Evangelical Visitor- March 6, 1911. Vol. XXV. No. 5.

Brethren in Christ Church

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Messiah College is a Christian college of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
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But, my brethren, except when I spend a day with my Lord, the trend of my life is quite another way. I cannot think about them because I am so inclined to sleep! . . . My brethren, I do not know how any Christian service is to be fruitful if the servant is not primarily baptized in the spirit of a suffering compassion. We can never heal the needs we do not feel. Tearless hearts can never be the heralds of passion. We must pity if we would redeem. We must must bleed if we would be the ministers of the saving blood . . . Are we in the succession? Are we shedding our blood? Are we filling up “that which is behind of the sufferings of Christ?” They are doing it among the heathen. It was done in Uganda, where that handful of lad's, having been tortured, and their arms cut off, and while they were being burned to death, raised a song of triumph, and praised their Saviour in the fire, “singing till their shrivelled tongues refused to form the sound.” They are doing it in China, the little remnant of the decimated churches gathering here and there upon the very spots of butchery and martyrdom, and renewing their covenant with the Lord. They are “filling up that which is behind of the sufferings of Christ.” They are doing it among the missionaries. James Hannington was doing it when he wrote this splendidly heroic word, when he was encountered by tremendous opposition: “I refuse to be disappointed; I will only praise!” James Chalmers was doing it when, after long years of hardship and difficulty, he proclaimed his unalterable choice: “Recall the twenty-one years, give me its shipwrecks, give me its sufferings of Christ.” Are we in the succession?—Rev. J. H. Jowett.

It is very awful the manner in which men now talk of entering heaven without the blood. All distinction between saint and sinner is scouted by modern thought. Be careful, beloved of the Lord, lest you too be moved from the old foundation. There is no future bliss for any person who does not approach God through Christ (Heb. 10:19-23; Rom. 5:1, 2; Eph. 2:13-18).—Selected.

Let Me Die.

Oh God, my heart aches long for thee,
Let me die, let me die;
Now set my soul at liberty,
Let me die, let me die.

Die to the living things of earth,
They're now to me of naught at all;
My Saviour calls, I'm going on,
Let me die, let me die.

Thy slaying power in me display,
Let me die, let me die;
I must be dead, even today,
Let me die, let me die.

Dead to the world and its applause,
To all the customs, taws, taws.
Of those who hate the hammering crew,
Let me die, let me die.

Oh, I must die to scoffs and jeers,
Let me die, let me die,
I must be freed from sylvia's fears,
Let me die, let me die.

So dead that no desire will rise,
To pass for good, or great or wise,
In any but my Saviour's face;
Let me die, let me die.

When I am dead then Lord to thee,
I shall live, I shall live;
My time, my strength, my all to thee
I will give, I will give.

Oh, may the Son now make me free,
Here, Lord, I give my all to thee,
For time and for eternity;
I will live, I will live.

—Selected by Minnie E. Herr, New Carlisle, Ohio.

In Memory of My Mother Who Died May 31, 1910.

By Elizabeth Swalm.

A year has almost passed away,
Since we dear grandma laid
Into her grave, where long she wished;
For she her peace had made.

I often go into the room,
And there her books I see;
And oft the German hymns she'd say,
Come to my memory.

And oft she would repeat them,
To herself and God alone;
And oft in tears would say,
"Ach, wär' ich dort, ach, ständ' ich schon."

"Cross ist unsers Gottes Güte,"
Was her favorite one, she said;
For it told how His love had saved her;
And all her life had led.

Yes, we do miss dear grandma,
The room is not the same;
As when her feeble voice was heard,
In praising God’s dear name.

Although we miss her everywhere,
On earth we’ll meet no more;
But if we hold out faithful here,
We’ll meet on Canaan’s shore.

But yet we would not wish her back,
In this great world of care;
We know she rests in peace with God,
With holy angels there.

Dunrobin, Ont.
Evangelical Visitor

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For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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EDITORIAL.

He Bringeth Out Their Host by Number.

The Psalmist in Psalm 19:1, says: "The heavens declare the glory of God."

In Isaiah 40:25, 26, Jehovah says, "To whom then will ye liken me, or shall I be equal?" "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them names, for them all by names by the greatness of his power. So the less they appear distinctly in the photographs.

"This phenomenon is explained by the fact that in an astrographic telescope a photographic plate may be exposed to the heavens for six hours or longer, whereas an observer cannot keep his eye closely on one spot for much more than half or three quarters of an hour. Thus the camera, in conjunction with the telescope, sees more than the observer. The longer a plate is exposed the larger the number of stars does it reveal. So minute are thousands of these stars that powerful microscopes are used to detect them on the plates.

"Only one-ninth of the stars shown by the new Greenwich plates have been recorded on paper before. Great though the achievement of the Royal Observatory is, it represents but a fraction of the work that is being done wherever a suitable observatory is situated. When this universal enterprise is completed, astronomers will probably know the position and movements of one hundred million stars.

"What this means, one hundred million stars tabulated as to their position and movements, is almost beyond human comprehension. But impossible it is to grasp the meaning of a thousand million stars. Greater still, we do not know. What science can solve the mysteries of these one thousand million stars? The most interesting and important questions we bring to Astronomy are answered with, 'We do not know.' Some blessed day God's Saints will know more in the twinkling of an eye about the mysteries above than all the most powerful telescopes and the most accurate calculations ever revealed. That will be in that soon coming day when we shall be changed in a moment, when we are caught up in clouds to pass through the heavens. Then God's redeemed people, the heirs of God and joint heirs with the Lord will be introduced to the real marvels and glories of the heavens. Then we shall know all about these millions of stars and see what they contain. Greater still, we shall see His face and bear the perfect image of Himself.

"Often when the writer looks up into the heavens and thinks of what is there and how Grace has made him and every blood washed sinner an heir of this great universe, an unspeakable longing fills his heart. Oh! to leave this poor earth behind and enter in upon yonder! Oh! to be with Him! All God's people know something of it. It is the homesickness of the new life. Blessed are the homesick for they shall come again."

In renewing her subscription for another year, our aged sister Lydia Otewalt, of North Hampton, Ohio, writes appreciatively of the Visitor at her home and feels she is much benefited by it. The only complaint she has is that it don't last long enough. She gets it read over in a few evenings then she has to wait for another one. She does enjoy reading the good articles of the saints, both old and young, and wishes only that more would write. She says it seems strange to her that some can write such good, encouraging letters when they are away from home, but when at home we don't hear from them any more. She says, "Are they too busy with the cares of life?" "Dear brethren and sisters," she writes, "do write for the sake of one that can't attend meeting as some can. I am just trusting in my dear Lord day by day and night by night, till He comes, for come He will whether we are ready or not. I am happy on the way. I can't praise my God sufficiently for saving me and cleansing me from all my sins; and for His keeping power. O how I do miss those who used to write for the Visiter and don't any more. It just seems as if some had gone to their long home. I close with millions of stars in the universe. The task of photographing and counting them is now in progress at about twenty-five observatories in different parts of the world."

"Greenwich has photographed and mapped out the sections which under the scheme were allotted to it, being the first observatory to complete its part of the work. Many of the stars thus catalogued are invisible, not only to the human eye but also to the eye aided by a powerful telescope. None of the less they appear distinctly in the photographs.

"And He whom we call our Savior and our Lord, who belongs to us and to whom we belong, with whom we are one Spirit, called all these wonders to existence and is the upholder of this great universe."

"But what science can solve the mysteries of these one thousand million stars? The most interesting and important questions we bring to Astronomy are answered with, 'We do not know.' Some blessed day God's Saints will know more in the twinkling of an eye about the mysteries above than all the most powerful telescopes and the most accurate calculations ever revealed. That will be in that soon coming day when we shall be changed in a moment, when we are caught up in clouds to pass through the heavens. Then God's redeemed people, the heirs of God and joint heirs with the Lord will be introduced to the real marvels and glories of the heavens. Then we shall know all about these millions of stars and see what they contain. Greater still, we shall see His face and bear the perfect image of Himself."

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love to all the saints. God bless you all. Pray on, sing on, preach on till the good Lord says, enough, come up higher. Fare you well."

In our last issue we, at the request of the brother having it in charge, published the names of a number of subscribers to the Foreign Mission Fund at the missionary meeting held in connection with last year's Conference, who had so far not paid. We were rather unwilling to do this but yielded to the request. And it was in no way intended to hold them up as delinquents but with the hope that they might see it and be reminded of it if they had forgotten, since none of the addresses were known. Now we are reminded by a good brother that it was a serious mistake to publish the names, that it was criminal to do so. Under the circumstances we cannot do anything more than humbly apologize. The motive in doing it was not to offend nor do wrong to any one. The associate editors were not consulted in this case, so the blame all rests on us. It is due to our aged sister, Anna S. Myers, of the Messiah Home, that the Sr. Myers mentioned in that list does not mean her, as she paid hers promptly.

On March 13 and 14, a meeting of the National Christian Association will be held in Chambersburg, Pa. The purpose is to give light to the people regarding Secret Societies. The meetings will be held in the church of the Brethren. The first session will open on Monday afternoon at 2 o'clock, and then the meetings will continue during the following day and evening making five sessions. We note that Brother Enos Hess, of the Bible School, is one of the speakers. There will be speakers from different churches to take part. All are welcome. Full programs can be had by addressing Rev. W. B. Stoddard. This meeting will offer a good opportunity for our people of that district to become better acquainted with the workings of the secret empire, as it works in the dark and wants us to believe that it is a child of Light. Address Mr. Stoddard at Chambersburg, Pa.

Bro. John Pike, who with his family moved to Texas a year ago, and who has been much afflicted since there, writes us quite cheerfully, under date of February 8. At the time of writing the weather was Springlike and people were busy with their farming operations, getting ready to plant potatoes and corn, and cattle were grazing on the prairie. They are looking forward hopefully for a season of blessing this year. The preparation for the building of the new church was going forward. They have a nice Sunday-school with fair attendance and preaching service every Lord's day.

The following word from our aged brother, A. M. Engle, of Kansas, might be greatly multiplied in connection with what people write, and applications which they make of texts of Scripture. This is what he says: "I noticed in the last Visitor a sister's testimony in which she quotes Psalm 1:1: 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners,' etc. She writes that she does not want to stand in the sinner's way. I have noticed that some of our ministering brethren in their preaching have applied it in the same way, namely, to stand in the way of sinners that they will not come to God. I do not understand nor believe that this is the meaning of the psalmist. The outstart and trend of the psalmist's expression is, to go with the sinner on his way. The German gives it quite plainly: 'Noch trie auf den weg der Sunder.' That is does not step or go on the sinner's path. I think it plainly means that we should be in, or on, none of these ways of sin. I find that the German helps very much to a better understanding of some scripture passages."

Recent word, dated February 25, 1911, from Bro. J. H. Myers informs us that they will leave Texas, Friday, March 3, if the Lord will. They will stop off at Houston, Texas, then proceed to Thomas, Okla., and on to Kansas, visiting the brotherhood along the way and hope to reach Ohio, by the time of Conference. They report quite warm weather early in February, but quite a cold spell at date of writing.

Elder and Sr. Steigerwald were in Kansas during February, Bro. Steigerwald speaking in the different meeting-houses of the districts. The elder was then arranging to go South as far as Thomas, Okla. The western people are interested in the work of the missionaries in foreign lands. A number of those in the field are western people.

In a brief report of the North Dickenson, Kans., district meeting, held at the Abilene M. H. recently, the Reflector says that "steps were taken looking to the establishment of a benevolent institution for dependent church members, especially widows, probably in Abilene."

We are anxious to receive all orders for Sunday-school supplies at the earliest possible date. It will insure early delivery if the orders are in early. In ordering kindly consider whether it would not be for your school's good to order a supply of the Youth's Visitor.

Weigh It Well.

We admonish prospective missionaries to make sure of their call. Any uncertainties as to a divine commission at the start or any tampering with God-given convictions at any time will get them adrift on perilous seas and leave them floundering amid and stranded upon rocks and shoals. A time tried-missionary admonished a candidate as follows:

A MESSAGE FOR MISSION CANDIDATES.

I write words for you to ponder and pray over. Do not go to any foreign field until you know beyond a doubt that God has himself sent you to that particular field at that particular time. If you marry any mission field in haste you will repent at leisure. There is romance or halo about being a missionary which disappears when you get on the field, I assure you. And, believe me, from the first moment you step upon shipboard upon your way to the field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched out. Believe me, the foreign field is already full enough of prophets that have run, and He did not send them. Because of this, things are in a sad state in India, in the missions themselves. If you know beyond a doubt—and you may—that God is empowering and sending you there and now, go and fear not; and when through the days, months, and years of suffering that are sure to be in this cross-bearing life, the question arises again and again, "Why is this? Am I in God's plan and path?" The rock to which you will hold in this sea of questionings and distresses is, "God sent me here, I know beyond a doubt; therefore I may go on fearing nothing, for He is responsible, and He alone." I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain as the Rock of Ages.—Sel by Sr. Garis.
NEWS OF CHURCH ACTIVITY

IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Matopo Mission, Bulawayo, South Africa.
Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engel, Mohabezi Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:
Jesse R. and Malinda Eyster, Germiston, Transvaal, South Africa.
Isaac O. and A. Alice Lehman, No. 4, East Jeppes Extension, Johannesburg, South Africa.

England.

The following are not under the F. M. B.:
D. W. and Mrs. D. W. Zook, Raghunathpur, P. O., Manthoum Dist, India.
Ellina Hoffman, Kedgoon, Poona Dist, Ramabai Home, India.
Mrs. Fannie Fuller, Govalia, Tank Road, Bombay, India.

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

Our City Missions.
Philadelphia, 3424 N. Second street, in charge of Brother Jesse and Sister Docra Wenger.
Chicago, No. 3, Box 1.

Love Feasts.
Pennsylvania.
Cross Roads, Florin Sta., May 10, 11.
A cordial invitation is extended.

Mechanicsburg, May 27, 28

Montgomery, S. Franklin, Pa.—A series of meetings was held at the Montgomery M. H., South Franklin, Pa., from February 5th to February 19th. Bro. Abner Martin labored in the work for twelve evenings, and Eld. S. W. Wingert, of Five Forks, gave his help for two evenings more.

The word was given with power and in sincerity, and we received much whole-some instruction. The help of the brethren was much appreciated by us, and we hope God will bless them abundantly.

Two souls turned to the Lord and one resolved to renew his covenant with the Lord. Both were encouraged and renewed in spirit. We believe many resolutions were made to live nearer and closer to the Lord. May we all continue in the same until He comes.

JACOB M. MYERS.
Greencastle, Pa.

SOLSEXTON, PA.—A series of meetings started in the Silverdale meeting-house, Bucks county, Pa., on Sunday evening, January 13, and conducted by our home minis tres up to the 23rd, when bishop John A. Stump and wife of Nappanne, Indiana, arrived and conducted the meetings. The brethren and sisters stood together as one man in the battle. All the counsel of God was declared by the brethren and sisters were deeply convicted, but the earnest, pleadings, night after night, did not result in any one openly expressing a desire to return to God. The meetings were transferred to Souderton M. H. on February 3rd. As the meetings continued the interest and attendance increased. The brethren and sisters stood nobly together in the work of the Lord, praying unitedly, by day and by night. It was evident that the brother was earnestly concerned to do his duty laboring by day and by night for the salvation of souls. Sinners were convicted and twelve dear souls asked for the prayers of God's children. Most of them have a desire to obey God, and, may many more return and accept Christ. The meetings were closed on Sunday evening, the 19th, with an overcrowded house. Many were turned away. "Let us not get weary in well doing for in due season we shall reap if we faint not." In Christian love.

HENRY S. ROSENBERGER.

BUFFALO MISSION.—We are truly happy to know that our divine Father's hand has been over us for good. That He has so faithfully supplied all our need is a cause for much encouragement.

May He most graciously bless and reward all who have showed their interest by giving assistance or support in any way.

On January 24th, a series of meetings began. These meetings continued until February 11th, during which time Bro. L. Bruhaker and Sister Nancy Shirk.


Trenton, Ont., Mission in charge of D. W. Hunziker, GMC, Ont.


Meetings at Black Creek, Ont.

A series of meetings was held at the Brethren's meeting-house in Bertie, Ontario, beginning Wednesday evening, January 25th, and closing Sunday evening, February 19th. They were conducted by Brother W. J. Myers, of Massillon, Ohio, who very faithfully warned the unsaved night after night of the necessity of getting saved and ready for heaven.

Twelve publicly requested the prayers of God's people. We hope and pray that they will not stop until they know definitely that they have been forgiven and accepted as God's redeemed children. God's children were revived and encouraged to go on.

The services were well attended when weather permitted. Brother Myers had the respect and good will of the entire community. Many warm hearts will remember his faithful service for his heavenly Father at this place.

Brother Reuben Clemingha, of Kansas, and others nearest to us for some of the services and did what they could.

ALVIN L. WINGER.
WARREN WINGER.

An African Letter.
No. 4 East St., Jeppes Extension, Johannesburg, South Africa, Jan. 23, 1911.

DEAR READERS OF THE VISITOR:—Greetings in the blessed name of Jesus. Firstly, we desire to thank God that He has watched over and cared for us during the year just ended. How many have been His blessings. To recount some of them brings blessings to our souls. Blessed be His holy name! I will here give the experience of one of our native Christians.

Some time ago he came to us and stated that he wanted to work for the Lord. The Lord opened his eyes to see at a large native compound with a population of over 3,000, mostly heathen, we were given permission to open a gospel mission amidst that sin-laden place. Lumber for benches and tables was supplied, and now there is a nicely equipped light-house opened there day and night for hungry souls to find the Savior. Here is where this brother is now working for Jesus. He might be earning much more if he had continued working in the mines, but he desired to give his services to Jesus and seek to save his lost friends by telling them of Jesus.

From what we know and have heard, the natives had a tribal fight and seven men were killed and others mortally wounded. When he came to tell us about his narrow escape he said, "God saved me." He said it was an awful sight to see men being hammered to death with clubs and stones.

He, and others, escaping into a certain building and the one that followed him was killed. We told him to save himself. He seemed much wroght upon and we believe God is speaking to him in such a way that he feels more and more the need of just keeping low down at Jesus' feet. Dear ones, will you pray for our dear brother? He has many tests and trials. The Lord is blessing in this work. Blessed be His dear name.

Your brother and sister in Jesus,

ISAAC AND ALICE LEHMAN.

A Sudan Letter.


DEAR BRETHREN DEITWILER: I feel that I should write a few lines for the Visitor to let my old friends and acquaintances know that I am still in the Lord's service out here in the dark Sudan. I must say that the Lord has been exceedingly good to me in supplying me with all my needs and blessing me with health and strength.

It is now fifteen months since I returned to the field after an eight months' furlough, and since that time I have not had a single attack of fever, in fact, I haven't had any fever for nearly two years, for which I feel very grateful to God, as many
of our fellow missionaries have suffered more or less from this disease, and one of our sisters died of Black-water fever on September 3, this year, which leaves a vac­ancy in our small ranks that we feel very keenly. May the Lord of the harvest soon send some one to take her place.

The Lord has permitted me to open a new station among a raw heathen tribe about one hundred and eighty miles fur­ther inland than where I was established during my first term. These natives know absolutely nothing about the true God. They seem to think the sun is a god yet they don't actually worship it. They pay more attention to worshipping the spirits of their departed friends. The women and children wear no clothes, just a little apron which consists of a hand full of green leaves or weeds. This always reminded me of the dresses Adam and Eve tried to wear. But a few days before this came about, one evening, after retiring, I re­ceived the witness of the Spirit that the Lord was going to meet me. Now I would not wish to be understood that God was not with me, for He dwells within us even if He does by times seem to hide His face from us. David, however, did feel sometimes as if God had hid His face from him.

From the time that the Lord lifted the burden from me it was an easy matter for me to get ready to go, but during our imprisonment at different times the Spirit of God showed me that I would be coming back again. I told my companion I did not understand what it meant, as I was not planning to come back. The time came to go. I went filled with the Spirit, happy and rejoicing in the Lord, and as for the cli­mate it certainly was very much in my favor. So that in a short time I gained in strength so that I was able to do more work than for years. Frequently I said to myself, perhaps the Lord was going to meet me. Now I would have the privilege of doing the work of God with the freedom of the Spirit that we are in divine service, in most cases do not know God. For some of Thy saints somewhere." Truly, we need to praise Him as lovingly as rubies or diamonds "since it pleases thee, O Lord." Truly, He does deliver us out of all our distresses; but it means trusting God in the dark as well as when the sun seems to shine brightly. My courage is good, praise the Lord, and my daily prayer to God is 

The commission of our blessed Savior to His apostles, telling them what is eternity to you? Stop and think, and help others in the blessed way that leads safely home to God. Pray for me and my dear companion, that God may bless the lonely hours to his good till we can be together again. From your humble sister in the Master's service, 

MARY J. LONG.

Long View, Pottstown, Pa.

A Sister's Letter.

The Psalmist says, "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men. Truly, we need to praise Him as lovingly as rubies or diamonds "since it pleases thee, O Lord." Truly, He does deliver us out of all our distresses; but it means trusting God in the dark as well as when the sun seems to shine brightly. My courage is good, praise the Lord, and my daily prayer to God is 

The commission of our blessed Savior to His apostles, telling them what is eternity to you? Stop and think, and help others in the blessed way that leads safely home to God. Pray for me and my dear companion, that God may bless the lonely hours to his good till we can be together again. From your humble sister in the Master's service, 

MARY J. LONG.
to all the readers, May God's richest blessing be with you. I have frequently been impressed to write. O that the Lord may just use me as an instrument to His glory. I do praise God and my Savior for His goodness toward us in many ways. In His kindness He blesses us beyond our de­servings. As the sister said, how careful we should live, and bring up our family in the way of God. Yes, it means so much to adorn our bodies as becometh Christian the way of God. Yes, it means so much to all the readers, May God's richest bless­ing be with you. I have frequently been impressed to write. O that the Lord may just use me as an instrument to His glory. I do praise God and my Savior for His goodness toward us in many ways. In His kindness He blesses us beyond our de­servings. As the sister said, how careful we should live, and bring up our family in the way of God. Yes, it means so much to adorn our bodies as becometh Christian the way of God. Yes, it means so much to all the readers, May God's richest bless­ing be with you. I have frequently been impressed to write. O that the Lord may just use me as an instrument to His glory. I do praise God and my Savior for His goodness toward us in many ways. In His kindness He blesses us beyond our de­servings. As the sister said, how careful we should live, and bring up our family in the way of God. Yes, it means so much to adorn our bodies as becometh Christian the way of God. Yes, it means so much to.

I am a mother of eight children living, of whom three are married. All are in the fold, belonging, willing to take the narrow way, "The way of the cross leads home." O what a pleasure when we have the blessed way and they all can go right along and take part in the enjoyment with the humble followers in Christ's way—the way He leads us. Now beloved, would you pray earnestly for all to be real faithful, as some have just accepted the way, and that we may all be kept from the evils of the world, and look to the cross and be humble at His feet, learning the sweet lessons of Jesus. I am glad for the good meetings here at Martinsburg and that so many stepped out and are willing to take the way. Sister Kanode.

Blair county, Pa.

The Cross and the Crown.
The cross for only a day,
The crown forever and aye;The one for a night that will soon be gone,And one for a eternity's glorious morn.
The cross I'll cheerfully bear,Not sorrow for loss or care;For a moment only the pain and the strife,But through endless ages the crown of life.
The cross till the conflict is done,The crown when the victory is won;My cross never more remembered above,While wearing the crown of His matchless love.

My cross I'll think of no more,But strive for the crown set before;That ever through ages my song may be,Of His cross that purchased my crown for me.

The work of redemption done,His cross and His crown all one;The crimson and gold will forever blend,In the new world of ever lastin years, the sinner's Friend.—Selected by W. R. Smith. Author Unknown.

EDITORIAL NOTE.
Bro. Amos C. Higgins, whose ad­dress is given at Buffalo, N. Y., Sta. C. Gen. Del., wants us to say for him that he is much better and stronger than he was a while ago. He says, "God, in answer to prayer, is wonderfully building me up, am feeling fine, and improving all the time. I want the prayers of the saints that God may open a home for me in a Christian family among the brethren."
His gospel to mankind is to save them from their sins, make them like Himself, and take them to His eternal glory. He saves according to the measure of His eternal goodness; the scanty salvation contended for and expected by the generality of Christians, it would be dishonorable to God to administer. He saves according to His grace. His own eternal goodness and holiness is the measure of His salvation to man; not the creeds and expectations of any class of Christians. To be saved at all, we must not only be saved in God’s way, and upon His own terms, but also according to His own measure. He who is not filled with the fulness of God cannot expect the glory of God.

Another proof of the fall and degeneracy of men is their general enmity to the doctrine of holiness; they cannot bear the thought of being sanctified through body, soul and spirit, so as to perfect holiness in the fear of God. A spurious kind of Christianity is gaining ground in the world. Weakness, doubtfulness, lowness of faith, consciousness of inward corruptions, and sinful infirmities of different kinds, are by some considered the highest proofs of a gracious state; whereas in the primitive church they would have been considered as evidences that the persons in question had received just light enough to show them their wretchedness and danger, but not the healing virtue of the blood of Christ which “cleanseth us from all sin.” The wicked shall be turned into hell, and all the nations that forget God. (Psa. 9:17.) “These shall go away into everlasting punishment.” (Matt. 25:46.) “Be not deceived. God is not mocked.” (Gal. 6:7.)

Holiness means conformity to God’s will, or purity of heart. (Matt. 5:8.) Since all scripture shows man is not “pure in heart,” it becomes the vital question, How shall we become holy in order that we may be blessed after death?—Sel.

For the EVANGELICAL Visitor.

The Two Keys and the Two Pentecosts.

BY F. ELLIOTT.

“I will give unto thee the keys of the kingdom of heaven.” (Matt. 16:9.) This is a subject upon which many good people differ and I do not expect even that all of my brethren will accept the views embodied in this article. However, I will state them, and (as I often say) if people don’t see it that way, “They don’t have to.” Jesus says to Peter, “I will give unto thee the keys of the kingdom of heaven,” not of heaven itself, but the kingdom of heaven on earth, the Church Militant, not the Church Triumphant. Not but what an abundant entrance into the latter would eventually ensue as a natural sequence of the former, but this subject deals solely with the “present salvation.”

It naturally follows that where keys are provided there are locks to which they fit, and doors to which they are attached, and which they fasten or open. It is evident there was a plurality of doors or the second key would not have been needed, for the door once opened was never closed again. I wish to state however that both doors opened into one place, namely, “The kingdom of heaven.” I wish also to show that the keys were used at separate times, and under entirely different circumstances. Peter had the divine commission to open those two doors, and the keys to do it with, and no other man, or even angel, could take his place. Further than this, even Peter could not open them till the proper time arrived, and to get closer yet, I believe each key was handed to him at the precise moment it was needed.

Jesus said, “Tarry at Jerusalem till ye be endued with power from on high. This they did and at the proper time were “all with one accord in one place.” As those who came together “with one accord” were Christ’s disciples, they were already inside the door, but without power. All at once the power and presence of the Holy Spirit came and “filled the place,” and they were filled and enveloped with the Holy Spirit and spake with tongues. When the resultant commotion had drawn the multitude together, the Spirit says to Peter, “Here’s your Jewish key, put it in the lock and turn it.”

The key was the gospel message that Peter delivered to that Jewish assembly; their consciences were awakened and their hearts were pricked by the Sword of the Spirit, wielded by the fearless, Spiritfilled apostle. He turns the key, the door flies open, and to the anxious inquiry of the convicted hears he states the terms of admission into “the kingdom of heaven.” “Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.” (R. V.) Then that received His word (accepted the conditions) were baptized—about three thousand souls.

Now, the door of salvation was open to the Jewish race, never more to be closed till Jesus comes again. Long before this, Jesus had said to Nicodemus, “Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.” Spoken as it was to a Jew, it was literally fulfilled on the day of Pentecost—they were born of water (after repentance) unto salvation. Not of heaven itself, but the kingdom of heaven on earth, the Church Militant, not the Church Triumphant. Not but what an abundant entrance into the latter would eventually ensue as a natural sequence of the former, but this subject deals solely with the “present salvation.”

No wonder they ask, “What meaneth this?”

Un to this time, perhaps, they still regarded Him as a dead man and the rumors of His resurrection as “idle tales.” The scene has changed; it is Pentecost. The Holy City is full of people attending the great feast, a report goes abroad over the city of something wonderful going on in the upper room where the devoted followers of the crucified Nazarene were wont to meet. Like sheen, the people follow each other until they number thousands; awe-struck, those foreign Jews from distant lands hear them tell in the languages they used in their far-off homes, “the wonderful works of God.”

No wonder they ask, “What meaneth this?”

Some of the domestic Jews to whom these foreign tongues sounded like drunken babble, said mockingly, “These men are full of new wine.”

This challenge brought Peter to the
front, refuting the charge, he shows them how the prophecy of Joel was fulfilled that day. He shows them with a startling vividness the awfulness of their crimes and deeply realizing the truth of the awful arrangement, they tremble with guilty fear. But hark, what is Peter saying now? "This Jesus did God raise up—and exalted by the right hand of God—and make Him both Lord and Christ; this Jesus whom ye crucified." Hope, like an arrow of light, darts into their hearts and they cry, "Men and brethren, What shall we do?"

We will proceed to notice a few points as yet untouched. This was the first time baptism was administered under the formula of the Great Commission. I say this advisedly, for from the ascension to Pentecost they were not ordered to work, but still, and previous to that it could not properly have been used. What did it mean to those convicted Jews to be baptized under that formula? Into the name of the Father who had drawn them to the Son, into the name of the Son whom they had scorned, mocked, rejected and crucified, but whom they now acknowledged as "both Lord and Christ"—into the name of the Holy Ghost, thus testifying and acknowledging the present fulfillment of Joel's prophecy, or in other words, the end of the Jewish dispensation and the beginning of the gospel age, of Holy Ghost dispensation. This meant to "cross the Rubicon," to burn their bridges behind them, and to commit themselves fully and irrevocably to the cause and doctrine of Jesus of Nazareth.

To the Jew, to be thus born of water, meant to put themselves where persecution, imprisonment, and perhaps death would be their portion, yet from which baptism, rising "to walk in newness of life" the farther baptism of the Holy Spirit filled them with joy and peace and endowed them with power from on high to.

"Bear the cross, endure the shame, Supported by Thy word."

If any one thinks this was a pointless birth, or an easy formality to comply with they are widely mistaken. I have enlarged on this purposely to show that that was the supreme and crucial test of their sincerity and submission to Jesus Christ, and the terms of their admission into "the kingdom of heaven." For the present we leave them—"The Lord adding upon them daily such as were being saved."

We now pass over a period of four years and shift the scene to the house of Cornelius, a centurion of Cesarea, a devout man, who feared God with all his house, who gave much alms to the people and prayed unto God always." This man had all the qualifications of an earnest seeker for light and salvation. First he was "devout," serious and reverent in worship. Secondly, he "feared God." "The fear of the Lord is the beginning of wisdom." He began right, and it affected those around him. "With all his house." Considering his position and what occurred later it may have comprised quite a number. He had a generous heart, "he gave much alms to the people." He "prayed unto God always," he was not always praying, but he did not pray by fits and starts as the mood struck him, but regularly. Yet with all this he was not saved, for the door was not yet open to the gentiles into the "kingdom of heaven." Were then all this man's efforts vain? We shall see later.

One day at three o'clock he was startled by an angel calling at his house and informing him that his prayers and alms had gone up for a memorial before God. He also enjoined him to send men to Joppa to fetch a man called Simon Peter whose lodgings were to be found by the sea-side, in a tanner's house. About noon, three days later, as the three trusted servants, he had sent, neared Peter's lodging, Peter went up on the flat roof to pray. He got very hungry while there, but while the folks downstairs were getting dinner ready Peter fell into a trance. After the thrice repeated vision and while musing in perplexity on what it could mean the men arrived at the house and made inquiries for Peter. The Spirit tells him of his inquiry, to dismiss all doubt, and to go with them, for "I have sent them." I will leave the reader to read the rest and pass on to their arrival at the house of Cornelius. "And Cornelius was waiting for them, having called together his kinsmen and near friends. Here is a striking analogy, here is the same waiting attitude of the Jewish Pentecost "all with one accord in one place." After Peter and Cornelius had related their experiences Cornelius thus concludes, "Now therefore we are all here present in the sight of God to hear all things that have been commanded thee of God." Now, all is ready; the Spirit gives Peter the gentle key, and Peter opened his mouth, and said, etc.—"He preached unto them Jesus," the key turns, the door flies open, in faith believing, they enter and receive the remission of their sins, and "the Holy Ghost fell on all them which heard the word." Amazed, Peter's companions hear them "speak with tongues and magnify God." Then, says Peter, can any man forbid the water, that these should not be baptized who have received the Holy Ghost as well as we." In chap. 11:16, he calls that which in this case proceeded water baptism, the baptism of the Holy Ghost, yet that fact did not make water baptism unnecessary but rather cleared the way, for it to follow.

This happy company were henceforth no longer "strangers and foreigners, but fellow-citizens with the saints and the household of God." Henceforth this door by which they entered was open to all the gentile world, till Jesus comes, "unto the gentiles hath God granted repentance unto life." How striking the analogy, how different the process, how identical the results. They both in different ways (or conditions) distinct in time and place, by two separate doors, opened by two separate keys, by the same man and bringing both gloriously into "the kingdom of heaven." I conclude then that the fact of the two keys and the two Pentecosts prove that there were in the economy of God's grace two distinct starting points for the salvation of men—one at Jerusalem, the Pentecost for the Jews with terms applicable to them alone, and another four years later at Caesarea for the gentiles. We claim the one came (or entered) by faith and the other through faith, and that the "means to the end" in both was "repentance toward God and faith in the Lord Jesus Christ." I sincerely believe that water baptism "for the remission of sins" belongs wholly and only to the "chosen people," that is, all Israel, for Peter said, "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." With the gentiles the case was different, they had not the promises, theirs were not the fathers, to them were not committed the lively oracles of God. They looked for no long-promised Messiah, and when the Jews desired to kill Jesus, Pilate, who represented the gentile power, wanted to let him go. It was only when they assumed the sole responsibility and said, "His blood be upon us and upon our children," that Pilate yielded.

To assume that the events connected with the "second key" and second door opening were all brought to pass simply to remove Peter's Jewish prejudice is assuming too much. The vision on the roof and the voice of the Spirit settled that. We don't read
that Peter was surprised at the results, only, "as many as came with Peter."

Neither was this the time of Peter's conversion, as some say. That was accomplished long before when Satan "sifted him as wheat" till he thrice denied his Lord, and when with penitent heart he thrice acknowledged Him. From that on, he could "strengthen his brethren."

There could be much more written on this subject but it has grown too long already, and must be left more or less incomplete, trusting it may be edifying to at least some readers, and offensive to none.

For the Evangelical Visitor.

Peculiar People.

By Arm. H. Marlin.

This is a term used in Scripture to show distinction. They are in the world. Peculiar is something not one's own, it is dear, costly and uncommon. Christ is a pattern of peculiarity, from beginning to end. He was peculiar to the world, but not to God. They are the only known people to God. (Amos 3:2, 7.) When not peculiar they are unnoticed by God. (Jer. 13:16, 11.) Peculiar people are a holy people unto the Lord.

Christ was peculiar in His manifestation to the world. First, He was willing to be born in this world. Second, He was willing to live in this world. Third, He became a sacrifice for the world.

Peculiar people are regenerated or born again; are come from darkness into His marvellous light (II Pet. 2:9), and are giving their lives for the world, and have made a sacrifice. (Psa. 50:5.) If lacking any of these three points they are not peculiar. After these three events have occurred we become His peculiar treasure, above all world, and have made a sacrifice. (Psa. 119:15.) If the ministers would say they are not gifted, or do not think it is so important to be shepherds, what would become of the peculiar people? Would there be any peculiar people?

These people are united and work toward one aim and use all their influence toward destroying sin. They are not peculiar to each other but have fellowship with each other, and know of the doctrine of Christ. (Jno. 7:17.) Their feet are planted in paths of peace hence their whole being is above the world. They are humble and finally exalted by God because they serve Him.

Peculiar people are God's representatives on earth, even at times a gazing stock (Heb. 10:33), but they are heavenly minded. Their actions pertain to Christ; they are not selfish or repulsive, but are alert to do good. Called out of the world, they are separated from the world and have secrets that may be known to those that yield to God. Societies that do not have the name of Christ mentioned, or His blood applied, are not peculiar but are earthly and what is earthly will perish. The lodge is an earthly institution, and is not the peculiar people referred to.

"Pure was the mind of Christ, Sinless I see; He the great example is, And pattern for me." Yours for true peculiarity.


For the Evangelical Visitor.

Feeding the Python.

"To deliver thee from the way of the evil man, from the man that speaketh toward things," etc.—(Proverbs 2:9-14.)

Did you ever witness, at the menagerie or zoo, the python being fed? A little, innocent rabbit is thrust by the keeper into the cage where this gigantic snake, which is one of the handomest of the genus, is confined on exhibition.

As soon as the python spies its victim it squirms stealthily toward it, and the little creature, in terror, cowers in a corner, squealing piteously, as if for some of the onlookers to come and deliver it from its awful fate. But no one dares to interfere. Some tender-hearted persons are heard to remark, "What a pity! What a shame!" Others turn away from the sight.

After having seized its prey the rep-
they easily became prey for the many schemes, pitfalls and traps laid in their path. They soon find companions who persuade or beguile them to go and see the “Python”—“that there is no harm.” They at once become fascinated by its subtle charm and powerless to resist its delusive influence. (Jere 8:17.)

It is true that many girls, who are compelled by circumstances to leave the quiet country life, and forsake parents, relatives and friends for an adventurous life, or expect to find lucrative positions with higher pay, become so fascinated by the fashion pictures which they see in print, will find it hard to improve or better their condition. (Phil 6:1-4.)

In many mills and factories, confined inside of walls, they only become a part of the machinery, at small pay and long hours, to grind out the vast fortunes for their employers. In stores and restaurants the wages paid for their services, in most cases, is very small, indeed.

The temptation by which they are subjected by “friends” who offer financial assistance whereby they might be able to dress in style is great and, no doubt, some yield to the temptation. (Phil 3:2.)

The bright, rosy-cheeked girl, shy and backward at first, finds many admirers, attracts much attention and becomes an “easy mark” for the slick rogue with his wily manners, who is waiting to entrap the “freshie.” She will be invited to a theatre, dance or music-hall, moving-picture show, and afterward for lunch at one of these “cafes,” (with a ladies’ (?) entrance) where intoxicating drinks are sold, which is the real object. After being coaxed or “jollied” into trying something “refreshing,” by seeing others drinking, who insist that “it will not do any harm,” she becomes stupefied and helpless, after which she is assisted into a waiting automobile or dragged along the street to one of the “Python’s” lairs; also of the “wolves” and “jackals.”

Then the pace downward is very rapid indeed—lost modesty, brazen and hardened, “logged out” in gay clothes—onward she madly plunges down the broad road to ruin! (See description in Isaiah 3:16-23.)

She has now forgotten mother’s tender care and advice, father’s Scripture readings at the dining table, the hymns they sang before eating, the little humble church, the Sunday-school, the prayers of the brethren and sisters; the childhood days when she was happy, light-hearted and free! The “Python” has now charmed her. (Prov. 5:4-6.)

But in a short time this life has wrought a wonderful transformation! The eyes have lost their lustre, the cheeks faded and sunken, face haggard-looking. Not so popular nor a favorite any more. Becomes the companion of one of the lewd or “baser sort,” who, when his gambling schemes and other devices to live without work fail (which is often) shares the proceeds from her life of shame. When too ill to “go on the street,” in the bitter cold, snow or rain, this “dog” will beat and choke her, and her agonizing screams can be heard in the midnight hours coming from the upper rooms of these “Python’s” dens. But no one dares interfere. The “Python” must be protected, for the great revenue he brings in.

Gradually the coils of the serpent become tighter, and during the sleepless and restless nights, from a tortured mind, comes a longing to the wretched young woman to be once more as in her happy days before leaving the homestead, with the rosebushes clinging to its sides, the lilacs and honeysuckle vines pouring forth their sweet odor into her clean and tidy room; as the crickets and katydids sing her to peaceful sleep (Psalms 4:8), and the robins’ song as she awakens in the early morn. How she would love to hear mother’s voice and father’s morning prayer!

But alas! she realizes that “Python” has too strong a hold around her, and tries to disentangle from her mind the dreaded end of the fate which she must meet—house of correction, suicide, death in the hospital or almshouse with these parting, pathetic words: “Don’t let mother know about it; I’m lost!”

The noble deaconesses and Salvation Army women snatch many precious captives from out of the jaws of the “Python” and take them to homes where they can start anew in life. (Jere. 3:21-26.)

The magnates who are accumulating vast wealth, living in luxury, giving costly banquets, navying a fortune to some “count” or “duke” to marry their daughters, by navying starvation wages to those young girls and others who are in their employ are promised their reward. (James 5:3, 4; Jere. 17:11.)

The politicians and office-holders who are kept in power by the friends of the “Python” (White slavery), “rum adder,” and “viper” (cigarettes and tobacco)—these fell monsters of Satan which are causing such a great havoc in wrecking the lives of children, are promised a sure reward. (Matt. 18:6.)

The hirelings in the pulpit—“blind leaders of the blind”—who are afraid to denounce this trio of Satan’s greatest foes of the human race, lest they should offend the office-holders and voters who are yoked up to the political “gang” who have the “Python,” “adder,” and “viper” under their protection, on account of the great influence and revenue derived therefrom, will get their reward. (Isa. 5:20-24.)

Considering the appalling list of deaths from malpractice, suicide and murder, also insanity and increase of crime, surely these three terrors should be annihilated!

Once in a while a “Voice from out of the Wilderness” cries out against existing evil, like Jeremiah, the other prophets of old and John the Baptist: but they are called fanatics, or pessimists, and some Herod, Herodias or Salome would like to take their life for disturbing their peace of mind or interfering with the great revenue which they enjoy.

About fifty years ago, when the black slave was put on a block and auctioned off to the highest bidder, fearless men and women said: “Slavery must be abolished!” They went to work and their purpose was accomplished. Then only the body was sold, but in the case of “White Slavery,” it includes the soul. Why should not this form of slavery be banished from our land? And also the “rum adder” and “viper” along with it?

Let us warn the young to keep away from the influence of these dreaded enemies of their soul! The only safe way is for parents to bring their children and all others they can to Jesus early. (Ecc. 12:2.)

RIZPAH.

“Holy, harmless, undefiled, separate from sinners.” (Heb. 7:26.)

Such were the characteristics of the Lord’s earthly life. Separation is the prime foundation of practical holiness. If we fellowship the world, we never can be holy. Let those who boast of imitating Christ try His voluntary poverty, His enforced loneliness, His disregard of luxury. It will bring what He realized, the Father’s smile, the world’s frown.—Sel.
Dear readers: My spirit has been stirred within me to encourage Bible Conferences. In Col. 3:16, we read: “Let the word of Christ dwell in you richly in all wisdom; and in Acts 17:11, we read: “These were more noble than others in that they received the word with all readiness of mind and searched the Scriptures whether these things were so.” Now these were honorable women and Greeks and men, not a few. My dear sisters in the faith, how this should encourage us. I am so glad that we can search the word and know for ourselves whether these things be so. We read in Acts 17:16, how Paul’s spirit was stirred in him when he saw the city wholly given to idolatry, and I think it would be well for us to have our spirits stirred within us when we see how little we know of the “sincere milk of the word.”

It was our happy privilege to attend a Bible Conference in Bee county near Tuleta, Texas. It was indeed a rich feast to our hungry souls. How I wished that many of our loved ones could have enjoyed these twenty-seven good sermons or lectures, if you wish to call them so. Each minister had his references marked out and then the congregation could read them as they were called upon, and so they could know for themselves that it was, “Thus saith the Lord.” We praise God for the enjoyment we had of His word.

It is one of the greatest needs of the day. How few of us know and understand the word of God as is our privilege?

I read a blessed tract a few days ago, why the Jews should study Jesus. I thought it was very good for it gave so many reasons, and I think it applies just as well to us in our day and generation. And talk about Him, see what a busy life He lived while here. When a child twelve years old He was found with the doctors and lawyers, asking and answering questions. He was no lazy man, but He went about doing good, and all His life He lived to please His heavenly Father. His life was useful, self-denying, self-sacrificing, even unto death upon the cross.

We ask a deep interest in all your prayers that we be in the will of God and have no will of our own, but that we may always show forth that we have been with Jesus, and have learned from Him, and others be better for our living in the world. This is our earnest prayer for us and all God’s children. Amen and amen. From your sister in the faith. Victoria, Texas.

For the Evangelical Visitor.

BY P. T. ALEXANDER.

“The Sabian religion consisted in the worship of the sun and other heavenly bodies,” and it appears that the early Romans were Sabians. The Jews were forbidden to worship the planets or stars by God’s law, and therefore were not Sabians. But it appears from our Bible that they were Sabians, for our present copies make them to celebrate each “new moon.” One has said that “in every case where ‘new moon’ appears in our copies of the Old Testament it should read ‘new month’ or ‘months,’ the word ‘moon’ being a mistranslation of the Hebrew word for ‘month.’” The Jews of to-day confess that they have no calendar of their own earlier than the Christian era, but Josephus being a Jewish priest, and therefore good authority, gives us some light, when he says, in his wars of the Jews, B. 2, chap. 10, sec. 4, “And on the fourth day, which was the thirtieth of the month (Tisri).” This month is the first of their civil, and the seventh of their sacred years, and contained at least thirty days. He also informs us that the siege of “Jotapata” lasted just “47 days,” and began “Jyar 17” and ended “Tamuy 1.” Jyar is the second month and Tamuy is the fourth month of the sacred year. We learn here that “Jyar” was a month of thirty-one days. Also “Sivan,” the third month, contained thirty-one days. Count it up and see, including “Jyar” 17 to 31, is fifteen days, and “Sivan” 31, is forty-six days, and “Tamuy” 1 is forty-seven days.

How about the moon theory now? The Jews had just two sacred feasts in recognition of their months. The first was on “Abib” 1 (March 21); the second was “Tisri” 1 (September 21). The beginning of no other months was held sacred, and the “new moons” were never thought of in their worship.

I will briefly state that “Abib” was a
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Address EVANGELICAL VISITOR, Walnut and Summit Sts., Harrisburg, Pa.

PUBLISHERS' NOTICE.

The Jewish Month.

(Continued from page 11.)

month of twenty-nine days, and their months were so arranged that it allowed the fall equinox to be the beginning of their civil year. While the vernal equinox was the beginning of their sacred year, and all changes to these times were made by Sabian worshippers. I hope there are no Sabians among us.

Thomas, Okla.

A Silent Admonition.

Dear brothers and sisters, and readers of the Visitor, as I never wrote to the Visitor before I don't know whether I can direct my pen in a proper or suitable way or not, but will try as well as I can this Saturday afternoon. I felt very much impressed to write and tell my feelings as regards our church, how fast we are moving along. I often feel grieved and sad when I see a few of our old fathers and mothers in the church; what a difference there is in their appearance and also in their lives. No wonder they heave sighs and feel sad. It grieves my heart that some of our young members are so entangled with worldly amusements; and then I wonder why the people don't come out in revival meetings. But they are so apt to look at others' faults; therefore we should be more watchful and careful.

Now, I feel rather shy to approach the different things which I feel it my duty to write about. As I don't often get to speak to the young members, I thought a silent messenger through the Visitor would reach all who read it. This is one. I think the members are too much divided up—the young with the young, and the old with the old. I heard a brother say, lately: "We can't do without the old people," so I think if we would keep in close touch with the old folks it would be a protection to us. It grieves me when I see a group of members together, and they have so much laughing; it is not becoming at the church, or any other place for that matter. I don't expect young folks to put on a frown, and look as if they were in misery all the time, but still there is a fitness as to how we conduct ourselves as Christians.

I am not writing this to offend any of these little ones, but as a duty, and I hope they will bear with me. I have been in very poor health for about three months; had to stay in bed, with a few exceptions when I sat up on the chair for a short time. It has been a very trying time for me and also for our daughter, and the rest of them, and yet we had many friends come in and give us a helping hand, and we had a number of letters of sympathy in various ways for which we are thankful.

ELIZABETH ELLIOTT.

Richmond Hill, Feb. 16.

From Silverdale and Souderston.

Matt. 16:16, 17, 8: "On this rock will I build my church and the gates of hell shall not prevail." Preacher, preach Jesus Christ, and let all other things away. It is not in long prayers and preaching testimonies. No, we better give only to the point and quit, than say and pray all we know all around the globe till people get tired and don't want to hear us any more. Eld. Jno. Stump and his wife were with us at Silverdale and Souderston laboring hard for souls. He surely didn't come to see all the nice farms, or stock of Pennsylvania, or see your business, and to make a deal in stock. Bless God, he dealt with immortal souls and nothing else, and knocked all the props out that was not Jesus Christ. I doubt whether he said all he knew. No, but he did say all he could say that pertained to the salvation of souls. God bless them for their labor of love; the few dollars didn't pay him, I know full well, but we hope he will get paid in heaven. The devil is mad, hell is shaking and heaven is glad. The devil said, "Long enough, no use to hold meetings round here," but thank God for victory. If you are on the devil's territory get off. If we can not be used to the glory of God and saving of souls, I fear we to you: we don't want confusion, we want peace, and go through Jesus Christ. I know what I am talking about. Yes, I do. This thing didn't happen in a corner. I didn't put on my plain suit because my father and mother wore one, or told me, or to make me humble, no, I know from whence I came. I wonder if we all know this.

I realize if Jesus Christ is preached souls will get saved. While Bro. Stump was dealing with immortal souls a number started for the kingdom. There was mighty praying and holding on to God, and heaven moved and hell shook and quivered. No hobby horse entertainment. We had no love or novel stories. Oh, God help us. I can't help this. Often in Elder Stump's discourses I thought it must be Jeremiah, where he says: "Oh, that my head were many waters and

EVANGELICAL VISITOR. [March 6, 1911.
my eyes a fountain of tears, that I could weep day and night for the lost."
I pray that these solemn, sacred truths may be kept more solemn in me, now, every day of my life. Not a long, sour
face, but a heavenly, solemn, sacred smile cutting every sinner that looks at you.
I am full of the gospel sound all day. I hear one text which was, "The bed is too short and the covering too narrow." Many souls are convicted to take the way. Another, "Can the Ethiopian change his skin or the leopard his spots?" Another, "If a man die can he live again?" Another, "How shall we escape if we neglect so great salvation?" "For to live is Christ, and to die is gain," may be kept more solemn in me, now, every day of my life. Not a long, sour
face, but a heavenly, solemn, sacred smile cutting every sinner that looks at you.
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REPORTS OF FUNDS.

Foreign Mission Funds.

Report for months of Jan. and Feb., 1911.

GENERAL FUND.

Receipts.
Special offerings for Sr. H. F. Davidson, as follows: Louisa Reichart, Cal., $23.00; Lizzie Sisler and Kate Davidson, Harris-
burg, Pa., $8.00; Mr. Steigerwald, respectively; Bethesda, Ont., Sister Prayer circle offer-
ing, $1.75.
Bethel, Kans., S. S. special for Mocha Mission, $280.00; S. Reichart, Cal., special for Myron Taylor, Sr. K. Rootbank, Kans., S. S. special for Ramabai, India, $102.55; Louisa Richard, Cal. special for India, $5.00.
Steigerwald meeting offerings: Harris-
burg, Pa., $21.25; Martinsburg, Pa., $22.15; Palmyra, Pa., $10.00; Hummelstown, Pa., $245.00; Campbeltown, Pa., $53.57; Lawn, Pa., $5.47; Boiling Springs, Pa., $86.22; Steidweck dist., Kans., $2.50; Rosebank, Kans., $48.70.
Conference offering of $910 (part), $15.00; Geo. Kiteley, Mich., $2.50; Amanda Ebersole, Clarence, N. Y., $2.00; Sr. Heisey, Clarence Center, N. Y., $5.00; friend of the poor, $500.00; friend of the poor, Kans., $500.00; Martinsburg, Kans., S. S. $8.20; Helpful Mission
Friend, $45.00; Abilene, Kans., $75.00; In His Name, $25.00; Carland, Mich., S. S., $30.00; New Guilford dist., Pa., $2.95; Montgomery, Pa. dist., $2.50; Ralph, Pa. dist., $45.00; B. S. Herr, Cambridge City, Ind., $15.00; South Franklin, Pa., $2.00.

Diarumers.
Bro. and Sr. Steigerwald, travelling ex-
penses and for personal needs, $125.00; A. L. Musser, Indiana, $243.80; special to Bro. Musser, $1.00; special for Sr. H. F. Davi-
son, $38.00; Mocha Mission (special), $80.00; Myron Taylor (special), $5.00; Mocha workers (special), $117.25; H. J. Frey, Mission, $67.72 from the Girls' School Fund for the work that work.

P. M. CLIMENHAGA, Treasurer.

Stevensville, Ont.

Chicago Mission.

Report for Month Ending Feb. 15, 1911.

Report ending January 15 should have read, balance $24.15 instead of $12.98; leaving a balance of $105.99 at the end of the month.
Balance on hand, $70.99

RECEIPTS.

Jessie Powell, Chicago, $1; Y. P. M. Chicago, $5.75; Jane S. Stauffer, Abilene, Kans., $1; A. J. Heise, Hamlin, Kans., $10; Me-
chanicstown, Pa., S. S., $107.50. Total, $73.31.

EXPENDITURES.

Groceries, $22.09
Gas, $2.00
Expressing, $7.15
Total, $31.25

INTEREST MONEY.

July 17, 1910.
H. Belle Springs, S. S., Kans., $10; In His Name, $10; offering box, $6.25; T. Temple, $15.00; W. Temple, $5.00; H. J. Frey, In His Name, $23.25; rent for hall, $9; In His Name, $2.45. Total, $50.00.

Paid interest to Bro. Kreader, $90.00.

We have also received from sisters of Abilene, one box of clothing, twenty lbs. dried fruit; J. Engle, two chickens; Mr. Temple, fifteen, Shamm, Ill.; Mr. Climenhaga, S. B.; Detroit, Kans., 38 lbs. meat, butter, apples, dried fruit, and eggs; B. Engle, butter.

Zion Kansas district, over one hundred garments. May all know in which they do the work for Him if done in His name. Trusting the saints will continue to pray for the work.

In Him,

SARAH E. BERT AND WORKERS.
6309 Halstead St., Chicago, Ill.

Buffalo Mission.

Report for February, 1911.

Balance on hand, $35.90

DONATIONS.

Reuben Climenhaga, $2; Sr. in Christ, $1; little girl, $2; Brother, $3; J. H. N. $3; D. L. Gish and wife, $2; Melvin Sider, $1; Aaron Ebersole, 59 cts; Latey-
ette Shoalts, $1; Brother and Sister in Christ, $5; brother, $3.

EXPENSES.

4½ tons coal, $28.00
Light hill and fuel, $5.00
Groceries, household, etc., $10.20
Balance on hand, $11.60

PROVISIONS DONATED.

Bro. and Sr. W. Burgh, eggs and butter; Sr. L. Shoalts and Sr. G. Sider, eggs, fruit, bread, etc.

GEO. AND EEFIE WHISLER.
21 Hawley St.

Philadelphia Mission.

Report for the Month of February.

Balance on hand, $2.97

EXCEPTS.

Contribution box, one shilling; a brother, Phila-
delphia, Pa., $2; a sister, Ontario, Cal., $1; a sister, Buffalo, for poor, $1.14.
Balance on hand, $11.42

EXPENSES.

Provisions, $8.54; gas, $2.25; poor, $11.44; other expenses, $19.61.
Balance on hand, $40.75

OTHER DONATIONS.

A brother and sister, Philadelphia, Pa., eggs and celery.

JESSIE AND DOCCA WENGER.

Subscription Credits.

From February 17 to March 1, 1911.

er, J. C. Keady, Monroe Dourte, Jno. B. 
Bradley, Saml. G. Northol, Eli Wolge-
muth, Jacob K. Gish, N. S. Ginder, Mrs. 
David Hitz, Katie Halsden, H. O. Mus-
er, Harvey A. Garman, Henry Fry, Jos. W. Brubaker, David B. Ginder, A. W. Soudler, Jas. F. Greiner, A. B. Brubaker, Eph. C. Shearer, Mrs. Isaac Risser, H. A. 
Sheets, Isaac Givler, S. S. Wolgemuth, Rev. 
Bro. Wolgemuth, A. C. Shearer, Henry B. 
Wolgemuth, Jos. K. Gish, J. M. Horstetter, 
H. B. Hoffer, Alm. M. Heisey, Amos. M. 
Sheets, M. N. Stauffer, Daniel B. Bradley, 
J. H. Brandt, Henry T. Fry, Henry B. 
Keefer, A. H. Brubaker, Anna H. Nisley, Lunda B. 
Brubaker, Geo. Reist, Jacob E. Shelly, W. Rom-
berger, Eli Baker, John Byer, A. W. Shears, 
A. C. Carmichael, Hezekiah L. Martin, J. M. 
Coppermanith, Edwin B. Kreider, Fred. 
Lebeck, J. L. Kruger, Ida Duth, Emma T. 
Lydia Otwalt, John H., Eliza F. Sollen-
bereger, Alice Books, H. M. Hostetter, 
Mrs. C. Brehm, Adam F. Buchannen, H. 
Martin, J. W. Heisey, Fannie S. Seachrist, 
H. B. Burkharter, Ezra G. Gish, B. N. 
Nisley, Mrs. W. S. C. M. Christenson, C. C. 
Wingert, Sarah Coon, Christina John-
gin, Jos. J. Martin, J. C. Buch Pressure, 
P. C. Hoffman, Isabella Basheare, Chas. 
Gayer, Leah Hollinger, Mrs. Barbara Kuhn, 
Mary Elliott, J. G. Leisher (benefactress).
OUR YOUNG PEOPLE.

Testimony.

DEAR READERS:-I greet you in Jesus' name. I thank God for His presence with me just now. Jesus is my best friend. I am so glad that when all other helpers fail, He can and will help us, if we but trust Him. Praise His name.

I am glad today to be free for Him. I am glad He rules and reigns in my heart. Nothing is so precious to me as Jesus. "Nothing fully satisfies, but Jesus." I am glad I am in His service. I still mean to be more consecrated for what He would have me do. I desire to go the whole way with Jesus.

I am not left without trials, but, thank God, every trial brings me closer to Him. I mean to go through with Jesus whatever the cost. I know it means much to say "yes" to the whole will of God, but I mean to by His help. I want to be fully yielded to Him that whatever comes, I may just let Jesus plan it after His own will. I mean to be a light to those around me.

I crave an interest in the prayers of God's children. I may then make the use of the talent God bestows upon me.

Your sister in Jesus,

Lizzie Coster.

Detroit, Kans.

Testimony.

DEAR READERS:-By God's help I will try and give my testimony through the VISITOR. I have been impressed to do so for quite a while, but kept putting it off until now. I cannot speak of this evening for what it is to me. I praise Him because He has begun a divine work in me which I know no other could. I truly am glad that I am in His service. Although I have been in this way for quite a while, I realize that there is still more in store for me. When I look back over my past life I see many things I could have done better, but, praise His name, He has put the determination in me to go the whole way with Him. Although we have trials and tests, I find they make us stronger in Him. My prayer is that I may at all times be a messenger in His name, He has put the determination in me to bear witness that when I first made acquaintance with death, I found no peace till Potterbee prayed in that dark room where the coffin stood; I felt as though I had seen an angel sitting in the tomb when he finished.

Now the Potterbees had only one son, and it was he whose first sermon occasioned such much sensation. Paul Potterbee was a shy and retiring youth and from his birth his parents had prayed that he might be a minister. It was to be feared that on many a dull Sunday at the meetinghouse, when old Mr. Shannon was not quite at his best, the two innocent old men in the big corner pew had wondering thoughts through which there ran like a bright thread the fancy of how Paul would look in the pulpit. Many times Rachel Potterbee would say to her husband, "I begin to fear that it is not the Lord's will, William." But he would reply, "Well, we can pray about it, Rachel," and Paul never knew how often at dead of night these two old folks knelt in the room next to his, holding one another's hands, and praying softly that it might please the Lord to make their boy His messenger.

At length, on one happy spring morning, Paul, who was now eighteen, with many blushes told his father that he would like to preach. The old man kissed him on the forehead and went out into the garden quite pale with joy. Rachel saw him standing with clasped hands beside the bed of yellow jonquils near the blossoming apple tree, and with a swift diversion of what had happened ran out to him with a face as pale as his own. "Is it Paul?" she whispered, and the shining in the old man's eyes gave her eloquent reply. They fell back, as they always did in moments of great excitement, into the sweet Quaker tongue, "the simple language," as it is called, and began to "thie" and "thou" one another in soft voices. Paul, looking out of the window of the little room he called his study, saw them, and never forgot the sight. Years afterwards, when he gave the recital of those scenes of doubt for a time, the memory of that spring morning came back to him like a holy vision, and it held within it the light by which he grappled with great problems. He had attentively surveyed his forehead in the glass, and was inclined to argue from its contour the possession of genius. He was perfectly aware of the hopes with which his parents regarded him, although he was quite incapable of measuring the profound depths of spirituality from which they sprung. On that April morning when he heard his parents under the blossoming apple tree, his first sermon lay completed on his desk. He knew every word of it by heart. It was an elaborate vindication of the ways of God with men, founded on the saying of Elijah that "men see not the bright light that is in the cloud.

The place where aspirants for pulpit honors were accustomed to exercise their gifts was a small red-brick chapel on the edge of a common that went by the name of Plumridge Green. It lay about three miles to the south of Barford, and its people were accustomed to exercise their gifts. Many a candidate for the pulpit had buried hopes on Plumridge Green, to the unforeigned satisfaction of its inhabitants, who were used to look upon the pulpit from Barford. Even Mr. Shannon dreaded the impassive faces of a Plumridge audience. There were half a dozen old men who were used to sit near one another in the front pew, and they had a most discomforting habit of pretending to be asleep, which might have imposed upon a person not observant enough to remark that at any error of doctrine twelve white eyebrows would sound quite a new note—a note not found in any of the solid and respectable volumes on old Mr. Potterbee's shelves. But the conviction that the one man was born to grapple with great problems. He had attentively surveyed his forehead in the glass, and was inclined to argue from its contour the possession of genius. He was perfectly aware of the hopes with which his parents regarded him, although he was quite incapable of measuring the profound depths of spirituality from which they sprung. On that April morning when he heard his parents under the blossoming apple tree, his first sermon lay completed on his desk. He knew every word of it by heart. It was an elaborate vindication of the ways of God with men, founded on the saying of Elijah that "men see not the bright light that is in the cloud.

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old man stood bareheaded in the spring wind and prayed for Paul. At that moment Paul felt the strongest impulse to turn back. He was oppressed by a miserable sense that, after all, he had nothing to say.

"Dear Lord, be good to my boy," pleaded the old man. "Give him utterance and knowledge. Help him to preach the grace and truth of Thy Son, our Saviour."

He took his son's hand, and asked timidly what he was going to take. Paul told him with a blush. He dared not tell him that he had learned his sermon by heart.

"Yes, yes," the old man replied, "it's a good text. I can read God's truth in it. But don't forget that the only true light in the cloud is 'the bright and morning Star.' O, my dear boy, preach Christ."

There was no one near, and he kissed the youth. At that moment each had an unspoken misgiving in his heart. The old man was afraid that Paul had taken a wrong text, and Paul had begun to doubt the excellence of his elaborate sermon.

"Won't you come with me, father?" said Paul, with a sudden rush of affection. There was entireness in his voice, too, for he was growing afraid of the ordeal. He had never before realized that it is a terrible thing to preach. "I can't face it," he explained, "I can't go home.

"But you must. We're fond of Peter up hereabouts."

"I can't, I dare not," said the old man.

There was entreaty in his voice, too, for he knew a man at Saint Colam once who had broken down. He'd learned his sermon, an' he never laid is always the finest."

"But you must. We're fond o' Peter up hereabouts."

"I can't face it," said Paul, with a touch of irritation. There was silence for a few minutes, and then his persecutors began again.

"Do 'ee preach about Peter now. Tell us what you do think of his character."

Paul could not understand this unreasonable obstinacy. It was a positive relief when one of the old men turned to personal questions again by asking how old he was. Paul made confession of his eighteen years, whereupon the other remarked, "Well, 'tis true you're but a little 'un."

Plumridge Green was in sight, and at the fourth cottage on the Green his conductors stopped. There was an hour before service, and Paul was expected to take tea. The other four "chief men" had already arrived, and were carefully scrutinizing him. They began to talk about him with the most suggestive zealousness.

"Potterbee's son?"

"Yes."

"Well, he ought to be fairish. But it ain't good fathers as make good sons. I knew a man at Saint Colam once who had the cleverest headpiece anywhere round about—Romford his name was—'an' his son was a fool."

"Last one we had up here praching broke down. He'd learned his sermon, an' when Johnny Flint pushed the form over it upset him so he forgot every word. So we sigured a hymn and went home.

"Seemed like a good sermon, too, if he only could ha' remembered it."

"No doubt, no doubt. The eggs as is never laid is always the finest."

"'Tis a pity to learn sermons. They do never sound the same. 'Tis like water from a pump; the water's good enough, but you hear the pump handle a-creaking."

"Taint given to everybody to have his words flow from him natural."

Paul felt more and more uncomfortable. He suddenly realized that he must be alone. He wanted once more to consult that excellently written discourse which lay in his breast pocket. He was certain that he had forgotten the passage in which he treated of life as a cloudy day, and of the natural phenomenon that there was always a blue sky somewhere behind the cloud.

"I should like to be alone for half an hour," he said, apologetically. "I think I'll go out for a walk."

March 6, 1911.

"Certainly, certainly," said his host. "Bless you, I'll go with 'ee. I'll show 'ee round the village now."

"But I'd rather go alone."

"O, you'd get lost. You'd never find your way about. I'll go with 'ee."

The six old men looked at one another significantly. They quite understood that Paul wanted to reread the elaborate production in his pocket.

"Tis so," one said, sadly. "He's learn-ed it for certain. 'Twill be very fine, no doubt, but that sort won't bind up no broken hearts.

The words caused a curious vibration in the mind of Paul. For the first time he closely looked at these six old men. It was not only labor that had written all those lines on their faces; the relentless graver of sorrow had been busy there also. Those deep furrows on the cheeks had been the channels down which tears had rushed. And in their eyes there was a look that troubled his young heart, that suggested a hunger not of the body, a yearning for visions out of the earth.

"You'll prach about Peter, won't 'ee?"

It was the last word of his host as he conducted him to the pulpit stair. "There's a many of us here as wants Peter, and we allers feels better when we hear what the dear Lord said to Peter. I wish 'ee well, young man. Don't 'ee be afraid."

He shook Paul's hand with clumsy cordiality, and the next moment the youth found himself face to face with his audience. The "chief men" sat in their pews, sad and monumental; three or four dozen people were sprinkled over the place. In a corner sat a woman in black, with five small children; her husband had been buried the week before. The tall, consumptive looking man at her side was her husband's brother, who had walked over from Saint Colam with some vague idea of a funeral service. The only smiling face in the little chapel was that of Solomon Gill, the plowman, who acted as precentor.

Paul was before his time. A mist was before his eyes, and a great terror clutched his heart. His voice sounded to him like the voice of some one else. It seemed like the thin echo of a voice in a dream, an attenuated voice, the ghost of a voice. He could not believe it possible that anyone but himself could hear it. It was with genuine relief that he heard the people join in the singing of the hymn he had given out; it was an assurance that he could not have been quite inaudible, after all. "Hark, my soul, it is the Lord;" yes, they were really singing. Solomon Gill looked up at him with a grateful smile—it was his favorite hymn. He began to breathe freely again.

The hymn was sung, the Scripture was read, and he had contrived to pray. But now a new terror confronted him. He was aware of the most minute detail of his sermon. He had forgotten where the text was. A terrible suspicion seized him that it was not in the Bible at all. In his agony he boldly dragged his manuscript out of his pocket, but his agitation was so great that he could scarcely read a word of it.

They were singing the hymn before the sermon. In another moment or two he must. He turned the Bible over with
feverish hands to find the Book of Job. He could not find it. There seemed to be nothing but Psalms in the Old Testament. It was perfectly ridiculous, Job must be in the Bible. An absurd thought occurred to him, that the Bible used at Plumridge Green Chapel must be some other edition of the Scriptures. Job had been cut out of it; as the Apocrypha had. He would have to wait until something came along to help him find it. But then he did not even know the text; it was something about clouds, and that was all he knew. Darkness seemed to settle in, and the whole thing felt like a curtain. And then he was suddenly aware of a terrible silence. The hymn had ceased, they were waiting for him to preach.

"You'll preach about Peter, won't ye? That's a many of us here wants comforting."

Who was it had said that? It was a long time ago—perhaps when he was a boy. And with it there sounded, like a far-away bell, and the sentences, "Preach Christ; there's nothing else worth preaching."

Half mechanically his hand turned to the New Testament. It was quite useless to search for the Book of Job any longer; he was certain that it was not, in any case, least of all in the Plumridge Green edition. His pride hung in tatters. It was all a bitter blunder, he could not preach. All at once a light broke upon him. He was at the last chapter of St. John's gospel. He was actually reading out a text: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" The mist lifted, and he saw the people sitting huddled. The "chief men" were wide awake, and their impassive faces were lifted eagerly to him. A warm rush of love, pity, sympathy, filled his young heart like a tide. He felt borne along by a wind of God; the sensation was like that he had experienced when he had dreamed he was flying. Yes, he was preaching, but he could not have told how. He was only conscious of a keen passion for some one. He felt that his was passing into the lives of these people by some sort of miraculous instinct. The woman in black near the door was his soulmate. An absurd thought occurred to him as he passed into the open air to find the world unchanged. A cuckoo was calling in the woods, and the first stars of evening hung in the pale blue sky. He hurried over the Green with the blood surging in his veins. He could not contain himself. His whole experience had been so extraordinary that he found himself talking of it to the very trees as he walked.

"I tried to preach Christ," said Paul, in a low voice.

The old man put his arms around the boy's neck and kissed him.

"I know you are a dear boy. For eighteen years your mother and I have prayed for this night, and God is too good to disappoint us. You'll be an old man some day, Paul, and when you are you'll be sorry to think that you ever preached anything but Christ. If ever you are tempted to do so, don't forget this night." And Paul never did.—Selected by Mabel Hess.

The things that cost us the most are sometimes the things that make us feel pretty cheap.

"The Riddle of Things That Are."

We walk in a world where no man reads

The riddle of things that are—

From a tiny fern in the valley's heart

To the light of the largest star—

Yet we know that the pressure of life is hard

And the silence of death is deep,

As we fall and rise on the tangled way

That leads to the gate of sleep.

We know that the problems of sin and pain,

And the passions that Iad to crime,

Are the mysteries of the life age to age

In the awful vault of time;

Yet we lift our weary feet and strive

Through the mire and mist to grope

And find a ledge on the mount of faith

In the morning land of hope.

—Harper's Weekly.—Selected by Mabel Hess.

OBITUARIES

BROWN.—John Brown was born near Toronto, Ontario, March 1, 1827. He moved to Indiana with his parents at the age of 14. He married Catherine Nusbaum, November 20, 1840. He was converted forty-one years ago and united with the Brethren in Christ church in which he was faithful until death. A stroke of paralysis affected his mind during the last few months, but still he continued to communicate with God that even in sub-conscious moments he repeated this one phrase, "God does all things well." His concern was the salvation of the lost, and in "his law did he meditate day and night." Bro. Brown died January 31, 1911, aged 83 years, 10 months and 30 days, leaving wife, seven sons and two daughters, a large number of grandchildren and a great-grandchildren and a large circle of relatives and acquaintances. The funeral services were conducted by Eld. H. L. Stamm, assisted by Eld. John Teter. Text—II Tim. 4:6-8.

STONER.—Sister Leah B. Miller Stoner, widow of the late brother Jacob K. Stoner, died February 15, 1911, at the home of her brother-in-law, John W. Bart, on Jackson street, Strasburg, Pa., of paralysis, aged 69 years, a month and 4 days. Deceased was born in East Hempfield township, and was a daughter of the late Jacob and Rebecca Miller. She resided near Maytown, but since her husband's death, about fifteen years ago, she resided at Mt. Joy, until last October, when she went to Strasburg. She was converted and united with the Brethren in Christ church many years ago and remained a consistent member, up to the time of her departure. The following brethren and sisters survive: Andrew B. Miller, of Landsville; David, of Marshfield; George, of Strasburg; Eliza Burt, of Strasburg; and Mrs. Rebecca Kiser of Canada. The following children also survive: Samuel Stoner, of Maytown, Mrs. Emma Richenherder, of Elizabethtown; Mrs. Amelia Louise of Elizabethtown; John of Marriottsville; Mrs. Frances Lindsey, of Marietta and Christian, of Bainbridge. Funeral services were held at Memmorial church at Landisville, Mon-