Several years ago, while preaching in a mission field, in connection with our field work we taught one of the scholars a bright moral girl of about the Winter term of school that she was failing in health. A specialist pronouncing it to be a serious case and strong again. The last we heard 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 prayer-meetings, and while we were engaged in private prayer Maud’s case again layed upon our heart. We were so glad that we could not refrain from weeping. Maud’s room and as we passed through the sitting-room a rough, unshaved 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 hearts thrill 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 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 worthily 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 origen, such is also its condition—was 'demi-god. "Fourth, It is a fruit of that corrupt tree, Rome, and a true Christian is warned to be no partaker of her sins. "The Puritan fathers rejected Christmas as a 'Human invention, savoring of Papistical' will worship, and we do well to follow their example. Modern Protestantism is so weakened that it now looks with favor on the Romish Church, but the Voice from heaven still cries, 'Come out from her My people.'" Fifth, The whole tendency of Christmas day observance is worldly, selfish and sensual. (I. Peter 4:3; 4.) Concluding we read this paragraph, "It is a season of hilarity and sociability, and no evangelist plans for a successful revival during Christmas week. While having a semblance of sacrifice and giving; yet the prevailing principle in all is selfishness—myself, my family, my children, my friends—with little or no thought of the whole wide world full of the 'All people,' for whom these glad tidings of great joy were prepared, but who still sit in ignorance of Christ and His salvation. And who will deny that it is a time of revellings, banquets and excess of riot? for 'Crime prevails on Christmas day more than on any day of the year. Let us rejoice with joy unspeakable that ever 'God, the Son of God, should take Our mortal form for mortal's sake,' but let us not blaspheme His holy name by associating His incarnation with the fables concerning heathen deities, and by following the superstitions and follies of Apostate 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. Eli 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 Elkhart, 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 intercession. 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, Kan., 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 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 Missions.**

**Africa.**

H. P. Steigerwald, Grace Steigerwald, Mrs. H. H. Leaman of the viz; D. W. Zook, Matoppo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davidson, Chona, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mabotezi Mission, Rwanda, Rhodesia, South Africa.

M. Sheets, who gave us a talk on missions.

**Engle, Mtshabezi Mission, Gwanda, Rhodesia.**

“...is good: for His mercy endureth forever.”

**Mtshabezi Mission, Gwanda, Rhodesia, South Africa.**

**P. O., Manbhoom Dist., India.**

**East Jeppes Extension, Johannesburg, via Zurfontain, Transvaal, South Africa.**

**Mary Heisey, Levi and Sallie Doner, Meler and Sister Effie Whisler.**

**Landis, Sen Villa, Madhupur, E. I. R., South Africa.**

**South Africa.**

**He hath redeemed from the hand of the enemy.” (Ps. 107:1-2).**

**No. 3, Box 1.**

**Many met with us from other districts. The Spirit was manifested from the beginning onward. Brother George Whisler and Sister Nancy Shirk.**

**Brubaker and Sister Nancy Shirk.**

**Chicago Mission, 6039 Halstead St. In Chicago Mission, 6039 Halstead St., Mission, 25 Hawley St, Buffalo, N. Y., Mission, 25 Hawley St.**

**Buffalo, N. Y., Mission, 25 Hawley st, in charge of Bro. B. L. Brubaker and Sister Nancy Shirk.**

**Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Ed. J. R. and Sister Anna Zook.**

**Des Moines, Iowa, Mission, 1226 W. 11th street, in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.**

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

**Love Feast at Zion, Kansas.**

“...is good: for His mercy endureth forever.”

**Central America.**


“...is good: for His mercy endureth forever.”

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

**UPLAND, CAL.—“He that dwelleth in the secret place of the Lord shall abide under the shadow of the Almighty. I will praise the Lord, He is my refuge and my fortress: my God; in Him will I trust.”**

**Love Feast at Zion, Kansas.**

**Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.**

**India.**

**Our City Missions.**

“...is good: for His mercy endureth forever.”

**So another precious season is in the past. On account of the weather being unfavorable there were not many outsiders present, but God was with us.**

**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.**

“...is good: for His mercy endureth forever.”

“...is good: for His mercy endureth forever.”

“...is good: for His mercy endureth forever.”

**EVANGELICAL VISITOR.**

**[December 12, 1910.**

**DESMOINES, 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 wake 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 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, truly should stir us to a sense of our responsibilities. It is remarkable with what esteem our people are held and regarded in this place. In fact the true Bible Christian family not only the laity, but many of the 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 our Mission. 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 cases of court must take their turn. We are yet hoping it may come up at this (November) term of court. However, we are much encouraged, and while they stand true and for which they praise God to this day, we are thankful for these yet ought not so to be. But it seems God always did have a terrible time with His people till He got them into the 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 going on, 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 find 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 it does not soon come true 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 workers together in this battle. May the Lord bless all the work of His people.

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 few seeth the matter but cases of court must take their turn. We are yet hoping it may come up at this (November) term of court. However, we are much encouraged, and while they stand true and for which they praise God to this day, we are thankful for these yet ought not so to be. But it seems God always did have a terrible time with His people till He got them into the 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 going on, 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 find 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 it does not soon come true 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 workers together in this battle. May the Lord bless all the work of His people.

A Prayer.

By J. E. LORD.

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,
For what we do not know.
That we may always look to Thee,
Who shedd His blood for you and me.

We thank Thee for Thy Son Thou gavest into the world to atone for our sins,
We thank Thee for their promised word,
To all who found Thee Precious, Lord.
We thank Thee for a open door
For all, to choose to learn still more
Of Thee, Thy truths, that Thou hast 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 us all to Thee,
Praising Thee for our liberty.
In that Thy blood has made us free.
From darkness, sin and misery.

We praise Thee 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 its spiritual application and fulfillment. The thorn bush on fire in that land, but to burned but did not burn up. It was 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 unclean; 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 he has 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 withhold 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 unholiness, 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 was able to 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 changing tables 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 fishermen of men. We may fill the net, but it will not break. Are we curtailing 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. 16:25 where we have the command that on the “sixth” day they shall “prepare” that which they bring 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 27:56 and Exo. 16:25) 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 cometh unto the 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.” Also includes something else. “Only” excludes everything 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. (I. 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 are abundantly 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
otherwise than they were and are. 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, psychical and drug schools and doctors galore, as a substitute for the Way, the Truth, the Right and the Life.

It is an aspersion 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." And cautioned him. (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 everything 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 return." (Gen. 3:19.) God still loved them and gave them a covering.

4. "Know ye not that to whom ye yield 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 I will 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 of 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 4:5-8.)

How can a race whose sub-consciousness 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. 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 he has not 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, "phusis," 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 sophism and fallacious reasoning, the mind was incited to activity, an impulsion was developed in the Desires, leading to a propensity drawing to evil; a subjective deception; and, finally, to the Volition. The fallacy of the reasoning was discovered too late. Payne discovered the fallacies of his "Age of Reason" too late likewise. Lehman, in an article in the Visits, inferentially points to these facts in "the ear gate, eye gate" and other avenues of the soul made use of by Eve, to engage in a questionably, 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."
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.)

We are apt to think ourselves pretty nice, moral, cultured; sometimes very much so and worthy of some degree of merit, and with the help of the Lord and our "efforts" in the right direction, to be able to make our salvation sure. We sing, "There is sunshine, music, springtime and gladness in the soul, more glorious and bright than glows in any earthly sky, while the peaceful happy moments roll!" but then we are not so sure about Paul or any one else ever making good the actual condition. God considers us pretty bad, and very much so; and does not accept any of our efforts in the salvation provided for us. If we accept a suit of clothes from His Son; the gift of righteousness (Rom. 5:17), surrender our efforts (Rom. 4:5), cease from our works (Heb. 4:10), let Him work in us both to will and to do of His good pleasure, we have the guaranty that our trust and faith in Him and in His ability to will and to do for us, will bring Omnipotence itself to protect, provide and care for us.

The overcomers overcame, not by their efforts but by faith and trust, and by the Blood of the Lamb, or confidence in the virtue existing in the sacrificial atonement over and beyond that for actual transgression only. They are described as virgins, denoting purity. Eugenics aims at purity and immaculate character. What should not the provisions of Jesus do for the soul that looks up and says, "Love won me!" Who will say that the atonement is not as broad as man's needs, its power as infinite as God Himself and that there is nothing that the corruption, pollution and power of sin has depreciated that it is not efficacious to make every whit whole.

Paul was master of the situation. He had victory (I. Cor. 15:57), and triumphed (II. Cor. 2:14). His teachings are largely antithetical and paradoxical. When he sets up one against the other, he does not mean that we shall choose the one least favorable to our interests. He did not "run uncertainly" and "beat the air." (To be continued.)

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." "Have the mind of Christ." "Sanctify them through thy truth." I am glad we can believe His precious truth. Obey 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 old-fashioned dresses. She kissed me and said, "I wish I could be like you even in dress." The fashionable holiness Christians 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 in making fashionable dresses. She kissed me and said, "I wish I could be like you 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 cannot 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 offerings, 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 say 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 despised 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." Verses 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." Verses 23, 24: "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 pinks growing in my garden last Summer. I could not tell her that 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 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 white and I made a profound language of whisky and tobacco, fashions and customs of the world was all my delight. The time came when, at my brother's funeral the Spirit of the Lord took for me and fully convinced me of my lost state. Reading His word and earnest prayer also, taught me to know that He had power to forgive sin and make me rejoice in a sin-pardoning God. While seeking for peace the Lord delivered me from profane language, whisky and tobacco and last of all the fashions of the world. I can truly say it was not hard to leave it, when the Lord gave me a new desire and a love for the truth.

My mind is drawn back to Harrisburg, Pa. While passing through that wonderful building I was glad to see the honor there was shown to William Penn. History tells us that he wore the same garb or robe for seventy years. Why should we as Christ's followers be so changeable in our dress?

Brethren, I believe if we do it for Jesus' sake we will be rewarded for the same. I believe it belongs to the profession of our faith. Allow me to use Elder Jesse Engle's name. Some years ago I heard him say, "As you see me now I was then." I believe he meant his dress, and also stated that it was between forty and fifty years that he was going in that way. If it will do for forty years it will do at the end of the journey. If it should be too heavy a cross for us let us take it to the Lord in prayer, as Jesus did for that cup to pass, yet "not my will be done, but thine." Let me ask what did Jesus mean? John 15:18, 19, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world will hate 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. P. H. DONER.

**"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." Envy, 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 self and selfishness. "The kiss of charity should be a "holy kiss. It should not be a mere "formal greeting. If it is no more "than a mere formal greeting, then "we had better only use the common "greeting of the day. It is not a "greeting for show,—not a mere "greeting of politeness,—but a sym-

P. H. DONER.

Evangelical Visitor.
To Subscribers:—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay we will send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author’s name will receive no recognition.

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

Send money by Post-office Money Order. Registered Letter, or Bank Draft, to G. Detweiler, Walnut and Summit, Harrisburg, Pa. Canadian Currency is discounted 2.5%.


Tracts.

What We Believe and Why We Believe It, per hundred, 20c.

An Interesting Conversation, per hundred, 2c.

Points for Serious Consideration, per hundred, 1c.

We Would See Jesus, per hundred, 15c.

We are not able to offer our subscribers a good COMBINATION BIBLE with the Scripture Head Veiling, per hundred, 12c.

We are able to offer our subscribers a good CONCORDANCE, containing over 50,000 References; a DICTIONARY OF SCIENTIFIC PROPER NAMES, with their Pronunciation and meaning; a TABLE OF MIRACLES, FORAUS, et al.; and a Dictionary of Scripture Proper Names; with their Pronunciation and meaning; Tables of Miracles, Formulas, etc.

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

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

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, Sask, Canada, 68 cents; a brother, Philadelphia, Pa., $1; a brother, Derby Church, Pa., $20; a sister, Elizabethtown, Pa., $10; contribution brought to total, $58 42.

**Expenditures.**

Provisions.

Poor, $19.28

Gas, 7.43

Other expenses 6.81

Total 23.52

Balance on hand $19 40

**Other Donations.**

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

**Total.** $39 02

**Chicago Mission.**

Report for month ending November 15, 1910.

**Balance on hand,** $14 98

**Receipts.**

Jessie Powell, Chicago, $6; Bro. Hammill, Chicago, $1; V. P. M., Chicago, $273; D. B. Winger, Oakland, Calif., $10; Sr. Omsted, Chicago, $1; Hannah Ausherman, Pa., $2; Sr. Shihunah, Athens, Kansas, 50 cents; In His Name, $5; offering box, $1; Total, $44.27

**Expenditures.**

Groceries, $24.00

Expressage, 6.00

Gas, 6.00

Bed and mattress 6.00

Total $39 00

With the above we have received from the Rosebank, $23.51, which will be applied on interest. From North Dickinson, Kansas, congregation $93.71 for the needs of the district.

**Procedure.**

J. Garwick, Ill., 30 heads of cabbage, turnips and carrots; Mr. and Mrs. McCloud, Biddle, Ohio, 1 bbl. potatoes, Srs. Ahlne, Kings, 40 lbs. fruit, 1 bbl. apples; L. S. Engle, 1 box flour; Sr. Becker, Manheim, Pa., box clothing; sister, Morrison, Ill., 1 bbl. canned fruit and pickles; Brethren, Nappanee, Ind., 1 bbl. vegetables, 2 sacks turnips, 2 sacks onions, 9 sacks potatoes, 1 sack flour, 25 quarts of fruit and pickles; In His Name, Chicago, 1 bbl. potatoes, 1 sack flour.

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

SARAH BENY.

6039 Halsted St., Chicago.

BUFFALO MISSION.


**Balance on hand,** $1 57.

**Cash Donations.**

Aaron Bechtel, Sr., Galley, $1; I. H. N., $3; Magdalena Hunsberger, $1; and Sr. in Christ, $2; E. A. Roberts, $2; Bro. in Christ, $2; Bro. and Sr. Gish, $4.

**Expenditures.**

Light, $2 25

Water, 75c.

Kindling, 2 00

Groceries, etc., 12 82

Balance on hand, 75c.

**Provisions Donated.**

Bro. Josiah Bossie and family, 2 bbls. provisions; Emmanuel Bechtel, 1 bbl. provisions; Jacob Hershey, 2 bbls. provisions; and Bro. and Sr. Vernon Teal, 2 rolls butter; Sr. Mary Blake, complete vegetable dinner; D. V. Heise, fruits, vegetables, $1.

**Expenses.**

**Total.** $39 02

**Balance in hand, Dec. 1, 1910, $28 40

J. H. and Anna George, Goodman, Mo., $20: Aliery Missionary Aid Society, Coruna, Ind., $7; Sr. and Bro. Albert Kitley, Barton, Mich., $8; P. H. Hoffman, Abilene, Kansas, $5; box 84, Derby Church, Pa., $20; Sarah Custer, Springfield, Ohio, $7; Belle Springs church, Kansas, $10; Levi Byers, Hamlin, Kansas, $5; Archie Byer, 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 25.

**Expenses.**

For gas, $2 50

For fuel, 75c.

For groceries and other estables, 32 61

For incendiaries, 85 25

**Total,$105 42.

**Balance in hand, Dec. 1, 1910, $11 50.

J. R. AND ANNA ZOOK.

**The Foots 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 was bare to him, his secret plot, and sordidness complete, his hate, his purposing, Christ knew the whole, and yet, in love he stooped and washed his feet.

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

**Christ washed the feet of Judas.**

And so He left the whole; that pity fill his great forgiving heart, and tenderly to wash the traitor’s feet. Who, in His Lord, had basely sold his master.

**Christ washed the feet of Judas.**

And so He left the whole, that pity fill his great forgiving heart, and tenderly to wash the traitor’s feet. Who, in His Lord, had basely sold his master.

**Christ washed the feet of Judas.**

And so He left the whole, that pity fill his great forgiving heart, and tenderly to wash the traitor’s feet. Who, in His Lord, had basely sold his master.

**Christ washed the feet of Judas.**

And so He left the whole, that pity fill his great forgiving heart, and tenderly to wash the traitor’s feet. Who, in His Lord, had basely sold his master.

**Christ washed the feet of Judas.**

And so He left the whole, that pity fill his great forgiving heart, and tenderly to wash the traitor’s feet. Who, in His Lord, had basely sold his master.
A Joyful Service.

Dear young people: I felt impressed to write for the Visitor, and by God's grace and wisdom from above I will do so.

"Trust ye in the Lord forever, for in the Lord Jehovah there is everlasting strength." (Isa. 26:4). I do praise Him that in Jesus we may and can trust, and it is sure and steadfastly. O, I'm so glad I found joy to my heart that He saved me and then helped me consecrate and sanctified me. O, glory to His Name. I am so glad for the life more abundant.

I am glad for the way He has led me, that He strips us of unnecessary things. Christ wants a plain people. He says in James 4:6, "God resisteth the proud but giveth grace unto the humble." There is more than one way of taking this. It applies to pride in actions also. But praise the Lord He strips of those also.

Then, I am glad for lessons I have been learning recently. O we need these things: we are in a school, in the school of Christ, and He is the Teacher. What a beautiful teacher and example for us! He is perfect and He says, "Be ye perfect even as your Father which is in heaven is perfect." There is a growing in this life for which I am thankful.

One of the lessons Jesus has been teaching me, is, when I am told to do something I should do it at once. Sometimes I put it off a while (it didn't suit just then) but I find that should not be if possible to obey at once.

I praise the Lord for the secret prayer and for His work. It is our life. Last Saturday and Sunday our love feast here at Zion was held. We had a very good meeting; God's presence was with us. This is something very needful to have Him with us. I'm so glad He goes before us. We need not go alone. O He puts a determination in me to go all the way. Praise His name.

As the poet says, "I will follow where He leadeth, I will pasture where He feedeth." Dear young brethren and sisters, let us look ever to Jesus and be true to Him. We need not give Him anything but our hearts.

"Take the world, but give me Jesus.—All its joys are but a name; But His love abideth ever, Through eternal years the same."

Take the world but give me Jesus, Let me view His constant smile; Then throughout my pilgrimage, Light will cheer me all the while.

Take the world but give me Jesus. In His cross my trust shall be, Till with brighter, clearer vision Face to face my Lord I see.

Oh, the height and depth of mercy? Surely not in the pool from which you got, or the hollow which the water had oozed away into the earth, or the bank which was so dry. Never a sign of withholding; allures! Never a sign of withholding; always yielding the best it has with a gurgle and overflow. But it did not do it. 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 have had an arsitan 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 treasures! Never a sign of withholding; always 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 hollow from which never a drop goes of its own accord. Perhaps 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 thirsty 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, mother!"
That was lowly work. Right down on his fellow men. He did that which 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 his life blood 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 ready to do the things which come in our way, cheerfully. It will cost something to bring ourselves to the great spirit of the One who did not say, “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 procured 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 was describing an afternoon spent among congenial people 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 Milly.”

“Don’t forget to write to mother. She is 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 because our eyes have turned towards 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 been theirs to bestow and ours to receive all our lives since we saw the first peep of day. We look back to the times when we have grieved them. We did not see how it hurt at the time; it was only when the years—the best way, we thought, as, of course, our father could not possibly be so wise as we. Ah! how we would bond out, if we could, from their memory and from ours, too, the unkind word spoken in a heated moment, the disrespectful act which made mother’s heart ache. •

To be happy is our normal, rightful condition. We are told to rejoice and be exceedingly glad.” But the imperfections 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, Famine, 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 holy office of service, if we are willing to pay 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 nature, 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.
EVANGELICAL VISITOR.

MORBUS SABBATICUS.

MORBUS 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 asfollows:

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, that it is not unlikely her words were taken to Long's M. H. in the vicinity of Annville, Pa., where service was held and interment made.


BINKLEY—FREE.—On November 30, 1910, Charles C. Binkley, of Dayton, Ohio, and Mertie Janie 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 Lina 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 19 days. The health officers advised against a 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 Newberry cemetery.

MILLER.—Elizabeth Miller, nee Lehman, was born November 25, 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.

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, if 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 the_v...