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Saved and Healed.

Several years ago, while preaching in a mission field, in connection with our field work we taught one of the schools in the town. Among the scholars was one by the name of Maud—a bright moral girl of about sixteen years of age. We noticed during the Winter term of school that she was failing in health. A specialist was called and after a careful diagnosis pronounced it to be a serious case of tuberculosis. Maud was soon confined to her bed and in spite of all treatment continued to fail rapidly. Meanwhile we had been sent to another field of labor about twenty-five miles away.

One day while on a visit in our field of labor, we called at Maud’s home. We found her very weak, she could not lift her head from the pillow or speak above a whisper.

We had often spoken to her about being a Christian but had never been able to lead her to Jesus. As we looked at her wasted form we felt this was our last chance and sent up a silent prayer to God for help. We knelt at her side and took her thin, wasted hand in ours and said, “Maud we are going to pray that God will save you and make you well again.” We wondered at our boldness in making such a statement, but as we prayed we were conscious that we were praying in the will of God. We had to leave at once to get our train for home. When we said good-bye to Maud we saw, for the first time, tears flowing down her pale face.

A few days after this visit we came home late at night from one of our week night prayer-meetings, and while we were engaged in private prayer Maud’s case again laid upon our heart and again we prayed with not only the assurance that we were praying in His will, but that God would save and heal her. We were so glad that we could not refrain from weeping.

The next morning we received a telegram from Maud’s mother to come on the next train. A neighbor met us at the station with his team, and as we were driving to the home he told us that Maud had gone insane. The doctor had called and told her mother she could not live through the night, but about midnight (at the time prayer was being offered in her behalf) she sat up in bed and told her mother she was saved and was going to get well and she had been laughing and crying ever since and said she wanted to see her old teacher, so they had sent for us. When we reached the home her unsaved mother met us at the door so broken down that she could not speak. She pointed to Maud’s room and as we passed through the sitting-room a rough, unshaven man sat there with his head bowed in his hands shaking and sobbing. When we stepped into Maud’s room we saw her sitting there with such a shining face, around which there seemed to be a halo of light. We felt the very presence of “The angel of the Lord that encampeth around about them that fear Him.” We knelt at her bedside and wept for joy. She put her hand on our head and such a sweet peal of laughter fell from her lips. We looked up and said, “Maud, tell us about it.”

She said, “Yesterday I heard the doctor tell mother I could not live till morning, and ever since you were here I have felt different toward Jesus, and began to wish He would come and save me and make me well again. Then I wished you were here to pray for me. About midnight mother dropped to sleep and I was feeling very bad and could not wake her. Again I thought of you and felt that you were praying for me. I looked out of the window and saw a bright star in the sky and as I was looking at it, it seemed to open and a shining light came down toward me, and all at once Jesus stood by my side. Oh how kindly He looked upon me, and then put His hand gently on my head and said, ‘Maud, I have come to save you and make you well again.’ Then such a thrill of joy and gladness went through my soul that I began to weep, and when I looked up to thank Him He was gone and mother was standing by my side.”

In a very short time Maud was well and strong again. The last we heard of her she was still in the enjoyment of perfect health and engaged in the Master’s service.

Years have passed since that day but it will never fade from our memory. And as we write these lines, again our heart thrills with gladness and we can truly say with the Psalmist, “Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases.”—Beulah Christian.

As you look back on your life you will see how all has been ordered to fit you to fulfill a ministry to others that would have been less worthy fulfilled had you been excused from the tears, the hardships, the privations of a single day. The plan of God threads the maze of life.—Rev. F. B. Meyer.

If you want to serve your race go where no one else will go, and do what no one else will do.—Mary Lyon.
As to Celebrating Christmas.

The annual observance of the first advent of the Savior of the world is again here. Professedly there is much rejoicing. How much, or how little, of the rejoicing is acceptable and pleasing to God He alone knows. But where the rejoicing is in accord with the joy of the shepherds, and the angels on that wonderful night, joy over a Savior born, joy because of the message of peace and good will to men, joy because of the proclamation of liberty to the captives, the opening of the eyes, blinded by sin, because of the coming of the acceptable year of the Lord, if men rejoice because of all of these, and which rejoicing humbles us and brings us into lowly submission to Him whose birth we celebrate, then our rejoicing can be acceptable to Him. But it is evident that much, yea, very much of the celebrating is fleshly, carnal, sensual and wicked. Commer­cialism enters very largely into all of the planning and activity of the occasion. Business houses, both Jew, Christian or pagan, liquor and tobacco vendors included, have special Christmas an­nouncements in connection with their business. It becomes God's children to walk very carefully at this time, lest they be partakers of that which is evidently unholy. The Gospel Mes­sage admonishes Christians against celebrating Christmas, and gives five reasons why true Christians should not celebrate Christmas. First, Be­cause it has no Scriptural authority whatever. Second, It is of the mem­orial of His death, and not of His birth, that Christ has said, "This do in remembrance of me." Third, It savors of idolatry and heathenism. In this connection the writer says, "The Christmas day that is now observed is the old heathen Yule-feast, which was originally held in commemoration of the fiery sun-wheel, and the Ger­mans believed that during the twelve nights reaching from the 25th of De­cember to the 6th of January they could trace the personal movements and interferences on earth of their great deities, Odin, Berchta, etc. Many of the beliefs and usages of the old Germans, and also of the Romans in their wicked festival of Saturnalia, passed over from heathendom to a corrupt Christianity, and have partly survived to the present day. As was its origin, such is also its condition—it was heathenish to begin with, and its devotees still give themselves over to idolatries and heathenism, and by following the superstitions and follies of Apostle Chris­tendom."
It is a question with some who are interesting themselves in the progress of the Bible School as to how it may be made possible for young people who are without means, to share in the advantages of the school. It is proposed to start a Special Fund for that purpose, and Sister Sarah Wiebe has pledged the initiatory ten dollars. All who may feel moved to help increase this fund are requested to report same to E. H. Hess, 46 North Twelfth street, Harrisburg, Pa.

Special series of meetings in different districts have been held in the recent past, and in some places are in progress as this issue goes to press. Bro. S. E. Brehm, of Hummelstown, Pa., labored with the brethren of the New Guilford dist., at Antrim M. H., during November. During the same time Bro. E. M. Engle, of Mount Joy, Pa., labored at the Mowersville M. H. in the North Franklin district. Bro. W. E. Hess, of Trappe, Pa., began meetings at the Mt. Pleasant M. H. in the Rapho district, but his health failed and he had to abandon the work. Elder B. F. Hoover was expected to conduct a series of meetings at the Chambersburg Mission. Bro. C. N. Hostetter, of Manor district, held a two weeks' meeting in the Lykens Valley district, and we understand that Bro. J. N. Martin will labor in the Ringgold, Md., district after December 11. Outside of this State we know of Bro. W. H. Myers, of Massillon, Ohio, being engaged in labor in Elk hart, Ind., district, while Bro. J. B. Leaman, of Upland, Cal., was continuing his labors in Kansas, and Eld. M. G. Engle, of the Zion, Kansas, district, is visiting the Pacific coast, and laboring in that part of God's moral vineyard in the interest of souls. We have not learned so far that the results following these efforts have been as encouraging as would be desired. It is good that the church be revived, but it is of equal importance that the unsaved should be won, and be brought from darkness to light and from the power of Satan unto God. In this work, as also in any other work, when success follows our efforts it is real encouraging and we feel like permitting ourselves to be spent in that way, but when apparently there is no success it has the opposite effect. Even though we feel that we have cleared our skirts and go away feeling free, yet the fact that souls have not been saved has a depressing effect. We wonder what else we could or should have done that would have resulted differently. There remains for the church to awake to earnest prayer and intercessions. We believe when there is an awakening to earnest prayer, the prayer of faith, the Lord will graciously send refreshing showers, and revival fires will begin to kindle and people will begin to inquire the way to God.

In reporting the meetings held in Clay county, Kans., by Bro. J. B. Leaman and Bro. J. M. Sheets, Bro. E. M. Smith writes that the meetings were continued from November 13 to 23. The attendance and interest were very good. The Spirit was present in convicting power from beginning to end. Twenty-two came to the altar, and a number stood for prayer. It is hoped that the dear souls who thus started for the kingdom will continue faithful so that their influence may be helpful in bringing others. May the good work go on. E. M. S.

No, our New Idea Calendar, is not arranged to hang up by a cord. Possibly this is a mistake, and may be changed if another edition is issued. But if it be desired to preserve the monthly sheet it can easily be turned over if a little slit is cut in to it where it must fold over the brass ring by which the calendar is suspended.

Our special offer in last issue stands. The calendar is an appropriate present to give to the Sunday-school pupils because of its information on the lessons for the year. The price —10 cents per calendar, is so low that schools can be supplied at small expense. We would be glad to supply the schools that use our literature with a thousand or more. Send in the orders.

The Ladies' Home Journal has announced to its readers its decision to eliminate the words die, and death, from its columns and hereafter refer to death as the "passing away." An exchange refers to this as follows: "The idea is to get people to quit thinking about death and think only about life. But in spite of the great influence of the widely-read Journal, men and women will continue to die, and their friends will think of them as dead. When people once dismiss the idea of death they are likely to think little or nothing about the resurrection. The nation that forgets death may very easily forget God. But if the editor of the Journal prefers to be real tidy in his reference to death, why not adopt one of the New Testament methods? In Acts 7:60, we read that Stephen fell asleep. We read of those who have fallen asleep in Christ (1 Cor. 15:18). Paul in I. Thess. 4:13 has something to say of those that are asleep. This is a nice way of referring to the departed. It reminds one of the fact that death is only a sleep, and that after a while the sleeping ones shall awake and come from their graves alive.

Bible School Notes.

The Winter term will open Monday, January 2, and close March 16, 1911. Double entry bookkeeping will be taught in connection with the other studies as outlined in the circular. It would be an accommodation to the management to be informed of those who intend coming. For further information address, Enos H. Hess, Secretary.

The Iowa Holiness Convention was held in the Gospel Temple, continuing for ten days. This convention was preceded by preparatory meetings for several nights, and followed by a week's meeting. It was a time of victory and great rejoicing. A number of souls were saved, some reclaimed and others sanctified and anointed with the Holy Spirit. There was a beautiful harmony and an unusual good and free fellowship among God's people. Evangelist Gochran, Dr. Bunce and the pastor did the preaching in the main, Bros. Bollman and Baily also assisting somewhat.

A union Thanksgiving service of the North Des Moines churches was held at the Gospel Temple, 14th and University avenue. Elder J. R. Zook conducted the devotional service and had charge of the program. Rev. Douglas brought the message; Rev. Reece read the opening lesson; Dr. Bunce gave the invocation; Rev. McFadden attended to the free-will offering for the Iowa Children's Home. Benediction by Rev. Griffen. Special selection of appropriate music was given by the local church. The services were very enjoyable to all who entered into the spirit of the occasion. The text made use of was, "In everything give thanks."

An election for deacon was held at the Philadelphia Mission recently and the lot fell on our Bro. Abm. K. Landis. May he prove a useful and efficient servant of the Lord and the church.
EVANGELICAL VISITOR.

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionsaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Missionaries, of Salt Lake City, Utah, and Mat-toppo Mission, Bulawayo, South Africa.
Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Mitsubhashi Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.: R. G. and Malinda Eyner, Minster in Toowoomba, Australia.
E. N. and Adella Engle, R. R. No. 4, Jeppes Extension, Johannesburg, South Africa.

India.
Elmina Hoffman, Kedgaon, Poona Dist., India.
Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.
Mr. and Mrs. J. G. Cassel, Huchucutenango, Guatemala, C. A.

Our City Missions.

Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

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

Love Feast at Zion, Kansa.

“O, give thanks unto the Lord, for he is good: For His mercy endureth forever.” Ps. 107:1.

We wish to report to the Zionists the good love feast the Lord gave to us on November 12, 13. The weather was pleasant and the roads good except a little dusty. Many met with us from other districts. The Spirit was manifested from the beginning and it seemed as though the best was reserved for the last. Elder J. N. Engle, of Donegal, read from Ephesians 4, and spoke, as the Spirit gave utterance, on Christian unity. This was appreciated by all. Brother J. B. Leaman, of Upland, Cal., read I. Cor. 11 and declared the truth, as taught by a P. W. without wavering. We need more such men who are able to stand by the word of God.

The evening was spent in commemorating the suffering and death of our blessed Lord and Savior.

On Lord’s day morning Brother Levi Markley taught the Sabbath-school lesson in a general way, followed by Brother J. M. Sheets, who gave us a talk on missions in India, after which an offering of a little over $70.00 was taken for Elder D. W. Zook and Bro. Musser’s Missions.

Bro. Leaman gave a very helpful sermon from Isa. 40:31. At the close of the meeting about twenty-three arose for special prayer.

So another precious season is in the past. May God bless all the readers of the Visitor.

YOURS in Jesus’ name,
J. H. Wagaman.

EVANGELICAL VISITOR.

UPLAND, CAL.—"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.” (Ps. 91:1-2).

Thank God to-day for the abiding place we have in Him. It is a blessed place to rest. But we see to abide under the shadow of the Almighty we must dwell in His secret place. How sweet it is when we have learned to dwell with the Almighty. Then we can confide all to Him and go to Him at all times in prayer; and how He throws His arms around us and cares for us. Bless the Lord forever. I am sure some of God’s little ones at this place can testify from the depths of their hearts that they are dwelling in the secret place and do abide under the shadow of the Almighty.

Our love feast which we were looking forward to for sometime is now in the past. On account of the weather being unfavorable there were not many outsiders present, but God was with us. It certainly was a precious time to one and all. God’s presence was very felt and many expressed themselves as having felt the reality of the memorial service as never before. Bro. S. Reichard, from Hennet, was with us and helped to preach the words. Some of our members from Chino could not come up on account of the wet weather. They were very much disappointed as they had been looking forward to the time with great joy as this was to be their first time to go along with services like these. So the brethren arranged to have a love feast down at the home of Bro. and Sr. Schaefer on the following Thursday evening. Chino is about eight miles from Upland. A number of the brethren and sisters went down and there again the Lord so wonderfully blessed us. It seemed as if we were in an upper room shut in with Jesus. Oh the joy it does bring to us when we are willing to humble ourselves and wash our brother’s or sister’s feet. And what a privilege we have to commemorate the suffering and death of our Lord Jesus.

The Lord is with us in our meetings. He has been convicting hearts, some for justification and others for justification. Yes. Tuesday evening one young brother came out for sanctification and others stood for prayer that they might become willing to take the way so they also can enjoy “the life more abundant.”

On December 11th we expect, the Lord willing, to start revival meetings. Elder Millard Engle, of Kansas, will be with us and have charge of the meeting. We especially ask the prayers of the brethren and sisters that the Lord may have His way and that souls will accept Jesus Christ as their Savior and sanctifier.

KATIE BURKHOLDER,
Correspondent.

DES MOINES, IA.—We have felt impressed and as well a duty to write a few lines regarding the work in Des Moines. We praise the Lord for counting us worthy to be a co-laborer with Him in this most noble work. We are saved and sanctified not only for our enjoyment and satisfaction, but for His honor and His service. We feel glad for Jesus’ last words, the great commission, “Go ye into all the world and preach the gospel to every creature.” Amen.

When we entered into the work at this place we felt it would require faithfulness to God and to each other. And we found this to be true. But God is able for every emergency and demand. We are pleased to state that the work is growing at this place, both in numbers and interest. We are receiving calls from many parts of the city on almost every line. Mid-week meetings are asked for,—in fact we have all we can do under present conditions. May God make us up to a sense of our duty in Home Mission work. With a city of one hundred thousand population and statistics show only sixteen thousand having their names on the church roll, and many of these Catholics, and from reliable estimates we find only a small per cent, of these know what the new birth really means. We truly should stir us to a sense of our responsibilities. It is remarkable with what esteem our people are held and respected in this place. In fact the true Bible Christian Missionaries are certainly a kind of American Earnest inquirers, even of strangers to us, are made regarding our prospective Mission, and they say there never was a Mission in Des Moines to take the place of the Good Mission. When the city we find many who were saved, healed and sanctified at our Mission and to which
they stand true and for which they praise God to this day. Amen.

As to the settlement with the city, we are doing all we can to push it along. Bro. Zook has been very diligent in the matter but case of court must take its turn. We are yet hoping it may come up at this (November) term of court. How they stand true and for which they praise ever, we are much encouraged, and while by privileges and demands and may we do our best in rescuing those about us from the thraldom of sin and bondage into the blessed life and liberty of Christ Jesus. Amen.

Pray for us.

G. ALLEN AND MYRTLE KAUFFMAN.

A Sister's Letter.

Dear readers, I wish to praise the Lord for victory through Jesus. He is everything to me this evening. Oh when I see how little folks seem to think of Him, and how little people are with this old world. Surely the Lord has taken me out of the world and the world out of me, for which I do praise Him. I see how drunk the people are with this old world. Surely we as God's people ought to praise Him day and night for what He has done for us. Nothing but the real power of God can do this. Truly this is not done by might nor by power, but "by my Spirit, saith the Lord." Bless His dear name.

We have just returned from West Milton and Fairview. I am glad to say that the Lord is still at work among His people. We had nine services in two weeks, and did visiting besides. So we felt that we were not idle though absent from Clark county.

The children of God everywhere are reaching out for the good, deep things of the Lord, but we find wherever we go there are some who appear to have the work of the Lord on their hearts, and only those seem to be doing something for the blessing of souls. The other part of the church I see as coming and going. They would like to see things move, and souls come to the meetings and join the church; but what are they doing to help the work? Sometimes instead of helping they stay away, and perhaps hinder others from coming, and their children don't understand, and so they go somewhere else to church and the next thing they join some popular church and take their fault on somebody or something else when they are to blame.

So I feel that if I don't understand everything that is going on in a meeting, I will not say anything to my family for perhaps they might get out of the true light, and if they don't I might be to blame. We should all be interested in the saving of souls no matter who gives them the truth, just so they get converted. Then the Lord Himself will lead them.

So many times when we go into a place, instead of having the burden for the unsaved we must carry the burdens of church members, so much so that till the meetings are over we only got a few pro-
fessors worked over, and nothing done for those who never knew Christ. Now, while we are thankful for these yet this ought not so to be. But it seems God always did have a terrible time with His people till He got the Jews to land of Canaan. But bless His Name, when they once have entered all the murmuring stops and the joy of the Lord which is our strength is their portion. Oh if only everybody knew what was good for them, and everybody around them they would get through to where they have the victory over the world, the flesh and the devil, and receive the anointing with the Holy Spirit. Then they will be able to see all men clearly. Then we don't stumble and stumble so much about things even if we don't understand them. We know the Lord will work things out all right, just so we keep in the place where we know that God is satisfied and pleased with us. Oh, may the Lord help us who are His professed people, to keep our eyes on Jesus, and I am sure, we will not have much time to see much else. I find when I keep from standing round and looking what the Lord is going to have the other fellow do, but keep busy myself, I will have no time to find fault. We always see those who seem to find so much to fault with are doing very little for themselves or anybody else. So I mean to keep busy and keep moving on, for there is no time to waste, for surely men and women must soon get to God or they will perish, for they are lovers of themselves and the world, and we know that will never enter heaven. So if Jesus will not soon come truly there will not be much faith on the earth. But bless His Name He is getting His bride ready. We need to be ready at any time for we know not the day nor hour. But we may know whether we have the extra vessel filled with oil which is the Holy Ghost. Only those will be ready to meet Him in the clouds of heaven.

The Lord is still blessing the work at Springfield too, for which we do praise Him. We need your prayers so the Lord will help His people in this place to understand His voice, so that we may all be working together in the Lord. May the Lord bless all the work of His people.

Medway, Ohio.

Experience.

"My grace is sufficient for thee." (II. Cor. 12:9.)

Dear readers of the VISITOR: I want to tell you of an experience I had on November 28. I was all alone at work among the citrus trees the best part of the day. I felt somewhat discouraged and the day seemed long and somewhat gloomy. I knelt and prayed to the Lord, and afterwards the Lord brought me to a test. We may sometimes think we are stronger than we really are; we may undertake to sing, "Where He leads I'll follow," and other hymns, as, "I am going through, Lord," and "I'll say what you want me to, I'll go where you want me to go, I'll do what you want me to do, dear Lord," and we may mean it good, but we may not know ourselves. I also had resolved in times past to follow the Lord, so the Lord brought me to a test (perhaps it was to break my will) and I found myself unwilling. The Lord brought the mourner's bench before me. This certainly was a mountain for me, but I held on to God. It seemed to me as though it would be a disgrace for me to have this news go to the East, so after quitting time, and supper was over, all alone in the room the Lord said, 'I love you and I sent you to me.' I came to this place that I surrendered to His will. And now, I do have some assurance, and I have also determined to follow Him, by His grace, and we can, if we believe and trust. (II. Cor. 12:9 and L. Cor. 10:13.) After I had surrendered a very strange feeling came over my body. I did not know what was going to happen. But God was with me and I was benefited by His victory. It seems to me I am stronger in Him. In times past, when the thought of dying came to me, I was not quite willing to die in California, but the Lord has also made me loose from my loved ones in the far East if it should be His will to call me hence.

I want to praise the Lord for what I received experience. I had also realized in times past that my life was not pure enough and lacked power. It is still my prayer and desire that if there is anything within me that is displeasing to Him, He would cleanse me from it. It is my desire to go through deep waters; I do not know, but this I believe, if I keep hold of that nail-headed hand He can bring me out more and more.

Brethren and sisters, pray for me that I may be submissive in His hands and follow Him at any cost, for unless we have this determination I fear our will is not perfect in Him, and at the end our spiritual life may be shipwrecked.

SAMUEL M. ENGEL.
San Fernando, Calif.

A Prayer.

BY J. E. LEROY.

O Lord at mercy's door we bow, And pray that Thou would grant us now, As we again are humble here.

A reverential spirit of prayer.

Lord, do Thou teach us how to pray, In what we do or what we say, That we may always look to Thee, Who shed His blood for you and me.

We thank Thee for Thy promised word, To all who found Thee Precious Lord, Who shed His blood for you and me.

We thank Thee for Thy Son gave Into the world its food to save, We thank Thee for Thy Son's redemption's plan, Which could not have been made by man, But purchased by Jesus, His own life.

We thank Thee for Thy narrow way, That leads us on to endless day; We thank Thee for Thy promised word, To all who found Thee Precious Lord, We thank Thee for Thy open door For all, to choose to learn still more Of Thee, Thy truths, that Thou has given, To guide us through from earth to heaven.

Lord give us wisdom from above, To perform our duties in all love, Help each one Lord to take our place, And praise Thee for redeeming grace.

Lord now we commit all to Thee, Praise Thee for our liberty, In that Thy blood has made us free, From darkness, sin and misery.

We praise Thy name O Lord Most High; We know that Thou art always nigh To all who live alone for Thee, Who paid the price on Calvary's tree.

Thy love and mercy is so great; Call sinners home ere it's too late, And give them all a faith sublime; And glory, honor, praise be Thine. Amen.
ment. Jesus said to His disciples that fulfillment was to follow. We understand that it is the work of the Holy Spirit to convict men and women of their sin, of righteousness, and of judgment. Jesus said to His disciples that "When the Comforter is come he will reprove the world of sin, etc." (Jno. 16:8). Thus we see that now the Holy Spirit has become the forerunner and goes on before to prepare His way, preaching repentance, as the preparation for the coming Messiah. They went to him from all around; they rejoiced in the light he gave them. It was he who pointed out to them the Christ, the Son of the living God. But when He, the Son, came, He entered right into the center of their religious activities, right into the temple itself, and became "a swift witness" against the sin and corruption abounding on every hand. It did not take a long argument to convince them that they were full of sin; it did not take much talking to convince them that they were usurping the God-appointed place of worship, to accomplish their own selfish, devilish ends. Why? All because they stood in the presence of God. This prophecy of Malachi was literally fulfilled, but, like many other passages in the word, its spiritual application and fulfillment was to follow. We understand that it is the work of the Holy Spirit to convict men and women of sin, of righteousness, and of judgment. Jesus said to His disciples that "When the Comforter is come he will reprove the world of sin, etc." (Jno. 16:8). Thus we see that now the Holy Spirit has become the forerunner and goes on before to prepare the way for the indwelling Christ. The Holy Spirit then produces conviction by leading into the presence of God. We take a look at Moses as he stood beside the little acacia thorn bush, which burned but did not burn up. It was not an uncommon thing to see a thorn bush on fire in that land, but to see one that remained intact when enveloped in flames was to Moses an uncommon sight, but it was there that God chose to reveal His holiness. It was there that Moses lost whatever good opinion he ever had of himself. It was there he hid his face and was afraid to look upon this marvelous manifestation of God. It was there he said, "Who am I?" It was there he realized as never before his utter nothingness. Why? All because he stood in the presence of God. All because he received a glimpse of God's holiness.

We come down the line of ages and take a look at the picture Isaiah has drawn for us, the vision he has declared unto us, and what do we find? Let us read Isa. 6:1-5: "I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple and above it stood seraphims; each had six wings; with twain he covered his face and with twain he covered his feet and with twain he did fly. And cried . . . Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory . . . Ver. 5. Then said I, woe is me for I am a man of unclean lips, etc." Isaiah here was given the wonderful privilege of seeing the Lord of hosts, and also the seraphims worship Him. He was a prophet before this time, he had spoken the messages of the Lord to the people before the vision. But what does he say as he sees "the King, the Lord of hosts?" He stood in the presence of the living God and as he caught a glimpse of His holiness, he cried, "Woe is me for I am undone; I am a man of unclean lips, and dwell in the midst of a people of unclean lips." It did not take the priest to tell Isaiah that he was unclean, but it did take a glimpse of the holiness of God to reveal it to him. And he saw it all because he came into the presence of God.

We come still farther down the ages and we see where the Apostle Paul came into the presence of God. Acts 9:3-6: "And as he journeyed . . . suddenly there shined round about him a light from heaven; and he fell to the earth." He did not stop and say I am Saul of Tarsus, don't delay my journey, I am on important business. You wait till I return this way. He needed only to see the light and to hear the voice and he recognized it was the Lord. It took just one moment in the presence of God to show Paul that his righteousness was all filthy rags. It required only one glance at the light of that holiness of his Lord to change his life, and give to the world what we have of his life to-day. Men to-day are preaching ethics, and ethics are needed. They preach reform and it is needed. They preach temperance, and temperance is needed. But the Christian pulpit to-day fails to do one thing; it fails to preach men and women into the presence of the living God. We can teach ethics, we can preach reform, we can cry temperance, but until we get men and women into the presence of the living God, and they get a glimpse of their awful sin and the crookedness in their lives, and have the blood applied they will not reform, and have neither morality nor temperance.

Why is it that men do not preach people into the presence of God? All because they have never been there themselves, or gone out from His presence. Get a man who is a thief into the presence of God and you don't need to tell him it is wrong for him to steal and that he ought to reform, he will want to quit and the same way with a man who has been a habitual liar. You need not tell an adulterer, he ought not to live in adultery when once you get him into the presence of God's holiness, he will loath the thing from the depth of his heart and cry mightily to God for forgiveness and for the blood to be applied. You won't have a hard time to convince a man that he ought not to defile the temple of the Holy Ghost (our bodies) by using the filthy weed called tobacco, when once he is brought into the holy presence of the living God. You will not have to say to a man you ought not to withold from the Lord that which is His own whether it is time, talent, wealth or whatever it may be, when once he gets a square look at the holiness of God. You need not tell a professor who is living an up and down life, that he has the sin principle still remaining in his heart and that he needs it destroyed, crucified, eradicated, and his heart cleansed from it and given a clean heart, because that when once they come into the presence of the living God, or the Lord suddenly comes to His temple, they will not only see their nothingness, like Moses and their ungodliness, like Isaiah, but will also see the glorious provision made in Christ for sin and uncleanness.

The same God and the same grace that said to Moses, "I will be with you," and the same purification process that was applied to Isaiah, which has now been provided for us in Christ, will be applied to us and the heart will be cleansed, purified and made holy. It was that same grace that enabled Paul to say, "Thanks to God which gave us the victory
through our Lord Jesus Christ.” It was because Moses lived in the presence of God that he was able to lead the children of Israel out of Egypt, and before he led them out to reveal the Jehovah God and His wonderful power to a heathen king, to show his mightiness to save and strength to deliver.

It was because Isaiah lived in the presence of God that he could receive the glorious prophecies concerning Christ the Savior of the world and give them out with such inspiration that it created in the hearts of his people a hope that all the years of exile and famine and war could not destroy. It was that that enabled him to stand in the breach as it were between God and his nation when they had sinned and disobeyed.

It was because John lived in the presence of God that he was able to go forth and proclaim the mighty message of repentance that turned the hearts of the fathers to the children and of the children to the fathers. He brought men into the presence of God, and they wanted to repent. And brother, sister, if we want to turn men from sin to righteousness we must bring them into the holy presence of the Lord our God, and this is impossible if we do not live there ourselves and we cannot live there with sin in our hearts and lives. We cannot lead people nearer to God than we are ourselves. But glory, glory, to His precious name, the vail of the temple was rent in twain and it is our privilege now to enter into the holy of holies, or the most holy place and there abide. It is our glorious privilege to have our hearts cleansed, purified and made white, have all the doves, sheep, cattle, and money changers overthrown and taken out, and be filled with the Holy Spirit of promise whereby we are sealed unto the day of our redemption.

How do we get into His presence? By reading His word, and lying on our faces before Him until we not only see our sinfulness and nothingness but until His Spirit quickens these mortal bodies and sets us on fire for Him. Then we won’t have to be coaxed to pray and pulled out of our seats to testify, and driven to save sinners. It will become part of our life, our joy, our aim. Amen.

**Chicago, Ill.**

“I have set before thee an open door.” (Rev. 3:8.)

It is a door of holy opportunity. It is for us to decide whether we will or will not enter it. God has decreed kindly privileges for His saints. He gives us all the land we can conquer. He entrusts us with talents, ten or five. He makes us fishers of men. We may fill the net, but it will not break. Are we curtailting our own future glory.—Selected.

**For the EVANGELICAL VISITOR.**

**The Sabbath of Rest.**

By S. Ditson.

Bro. P. T. Alexander, in his article, “THE FIRST DAY OF THE WEEK,” asks the question, “How are we to understand that Matt. 28:1 is authority that the resurrection of Jesus was on Sunday?”

Now, I think from what St. Luke says in reference to the death and resurrection of Christ there is no difficulty in locating Saturday as the Jewish Sabbath, and Sunday as the day of the resurrection.

First, let us notice what St. Luke says in regard to the crucifixion and death of Jesus. He states that Joseph of Arimathaea, begged the body of Jesus and took it down and laid it in a sepulcher “and that day was the preparation.” From this we would infer that the crucifixion had occurred on a day of more than the ordinary importance. In reference to the Sabbath, St. Luke states “that after they returned from the sepulcher they ‘rested’ the Sabbath according to the commandment. Now to determine on which days of the week was the preparation and the Sabbath of rest, we must go to the Old Testament Scriptures. Exo. 16:23 where we have the command that on the “sixth” day they shall “prepare” that which they gather in. Verse 23. This is “that which the Lord hath said. To-morrow is the rest of the Holy Sabbath unto the Lord: bake that which you will bake to-day.” Verse 30. So the people rested on the “seventh” day.

Now I believe it will be clear to every unbiased mind from the above quotations of Scripture, that the Sabbath (Matt. 28:1, St. Luke 23:56 and Exo. 16:23) is one and the same; and that the “preparation” in St. Luke’s gospel (27:54) and Exodus 16:5 also is the same. It then follows that the death of Jesus occurred on the “sixth” day of the week. The Jews’ weekly seventh day Sabbath is the only Sabbath which is by commandment called the Sabbath of “rest.” (Exo. 31:15. This being true it must of necessity follow that the resurrection was on Sunday, the first day of the week.

The following quotation is from the First Apology of Justin Martyr who wrote about one hundred years after the resurrection of Jesus, addressed to the Emperor Antonius Pius: “Upon ‘Sunday’ we all assemble, that being the first day in which God set Himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Saviour, rose from the dead; for the day before ‘Saturday’ He was crucified and the day after which is ‘Sunday’ He appeared to His disciples.”

**For the EVANGELICAL VISITOR.**

**What Is Sin?**

By W. S. Hinkle.

“The propensities to evil, that are in man by nature, if he does not yield to vicious inclination, can not rightfully be called sin in any form.”

Let us get God’s view of sin. Man’s view of sin amounts to nothing with Him with whom we have to deal.

1. “Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.” (1. John 3:4.) Why is sin “only” the transgression of the law? There is much difference in the meaning of also and only. “Only” excludes everything else. “Also” includes something else. It is not fair to the Word of Truth to make the sacred Scriptures say what they do not say, to bolster up a Middle Age, legalistic and fatalistic theology. If I commit sin I transgress also the law—not only.

2. “All unrighteousness is sin.” (1. John 5:17.) Right and wrong or righteousness and sin are “distinctions immutable and inherent in the nature of things.” They existed before the race and the wrong presented itself in disguise to Eve and deceived her. (1. Tim. 2:14.)

Right and wrong or righteousness and sin are not the creations of the law. Law does not make them but they make law. Deeds are right, not because they are commanded, but they are commanded because they are right.

Innocence, although not of original purity, has been betrayed unnumbered times since. When their eyes open and they discover their sin, suicides abundantly are recorded.

Without any law or commandment to our First Parents, a refusal to obey God and the right would have been sin and death. God’s love was manifested to His children in forewarning them of sin and wrong and its consequences. Doubting God and the Truth was and is sin. It separates from the source of life and the consequences could not, and can not be
They passed under self-condemnation and self-reproach for betraying the law of love, fidelity and gratitude, and went away from God and the source of life, of their own volitions. Since then men have tried to perpetuate life by a variety of nostrums, drugs, soul charms, psychological and drug schools and doctors galore, as a substitute for the Way, the Truth, the Right and the Life.

It is an asperion to Jehovah's creative acts to charge anything associated with the Fall of Man up to Him. This did not the original culprits.

This is also in harmony with James 1:14-15: "Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin: and sin when it is finished, bringeth forth death."

3. "Adam was not deceived but the woman being deceived was in the transgression." (I. Tim. 2:14.) Let us look a little at their history. "Let us make man in our image, after our likeness. So God created man in His own image, in the image of God created He him; male and female created He them. And breathed into his nostrils the breath of life and man became a living soul." (Gen. 2:16-17.) And gave man dominion "over every living thing that moveth upon the earth." (Gen. 1:28.) Here was the delegated ruler of the earth.

God was well pleased with all His creative acts. And God saw every thing that He had made, and behold, it was very good. (Gen. 1:31.) He loved His children because He is love (I. John 4:16), and they were His image and in His likeness, in which there could not be implanted any propensity to evil. He used to come to visit them in the cool of the day, but one day He did not find them, as usual. So He called for them. From among the trees somewhere they answered Him. Here was a discovery! Adam said, "I was afraid because—" (Gen. 3:10.) "Who told thee that?" And he said, "The woman thou gavest to be with me, she gave me of the tree and I did eat." To the woman He said, "What is this that thou hast done?" She said, "The serpent beguiled me and I did eat." Neither of them charged it up to their endowed moral nature. They knew better face to face with their Maker.

They lapsed from the psychical and moral to the physical and mental. They discovered their bodies! "Dust thou art and unto dust shalt thou re-turn." (Gen. 3:19.) God still loved them and gave them a covering.

4. "Know ye not that to whom ye yielded yourselves to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?" (Rom. 6:16.) The period of innocence and purity is gone. The Adversary henceforth had the race in his power. Man's dominion ended. The world, including the race, has passed under the dominion of another ruler. "Hereafter will I not talk much with you, for the prince of this world cometh, and hath nothing in me." (John 14:30.) "If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not." (II. Cor. 4:4.) "And the devil taking Him up into a high mountain, shewed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee and the glory of them, for that is delivered unto me, and to whomsoever I will I give it. If thou therefore shalt worship me, all shall be thine." Jesus did not deny his claim and authority, but said: "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Luke 4:8-9.)

How can a race whose subconsciousness has been captured, infiltrated by sin's disease, deflected from its fidelity to its Maker and in the power of the Arch Enemy, generate through seed life, purity and sinlessness? Impossible! How can a race, according to the eschatology of Jesus, that is lost, fallen away from God, out of union and communion with Him, reproduce that which is "found," identified with God and in union with Him? Impossible! Every "natural" birth is hopelessly bad. Jesus, that is lost, fallen away from God, out of union and communion with Him, reproduces that which is "found," identified with God and in union with Him! Impossible! Every "natural" birth is hopelessly bad. John 1:13 teaches that any birth; of blood, of the will of the flesh, or of the will of man, has the sentence of condemnation upon it. When we have gathered together the best and most cultured and polished that exists in the race, we can label it—"unclean, filthy rags." When ye have done all those things which are commanded you, say: We are unprofitable servants: we have done that which was our duty to do." (Luke 17:10.)

The race fell into a "snare" of Satan, were "taken captive at his will," and has been disposed to release one of his prisoners. The race can not move itself toward God. Everything is dependent upon a stronger to come and overcome the present victor. (Luke 11:22.)

Angels fell, but we would be very slow to say it was due to propensities drawing them to evil placed within by act of creation. If we say, "by nature," we use a phrase that has a great latitude of meaning. There was a natural likeness and a moral likeness. We still have by nature, the Intellect, the Sensibilities and the Will. But the moral likeness of holiness and purity lapsed. Now we spend our lives mostly in fighting holiness, purity and perfect love. This did not our First Parents before the advent of the Serpent.

Paul says "we are "by nature" the "children of wrath." "Nature" is from a Greek word, "phasis," denoting that which has productive or generative power; inbred quality. The old nature, then, inbred, is very different from the new nature, created within. (Eph. 2:3.)

It is true that everything is by nature the work of God. If we are more anxious for doctrines of men than the Word of Truth, we may get the original nature of things as a creative act, confused with our present evil nature and fallen state of things. But as to what sin is, we have to deal with the actions and moral conduct of intelligent beings. And these actions are in their very nature right or wrong. God does not create these actions and of course does not create their nature.

Lucifer developed the impulse and propensity drawing to evil in our First Parents. Glass is transparent, but in the hands of the photographer and by means of a camera, a picture or image of almost anything is developed thereon. Our Reason and Perceptive Faculties were implanted in us. In the hands of the Photographer of Sin and the camera,—an object—through some fallacy before the soul made use of by Eve, to engage in a questionable pastime conversation with a fine-looking gentleman, while her husband was away at work, "dressing the garden."

The Will is a cardinal doctrine of theology. It is the executive power of the mind. An element of the Will is Choice. Paul taught we should let nothing interfere with this Choice for the Right, not even death itself. "I
am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:38-39.)

5. "But I keep under my body and bring it into subjection." (I. Cor. 9:27.) If it were not for this text the legalist could not find much encouragement in the New Testament. Possibly he willingly misinterprets it to harmonize with his own ideas. Law and grace never mix. The dispensation of the law is in the past and was fulfilled in Christ, and is to be fulfilled in us in the law of love to God and man only; as it is revealed in the life, death and resurrection of Jesus Christ. "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." (Rom 8:3.) "If by grace, then is it no more of works, otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." (Rom. 11:6.) "This is the work of God, that ye believe on Him whom He hath sent." (John 6:29.)

Oneness.

St. John 17:21: "That they all be one as thou, Father, art in me and I in thee, that they also may be one in us that the world may believe that thou hast sent me." Amen

Precious truths come to me this new morning. Hallelujah! I believe them, too. Phil. 4:2: "Be of the same mind." "Sanctify them through thy truth." I am glad we can believe His precious truth. Obev His word and He will sanctify us, body, soul and spirit. I read of bonfires made of hats and ties and fashion of dear ones who put away superfluous things. Yes, so I did, too. I burned them. I said "good-bye fashion," and no, to the world, and yes, to God. It was an eternal yes. The advanced holiness Christian don't want to hear anything of clothes, but I never will throw my bonnet away and put on my hat which I once burned. I love the Brethren, but if I ever should want to join another church they must accept me just as I am, for it has protected me many a time. Our neighbor woman was a dress-maker. She told me of some of the misery she was in making fashionable dresses. She kissed me and said, "I wish I could be like you are even in dress." The fashionable holiness Christians are not as near to me as the real plain, humble, sanctified ones who are holy in spirit. After all, it takes the love of God in our hearts. How God loved this world, gave His Son, His Son gave His life! This is wonderful to me. We had a little meeting, and such a sweet oneness. I pray and weep for more oneness.

Amanda Snyder.

"To Communicate Forget Not."

How very thankful we should be for the privilege to write to our loved ones. Not to forget to communicate is one of God's holy commands; and no one knows how much good can be done by writing love letters to the dear saints even across the sea. And what increases its loveableness is to send along some of the blessings with which God has blessed us.

When we are in the work where we need help, spiritual and temporal, the Lord can use His saints thousands of miles away across the sea to help those who are giving the light to those who have never known of Jesus and His love. God help us to do what we can. I am so glad I love the Lord for more than fifty years, and I am happy on the way. Yes, farther on, the way grows brighter. We are here in this far-off sunny land, Texas, which is much despised by some of the northern people. But we praise God, we think it all right. We have some cold days and nights, but it only lasts a day or two then it is moderate, that people have their doors open and many children go barefoot nearly all year.

But we are not so far away that our dear ones can not reach us if they are willing to communicate to us for which we thank and praise God. Many of our dear brethren and sisters, with many of our loved ones, have remembered us by their communications. Yes, some have sent us real love letters, with many well wishes and God bless you's, enclosed stamps so we can write more, and then put in their love offerings to help in the mission work here in Texas.

Some of our readers know we expect to have a new meeting-house in the near future. One dear sister communicated her love offering for the new church to me, and said when we would build she will send more, and I praise God, she did not only save it but I have received her second offering, and in addition some love offerings for our individual use, and stamps for our use. I will just say to the dear readers, you who have never received those gifts of love know not how this token of love humbles us who are in the work of our blessed Master to see how He supplies our needs through His obedient children. Is it not a token of God's love to one another? I think we will hear
of more of the dear saints who will want a share in the work of the Lord here in Texas. We are glad and thankful that some of the business people of Victoria are ready and willing to help. May God's choicest blessing rest on all who do their duty.

We are glad that so many northern people are coming here to enjoy this sunny land. We have a nice country, and believe it is God's country, and it shall be inhabited by those who will be pioneers and are willing to stand the tests. It means something to make the best of the tests in a new country. Yet God is able when we are willing to let Him have his way, for He has promised never to leave nor forsake us.

I am so glad for this free country, and the kind-hearted people. I came to town this morning to do some marketing and some trading. One lady said, "You are not going home." I said, "No, I will stay some place." She said, "I have a bed for you; come stay with me." So I thanked her, but had another place in view where I could have a place for my poney to be cared for, and here I am again welcomed by the family, and we spent some time in singing the beautiful songs of Zion which I love to do for they are so helpful and encouraging to us and to our friends.

Last week my husband and I went to visit our Illinois colony, about eight or nine miles northwest from us. They moved here twelve years ago, and some did not like the country and went back, but those that remained and worked like good housekeepers got along well and have splendid farms. Some raised thirty to forty bales of cotton which sell at from sixty to ninety dollars per bale. They had good corn and other crops, but because of the drought they have no Fall gardens this season. Most of them are Methodist by profession and treated us very respectfully. They entertained my husband to preach for them in their place of worship, and now he has promised them to hold service on November 27th. So please pray God to help him as we are glad to believe we can help each other with our prayers. We find many golden opportunities to work for the welfare of humanity, to witness for Jesus in this and other lands. "She hath done what she could." Will that be said of us? How are we spending our time in this life? I am so glad I learned to work, I have to work and be busy, spiritually and temporally. I believe if we have the earnestness of the Spirit, we will love to do the little things that are brought before us. I received a letter the other day from a dear isolated sister, requesting us to write often as our writing is so encouraging to her. Thank God, we want to do our duty in communicating in the many places where God directs. How many of us have neglected golden opportunities where we could have helped some one to lighten their burdens. Let us redouble our diligence, let us communicate in some way. Let us ask God to give us the needed wisdom to help the missionaries and at home. Yes, we can be helpers at home and abroad. We crave a deep interest in the prayers of God's children that we may be in the order of God, for there is nothing too hard for Him. Praise His name forever. Amen.

From your sister, C. A. MYERS.

A Letter.

To the editor of the Evangelical Visitor: I received a copy of your paper. I was much pleased to see so much truth. I pray that the dear Lord will continue to pour out His truth in you all.

I was much pleased to read the opinion of our dear brother Kincaid. I thought it was sound doctrine, and to the point. The word of God is all we can use to bring the lost to Jesus. O that men and women would get to the end of their will and all come to the knowledge of the true gospel.

I was much pleased with Bro. Kincaid's showing up the popular church. God bless you, my dear people, the true Christians are dispised and they are few. And this will continue till Jesus comes. Bless God, we are standing on the watch tower looking for Him to come down soon, and when he is come very few shall stand. The worldly church, worldly entertainments, will not stand the test of that holy Christ. Glory be to God Almighty. Praise Him. If the true Christian keeps the furnace seven times hotter our congregation will be small, but we keep the good fish, the true Christian. Our dear Lord said, The kingdom is like men casting out nets, and when they pull in they find good and bad fish. The bad they cast out, but the good they keep. We thank God for this privilege of keeping the good fish, true Christians. They that stand the truth, the word, love us and stay with us, and all the bad fish are cast overboard. These are they that can't stand the truth, they are cast out into the world—into the sea. So, cheer up, my dear friends, the real true are few. Let us remain true to Jesus. We shall reap if we faint not. We are able to bear anything for the short time we are here. So let us take new courage, and let us not be jealous of great assemblies of the dead church. There will be many in their congregation. Many will lose faith in God to be popular. Let us make up our minds to stick to the true Christian character lest we fall into the error of the fallen church. We also could cast our net to catch both good and bad and secure a congregation, but the true assembly does not seek after numbers.

Well my dear brother let us stick to the word and keep on fire, and there will be no danger of unclean things coming in our midst. It was fire that got the viper on Paul's hand, and it was fire that burnt the viper.

I am a French Canadian. I was raised a Roman Catholic, but fourteen years ago I found Christ in the nineteenth chapter of St. John. When I saw they nailed him to the tree, I saw He died for me. He is my King and my Priest. I love Him. I love Him.

Yours in the faith,
ALFRED THIBAULT,
Pruden, P. O., Sask., Canada.

A Brother's Letter.

As I meditate on God's Great love to me I must say I am guilty before God and man. Ever since Conference I felt impressed to write, and have tried to excuse myself, thinking that others are better able to do so, and it would be more edifying to the church. I love to read the experiences of others who are real spiritual. It means much to be filled with the Spirit of Christ. It means more than to say so, or to think so. About a year ago a minister said we need not say we love the Lord with all our heart, for it will soon show itself.

Opening my Bible I find in Jeremiah 10: "Hear ye the word which the Lord spake unto you, O house of Israel. Thus saith the Lord. Learn not the way of the heathen, and be not dismayed at the signs in heaven: for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest (the work of the hands of the workman) with the axe. They deck it with silver and with gold: they fasten it with nails and with hammers that it move not. They are upright
as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them: for they cannot do evil, neither also is it in them to do good." Verse 7: "Who would not fear thee, O king of nations? for to thee doth it appertain: for as much as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee." Verse 8: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment: not in thine anger, lest thou bring me to nothing." An illustration came to my notice which is as follows: "In remembrance? Yes. It is an old-fashioned flower," was my surprise at seeing some old-fashioned pinks growing in my garden last Summer. I could not tell her that I planted them there because they were favorite flowers of my mother's. I planted them in remembrance of her; and because she loved them I loved them too. And every time I look at my pinks or pick a blossom I think of my mother; and even if the tears fell silently many times as I inhaled their seemingly far-off fragrance yet I invariably resolved to be more loving and kind, and gentle and helpful—to copy the sweet graces of my mother's character. This is my wish to-day that I may have more of a courteous and loving, helpful, spirit and manner. It was not my manner in my youth, I am sorry to say so, nevertheless it is true I hated my parents for their plainness of dress and manner of life. In this way my heart became very wise and I knew that to do good as a testimony of my faith in Christ. I wished them to love his own: but because ye are not loved of the world, the world would hate his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. My wish is that the Lord may bless us all with that faith, love and one accord so that great grace may be upon us all. Pray for unworthy me.

"The Salutation of a Holy Kiss." Under the above title we find an article in a recent number of the Gospel Messenger, written by S. N. McCann. We have often felt that an article of this nature written by someone who could do it intelligently and wisely, is needed among our people. As we look over these paragraphs we are impressed with the soundness of every one of them and so take the liberty of giving the article entire to our readers.

"There is, perhaps, no clearer symbol of fellowship and love in the practice of the apostolic church than the ‘kiss of charity.’ "Envoy, hatred and spite can not exist in a body of members when this symbol has not degenerated into a mere form, where practiced. "To extend the salutation of the kiss without a heart full of love is to become a Judas, selling our Lord for the self and selfishness. "The kiss of charity should be a holy kiss. It should not be a mere ‘greeting of the day.’ It is not a ‘greeting of the day. The holy kiss is too sacred a greeting to make a mere matter of parade. "A few matters of propriety in the practice of the salutation should be observed by our members in general. At one time it was necessary to urge that a man have his mouth clean of tobacco stains before offering the salutation. One of our elders of ‘sacred memory used to hold a stiff arm when a brother offered him the salvation, if his mouth was filthy from tobacco, saying, ‘Clean your mouth, brother, and I will salute you.’ Most of our brethren are clean from the tobacco habit, and this impurity seldom meets us now. There are brethren who open their ‘mouths and leave saliva over your ‘lips when they salute. This is very improper, and should be corrected. ‘There are brethren who are suffering from disease of the mouth and lungs, and yet expect to receive the salvation. Often these really feel hurt if it is not extended to them. ‘Propriety and true love for the good of our brother should govern us in these things. ‘When a brother has cancer of the mouth, though it does not show, he should refuse the salutation for the good of his brother. ‘Where a brother is suffering from tuberculosis of the lungs, though it be only slow consumption, he should refuse the salutation because of the love he has for his brother. Evidence of injury done by carelessness here is a sad comment on our lack of propriety in the use of the kiss of charity. ‘Propriety would say that the sick ‘bed is not the place to extend the ‘kiss of charity. If we feel it our duty ‘to salute the sick, it should be a ‘greeting in harmony with the eastern ‘practice,—on the cheek, and not on ‘the lips, according to the western ‘style that has been adopted.” "Father, I will that they also whom thou hast given me, be with me where I am." (John 17:24.) This is not a request, but a decree. He who never asserted His own will, in this last legacy manifests His divine authority. When praying for Himself He says, “Thy will.” When praying for us He says, “I will.” What must it mean to be forever in the company of the holy Christ? To share all the delights and honors He will eternally wear?—Selected.

That church, between which and the world there is no difference in practice, is absolutely powerless to do good.—Exchange.
REPORTS OF FUNDS.

Philadelphia Mission.
Report from November 7 to December 5, 1910.
Balance on hand, $20 59

RECEIPTS.
A brother, Rheems, Pa., $2; a brother, Saska, Canada, 68 cents; a brother, Philadelph- 
phia, Pa., $1; a brother, Derry Church, Pa., $20; a sister, Elizabethtown, Pa., $10; 
contribution box, $14 98, total, $58 42.

EXPENSES.
Provisions, $19 28
Poor, 7 43
Gas, 1 40
Other expenses, 0 81

Total, $39 02
Ball on hand, $19 40

OTHER DONATIONS.
A sister, Philadelphia, Pa., celery and two 
chickens.

We wish to correct a mistake which appeared in report of Visitor of November 14. A brother, Norris, Florin, Pa., giving $1, 
was reported twice. Also the box of clothing 
which was sent from Air Hill, Pa., was partly 
made up of goods sent from Up- 
land, Cal.

We are more than grateful to the dear brethren and sisters who have shown kind remem- 
rances of us, and the work at this place, in 
so liberally sharing with us of their 
wishes. We trust that He who alone 
knows how to reward us for our deeds of 
love may abundantly shower upon you His 
blessings of grace.

We have been having some blessed ex- 
eriences of late in trusting the Lord, so 
that we can say with the poet,
"This so sweet to trust in Jesus, 
Just to take Him at His word; 
Just to rest upon His promise;
Just to know 'Thus saith the Lord.'
Oh friends, what it means to believe God; 
The Apostle Paul said, "I believe God. 
When we get to the place that we can be- 
lieve God, we will have no trouble to take 
Him at His word. We are glad to say to 
the praise of His dear name that we are 
encouraged in the Lord's work and expect 
by the help of God and your prayers to 
push on the battle for souls.

JESSIE AND DOA WENGER.

Chicago Mission.
Report for month ending November 15.
Balance on hand, $14 98

RECEIPTS.
Jessie Powell, Chicago, $6; Bro. Hamill, 
Chicago, $1; Y. P. M., Chicago, $27 37; D. 
B. Winger, Oakland, Cal., $10; Sr. Ommitz, 
Chicago, $1; Hannah Ausherman, Pa., $2; 
Sr. Khishhart, Allebine, Kansas, 50 cents; In 
His Name, $5; offering box, $1, Total, 
$44 27.

EXPENDITURES.
Groceries, $24 00
Expressage, 0 60
Gas, 0 60
Bed and mattress, 6 00

Total, $39 20

With the above we have received from the 
Rosebank Mission, $23 37, which will be 
applied on interest. From North Dickinson, 
Kans., $3 97 for the needs of the church.

PROVISIONS.
J. Garwick, Ill., 30 heads of cabbage, tur- 
rumps and cornmeal; Mr. and Mrs. McCle- 
lar, Middletown, Ohio, 1 bbl. potatoes; Srs. 
Ahlsine, Kansas, 41 lbs. fruit, 1 bu. apples; 
H. S. Engle, 1 bbl. flour; Sr. Becker, Man- 
heim, Pa., box clothing; sister, Morrison, 
Ill., 1 bbl. canned fruit and pickles; Breth- 
ren, Nappapogs, 1 bbl. vegetables, 2 
sacks turnips, 2 sacks onions, 9 sacks poto- 
deas, 1 sack flour, 32 quarts of fruit and 
pickles; In His Name, Chicago, 1 bbl. 
potatoes, 1 sack flour.

We thank the dear saints for thus re-
membering us with these things, and we 
have asked the dear Lord to abundantly 
bestow all for that which they have given. 
We are endeavoring to win souls to Him-
self and doing what we can for His king-
dom. Hold us up at a throne of grace that 
He may be able to work in and through us. 
Yours in Him,

SARAH BENT.

6039 Halsted St., Chicago.

Buffalo Mission.
Balance on hand, $1 57

CASH DONATIONS.
Aaron Bech'tel, St. Gally, $1; I. H. N., $3; 
Magdalena Humberger, $1; Bro. and Sr. 
in Christ, $2; E. A. Robert, $2; Bro. in Christ, 
$2; Bro. and Sr. 
Gish, $4.

EXPENSES.
Light, $2 25
Water, 75
Kindling, 2 00
Groceries, etc., 1 23
Balance on hand, 75

PROVISIONS DONATED.
Bro. Josiah Bossier and family, 2 bbls. 
provisions; Emanuel Bechtel, 1 bbl. pro- 
visions; Jacob Hershey, 2 bbls. potatoes; 
Bro. and Sr. Vernon Teal, 1 rolls butter; 
Mr. Mary Blotz, complete Thanksgiving 
dinner; D. V. Heise, fruit, vegetables, etc.

GOD AND ETHEL WISHLER.

Des Moines Mission.
Report for the month of November, 1910.
Balance due Mission for October met by 
H. M. fund.

RECEIPTS.
J. H. and Anna George, Goodman, Mo., 
$1; Sister, Missionary Aid Society, 
Corona, Ind.; $7; Bro. and Sr. Albert 
Kiley, Barton, Mich., $8; H. H. Hoffman, 
Abilene, Kansas, $2; box, Derry Church, 
Pa., $20; Sarah Custer, Springfield, O., 
$7; Belle Springs church, Kansas, $10; 
Levi Byers, Hamlin, Kansas, $1; Archie 
Byers, Hamlin, Kansas, 25 cents; A. J. Heise, 
Hamlin, Kansas, $1; Jno. Heise and 
wife, $2; Edgar Heise, 50 cents; L. B. Stover, 
$2 50.
Total, $74 47.

EXPENDITURES.
For gas, $2 50
For fuel, 7 50
For groceries and other estables, 32 61
For incendables, 0 25
Total, $45 81
Balance in hand, Dec. 1, 1910, $38 40

J. K. AND ANNA ZOOK.

The Feet of Judas.

Christ washed the feet of Judas! 
The dark and evil passions of his soul, 
His secret plot, and sordidness complete, 
His hate, his purposing, Christ knew the whole. 
And yet, in love he stooped and washed 
his feet.

Christ washed the feet of Judas! 
Though all his lurking, sin and shame, 
His bargain with the priest and more 
than this.

In Olivet beneath the moonlight dim. 
Aforehand knew and felt the treacherous 
key.

Christ washed the feet of Judas! 
And so ineffable was this side the 
more that pity filled his great forgiving 
heart and tended to wash the traitor's feet. 
Who, in his Lord, had basely sold his part.

Christ washed the feet of Judas! 
And thus a girded servant, self-abased, 
Taught that he was wrong this side the gate 
of heaven.

Was 't not a go to伟大ly to be effaced, 
And though unasked, in spirit be for- 
given.
Jesus comes. Pray for me.

To be happy in Jesus but to trust and obey.

"Trust and obey, for there's no other way,
gives us new desires. I have no desire to
of persons, that whosoever will may come
—
And so, if we have ever suffered wrong
on the Lord's side. If He is for us who
that great day that is coming will be like.

They would like to be saved but are
body had to dress like I did to be saved.
not what they do." I have been asked the
world. My desire now is to become more
Praise God that when we come to Him He
world that brings us more peace and joy
the poor as well as for the rich, for the

And I praise God that He is no respecter
beauty teacher and example for us! He is per­
thing I should do it at once. Sometimes
put it off a while (it didn't suit just then)
but I find that should not be. if possible to
thing away down deep in your heart you
were so glad when it was done and you could go back to the things you
loved to do better.

My dear two age a friend drilled a well
near his house. He hoped that when he
struck water it would rise to the surface
and overflow. But it did not do it. He
was compelled to put a pump into it and
get the water that way. if he could only
have had an artesian well, it would have
made him happy. It would have saved him
a great deal of hard work, for now every
drop of water he takes from the well must
be pumped, and the well is so deep!

How often you and I are like that well!
We have to be pumped to bring the good
things from us. That is not the best way.
How freely the spring gives up its trea­
sures! Never a sign of withholding; al­
ways yielding the best it has with a gurgle
of laughter. So different from the well
that must be urged over and over again
to give something of itself!

There is another fine thing about the
spring. Giving keeps its waters pure and
sweet. Where do you look for the best
water? Surely not in the spring from which
never a drop goes of its own accord. Per­
haps you have seen, out in the pasture, a
little hollow in the earth into which the
water of a Summer shower fell till its
banks could hold no more. in a little while
you went that way again, and the hollow
was empty. Empty? Yes. Drop by drop
the water had oozed away into the earth
below and that was the end of it. No
thirty flower refreshed. No parched
throat moistened. The hollow had taken
all the clouds had to give but swallowed
it up into itself.

No pure water in the pool that stands
still. Only the bubbling spring quenches
thirst.

"I'll Tie Your Shoestrings."

EDGAR L. VINCENT.

"It is hard work for you to get down to
do that, mother; let me tie your shoestrings
for you."

The little fellow dropped on his knees at
his mother's feet and patiently tied the
strings for her, chatting all the time as he
worked. It was not easy for him. His
fingers were not used to it and went about
their task clumsily; but the heart was in
the work and the mother knew it.

"Thank you my little man. It seems good
to have a boy who can do such things for
me, and that is willing to do them."

It did not matter to that mother that the
strings soon came loose and had to be tied
by her own more deft fingers. That was
not a difficult task after she had proven the
love of her boy, for it was the spirit, and
not really the work that counted.

Stop now and think how many times we
miss the mark by doing good things in a
wrong spirit. I wonder if you ever said
the call came to do some really good thing

"I don't see how I can do it! I am so
busy! Why could they not have picked out
some one else?"

And when you set about the task, you
felt all the time as if it were taking some­
thing out of your life that you did not want
to give. While your hands were busy with
the thing away deep in your heart you felt
hurried and worried and uncomfort­
able. You were so glad when it was done
and you could go back to the things you
loved to do better.

"Take the world, but give me Jesus."
I often think of that well body had to dress like I did to be saved.
not what they do." I have been asked the
world. My desire now is to become more
Praise God that when we come to Him He
world that brings us more peace and joy
the poor as well as for the rich, for the

And I praise God that He is no respecter
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all the clouds had to give but swallowed
it up into itself.

No pure water in the pool that stands
still. Only the bubbling spring quenches
thirst.

"I'll Tie Your Shoestrings."
That was lowly work. Right down on his little fellow men. That did not matter as long as love was in the heart. It isn't hard to do things we know are not very easy when the heart sings a sweet song all the while. It is only when the heart is away somewhere else that kindly tasks become drudgery.

But how can we bring ourselves to a better disposition in this respect, I wonder. We all want to learn that secret, I am sure; and do you not think we may find it in the spirit of the One who did not come to do things that would please himself, but who spent all his life long and gave all himself and all heart to those who needed his help, but who so many times did not even stop to say, "I thank you?" It seems as if just thinking of the way He did those hard things ought to make us ready to do the things which come in our way, cheerfully.

How shall we begin? Every mountain has its foot. We begin to climb right there. It will cost something to bring ourselves to the state of heart where we are always cheery in the presence of things we do not exactly like to do; but if we say, whenever a thing comes face to face with us, "I would be happy to do that," and then be happy to the very end, it will not be long before the top of the mountain will be reached and we may catch a vision of beauty which comes only to the one who is happy when serving.—The Wellspring.

Prize Your Father and Mother.

There are usually two periods in our lives when we think much of father and mother. The first is the early years, from the time our eyes first look into the faces of those who love us and who would if necessary give their lives for us. We never know the time when we start to love them in return and place our childish confidence in them. Perhaps the first ten years of our lives, perhaps the first fifteen, are years of implicit love and trust in them.

The other period is when our eyes begin to bow the weight and care of years. Time has spun out its silken thread with them until we know they cannot long remain with us. We begin to count the acts of kindness they have strewn so abundantly along our life's pathway. We begin to measure, or try to measure, that tender affection which has kept us warm was purchased at the price, wear the coat, and forget about it,—which she did. She wisely left the question of high or low price-marks on other things. Price-marks are not always expressed in dollars.

Barbara was looking at the price-mark of her new Winter coat. "It seems to me I should have bought my coat for less money. I never paid as much for a Winter wrap before, and this is no better than the others."

Her mother examined the coat carefully, noting the good linings and perfect workmanship. "It is more than we like to give, but everything comes high, these days. I believe it will wear well. The price-mark on a shoddy coat would be lower, but you could wear the coat only half as long, so, what would you gain by paying less?"

"Nothing; I suppose I would really lose," replied Barbara, "so I shall pay the price, wear the coat, and forget about it,—which she did. She wisely left the question of high or low prices to the tradesman and those who are interested and engaged in the study of economics. But as she cut off the price-mark, and threw it into the waste-basket, we thought of the price-marks on other things. Price-marks are not always expressed in figures, yet the most common things of our daily life cost something and the price is paid. The clothing that keeps us warm was purloined at the cost of fields of flax and cotton, of flocks of sheep shorn of their wool, or of the silkworms' patient spinning out of their own lives on the branches of thousands of trees. We go to buy meat, and as we pay the butcher his price, we do not think of the animal that gave up his life to nourish ours. The toil of laborers in field and forest for our comfort, is paid for in silver coin, but the price-mark is often too low."

The price-mark on a helpful deed seldom represents the cost. Sometimes defeat, trial, and conflict, have been endured before the kindly deed is thought of. A gay young woman who describing an afternoon spent among congenial persons in the pursuit of pleasure. But her voice had a note of discontent in it as she said, "I know I ought to have gone to see Millly this afternoon. She can not leave her bed and she is getting troublesome, even morbid, so they tell me. But I just couldn't miss this party. You simply have to let some things go; and I hope to see Millly next week."

No one replied. The young woman looked up and said as if to herself, "But do you know I'd feel happier now if I had gone to see Millly."

Looking at her with the frown deepening between her brows, it was easy to see that she was not happy. She had been unwilling to pay the price, and so she was miserable. Look out for the price-marks of peace and happiness. They come high sometimes, but do not nibble about the price, pay it and be glad.

To be happy is our normal, rightful condition. We are told to "rejoice and be exceeding glad." But the immortality of happiness come high; they often cost some selfish pleasure, or some selfish aim, and when we refuse to pay the price, we lose joy and gladness.

On every hand and in every life there is need for love's ministry that men and women may not fail. There are the sick and discouraged, bowing under burdens too heavy for them. Shall we help to carry their burdens or shall we do the things we want to do? Shall we sacrifice some pleasure for their good or shall we please ourselves? If we would be of substantial service to others, our services must cost us something. When the physician comes to you with the true diagnosis of your case and gives you a prescription which brings you a permanent cure, it seems to have cost him very little to say the few words necessary in your case. But look, for a moment, at the years of study and the outlay of money to gain this skill,—at the anxieties and toils of his years of professional experience, and you
will see that he paid a heavy price for his skill.

You are in some difficulty and you go to some one for counsel. You are kindly received and when you state your troubles, a quickly-spoken answer, which settles the entire problem, is given you. You are grateful for the help, but do you see that his answer is valuable just because your friend has paid the price of it in bitter experience and perplexities and doubts? He has had to fight his way against a sea of troubles and so learned how to conquer temptation and endure trial. It is this which makes his advice valuable.

The price-mark always represents a cost. We can not lay up treasure unless we have treasure to lay up. When a friend is kind and sympathetic, ready with loving service and friendly help, do not take it as a matter of course; do not think, "It is his friendly way." Remember that it has cost him something to be considerate of our moods, to keep back all show of his own struggles and give us and our needs the foremost place in his thoughts. We can not be of use in the world without cost. What it cost us nothing to give or to do, is not worth the giving or doing.

The richest blessings that we enjoy have come to us out of the fire. It was necessary, even for Jesus, when preparing to be our Friend and Helper, at all our points of need, to enter into real human life and live it through to the end, in order that he might know all human experience. Because of this we are told that in heaven he is now touched with a feeling of our infirmities and can understand our every need. Do you see that if we want to be of much value to others we must be willing to pay the price of a costly tuition? We must learn to suffer patiently, before we can sing the songs of Christian joy and peace for the comfort of others:

"Lord, thou hast a holy purpose, In each suffering we hear; In each throe of pain and terror, In each secret, silent tear; In the weary days of sickness, Painsome, want and loneliness; In our night-time of bereavement, In our soul's Lent-bitterness."

We are all eager for promotion in life; but promotion is costly. We cannot be a blessing to others unless we have suffered and learned the lesson of comfort for ourselves at God's feet. God is always ready to anoint for the end, in order that he might know the price-mark always represents the price. Elizabeth Rosenberger in Gospel Messenger.

A Mighty Miracle.

The Rev. Dr. Rudisill of Madras, India, writes of the conversion and baptism of a Hindu priest, and calls it a "Mighty Miracle." He says:

Miss Stephens—Evangelist Elizabeth—entered a butcher's shop in a village in the suburbs of Madras, distributing tracts and talking to the people. Among them was the priest of the village; near by was his temple. He was a periodical worshipper at all the chief temples of that part of the country, having treasure of some description in each. About him was his yellow priestly robe; on his neck the priestly rosary; on his arms strings of beautiful beads; on his forehead the sacred ashes, in the center the round crimson mark, a sign of his devotion to the God he worshipped. He was known as a subtle dialectician by some of the leading missionaries of Southern India with whom he had disputed for many years, but this poor woman was not worthy of such honour and he listened in contempt. Had he not taught the people that he, himself, was a god? Had he not seen them prostrate at his feet? Elizabeth read the third and fourth verses of the first chapter of Isaiah, then kneeling, asked the Holy Spirit to do His office work. The priest accepted her tracts and read them, and they kindled in his heart a fire of indignation. A few days after he poured upon one of our native preachers a volley of abuse and vehemently attacked the Christian religion. The preacher answered him never a word, but when the priest had spent his fury read to him the first chapter of the Epistle of John, and kneeling wrestled with God for the man's conversion. The priest was visibly affected.

Not long after, on a Saturday, Miss Stephens was astonished beyond measure to see this priest standing in her own room, and to hear him say, "Jesus has conquered me." "I thought," said Miss Stephens, "I had seen heathenism in all its repulsive- ness, but never had I seen anything that quite equalled this, and I confess I trembled." He offered her his beads and asked for baptism. With her customary prudence she said, "Not now. Wait awhile. Think what this will cost you, and if, after a time you still desire it, I will arrange for your baptism."

Not less was her surprise on the following day to have him approach her in church, and taking the rosary from his neck, and the beads from his arms say meekly, "What hinders my being baptized to-day?"

After a brief sermon by the native pastor, Elizabeth conducted him to the altar, and "the sight," said Dr. Rudisill, "was that of a fierce tiger following a gentle lamb."

Miss Stephens washed from his brow the sacred ashes; the man tore away the crimson disk and threw it on the floor. Asked why he took such a step; why he renounced the religion of his fathers and cast away his priestly inheritance, he answered, "Christ is my Shepherd."

He was baptized, receiving at his request the name of "John." In the parsonage he exchanged his yellow priestly robe for a cloth of pure white, and in this garment, emblematic of the clean linen in which the saints above are arrayed, he went away.

In the afternoon Miss Stephens found him sleeping in the shade with his Tamil Bible which she had given him lying near his head. He wakened and at once began his work, preaching with great power from the text—"Behold the Lamb of God which taketh away the sin of the world."

Anxious to say nothing that would not accord with the truth, he would turn and ask in English, "Am I right?"

He was right in all he said; he was the Saviour's mouthpiece. He is now preaching, and teaching a village school, and is one of Miss Stephens' distributors of tracts.

Was it not a "Mighty Miracle"?

Selected.

"The Lord knoweth them that are His." (II. Tim. 2:19.)

Are you uncertain about your salvation? Do doubts trouble you? Remember you are sealed, and election is that seal. Can you say, "Jesus is Lord?" Then you are safe; you are on the foundation. God has entered into covenant with His redeemed. He writes a bond; and after His signature are the assuring words: "The Lord knoweth them that are His."—Selected.

"Let every one that nameth the name of Christ depart from iniquity." (II. Tim. 2:19.)

This is our part to the bond. Hereby we sign our response to electing grace. Nothing but persisting backsliding can nullify the indenture.
Beloved, our days of holy witnessing are limited. Our translation is imminent. Should not we, who look for a coming Lord, order all our conversation as becometh godliness?—Selected.

Why So Many Divorces?

Editor Woman's National Daily: For many of my eighty years it has looked to me as if the cause of so many disagreements in families was the way they were brought up from childhood with every wish gratified, and led to suppose that they are the only ones to have any consideration, this impression stays with them all their lives—first, in the family as children, where they have no regard for the wants or wishes of their parents, whom later they will curse to their faces and treat in the most heartless manner, and the older they grow the worse they are. Their conduct is disagreeable to everyone but their parents, and grievous to them. It is such as these that run away from home and of which many criminals are made. When two such people try to make a home, or if only one is such, is it any wonder that the house soon gets too small and they cry for separation? It is such as these who, financially prospered, go into dissipations. When they go to college pleasure is more sought after than education. When in the legislative capacity, they must be looked up to and considered, or they must know why. You can tell which way they are going when first sitting in the mother's lap at table. If it is allowed; the free use of what is on the plate, it will be taught self-denial all its parents. Children may be indulged very much, if they are only taught that parental authority comes first and their wants after. Keep the confidence of your children in all their sports and encourage them to tell you of all the wickedness they see, and tell them of what they may expect to see, thus teaching them to hate all evil and love the good. Begin in childhood to familiarize them with everything relating to their health and happiness. When you are with them anywhere and see wickedness, call their attention to how bad it looks and to avoid such.—Selected by Sr. Myers.

Religion is a fire to which example furnishes fuel, and which goes out if it does not spread.—Joseph Joubert.

EVANGELICAL VISITOR.

MORBUS SABBATICUS.

Morbous Sabbaticus, or Sunday sickness, is a disease peculiar to church members. The attack comes on suddenly every Sunday. No symptoms are felt on Saturday night. The patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on suddenly and continues until the services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk, talk politics, and read the Sunday papers, he eats a hearty supper, but about church time he has another attack, and stays at home. He retires early, sleeps well and wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on Sunday.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. No remedy is known for it except prayer.
8. It always proves fatal in the end, to the soul.
9. Religion is the only antidote.
10. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction.—Selected. Published by request.

A Mother to Her Son.

Among the papers of a promising literary man who died not many years ago, was found a letter from his mother, who was herself a most successful author. So wisely and lovingly had she written him concerning a spiritual difficulty of which he had told her, that it is not unlikely her words will carry a message of help and comfort to mothers' sons in many places who had been confronted with the same difficulty.

"I wish, my dear," she writes, "that you were less distrustful of the same painful wanderings of the mind, especially at the most solemn moments. It has been my plague all my life. What has been my consolation for a very long time is the conviction that God understands what we mean, or what we want to mean, so much better than any mortal can. I have the most perfect reliance upon His sympathy, so that I almost think He must be more indulgent to us than we are ourselves, knowing in His great understanding and tenderness all about it, and that we prefer the good even when we don't succeed in finding it. Have confidence in our Heavenly Father as, and far more than, you have confidence in me, for He will never misunderstand you."—Selected.

A traveller was nearly six hundred miles up the South American country, and there he noticed in a small creek the rising and falling of the water. Upon making investigation he found it was the pulse of the mighty ocean through its tides making itself felt up among the hills and mountains of South America. What the tide, the throb of the mighty deep was to that little stream, the love of Almighty God is to every creature on the face of the earth. To the keen eye and the bold, loving heart, the life and rise of the divine One may be seen in every poor soul however humble or sin-striken he may be. "Now abideth faith, hope, charity, these three, but the greatest of these is charity."

MARRIAGES.


BINKLEY—FREE.—On November 30, 1910, Charles C. Binkley, of Dayton, Ohio, and Mertie Jany Free, of Englewood, Ohio, were united in holy matrimony at the home of the bride's parents, Elder A. M. Engle officiating.

OBITUARIES.

ENGLE.—Evelyn Loina Engle, daughter and eldest child of Will G. and Clara Engle, of Acme, Kan., and granddaughter of Rev. Noah H. Engle, was born May 4, 1905, died of infantile paralysis, November 21, 1910, aged 5 years, 6 months and 16 days. The health officers advised against public service being held at the church, so there was only a brief service held at the house. The occasion was improved by Elder J. N. Engle from I. Peter 1:24. Interment at the Newbern cemetery.

MILLER.—Elizabeth Miller, nee Lehman, was born November 29, 1843, died at the Messiah Home, Harrisburg, Ua., November 27, 1910, aged 67 years and 1 day. She was converted many years ago, becoming a member of the Brethren in Christ church, and continued steadfast in the faith up to her death. She was married to Bro. John Miller, December 13, 1883, living in this relationship with her husband 25 years, 1 month and 14 days. Funeral services were held at the Home on Monday, November 28. On November 29, the remains were taken to Long's M. H. in the vicinity of Annville, Pa., where service was held and interment made.