TABLE OF CONTENTS.

EDITORIAL—
Professing Entire Sanctification... 2
Special Notice and Notes... 3

POETRY—
A Prayer of Praise—A. C. Winger, 6
Time Fleeting... 10
The Cross—Bearer, 11

CONTRIBUTED—
A Sister's Letter—Anna B. Eisenhower... 1
In the Sweet By-and-By—W. K. Smith... 6
God's Elect and the Common Faith... 6
About Hymn Books—Fred. Elliott... 10
The "Hitherto" of the Messiah—Orphans... 14
A Letter of Thanks—Cora Stover... 15
A Brother's Letter—Frank Bender... 15
Home Again—Noah and Mary Zook... 15

SELECTED—
Some Mistakes About Power... 7
To Be Transformed How?... 7
A Prescription for Sick Christians... 8
On the Labrador Coast... 9
Finding Water in the Wilds... 10
A Promise to be Claimed... 10
Death-Bed Repentance... 10
Giving the Lodge Preference... 10

NEWS OF CHURCH ACTIVITY, ETC... 4, S. 12, 13

OUR YOUNG PEOPLE... 11

REPORTS OF FUNDS... 12

ORI氷ARY, ETC... 16

For the Evangelical Visitor.
A Sister's Letter.

I am so glad for a know-so salvation. I never needed it more in my life than I do now. In visiting from house to house, we need to keep our ears stopepd up and our hearts open only to the truth, and we need to know how to discern the spirits so when we hear, and even see, things that we will just say and act just right. Oh the confusion among the so-called people of God! One says, "I am led this way," and another says he is led some other way: so what can we do? Not all these leadings are of God. How do we know? The best way I can tell is to go to God's word, and if the leadings are not in harmony with the word of God, I can say the leadings are not of the Lord.

I never was so glad for the plain truth as I am to-day. Truly His word is a lamp to my feet and a light to my path. Bless His dear name. Oh I am so glad that I got to the place where it matters not what comes to me when I know that it is the truth, I will walk in the light, and I know the truth will make us free. I would rather take the word as it stands to-day. Though smart men say we poor, ignorant people can't understand so many things. But I know when we have the Spirit in us He will teach us the things we need to know; and His word is not of any private interpretation. Thank the Lord. So if we read with the pure desire to know the truth and nothing but the truth, He will make things plain to us. I know so I trust: we shall not go to our feelings but take the "thus saith the Lord," for His word will stand when heaven and earth shall pass away.

I am glad that I am on the Rock which is Jesus Christ. Oh this good old way just suits me. I tried the come-out way several years but I am glad I came back home where I can work and enjoy myself with the family of God's people. Bless His name.

We are on our way to Belle Springs, where we expect to visit friends and brothers and sisters. You all pray for us so we may be a blessing wherever we go, and that we may do whatever our hands find to do. We are trusting the Lord will open up the place He wants us to fill no matter what or where. I have found this to be true, that he never gives us anything to do that we can't do. So I know as long as we keep in the center of His will He will open up our way before us. Bless His name.

I trust we shall continue to have your prayers. I need them so the Lord may have His way in my life. So I remain yours for the blessing of humanity.

Please address us at Abilene, Kansas, in care of C. O. Musser.

Anna B. Eisenhower.

Keep Faith.

In many of our faith is very dim, though not quite quenched. Something has been kept, but it is very little; enough for bare existence, not enough for happiness or power. It may be nearly lost or altogether lost in the study of grammars and dictionaries and books of criticism, in the bitter discussion of ecclesiastical affairs, even in much serving and skillful organizing. What right have we to think we can keep it if we do not live in communion with God, his word, and his saints? What right have we to think that we can keep it if the heart is suffered to become a highroad trampled by the cares of this life, by the ambitions of time, by the passion for intellectual distinction? The saddest thing in all the world is to see the young men who once were all aflame for God faint and grow weary, perochean utterly fall. Of how many it has to be said in these days that they once burned and shone and in the end grew cold! But through the Holy Ghost it is possible to keep the faith, to end in more than the passion of youth to die testifying, and not as Voltaire reports of Cavalier, "much failed of his first enthusiasm." It is the duty of spiritual guides to know the difficulties of their time, that they may help others, but for themselves they should seek to die as deaf to the reviling and the mocking around them as Christ was when he sank to his last sleep on the cross.—British Weekly.

Announcement re Bible Term.

The ten day Bible term in Harrisburg, beginning on February 10, and lasting ten days, is an opportunity that should not be neglected by those who are in a position to attend. There are no charges for the tuition and as stated in last issue of the Visitor, a nominal sum will be charged for Board. The announcement of the program and boarding charges will be published in the next Visitor. A hearty invitation is extended, especially to those who are at a distance. Special efforts will be made to provide for their needs.

Each of you possesses a special fitness for your own special work, and no one in the universe can take your place, or do the work allotted to you.

—Hugh Macmillan.
is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” Again in the second epistle of Peter 1:21, we have the following: “For the prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” So God inspired men to write this blessed book, and yet I cannot find from their language, that one of them was inspired to say I am sanctified or perfect, either among prophets, priests or apostles. Their writings contain many admonitions, urging believers on to higher attainments, and perfection, showing plainly what God wants His children to be. Now if entire sanctification was to be the standard of profession, it would seem very strange to me that God did not inspire some of those holy men to profess it, and leave us an example to pattern after. We read of one Bible character who was perfect. God said it, and what God says I can bank on. That was Job. God said Job was perfect and upright. But what did Job say of himself? Job 9:20-21: “If I justify myself mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse, Though I were perfect, yet would I not know my soul.” Paul would not say that he was “perfect, but I follow after.” “I press toward the mark for the prize of the high calling of God in Christ Jesus.” But thank God he could say: “For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” In my professions I can content myself in being in such grand company as Paul.

In attending the annual session of the Ohio Conference of the M. E. Church some time ago, I heard Bishop Anderson deliver his address to a large class of young men to be ordained as deacons. He urged them to get all the fulness of Gospel blessings, including all higher attainments; and when you get these thank God for it; but let somebody else tell it. As much as to say, manifest it in your life and work, for by their fruits ye shall know them. I do not want to make the impression that it is wrong to confess Christ as a complete Saviour and Sanctifier; but everything that “savors of pharisaical righteousness or boasting or self-exaltation” should be excluded.

Otherwise it would be better not made at all. Encompassed as we are with infirmities, and liable as we are to errors in judgment, we should never say that we have lived so many years without making mistakes. Rather say in deepest humility, that through the grace of God you have been saved and kept. To Him be the praise. Instead of saying I am perfect, I am holy, I am sanctified, it is better, safer and wiser to say Christ is my sanctification, and through His grace I have been kept from known sin. Or, thank Him for cleansing and keeping power. O, let us not forget to praise God for salvation, justification being the beginning, and entire sanctification, the completion of the work of inward holiness. “For by grace are ye saved through faith, and that not of yourselves, it is the gift of God.” (Eph. 2:8). Praise God for His saving and keeping grace, in which I have been trusting and endeavoring to walk for sixty-two years. I can trust Him.—A. Swift.

It was very unexpected, yet not the less for the interest, enjoyment and edifying of the class here at Harrisburg, to have Elder C. C. Burkholder and his wife, of Upland, Cal., with us over Sunday, January 16. Elder Burkholder preached for us in both the morning and evening services. The theme of the morning address was Assurance—“We know,” based on II. Cor. 5:1-10, while in the evening the discourse was based on Matt. 11:28, 29, 30. Christ’s invitation to individuals who are weary and heavy-laden as to how they may receive rest given unto them, and how they may find soul rest, After a week’s visit among near relatives in Lancaster county they will return to their California home.

We are informed that Bro. Girvin Bearrs and his wife will, if the Lord will, spend several weeks in a revival effort at the Houghton Mission in Ontario, after January 22. There has been considerable of effort and activity in revival efforts in various places during the recent months, and we hope much good has been accomplished. Elder J. H. Smith, of Wintersville, O., returned to South Franklin, Pa., on January 9, to engage in special meetings at the Antoin M. H., and will later visit Souderton and Silverdale. Sister Smith is with him on this visit. May the Lord use them in soul saving and for His glory.
Special Notice.

The Committee appointed under Article 49, page 56, Convention Minutes, 1909, to call attention to the notice following, a copy of which has been mailed to each Elder in the church, as their names and address appear in the latest directory.

Should the notice have failed to reach the Elder of any District, this notice will serve the purpose of reminding such of the decision, and request of conference, and it is hoped that all will act accordingly so the object sought to be attained may not be defeated through neglect, or delay. Should there be any that do not fully understand what is required of them, such may receive information from the Permanent Conference Secretary.

S. R. Smith, Harrisburg, Pa.
D. W. HEISE, Secretary, Com.

COPY OF NOTICE SENT TO ELDERS.

Gormley, Dec. 15, 1909.

Dear Brother, Greeting.

As the Elder of District will you kindly take immediate steps to obtain an expression "by individual vote" as to whether or not your district is in favor of the plan formulated by the committee, as per Art. 49, Sec. 3, Page 56 and 57, Conference Minutes 1909, for having amendments, or appeals made to the Constitution and bylaws. Will you be kind enough to have this matter attended to at the very earliest opportunity, and forward the result of the vote to me not later than the 15th day of March, 1910.

It is not absolutely necessary that you obtain an affirmative or negative expression from every member. But every member should have knowledge of the vote being taken, and be given an opportunity to record their vote if they choose to do so.

Make out your report by giving the votes cast in favor of the plan, and those against it. Kindly give your immediate attention.

Yours in Christian love,
D. W. HEISE, Secretary, Com.

If we were asked to report as to the present Bible School and Missionary Training Home outlook we would have to say that nothing further has developed since our last report looking towards its speedy launching. No information has reached us of further success in securing the necessary funds. It seems to us the results of the effort are far short of what might have been expected judging from the persistence with which it was urged at successive Conferences. Why this should be so it may be difficult to determine. But the fact is here that the funds needed are not in sight. The location for the school is ready, and ought to be fully secured ere it slip out of hand as it possibly may. But there seems to be a lack of interest and enthusiasm in the project for want of which the launching of the project may be unduly postponed. Whether, possibly, a different location would find more favor we are not able to say, but its being located where it is proposed to locate it was not brought about by any sinister influence. A responsible and intelligent committee of Brethren decided as to the location from what they considered would be for the welfare of the institution and the church. This being the case it was but reasonable to expect that it would be freely supported by all sections of the Brotherhood.

If the church really wants such an institution there ought to be a demand and spirit of sacrifice in the body to make it a speedy possibility. But if, on the other hand, the church does not want the institution, let it be dropped, or if it would find favor, let persecution be given to an individual, or individuals, to undertake the work yet under the oversight of the church. If that privilege were given it is possible that something would soon be set on foot. It would seem to be a pity that so much of valuable time should have been spent in vain if the project would fail of success. What is God's will for the church in this important matter? May He give wisdom that His will and purpose be carried out.

We wish to express to the many of our friends who in the recent past have felt moved to expressions of good will towards us, our appreciation of the same, wishing to thank all who have shown such considerateness, and praying that we, with them all, may continue to walk carefully, watchfully and prayerfully, so that in all life's relationships the divine Father and His Son, our Savior, through the Spirit working in us, may be glorified.

Bro. C. N. Hostetter, of Washington, Pa., held a second series of meetings this Winter at the Lancaster Mission during the week following January 9. The believers were edified by the brother's ministry in the Spirit, and it is confidently hoped that good results will follow.

The following letter is self-explanatory:

CORNING, IOWA,

Dear Bro. Detwiler, and all the readers of the Visitor: I wish to announce through these columns that I deem it advisable to sever my connection with the "Brethren in Christ Church," this branch of God's believers.

It has been impossible for me to arrange work among you this Winter and doors of usefulness are opening around home, and I hope that my parting from you may be received in the same spirit as it was when I was welcomed among you. I very much desire it understood that I am not leaving with any grievances toward any, but with love to all and well wishes to the church, and God's blessing to remain with you.

Your brother in Christian love,
H. H. MENDAGH.

We have a letter from Bro. J. W. Hoover, lately of Toronto, Ont., but now in North West Canada, 65 miles beyond Edmonton, to which place they went last September intending to stay a year or two, and engage in gospel work in that region. He has four preaching places at present, the one farthest being 40 miles distant. The letter will appear in next issue. Their present address is Lunnford, Alberta, Canada.

Word from Nottawa, Ont., informs us that the brethren of T. S. Donald of Gormley, Ont., and Lafayette Shoalts, of Forks Road, Ont., are laboring in revival services at the 6th line M. H. The meetings are interesting and profitable although not many are as yet won to the Lord.

Word received from Springvale, Ont., the Walpole dist., informs us that in a choice for a minister and a deacon made recently at that place, Bro. John Nigh was elected to the ministry and Bro. John Hux to the deaconship. Both are excellent young brethren and we trust under the blessing and power of the Holy Spirit, will make good in their respective offices.

We have a small number of the Gospel Text Calendars for 1910 on hand, and would be pleased to send them to whoever may yet order one or more at 20 cents each while they last.

"The All-wise knows us by the springs of our wills, not by the works of our hands."
Our City Missions.


Chicago Mission, 660 Halsted St. In charge of Miss Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.


Toronto, Ont., Mission in charge of Webster and Martha Burkh, 270 Lansdowne ave.

Jubak Orphanage, Thomas, Okla., in charge of E. F. N. and Adella Engle, R. R. No. 3, Box 1.

NAPPANEE, Ind.—Special meetings were held December 16, 1909, continuing to January 4, 1910, at the Union Grove M. E. Church, South Bend, Ind. The meetings were under heavy conviction but were not manifest. Fifteen rose for prayer, six of whom presented himself at the altar for prayer. He was a great interest, but seemingly has not found that evidence of God's approval resting upon us. But all testified to having received new light, and desire for Sabbath-school. We will try to organize a Sabbath-school as soon as we can, through His children, provide for a livelihood to come here and secure a place where they could grow many different kinds of vegetables and products that they could send forth to feed the hungry and cloth the people and pray God's blessing on the land.

We are enjoying good health and the mild climate very much. While we have had a number of frosts, seemingly the gardens are doing well, and while most of the days, outdoor work has been a pleasure, we are not forgetful of those in the cold northern districts, who are suffering with, and in the severe cold, and our prayers go out to them in the name of the Lord, and we pray that the Lord will show us the needs of His people, and give to all who sincerely desire to know the Lord, a 10 x 10. We were made to feel during the meetings, how needful it is to walk in the light while we have the light, lest that light be turned into darkness. And now we breathe a prayer to Jesus, that great Shepherd of the sheep, that He would lead each one gently by the hand. And may the Lord continue to use our young brother in edifying the body of Christ. Humbly in Him, Jan. 17, 1910.

S. B. STONER.

VICTORIA, TEXAS.—"The Lord also will be a refuge for the oppressed, a refuge in times of trouble." (Psalm 9:9.)

Since my last writing the above scripture has been very precious to us. After brother Pike's arrival here we were much elated, but soon a dark cloud hovered over our spiritual horizon. One night about two o'clock I was in bed fast asleep at brother Pike's, and was awakened by a loud call, stating that brother John Fike was very sick. They feared he would not live until morning. But he was sent along with the messenger and found the brother apparently deathly sick. He wished to be anointed and prayed for, which was done to the honor and glory of God. The faith of the people was strengthened, and the promises of God were claimed. He claimed the work was done, but for some reason unknown to us he afterward passed through a very hard time, and seemed by times that his end was near at hand, but he held on to God with unwavering faith and our prayers were daily for his recovery, but for two weeks it seemed like a death struggle, our brother, unless he would get a doctor and use medicine he would pass away; but he never once wished to have a doctor, but looked steadfastly to God who was his only refuge; and truly, in this great trouble he found Him so; and although he was reduced to a skeleton, he was wonderfully raised up, and we are glad to report that he has been a great encouragement to us, and that the Lord has taught him some great lessons. We are glad that brother Fike, through the trying experience, claims he never felt better contested in his life than he is in his new home. He has been an asthma sufferer for years, but seems since here to be exempt from it. To God belongs all the honor and glory. We certainly feel very remarkably, and claim the Lord and for Sabbath-school. We will try to organize a Sabbath-school as soon as we can, through His children, provide for a livelihood to come here and secure a place where they could grow many different kinds of vegetables and products that they could send forth to feed the hungry and cloth the people and pray God's blessing on the land.

We are enjoying good health and the mild climate very much. While we have had a number of frosts, seemingly the gardens are doing well, and while most of the days, outdoor work has been a pleasure, we are not forgetful of those in the cold northern districts, who are suffering with, and in the severe cold, and our prayers go out to them in the name of the Lord, and we pray that the Lord will show us the needs of His people, and give to all who sincerely desire to know the Lord, a place to locate with us. How glad we would be to encourage such as seemingly have been forced to grow tobacco for a livelihood to come here and secure a place where they could grow many different kinds of vegetables and products that they could send forth to feed the hungry and cloth the people and pray God's blessing on the land.

We are enjoying good health and the mild climate very much. While we have had a number of frosts, seemingly the gardens are doing well, and while most of the days, outdoor work has been a pleasure, we are not forgetful of those in the cold northern districts, who are suffering with, and in the severe cold, and our prayers go out to them in the name of the Lord, and we pray that the Lord will show us the needs of His people, and give to all who sincerely desire to know the Lord, a place to locate with us. How glad we would be to encourage such as seemingly have been forced to grow tobacco for a livelihood to come here and secure a place where they could grow many different kinds of vegetables and products that they could send forth to feed the hungry and cloth the people and pray God's blessing on the land.
EVANGELICAL VISITOR.

Will all the dear readers of the Visitor pray for us that our work may continue to enlarge and spread far and near until these parts will become a real Bethel to many, and only such a home colony where the Lord can use in some way to honor and glorify Him. We feel convinced that a great door is open here for the brotherhood, who are laboring workers are obedient to our God, who is our refuge.

In His name,

T. A. LONG.

Mt. Pleasant, Pa.—The brethren of Rapto district held a two weeks' series of meetings at the Mt. Pleasant M. H., near Mount Joy, Pa. Bro. Jacob L. Heisey, of Washingtonboro, engaged in the ministry of the word and held forth the truth with power and boldness, holding up a Savior able to save to the uttermost. One soul turned by open confession, and the brethren and sisters were revived and made to seek for greater victories. May the Lord bless the seed that was sown is our prayer.

A. B. BEEBAKER.

PALMYRA, PA.—Bro. Jacob N. Martin, assisted by the home ministry, conducted a series of meetings at Palmyra, Pa., from January 2 to 13. His principal thought throughout the meeting was "That the word and order of God in this land and for the missionaries of every nation and order."

Yours in love,

D. W. ZOOK.

An India Letter.

DEAR READERS OF THE VISITOR: We felt like writing you a few lines that those who are interested might know how the work is prospering in this little corner of His great vineyard. The multitudes that throng about us make us realize how great this world really is. And especially do we then realize how great is the vineyard and how much there is really to be done. I wish you could see the India Letters. After one of the most beautiful voyages we have ever experienced in all our sailing. It seemed so pleasant to get back once more to the land of our adoption. But to us this seems more like home than our beloved America. This is hard for some of our readers to understand. The only explanation I can give of it is that it comes from the Lord and for that reason it becomes a joy to us to return. Obedience brings joy to the heart and when we obey God in this great commission then He seems to fill our cups with more joy than ever before. The most pleasant season of the year is now upon us and we are doing our best in touring amongst the people. One thing we have noticed lately here in India, and when the light becomes more than they are seemingly able to bear, turn back to their old way, refusing to know anything about the true way. We have had some cases of inquirers falling amongst these people. They came face to face with the question of decision and they have decided to go no further in seeking the light. Since our return there seems to be more doors opening before us than ever before. We are so thankful for the opportunities that are coming up before us. What we long to see is such a break as they are having in some other parts of India. In some places at the present they are having what is called the mass movement. In cases of this kind there are whole villages of certain castes becoming Christians. This certainly must be a great joy to those that are reaping such great harvests. We are praying that the movement will spread throughout the whole of India. Missionaries are more in earnest than ever before. A short time ago a day of prayer was set for all Christians in this land to pray especially for this country. Efforts are being made on every line to spread the truth amongst the people. In all India the Sunday-school movement has attained the number of 421,000 members, but there is a movement on foot to raise that to ten thousand. If the children are reached, that means the coming generation will have a knowledge of the truth. Continue to pray, dear ones, for this land and for the missionaries of every name and order.

Yours in Him,

D. W. ZOOK.

Raghunathpur, India.

Dec. 15, 1909.

Experience of a Native Sister.

MAPANI MISSION, Nov. 20, 1909.

As I have been requested to write of the Lord's dealings with me, I will try and do so by the will of God.

I do truly thank Jesus because He saw me in my sins and called me by His grace, even before I knew Him. I went to school, but my heart did not rejoice, but I was always weary. (Not knowing what it was) I went to school as one that had no regard for anything; for I did not yet know Jesus a little; but was in darkness and affliction. Another time I had no joy in the things of the world. I went to meet the hearing of Jesus, that He might set me free from my sins. I was in heaven, but did not repent at that time. Again, I went, and the missionary preached. I repented, and loved the Lord. This was in the year 1904, but I saw the grace of Jesus with me! I wondered and desired to listen to the word of Jesus. I loved to learn, and attended school with other. My people said, I was too old to go to school, but little children that time I could not answer them. I went in my hut and prayed and said, Must I leave Jesus? I was very sad, and asked Jesus to help me. He did help me not to doubt my parents in this. I received strength and said, "I cannot leave Jesus," I continued to go to school. The school was far, six miles. Sometimes I did not get home in time to cook and had to cook in the night.

Then the missionary's wife died and he was very sick, and returned to America. He left us with a teacher of our people David Mayo, a very good teacher, and of our people's class. Our teacher taught us about Jesus, and preached that we should confess sin, and receive forgiveness by our beloved Savior. He struck my heart. I saw my sins and confessed them. Then my heart began to receive light. I marveled very much. That was the time my sins were forgiven. When I read His word I wept on account of my sin, and for His love, mercy, gentleness and His dying for me. When I remembered His courage, I wept, and then I verily hated my earthly life and to be with my God in the storehouse. I believed great grace and my heart desired to hear the word of Jesus. I said I shall hear it as the word or voice of a person when I am baptized. I was baptized when baptized, received the Holy Spirit (Matt. 3:16.) I prayed in faith and asked for the Spirit. Then in a dream the Spirit came upon me from heaven. It seemed like water as clear as crystal coming down over me. Oh how I rejoiced. Again the Spirit came upon me as I was sitting; oh, the joy, grace, love, meekness and quietness I received. I was so very happy, I could not express. I was so very sacred to the Lord and for that reason I believed great joy to those that are reaping such great harvests. We are praying that the movement will spread throughout the whole of India. Missionaries are more in earnest than ever before. A short time ago a day of prayer was set for all Christians in this land to pray especially for this country. Efforts are being made on every line to spread the truth amongst the people. In all India the Sunday-school movement has attained the number of 421,000 members, but there is a movement on foot to raise that to ten thousand. If the children are reached, that means the coming generation will have a knowledge of the truth. Continue to pray, dear ones, for this land and for the missionaries of every name and order.

Yours in Him,

T. A. LONG.

EVANGELICAL VISITOR.


January 24, 1910.

EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.


EVANGELICAL VISITOR.

Our Contributors.

For the Evangelical Visitor.

A Prayer of Praise.

By A. C. Wing.

My blessed Savior, 'tis to Thee, My voice is raised in ecstasy, For all thy wondrous love to me, O Savior mine. Thy blood has saved me from my sin, And given me peace and joy within, And made it possible to win Thy smile divine. O, praise thy name for conquering grace, That helps me run my Christian race, And gives me courage still to face My enemy. I feel the spirit's inward flow, As deep and deeper still I go Into thy perfect will, and know Its mystery. How sweet to know that in my breast, Where once was dark and sad unrest, There now abides a heavenly guest, My own dear Lord. Yea more,—thy love has given to me, That I some day thy face shall see, Where Thou through all eternity, Shalt be adored. "In the sweet by-and-bye." By W. R. Smith. "It will be all right some day," said an aged, toil-worn Christian, who was wondering at the strange providence of God that had followed her all through life. Yes, there is a bright 'some day' on its way to us. Cheer up and do not get discouraged, for by-and-bye is surely coming. Don't you believe it? And it is fully worth the waiting for. There is a day by that name, and the day is eternity, which will be without a night or a shadow to obscure our enraptured vision. Only let us improve the present faithfully and we shall be all right, all pure, all happy for the beautiful by-and-bye. Our questions will all be answered then; little 'whys' that have perplexed us here, little wherefores that have filled our lives with wonderings, will all receive their solution in the great by-and-bye. We shall then fully know why so many things in this world have seemingly appeared so unequal; why some are all joyous with happiness, while others are bound under weary burdens and many sorrows; why the sunshine falls on one path that some, tread, while to others the clouds gather above them dark and heavy; why flowers bloom for some and only thorns are found for others; wondering that some eyes are never dimmed with tears, while other hearts are so crushed by sorrow that they weep from morn till night. And yet all the soul's unutterable longings will be satisfied some glad day. Its joys will be full by-and-bye; be patient. Though our Father's loving providence may at times seem strangely dark, and we almost rebel at the bitter cup that He gives us, yet, let us ever remember that the hand that pours out our portion for us to drink is a far wiser one. God's plan of our whole life is a perfect one, founded on divine wisdom, and for our best interests both for time and eternity. Why murmur at our Father's dealings with us? If we could only push ajar the golden gates of life and look within, and see all the workings of our Father, all of our doubts would vanish, and we would find a key for each now seeming mystery. But not today, poor, saddened, weary heart, for God's plans, like the pure white lilies, will in time unfold of themselves. In our impatient anxiety we must not pull the closed leaves apart to behold the beautiful flower within. When we, through faith and patient toil, reach that promised land of the sweet by-and-bye, we shall clearly and fully know and realize, that God knew what was best for us. All the anxieties that in this life have perplexed the Christian, will be lost in the joy of that blissful by-and-bye. By-and-bye is a glorious place, and if we only live right, the name of that place will be heaven. There is no by-and-bye in heaven, for heaven is the by-and-bye itself. It is God's by-and-bye, and He always keeps His word. By-and-bye does not come to us in this world; do not expect it. But there is a "now" that belongs to us. God loves, forgives and will save. God wants our entire hearts now. God wants us to do his whole will now, not by-and-bye, but now. Now is the shining pathway leading to by-and-bye. We can make that way beautiful if we will by letting our light shine for Jesus. Our light is our life. "All right some day." Why is it not all right now when our Father is guiding us home to fairer lands on high? Only let us live and keep right now, and sometimes, not very far off, we shall all go home to live in the sunshine and worship in glory, and rest in the land of the sweet by-and-bye, and rejoice as we sing, "To our bountiful Father above, We will offer a tribute of praise, For the glorious gift of his love, And the blessings that hallow our days."


God's Elect and the Common Faith.

By W. B. Ogden.

Dear brethren, in the lovely name of Jesus, I come to the Visitor with some spiritual food for His lambs and sheep, because He is the best friend I have, and you know what love will do for a friend. We know what a variety of wholesome food will do to the best development of the fleshly body. So it is with spiritual food for the spiritual body. As we search along down the line of God's elect from Abel to Christ and His Church, and see how they added line upon line, and precept upon precept, here a little and there a little, and how they have all come together in the unity of the faith and spirit, and that all things worked together for good with them who were the called according to His purpose, we, who are of the common faith, should be able to draw this conclusion that they, being inspired by the infallible Spirit of God and His wisdom, have built the house (or Church), and its inmates being made up of many members who constitute the one body of Christ, the perfect man, and who is now able to lead us to perfection, if we look diligently to their work and be in unity with them rather than fellowship those that refuse to be admonished. There is much work done in these last days that is fallible (works that will burn), and they will suffer the loss although they themselves shall be saved, but it must be outside of our company at the altar or our state would be worse than their's for it would make us guilty of retaining and tolerating error in the company after the first and second admonition. God judgeth them after they are without our company, but the saints judge them that are within. We read that all things work together for good to them that are called according to His purpose, but since His purposes are worked out, we see much of divisions which do not work together for good. The good works belong to God's elect and those of the common faith who are subordinate to them, though they are asleep their works do follow them according to the record; but their gifts and callings, in part of the work, differed one from another. See 1 Cor., chapter 12. Now the most practical part of things is to not confuse
the work of the common faith and works with that of God's elect. There are whole churches that teach it to be a shortcoming among Christians that they do no miracles. I protest, for if God depended on us to ask for the gift, then the gifts and callings of God would not be without repentance, as Paul has said they are, else he would hold us to repent if we did not. Some have asked and have not received because they asked amiss. Some have asked God to heal them and claimed he did. Unbelievers also heal the same class of diseases—that class in which we can assist nature with some degree of will power, the power of the mind over matter—the throbbing of the heart affections which moves the blood to action, straiten cords, stop a fever, move the bowels, help the stomach to digest, action to liver and kidneys, or anything else that the mind and heart power has over the blood. The blood is the life of all creatures, but who has set a bone without touching it? Who has raised the dead, at his command under the common faith? or spoken in an unknown tongue without learning it? Not every one of God's elect had the gift of miracles, neither did last longer than angels' work, or inspirations, visions, revelations and prophets. These were all chosen and called to help establish the primitive Church and we see an example of Paul furnishing the qualification and authority to Titus who is of the common faith. Now, whoever will is authorized by Paul's letter just as much as Titus was, when there is a broken link anywhere in want of fellowship. One class of God's elect will be saved and changed when Jesus comes. Glory to God for His wonderful works of wisdom; and we now have full benefit of all the work of God's elect that favors us more than some of them.  

Enid, Okla.

For the Evangelical Visitor.

This new Saturday morning I read Isaiah 45: I was especially impressed with verse 17: "But Israel shall be saved in the Lord with an everlasting salvation." An expression of praise the Lord wellied up in me. I felt sweetly saved this new Winter morning. Again verse 22, "Look unto me and be ye saved all the ends of the earth, for I am God, there is none else." My heart says, Why do the people look to the dumb idols which can never save, and play with all kinds of devices, and when they come down to die, call for God. I am glad I am saved of all my dumb things. Praise the Lord. As I expected to go to Bro. Albert Kratz's prayer-meeting to-night, verse 20 impressed me. "Assemble yourselves and come and draw near together," and pray and sing unto the Lord, not to gold or wood or stone. Praise the Lord again and again. I am thinking if we would build and build here in this world till we like at the building of the tower of Babel, would all be confused and fall. My prayer is that Israel may build on God for we have plenty good to build on. We don't need any dumb idols.  

Amanda Snyder

Some Mistakes About Power.

Joe. N. Speaks.

Some people hold very strange and erroneous ideas of spiritual power and many of these ideas are not only erroneous but dangerous. They are calculated to turn people from the truth and sidetrack them. The devil not only seeks to keep us from believing the truth but to have us get wrong conceptions of the truth. Many who really have the truth in their faith have such glaring misconceptions of it that it is about equal to not knowing it at all. And the devil has tampered about as much with our belief regarding power as most anything else in our faith. It is a vital issue with him as well as with the church, and it is to his advantage to divert our minds as much as possible.

1. Popularity. With countless numbers popularity is counted as power. To make a great name and win a great following is synonymous with spiritual might. And many preachers are called spiritual giants because they get immense crowds and are popular with the masses, and especially with the favored classes. This is more sought after and more desired than any other boon that life affords. Yet a popular church or preacher is not always, nor often, a power against sin. But the opposite is much more frequently true.

Power with God may not make one popular with men. The greatest crowds do not argue greatest power. More souls are really born of God in the smaller churches than in the larger ones. Many preachers who are comparatively unknown, possessing little education and few natural gifts, are winning far more souls than others with great popularity. Power is not to be measured wholly by the following or name, but by the work done in turning men to righteousness, and otherwise extending and establishing God's cause. Numbers may be gotten into some denomination and yet no real spiritual power be manifested. Getting joiners is not always synonymous with getting people saved. A man may draw great congregations and add thousands to his and other churches and still be utterly devoid of spiritual power.

The popular church of to-day is a powerless church. Persecutions and power are often found together. When the church was poor and persecuted it was pure and powerful. A popular preacher is a puny preacher.

2. A dead church is very fond of pomp and show. When we lose inward glory and power, we begin to put on and strut. Ritual robes and religion never keep company. Fashionable choirs train few to sing the "Song of Moses and the Lamb." Operatic stars in the church will never put stars in the preacher's crown. Cozy temples, paid choirs and long rituals are not the paths to power. A preacher in Arkansas said this year to his members that if the church was newly painted and new pews put in he believed more members could be gotten. His ideas are an index to those held by every backslidden church in the land. Churches are striving to out-do each other in the erection of fine buildings and in the securing of fine choirs so as to gain prestige and followers.

Brass buttons and blue clothes do not make a soldier. It is what we are and not what we put on that makes us puny or powerful. Power is not external but internal. No amount or quality of clothes will put life in a corpse. The most expensive clothes people ever wear is after they are dead. Dead things usually swell up, and make a bigger show than when alive. But there is a great deal of difference between pomp and power. Strut and strength are no kin.

3. Demonstrations. A number of people with otherwise sensible ideas about spiritual things have the silly notion that physical demonstration is the sign of spiritual power. The preacher who jumps the highest and makes the biggest fuss is the greatest preacher. If he can kick up his heels, stick his head under benches, get on top of the pulpit and cut "monkey-shines" in general, there is a crowd ready to say at once, "he's a power." Well, a preacher may do these things, and still win souls, but such demonstrations do not make him a stronger
A Christian's longings are like the hollows of the seashore; and God's grace is like the tide, sure to fill all the hollows.

Be Ye Transformed. How?

BY P. R. KELTNER

Christianity, primarily, does not exist in anything we may do in acts and ceremonies. Christianity is a religion of the heart, the soul so absorbed in the doctrine of grace, that things temporal are taken at their face value. The Christian has had a glimpse of the great redemptive plan. He has looked upon the rapturous scene, through the medium of God's eternal power to save to the uttermost until he has become lost in Jesus' love. His whole life has undergone a change. There has come a marvelous transformation in his likes and dislikes. His vision is changed. The things merely of earth have lost their fascination. He sees the largeness, the immensity and loving kindness of the living God. He is eagerly looking up, and reaching for the inestimable blessing of eternal life. He has no other aim. In his ecstatic joy, his grip on worldly pleasures has gone. He no longer sees their beauty. It is said that a street sweeper of New York City, long employed in that work, fell heir to an immense fortune. His life was changed. As he stood, with tears, and his whole nature underwent a change. As he stood, drinking in the message, he consciously lost his grip on the broom, the handle fell at his feet, and he was gladly following his informant to a nearby office.

So the Christian, when thorough conversion has taken place, loses his love for worldly things, and finds himself in body and spirit, following and serving the Man of Nazareth. There can be no such service without a renewed heart and mind, which always transforms the life. There are always certain worldly things that must be let go, that we may worship Him aright. We know what they are. They stood in our way before we began. It is most unfortunate, if we have left them clinging to us still. They will hinder any Christian's growth and influence. It may be love for worldly pleasure, or dress, for amusement or for worldly display. Whatever militates, in the least, with the free, undisturbed service of God and Christ, is worldly, and yielding to these is conformity to the world. The heart that has been renewed by the power of faith through Christ, and has been transformed by the renewing or changing of the mind, drops these things for the more excellent things in Christ. The soul that has been transformed, through the spiritual sight, most gladly lets go these weights, and, in the language of Paul, reaches forth to the things that are before.—Selected by J. S. Lehman, Manheim, Penna.

A Prescription for Sick Christians.

Dr. Horace Bushnell was an invalid during the last year of his noble and useful life, and when people in Hartford inquired of him: "How is your health?" he used to reply playfully: "I have not got any." This might be the honest answer of many a professing Christian in regard to their souls. Their spiritual pulse is feeble; their appetite for God's word is poor; they are more fit for the hospital than for service. They no more enjoy their religion than a fever patient would enjoy a slice of roast beef or a plum-pudding.

Their sickness is their own fault, and it is their business and duty to get well as soon as possible. Since spiritual disease is the result of sin, and spiritual health is obligatory upon every Christian, how shall the invalids be restored? "I will restore health unto thee, said the Lord." Christ is the Great Physician; He works cures, not so much by miracles, as by means and by medicines. One of these is the powerful purgative of truth faithfully administered. That pungent preacher, Chas. G. Finney, understood how to apply this heroic treatment, and it would be well if all ministers could read his "Lectures on Revivals" once every year. But whether the truth comes to you from the pulpit, or from your own reading of the Word, or from any other quarter, it will do no good, my sick friend, unless you swallow it and let it work. If it produces some gripings of conscience, all the better.

Then, too, you are in sad need of exercise. Your Master has given you faculties and affections and capacities to serve Him with. Yet for utter want of use these limbs of the soul are as feeble as the bodily limbs of a man who has been on his back for a month with typhoid fever. Never will you recover your appetite, never will the flush of spiritual joy mantle your countenance until you get out of your hammock and go to work. You are dying from confinement and indolence. Probably a constipation of purse has set in, so that you have ceased to give much money to the Lord, or if you give at all you do it...
grudgingly. There is but one cure for spiritual laziness, and that is work; but one cure for stinginess and selfishness, and that is sacrifice; but one cure for baseness, and that is to open your lips for Christ, or plunge into some difficult duty before the shiver has time to come on. A thorough course of feeding on Bible diet on Sunday, and of practicing Bible duties during the week, will soon put you on your feet again. You can throw away your crutches and run without growing weary, and walk without becoming faint. How happy you will feel when your congestion of lungs and pulse and heart is cured; and the sleep of the laboring man will be sweet.

All the above-mentioned prescriptions must be honestly taken; but remember that Jesus Christ is the Great Physician and health-giver; no permanent cure without Him. Jesus not breathing atmosphere. The heavenly winds of righteousness shall arise with healing in his wings. There is hygienic power in physical sunshine for sick plants and sick people. It would bring speedy recovery to many a diseased and feeble soul to come back into the warm light of Christ's countenance. A great deal of sickness arises from bad atmosphere. The heavenly winds of the divine Spirit alone can sweep away this malaria. "My Spirit I will give unto you," is Christ's promise; and this malaria. "My Spirit I will give unto you," is Christ's promise; and this would be in all our churches if the backsliders and the fever patients and the lean dyspeptics and the sin-sick professors would come trooping out of the hospital and report themselves for duty! Of such a church the Master might say once more: "Then shall thy light break forth as the morning; and thy healing shall spring forth speedily."—Theo. L. Cuyler.

On the Labrador Coast.

Dr. Grenfell, the Labrador missionary, tells some of his experiences in a recent issue of the Christian Endeavor World.

"This is a powerful healthy coast, Doctor," an optimistic skipper said to me the other day,—while his own daughter of eighteen lay dying of tuberculosis in his parlor, owing mainly to their lamentable lack of knowledge of the very first rudiments of sanitary science.

Years of experience have taught me that it requires service in varied forms to relieve troubles which are so patiently and uncomplainingly borne, the very fact that is the outcome makes it almost impossible to introduce what seem to be "newfangled" methods. It is, with but little knowledge, possible to do much with the remedies nature furnishes on the spot.

"Doctor, I wants you to look at my Johnny," said a young mother this morning. "His legs be all snarled up."

It was once addressing a crowded audience in a small room on a windy night, and the air became so foul that the candles went almost out. As soon as the door was opened and the oxygen of the wintry air rushed in, every candle flamed up immediately. Your lamp is going out, brother! You need fresh air. Oh, what a glorious oxygen would pour into our hearts and into our churches, if the Holy Spirit were to lfill like a mighty, rushing wind, purifying, arousing, and quickening souls unto the very life of God! That would be a revival, a living again from dead works and decay into the glow and gladness of vigorous health.

Such recovery cannot be reached by a wholesale process. God says to each individual Christian who has been made sick by sin, "Return unto me, and I will heal thy backwardings." The lepers who came to Jesus were not afraid to show Him their loathsome disease. You must not be gingerly in your confessions or seek to hide your sins, or cover them with plasters of apologia. Let your honest prayer be, "Wash me thoroughly from mine iniquities." This prayer means—as some one truly says—"Wash me, beat me, hammer me with mallets, rub me with caustic niter, do anything with me, if only those foul spots melt away from the texture of my soul."

Such penitence, such prayer, will bring pardon for the past. Not only pardon, but peace and purity and power. You will be restored to health. Reconverted yourself, you will be able, like restored Peter, "to strengthen the brethren." Healed yourself, you will be ready to labor for the healing of others. O, what a revival it would be in all our churches if the backsliders and the fever patients and the lean dyspeptics and the sin-sick professors would come trooping out of the hospital and report themselves for duty! Of such a church the Master might say once more: "Then shall thy light break forth as the morning; and thy healing shall spring forth speedily."—Theo. L. Cuyler.

"Can you'se come to see my 'ooman, Doctor?" said the father of a family to me a little while ago, soon after we had come to an anchor. "She be terrible bad, and be turning black all over."

A short walk through a grove of spruce trees along a beach abounding in wild parsley, and across a greenward yellow with dandelions, brought us to a tiny log house. Here lay the mother of a young family, the fell bleeding mouth, the swooned black patches, and the painful, discolored legs proclaiming it to be a case of sailors' scurvy. She was suffering untold agonies, while strewed all the way from the landing place to the very house door lay the only remedies needed.

The white plague, however, which works so secretly that our people have never yet recognized its malignity, exacts the most appalling tribute from us. Sitting here in the sunshine on an old sea chest is a boy of fifteen. His pallid and sunken cheeks, and his occasional hollow cough, proclaim their own story. We have just dragged him out of a dark cabin of wood and mud, where no window opened, where the door closed almost air-tight, where there is no open chimney, but only a large stove with an iron smoke funnel, and where this boy lay weighted down with all the heavy garments the efforts of misdirected love could pile upon him.

Scenes so harrowing and homes so saddened "just for the want of a little knowledge" have not been without their effect on our policy.

Indeed, right here in this tiny village off which we have so incon- tinently come to anchor, somewhere among these scattered cottages is working at this very moment a trained nurse for the first time in history. Hither she has come in response to our appeal for help. She has come at her own private cost and charges all the long distance between this place and New York,—just to spend the six months of Summer, trying, for the great Master's sake, to "do what she can" for these His brethren. The skill acquired so patiently and at such cost at a large New York hospital is not the least of her contributions.

From letters she has already sent me, I must shrewdly guess that the solitary column of ascending smoke marks a cottage where she is tending some sick child, or possibly one of those so common cases where just the loving, skilful service she alone in
Finding Water in the Wilds.

The story is told of a missionary party traveling in the wilds of Basuto-land in South Africa; water was extremely scarce, and often much time was spent in seeking it when friendly natives were not at hand to say where it was to be found. At this time the natives were hostile. Night was coming on, the road was a mere track, and the native servants said, "We must push on; there is no water for us or for the beasts." The missionary lifted up his heart to God and said, "No we will camp here for the night; God cannot will that poor, wearied beasts should lose their little remaining strength in seeking water; He knows where it is." So he and his wife rested a moment and prayed, placing their cares in God's hands.

Then they heard a cry, "The asses are lost; they have run away." The missionary and his wife put this difficulty into the hands of God, and after pursuing for some time, they saw the asses running on ahead, and in an instant said, "God is showing us where water is."

And so it proved; a beautiful abundant fountain of water was springing up from under a rock, and there the Lord had led the weary beasts, and shown his trusting servants how it answers to put their trust in God.—Selected.

A Promise to Be Claimed.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give rain in abundance to every one of the land in South Africa; water was extremely scarce, and often much time was spent in seeking it when friendly natives were not at hand to say where it was to be found. At this time the natives were hostile. Night was coming on, the road was a mere track, and the native servants said, "We must push on; there is no water for us or for the beasts." The missionary lifted up his heart to God and said, "No we will camp here for the night; God cannot will that poor, wearied beasts should lose their little remaining strength in seeking water; He knows where it is." So he and his wife rested a moment and prayed, placing their cares in God's hands.

Then they heard a cry, "The asses are lost; they have run away." The missionary and his wife put this difficulty into the hands of God, and after pursuing for some time, they saw the asses running on ahead, and in an instant said, "God is showing us where water is."

And so it proved; a beautiful abundant fountain of water was springing up from under a rock, and there the Lord had led the weary beasts, and shown his trusting servants how it answers to put their trust in God.—Selected.

Death-Bed Repentance.

I want to make a man feel his sins before I dare tell him anything about Christ. I want to probe into his soul and make him feel that he is lost before I tell him anything about the purchased blessing. It is the ruin of many to tell them, "Now just believe on Christ, and that is all you have to do." If instead of dying they get better, they rise up whitewashed hypocrites—that is all. I have heard of a city missionary who kept a record of two thousand persons who were supposed to be on their death bed, but recovered, and whom he should have put down as converted persons had they died, and how many do you think lived a Christian life afterward! Not two! Positively he could only find one who was found to live afterward in the fear of God. Is it not horrible that when men and women come to die they should cry, "Comfort, comfort," and that hence their friends conclude that they are children of God? while after all they have no right to consolation, but are intruders upon the enclosed grounds of the blessed God. O God, may people ever be kept from having comfort when they have no right to it! Have you the other blessings? Have you had conviction of sin? Have you ever felt your guilt before God? Have your souls been humbled at Jesus' feet? And have you looked to Calvary alone for your refuge? If not, you have no right to consolation. Do not take an atom of it. The Spirit is a Convincer before He is a Comforter; and you must have the other operations of the Holy Spirit before you can derive anything from this.—Spurgeon.

Giving the Lodge Preference.

Bishop Berry in the Northwestern Christian Advocate, speaks thus of the lodge:

"A gentleman not long ago: "I went to the city of N—— and the first thing I did was to present my church letter. After being formally received by the pastor I passed down the aisle to my seat. I noticed in one of the pews a fine-looking man. Many members of the church came to me at the close of the service and welcomed me, but this man passed out without so much as noticing me. The next week I entered the lodge. The day after a gentleman came running across the street through the mud to meet me. Introducing himself, he said: 'I saw you at lodge last night; I want to welcome you.' It was the same man whom I had noticed in the church, of which he was a prominent member. He never thought of giving me a welcome as a member of the church, but as a member of the lodge he was prompt and profuse in his recognition. The anti-church influence exerted by the 'lodge' is shared to even a larger extent by the 'federations' and 'unions' and 'knights' of this and 'knights' of that among the laboring men. To a perfectly alarming extent is the fraternal organization against the Church of Christ. I was entertained at the home of a man who boasted that he belonged to six lodges. He was nominally in the church, but the church took seventh place in his affections.

With many who wear the name of Christ the lodge is evidently preferred to the church. If a choice is to be made between going to the lodge or prayer-meeting, the former is usually chosen. It would not be so if people were deeply spiritual.—Selected.

"The best way to 'look out for one's self' is to look out for others."

Time Fleeting.

Time is winging us away
To our eternal home;
Life is but a Winter's day—
A journey to the tomb.
Youth and vigor soon will flee,
Blemishing beauty lose its charm;
All that's mortal soon will be
Enclosed in death's cold arms.

Time is winging us away
To our eternal home;
Life is but a Winter's day—
A journey to the tomb.
But the Christian shall enjoy
Health and beauty soon above,
Secure in Jesus love.

Published by request.
I touch its weight just here and there,
Then Jesus spoke: "Bring here thy burden,
But for His matchless care that day,
I, fainting, fell down at His feet.
Right onward through the day's white heat;
Bidding my heart look up, not down,
And find in Me a full release;
And so I held my cross uplifted,
And still the more I tried to do,
Well, if I cannot go without it,
I'll make the most of it I may;
And so I proposed to throw down everything
I found standing and to build up everything
that was new.

One night as the town clock was tolling
the midnight hour—for he was eminently
and loved to burn the midnight oil—he heard a ring at the door.
Answering the call in person, he found a
young girl with an old Lancashire shawl
thrown around her head, standing at the door.
"Be you the preacher?" she inquired.
He replied that he was a minister.
"I want you to come and get my mother.
She was not in an alarm.
"Why, you need a policeman for that?"
"Oh, I don't mean that, sir; my mother
is dying and I want you to come and get her into heaven.
Without do you do live?"
When she gave street number, and knew
that it was about a mile and a half away.
"Is there no minister who lives nearer
to your home than that?"
"My mother wants to see you, and said
that she could not rest until she could see you.
A young minister did not like the thought
of walking the streets of the city
at midnight with a girl with a shawl over her head. It was a risky thing to do; but she was persistent, and there seemed nothing
for him to do.
He went and found the poor mother
tossing and groaning upon a comfortless bed in a house of shame. She told him
that she knew that she was dying, and that
she wanted to know what she must do to be saved. He began to give her some of the beautiful ideas about Christian culture which he had learned about Jesus in the perfect example.
That's not for the likes of me," she said,"I'm a sinful woman and I'm dying, and I want to know what I must do to be saved, for my guilty conscience tells me that I am lost.
The minister told at first how he was puzzled; then his faith leaned over the years of scholastic training, back to the simple faith of his childhood, which he had learned from his mother's lips—the story of Bethlehem and Calvary and the blood that cleanses from all sin.
"That's what I need, that's what I need," said the dying woman. "Tell me some more." And he went on and told her more.
"And so," he said to a brother minister, "I got her in, and—I got in myself."—Ex.

Five Holes for a Half-Penny.
The following story is told of an old lady living in England a number of years ago. Old Betty, as she was called, was very feeble, but her heart was still young and warm, for she was an earnest Christian and loved her Savior. Still as she sat at her window and saw the mill girls go down the street, laughing and talking as they went, she often wished that they had their youth and energy.
"Wouldn't I do a lot for Him," she said to herself. "Old Betty would show them all how to work for the Savior who has died for her.
"But presently she began to wonder
whether even she, old and feeble as she was, might not do something more to spread the knowledge of the love of God among them.
While she sat there at the window thinking about this, she looked out from time to time at the mill girls hurrying home.

Suddenly an idea struck her. She noticed
that the hard wooden clogs of the girls had worn holes in many of their stockings. Either the girls were too lazy or too tired when they came home, or their hours gave them too little leisure, but certainly it was that the holes were unlined and that gave Betty her idea.
She was not an one to go without
a thing that was new.
"Old Betty Mends Stockings, Five
Holes for a Half-Penny."
This she pinned up in her window, and waited for orders.
They soon came. Betty was now hard at work.
And she was very happy.
She had enough before her for all her simple wants, and every half-penny earned by mending the stockings went into a box.
By the end of the year old Betty had twenty-nine shillings to give to the extension of Christ's kingdom upon earth, and very thankful and happy she was.
If Betty, poor, aged and feeble, could do so much, what can each of us do?—Selected by Ella Rhorer, Clayton, O.

Our Young People.
The following story is told of an old lady
living in England a number of years ago. Old Betty, as she was called, was very feeble, but her heart was still young and warm, for she was an earnest Christian and loved her Savior. Still as she sat at her window and saw the mill girls go down the street, laughing and talking as they went, she often wished that they had their youth and energy.
"Wouldn't I do a lot for Him," she said to herself. "Old Betty would show them all how to work for the Savior who has died for her.
But presently she began to wonder
whether even she, old and feeble as she was, might not do something more to spread the knowledge of the love of God among them.
While she sat there at the window thinking about this, she looked out from time to time at the mill girls hurrying home.

Suddenly an idea struck her. She noticed
that the hard wooden clogs of the girls had worn holes in many of their stockings. Either the girls were too lazy or too tired when they came home, or their hours gave them too little leisure, but certainly it was that the holes were unlined and that gave Betty her idea.
She was not an one to go without
a thing that was new.
To Subscribers.—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label should precede subscribers when their subscription expires.
4. If you do not receive the Visitce within forty-eight hours after date of issue, write us at once and we will send the number called for.
To the Poor—who are unable to pay we send the paper free on the recommendation of others or upon their individual request. Individual requests must be renewed every six months as a matter of good faith.
To Correspondents.—1. Articles for publication should be written on one side of the paper only.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft to G. Detwiler, Walnut and Summit, Harrisburg, Pa. Canadian Currency is discounted 25c.


Tracts.

What we Believe and Why We Believe it, per hundred, 20c.
An Interesting Conversation, per hundred, 12c.
Points for Serious Consideration, per hundred, 12c.
We Would See Jesus, per hundred, 15c.
Reprint for the Kingdom of Heaven is at Hand, per hundred, 12c.
Death Eternal, per hundred, 12c.
Scriptural Head Veiling, per hundred, 5c.
Filial Submission, per hundred, 15c.
Prayer, per hundred, 15c.
The Worn That Never Dies, per hundred, 12c.
Scripture Text Envelopes, per hundred, 20c.
Motto paper, per hundred sheets, 20c., postage prepaid.
Orders for the above tracts, paper and envelopes should be addressed EVANGELICAL Visitor, Harrisburg, Pa. Tracts are free to mission workers.

Send for circular of THE SCOFIELD REFERENCE BIBLE.

OUR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL Visitor at a small cost. For $2.25 (INDEX FIFTY CENTS EXTRA), we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL Visitor for one year. This offer holds good for renewals as well as new subscribers.

Very Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture phrases and names, with their Pronunciation and meaning; Tablets of Miracles, Parables, etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER JACKET.

Address EVANGELICAL Visitor, Walnut and Summit Sts., Harrisburg, Pa.

there if he has not been washed in the blood of the Lamb that was wounded for us.
I thank the Lord because still to-day He has that patience with us that when our hearts condemn us on account of our thoughts which are not consistent for us. He does not just look at us, and be quiet, no; He may wait to see what we will do because we have no strength of our own. But when we get up on our unrighteousness, and call again and say, 'Father, have mercy,' He is not slow to say, 'Come.' I do not want to do anything of my own will. I know the Lord will not leave me and not return to care for me. I want to do that which is good in the Lord, because He is very merciful. But His wrath is great toward them who do not obey Him. (Jno. 3:36.) When I remember that Jesus cares for us as for a helpless child that sees no danger of falling, I am amazed at His patience toward us.

(To be continued.)

India Letter.

"SEN VILLA."

MADHUPUR, E. I. R.,
BENGAL, INDIA,
December 16, 1909.

Dear readers: May "grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord" (II Peter 1:2).

The Minutes of General Conference reached us only a few weeks ago. We were, therefore, quite in ignorance for a long time as to what had been the action of Conference.

In submission to the instructions contained in the Minute of Conference, we all, in one mind and with prayer, decided to discontinue the industrial work at once, and although it was very hard to work the business at a moment's notice, when it was already half way in, we cut ourselves against all difficulties even at the risk of public remark, all on a sudden.

Besides this, we were decided as per instructions of the Conference, to reduce the expenditure as much as possible, which to all intents and purposes, necessitated our immediate removal from Lucknow to Madhupur, a small station about 400 miles down on the E. I. R. in Bengal. We also decided that Bro. Sen and our son Ezra should go out of the Mission to Calcutta, 813 miles away, to help in providing for the Mission. This we have now done with a view to gain more confidence and support of the Brotherhood of our Church in general, and the sympathy of Conference in particular.

Now to give an idea of Madhupur, we must at the outset say that the Lord has taken us to a far better field, which, although it has neither Protestant nor Catholic churches, is a deplorably neglected field. These churches are, as our experience has taught us elsewhere in India, for the rich, white and luxuriously living people only. There are only about thirty English families or less at this station for whom the churches are built, while thousands of non-Christians who are in destitution live in the neighboring villages and evidently have not heard the name of Christ. There are large fields yet unvisited before us where we are preparing ourselves to press on with the gospel. We have already been requested to open village schools for girls and boys, but we have just postponed this matter till Bros. Engle and Sheets are with us.

Madhupur is a comparatively cheap station where the house rent only is Rs. 50—or a little over eight dollars a month. The food grains and vegetables are also much cheaper than in the up-countries, and we believe in many respects it will refresh the expenditure to a great extent, provided we have sufficient means to buy and store up the necessary articles of food in time, for the year, as the market has to be watched when the price is getting low. The climate is exceptionally healthy at present as this station is situated on a hillock, place, about 380 feet above set level. We earnestly hope our removal from Lucknow is approved by our dear readers. We must add that the removal has not affected any money that we received from the Board, as our expenses were wholly met out of the sale of our personal goods.

The 20c. we received last were expended in squaring up the debts we incurred at Lucknow toward our maintenance, the largest being the house rent for six months at Rs. 40—($12). We have no means just at present to go on with; nevertheless the Lord is helping us marvelously. Praise be to His name!

We hope when the brethren come they will be able to understand our difficulties better than they could be described on paper, how we had to live months without any support in the distant East, where our sincere efforts, zeal and labor are at a discount.

May joy and peace and grace, the love of God, and unity of brotherhood abide with you all.

Yours for His service,

AMOS AND KATIE MUSSEK.

To Africa and India.

GWANDA, S. W. RHODESIA, S. A.,
AUGUST 5, 1910.

Dec. 9, 1909.

To-day I pass the fifty-first milestone of my life. I may well say with the poet:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost,
In wonder, love and praise.

When in the slippery paths of youth,
With heedless steps I ran,
Thine arm unseen, conveyed me safe
And led me up to man.

Through every period of my life,
Thy goodness I'll pursue;
And after death in distant worlds,
The glorious theme renew

With the desire that Psalm 92:12-15 may be verified in the remainder of my life,
I go forth knowing not what is before me.

According to promise in closing my last letter, I enclose a post card written by a few of the great natural wonders of the world, "Victoria Falls." Those who have seen Niagara for the first time must stand in wonder as they gaze upon and consider St. Louis Falls; when looking upon Victoria, about a mile wide, and a precipice of more than twice the
height of the former; at some places the falling water looses its force, by forming only a spray till it reaches the depth beneath. Several hundred yards across from the base of the falls is the land again on a level with the falls, where the sight-seer can walk along and look over against the beautiful water as it rolls into the vast chasm. The water then follows the chasm toward the east of the falls where it finds its outlet in a narrow channel of several hundred feet with its straight, massive walls on either side, widening into a little river. A little bridge road is built about 400 feet above low-water point, at a cost of about $450.

The water then follows this winding channel, less than three miles long.

In the parks are some very large trees, tropical vegetation, and beautiful blooming flowers, with an almost constant spray. We leave off here any further description of the falls, as it must be seen to have the picture clear in one's mind.

We also promised to give a little history of a collision with a huge elephant. Although I have told the story of the collision, I saw the remains of the body when three nights later Bro. Steigerwald and I were returning home from our trip north. We were then roasting and prepared with the fires of life. The choice and dainty parts were the entrails, which of a man from Australia whose name is...
About Hymn Books.

As the "New Hymnal" is fast coming into general use in our churches and superseding the old church book, even in the few districts where it was still retained, therefore, I make the following suggestion: The brethren colony in Northwestern Canada (Sask), are in need of hymn books. They need them to hand around at their meetings; the old edition will suit them better than the new; people from the old countries are more familiar with the old hymns; the books are more portable and the notation is confusing to many. Why not donate the discarded books to the above brethren who will thankfully receive them, and faithfully use them. Will some one in each district find out how many are available, as donations and report to the Visitor? Later on they can be assembled at some stated point and shipped.

I make the above suggestion on the Northwestern brethren’s behalf entirely on my own responsibility, being aware of their need.

F. ELLIOTT.

For the EVANGELICAL VISITOR.

The "Hitherto" of the Messiah Orphanage.

"Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father’s voice,
Tender, strong and faithful making us rejoice."

‘I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations. For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? O Lord God of hosts, who is a strong and faithful Physician. All glory to His name!’

We are glad to report fair health on the part of both workers and children. There has been no need of wakeful hours in the night on account of sickness during the whole year—a blessing we highly appreciate among so many children. We praise God for hearing and answering prayer, not a few times, when it would have seemed that some sickness was about to develop. As we make the last round, going through the dormitories every evening to see that all are made comfortable for the night, many are the times we lay our hand on some fevered brow and with a prayer and upward look commit the sick one unto the Lord. Our faith has thus been greatly strengthened in the Lord as the only great and reliable Physician. All glory to His name!

We take pleasure again in acknowledging the great kindness and liberality of our many friends during the past year. Even the smallest gift was appreciated. The Lord has been very good to us in supplying our many needs through the willing and cheerful giver. Our hearts were again made to respond in gratefulness, both to our God and brethren for the many gifts wherewith they have remembered us during this sea-

Jesus said, “The Sabbath was made for man, not man for the Sabbath.” It was made for man’s whole nature, for body and soul, for physical rest, for mental and social improvement, for spiritual and moral growth, and for his eternal salvation. Man needs a day for moral training and instruction; a day for teaching men about their duties, for looking at life from a moral standpoint. The Sabbath right-ly used is the greatest institution for learning and soul growth the world has ever known.—Sel.

“Contentment is the gain of God-likeness.”
son of rejoicing—especially made so, in reality to us, through the birth and condescension of the Holy Child Jesus, through whom we enjoy all things.

We regret very much, however, that we cannot report a larger increase in the number of children admitted during the year. At one time we sheltered fifty, but at the present have only forty-nine. With this number we have reached the limit. There remains only one of three things to be done. Either we shall have to refuse all applications or else we shall have to place children out in private homes, thus leaving vacancies for others to fill. If neither one of these propositions meets our approval, the only thing we can do is to enlarge our borders. Though very reluctant, we have been compelled to refuse more applications in the last year than ever before on account of not having sufficient room to comfortably accommodate the children.

Will not all who have an interest in this rescue work pray with us that the Lord may have the pre-eminence in all that is done, and if it be according to His will to enlarge the work, that more means and more consecrated workers may be forthcoming.

Yours in Christian fellowship,
HANNAH BAKER.

A Letter of Thanks.

Dear brethren and sisters: Greeting in the precious name of Jesus whose promises are sure and steadfast, One who will never leave nor forsake us, no matter what we are permitted to pass through.

As Christmas is now in the past, and another New Year has begun, surely our hearts should be filled with praises to God, who has so wonderfully provided for us, both temporally and spiritually. Surely Christmas has proved a blessing to many poor and needy, as the dear brethren and sisters responded so heartily to our plea for help. I am sure we cannot find words to express our thankfulness to such who lent a helping hand, but hope all may realize fully the meaning of what Jesus says: "It is more blessed to give than to receive;" also, "The liberal soul shall be made fat, and he that watereth shall be watered."

Our first intention was to prepare a Christmas dinner for the poor here at the Mission, but when we considered the work it meant we were afraid we would not have help enough to carry it out. So we decided to take it to the homes in baskets. These were filled with chicken, potatoes, apples and cakes. How we wish the dear ones, who gave so bountifully, could realize the blessing it proved to the poor and needy; some thought they would not have the privilege of enjoying a Christmas dinner.

Some fifty baskets were distributed which surely was a treat, especially to the most needy ones.

How we would like to meet the dear ones face to face and thank them for their heartly response, but as that is impossible we will do the best we can by writing. Surely we can find plenty to do, in caring for the poor and needy.

At present we have four homeless children here at the Mission, three girls and one boy, but are expecting homes to be found for them in the near future. How we realize the truth in the words of Jesus: "The harvest truly is great, but the laborers are few." Help us pray that the Lord may send forth laborers into His vineyard, that many precious souls may be rescued, before it is too late. May the richest blessing of God rest upon all who so kindly remembered the Mission in sending clothing and provisions, and may the promise be verified in their lives, "Blessed is the man that considereth the poor," We hope the dear ones will ever remember us at a throne of grace, also remember the poor and needy, who surely need our assistance both temporal and spiritual.

Yours in the bonds of Christian love,
CORA STOVER.

A Brother's Letter.

Dear Editor of the Visitor: Greetings in the name of the Lord Jesus Christ our Saviour. Dear brother, you must please excuse me for not sending the money sooner for the Visitors received last year. Enclosed please find two dollars ($2), for last year's and this coming year's Visitor.

The reason I did not send it sooner was because I could not spare it. This season has not been a very good growing season for truck, and having the fire October a year ago, when I lost everything, barn, horses, wagons, and farming implements, and hot bed sash, hay and bedding, and feed for a year, and having no money to replace it at the time, for I was not insured, for when I joined the brethren two elderly brethren of the church came to visit me and told me it was objectionable to the Brotherhood to belong to any worldly lodges and in any kind of insurance. So you know the condition I was in after the fire. Having eight children to provide for and nothing to go ahead with but thirty-five cents, and I had to go buy a horse and wagon on credit. Our deacon brother, Peter Stover, collected twenty-one dollars ($21) for me and fifteen dollars ($15) from Silverdale District and a few from different brethren which made the total forty-five dollars ($45), which I was very thankful for; and may the Lord's richest blessings be upon them, but if I had been insured I would have been better off, for I could have replaced my things, but under the circumstances I had to go in debt for another horse, wagon and tools, which was very unpleasant, but I thank God that His grace is sufficient to take us through all seasons of distress.

Now, dear brother, will you please publish this in the Visitor for there are some brethren who are under the impression that I received enough from the brethren to cover my loss, but I did not, I received but one-fortieth of my loss from the fire, of the brethren.

Oblige,
BROTHER FRANK BENDER.

[Editor's note:—There is no precedent on record against insurance if not connected with secrecy, and in this case the brother seems to have been wrongly informed].
five love feast occasions that were all very refreshing to our souls. We also attended several protracted meet­nings where it was our privilege to as­sist at least in a small way. We are glad to say we heard the penitent cry of such who were in distress on ac­count of the sins that separated be­tween them and their God. We are glad to see souls get real sick of their sins, as we believe they did in the days of the apostles, and as many of us did who were converted thirty or forty years ago. But, alas, in these days of advancement (so-called), there are apparently few who wake up to their lost condition, who are made believe if they only profess to have received many precious souls. But, to receive many for the last time on earth. But we have the blessed hope of meeting in fairer climes all of the faithful and hope of meeting in fairer climes all of those who fear God and keep His commandments, which is the whole duty of man.

Thus far the Lord has led us on, and we have met with many for the last time on earth. But we have the blessed hope of meeting in fairer climes all of those who fear God and keep His commandments, which is the whole duty of man.

Lord, and hallelujah." We have there are apparently few who wake up to their lost condition, who are made believe if they only profess to have received many precious souls. But, to receive many for the last time on earth. But we have the blessed hope of meeting in fairer climes all of those who fear God and keep His commandments, which is the whole duty of man.

Now that we are home again we expect as the Lord spares us, and gives us bodily strength, to engage again in the work of the Lord here. We have preaching service on the first and third Sunday evening of each month here in our home, and prayer-meeting each Thursday day. Our meetings are usually well at­tended, mostly by young people. We solicit an interest in the prayers of the faithful that we may pray Christ to these people. And now we commend you all to God and the world of His grace which is able to build you up and give you an inherit­ance among them that are sanctified. Yours in Christian love,


NOAH AND MARY ZOOK.

God is ever blotting out sins from his remembrance—never tiring. O! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. . . . And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been. —C. Silvester Horne.

MARRIAGES.

FURRY—ERB.—On December 23, 1909, Lester S. Furry, of Roaring Spring, Pa., and Iva Mae Erb, of Woodbury, Pa., were married by J. A. Hostetter, officiating.

BOOK—NIGH.—At the home of Bro. J. B. Lehman, at Upland, Cal., on December 20, 1909, Bro. Adam Book, formerly of Ramsey, Kansas, and Sister Lizzie Nigh, formerly of Ontario, Canada, were united in marriage by Elder C. C. Burk­holder.

OBITUARIES.

YOUNG.—Levi Young was born Feb­ruary 9, 1837, and died at Manhe­ton, Pa., January 1, 1910, aged 72 years, 10 months and 23 days. The subject of this notice was sick nearly five months and much of the time in the hospital on account of his chris­tianity, being identified with the church in earlier years. He lived as a daughter of the Brethren M. H. at Manheim, a sister in the church, and ten children. Funeral services were held in the Church of the Brethren M. H. at Manheim, con­ducted by Elder Henry B. Hoffer and Bro. A. Z. Hess. Text, Rev. 3:11. Inter­ment in the Manheim cemetery.

LONG.—Anna Keagy Long died at the home of her daughter, Sr. Mary E. Long, near Baker's Summit, Pa., December 20, 1909, aged 86 years. Sister Long's health had been failing for some time and she gradually grew weaker until the last few days. She was for many years a faithful and con­sistent member of the church and died in the faith and hope of her Savior. Funeral services were conducted in the Brethren meeting-house near her home, by the home brethren. Interment in the Long ceme­tery on the farm.

LONG.—Bro. John Long, of near Sa­lona, Pa., died at his home after a year or longer of invalidism and very severe suffering. He had been a member of the Brethren in Christ Church for about thirty years, and during his last days was happy in the hope of the glories of the eternal world. He leaves to mourn his departure, his aged life compan­ion, who is waiting for him to rise up higher in the Lord's own good time, and an adopted son. One brother also remain. The funeral was held on January 14, from his late residence to the nearby Lutheran church, for service, and burial in adjoining cemetery. Ser­vice was conducted by Bro. Geo. Detwiler, assisted by Rev. , of the Lutheran church.

STICKLE.—Chester Leroy Stickle, of Ridgeway, Welland county, Ont., died on December 15, 1910, aged 24 years. He had been in the hospital in Buffalo, N. Y., with typhoid fever, but got around and came home, and was pretty smart. But he was taken with inflammatory rheumatism and congestion of the lungs, so a few weeks of suffering ended his young and useful life on earth. He leaves to mourn his untimely end, two brothers, two sisters, and mother, as well as a host of relatives. The people of the town feel the sudden shock and share in sympathy with sorrowing friends. This was the last large gathering at the funeral on Saturday after­noon in the Free Methodist church, with the following named chil­dren, Daniel and William Myers, five children, Daniel and William Myers, five children, of the Brethren in Christ Church, preceded him to the beyond just a year, being buried January 2, 1908. Deceased was born and always resided in the vicinity where he left. His funeral was held in the church, and burial in adjoining cemetery. Ser­vice was conducted by Bro. Geo. Detwiler, assisted by Rev. , of the Lutheran church.

MYERS.—Bro. Isaac Myers, of near Middleburg, Pa., died at his home on De­cember 30, 1909, of heart affection after suffering about a week, aged 65 years, 8 months and 10 days. He was a member of the Reformed church, preceded him to the beyond just a year, being buried January 2, 1908. Deceased was born and always resided in the vicinity where he left. His funeral was held in the church, and burial in adjoining cemetery. Ser­vice was conducted by Bro. Geo. Detwiler, assisted by Rev. , of the Lutheran church.