is shut out when we pray, God's blessing will be given to us. The Wellington (Kansas) News tells the story of a mother and five children who found their "mountain top" on a Santa Fe passenger train.

They were on their way to a new home, which their father had gone to prepare. The children were well behaved, but at bedtime they grew restless. There was a consultation. Then, quietly and softly, without ostentation, … the mother and children knelt together at the long seat, the baby bowing his head with the rest, and rubbing with Christmas pride that would hardly stay open, while the evening prayers were said. Just for a moment, and then they arose. Soon all but the mother were asleep. The moistened eyes and quivering lips of the older passengers paid a silent but mighty tribute to the greatest civilizing agent of all ages, the Christian religion.—Selected.

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