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Are We in the Succession?

Here, then, is a principle. The gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken we lose our ministers of compassion. We can never heal the needs we do not feel. Tearless hearts can never be the heralds of compassion. 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?"—Are they doing it among the heathen. It was done in Uganda, when that handful of lads, 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 shriveled 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 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 Hampton 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 martyrdom, and its standing in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the clubs knocking me to the ground—give it me back, and I will still be your missionary!" Are we in the succession?


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 yearns long for thee,
Let me die, let me die;
Now set my soul at liberty,
Let me die, let me die.

Die to the things tangs of earth,
They're now to me of little worth;
My Saviour calls, I'm going home,
Let me die, let me die.

Thy slaying power in me display,
Let me die, let me die;
I must be freed from every day,
Let me die, let me die.

Dead to the world and its applause,
To all the customs, passions, laws,
Of those who hate the humming cross,
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 siawan 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 eyes;
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 Mamie E. Herr, New Carlisle, Ohio. 31, 1910.

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

By ELIZABETH SWALM.

A year has almost passed away,
Since we dear grandma died
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,
To herself and God alone;

It told how His love had saved her,
And oft she in tears would say,
"Ach, war' ich dort, ach, stand' ich schon."

"Cross ist unsers Gottes Gut;"
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,
And oft she in tears would say,
"Asch, wahr ich dort, ach, stand' ich schon."

We'll meet on Canaan's shore.
In this great world of care;
We know she rests in peace with God,
For she her peace had made.

In Memory of My Mother—Eliza-
Evangelical Visitor

A Bi-Weekly Religious Journal
For the exposition of true, practical piety and devotion to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION
For Year, $1.00
For Six Months, $0.50
(Sample Copies Free.)
To Foreign Countries, $1.25 a Year.

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All communications and letters of business should be addressed to Geo. Detwiler, Walnut and Summit Streets, Harrisburg, Penna.

The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

THE DATE PRINTED AFTER YOUR NAME ON THE LABEL DENOTES THE TIME TO WHICH YOU HAVE PAID. KEEP IT IN THE FUTURE.

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 by name." 

"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.

"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 unspreakable longing fills his heart. Oh! to leave this poor earth behind and enter in 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 home-sick 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. Oh 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
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 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 Fike, 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 outbreak 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 stop 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.

We 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 you in 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, Matopko Mission, Bulawayo, South Africa.

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

Harvey J. and Emma Frey, Elizabeth Engel, M'bundle Mission, Gwanda, Rhodesia, South Africa.

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

pur, P. O., Manbhoom Dist, India.

India.

Davidson, Choma, N. W. Rhodesia, South Africa.

Jesse R. and Malinda Eyster, Germiston, South Africa.

SOUTH AFRICA.

Mr. and Mrs. J. G. Cassel, Hueluettenango, Guatemala, C. A.

Our City Missions.

Philadelphia, 3424 N. second street, in charge of Brother Jesse and Sister Docia Wenger.


Chicago Mission, 5239 Halsted street.

In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1225 W. 11th street.

In charge of Eld. J. R. and Sister Anna Zook.

Toronto, Ont., Mission in charge of D. W. Horse, Gernoty, Ont.

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

South Africa.

SOUTH AFRICA.

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 shown 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. Shoults of Fork's Rd., Ont., labored with us. The brother showed deep interest in souls by being among us as a true servant of Christ. The attendance was largely of Christian people. We believe well edified and some received definite spiritual help.

We realize our need of divine power and guidance in the discharge of our daily duties, and we ask that you pray for us as in times past.

Your brother and sister in Christ,

GEO. E. AND EFFIE WHISLER.

Meetings at Black Creek, Ont.

A series of meetings was held at the Brethren's meeting-house in Berrie, Ont., beginning Wednesday evening, January 23rd, 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 Chimenenga, of Kan- sas, and others near and dear to us for some of the services and did what they could.

A SUDAN LETTER.

A Sudan Letter.


Dear Brother Detwiler: 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 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 have not 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, and pray 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 I was located 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 reminds one of the dresses Adam and Eve tried to make for themselves. The men usually wear a leather apron in the form of a loin cloth.

They live in towns and villages of from about a few dozen to several thousand in­habitants. These are usually situated in­side a clump of trees, or else on top, or near the base of some high hill or moun­tain. In olden times they were often attacked by slave raiders and then they used to flee into the bush and to the mountains to hide themselves, while the town often went up in smoke and flames. But thanks be to God for sending the British in here to rule this country and make an end of slave raiding. In conse­quence these people are as a rule very friendly to the white man. I am all alone at this station with forty miles dis­tant from the nearest Government official, yet I feel just as safe here as any where in a civilized country.

The work looks very hopeful here, and I trust that before long a number of souls will be saved.

At present I am busy building, as this is the dry season with us and the best time for building. I use sundried brick for the walls and bamboo poles and grass thatch for the roof. Palm wood is also used, for it is so hard that the white ants can not de­stroy it. Almost every other kind of wood is eaten up by the ants in a very short time, even if it is tarred, for if they once get inside of it they soon hollow it out, leaving just a thin crust on the outside.

I have read with great interest the ar­ticles in the VISITOR from the missionaries in South Africa, in fact those are always the first ones I look for, as I am intensely interested in the evangelization not only of the Sudan but of the whole continent, and I am planning for a continental work of united prayer by all protestant missions working in this continent. I feel that we need to put forth a special unified effort to hasten the evangelization of Africa. It seems to me as though Satan has united his strongest forces to keep this continent in his control, but we have God's promises on our side and if we lay hold upon them by faith we shall yet see Ethiopia stretch across the breadth of the whole globe. I do 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, therefore, felt 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 preparation at different times the Spirit 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 that if it were not for our children and mother I could be satisfied if I would never come back again. When we have the wit­ness of the Spirit that we are in divine order in moving out on any line and have the welfare of souls on our hearts, it is worth more than money or fine houses. Madam Gouin looked upon the prison walls as rubies or diamonds "since it pleases thee my Lord." It does not matter where we are, we find hungry souls and open doors to witness for our great Deliverer.

The friends we leave behind us, God cares for them and us. Our dear brother, John Fike and family, who have been pass­ing through so much affliction, we had many good seasons together in telling of God's wonderful dealings, and in seasons of prayer together. But before I was three months in Texas, our oldest daughter, who is caring for Oliver Doner, became afflic­ted in body, resulting in a general nervous breakdown, and even demoniac posses­sion, so that I was called back. A few days before I got the word the dear Lord prepared me for the message so that my mind was prepared when the word came.

Oh, the great love of God! It can not be told, and how we should aim to show forth the love of God to a dying world that is going on from day to day, yes, filling the world with the everlasting gospel.

I am glad to tell you that our dear daughter was wondrously delivered out of all her distress and affliction in answer to prayer, and going according to the Lord's will. The commission of our blessed Savior when He sent out His apostles, telling them what to do, healing the sick, casting out evil spirits, "freely ye have received, freely give." I was so glad for the sister's letter on this subject in the last number of the VISITOR, and as God gives grace and wisdom, I will later give some of my own experience on this latter point. I feel that a broth­erhood, need to be awakened on some points, that we can call for such whom God has blessed with the gift of healing instead of send­ing our friends and loved ones to the asylum among a throng of such as need help, and the ones at the head of the insti­tution, in most cases do not know God.

I am happy to say that our dear daughter and husband are happy in God's service, but that the love of money, making and all business of a worldly nature has been taken out, and their only desire is to be in God's order on every line, as I heard the daughter, in her talk to her dear Lord, say the other morning, "Lord, make me ready for any little corner or place, and if it should be to scrub and clean up floors for some of Thy saints somewhere.

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 that the way will be open, every obstacle removed, that we can be together again.

From your humble sister in the Master's service,

MARY J. LONG.

Long View, Pittstown, Pa.

A Sister's Letter.

The Psalmist says, "Oh that men would praise the Lord for his goodness and for his wonderful works and the children of men. Truly, we need to praise Him as long as shall last, and hope to praise Him after death. O that we may give Him a more perfect praise. I desire to praise Him daily, yes, hourly. We need to praise Him for his wonderful works and His goodness toward the children of men. But many are far from praising Him, not consider­ing what poor beings we are in the sight of God. And again, how soon God can cut the brittle thread of life, and so many meet an untimely end. O sinner, what is eternity to you? Stop and think, and give your life to God who gave it. Yes, we owe it all to Him who did so much for us. He is the fairest of ten thousand and altogether lovely. I do praise God that I see such beauty in Jesus. He is so prec­ious to me. I want to live more for Him and help others in the blessed way that leads safely home to God. Pray for me and my dear family as we want to work for Jesus and His kingdom. We have a blessed way when Jesus leads. Let us all keep close to His bleeding side.

In answer to the Wanesboro sister and
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. 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.

For the EVANGELICAL VISITOR.

Quotations From Dr. Clark on II. Thes. 1:6-10.

By D. V. HEISE.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction. "Not annihilation," for their being continues; and as the destruction is everlasting, it is an eternal continuance and presence of substantial evil, and absence of good; for a part of this punishment consists in being banished from the presence of the Lord—excluded from His approbation forever.

The sufferers of the just and the triumphs of the wicked in this life are a sure proof that there will be a future judgment, in which the wicked shall be punished and the righteous rewarded. "It is an awful consideration to the people of the world, that persecutions and afflictions should be the lot of the true church, and should be the proof of its being such; because this shows more than anything else the desperate state of mankind, their total enmity to God; they persecute, not because the followers of God have done or can do them hurt, but they persecute because they have not the Spirit of Christ in them.

Men may amuse themselves by arguing against the doctrine of original sin, or the total depravity of the soul of man; but while there is religious persecution in the world, there is the most absolute disproof of all their arguments. Nothing but a heart wholly alienated from God could ever devise the persecutions or maltreatment of a man, for no other cause but that he has given himself up to glorify God with his body and spirit, which are the Lord's.

The Cross and the Crown.

The cross for only a day; the crown forever and aye; the one for a right that will soon be gone. And one for eternity's glorious crown.

The cross I'll cheerfully bear, Nor sorrow for loss or care; For a moment only the pain and strive, 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 glory of years, the sinner's Friend.

—Selected by W. R. Smith. Author Unknown.

EDITORIAL NOTE.

Bro. Amos C. Higgins, whose address is 4659 7th Ave., 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, I 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."

Our CONTRIBUTORS.

[March 6, 1911.]
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, littleness 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." (Psalm 9:17.) "These shall go away into everlasting punishment." (Matthew 25:46.) "Be not deceived. God is not mocked." (Galatians 6:7.) "Why not make our escape now?" —Clarence Center, N. Y.

"Ye have PURIFIED your souls in obeying the truth." (Phil. 1:22.)

Obedience unto the truth is the essence of all holy living. That man cannot be deeply holy who uses tobacco, in disregard of II. Cor. 7:1. That woman cannot be truly holy who decorates herself with jewelry, in violation of I Tim. 2:9. No one can rise to heights of holiness who make a god of their appetites in defiance of I Cor. 10:31. Measure then your holiness by God's plummet.—Sel.

"HOLINESS without which no man shall see the Lord." (Hebrews 12:14.)

The very terms of the statement imply that holiness is a quality not naturally possessed; but must be obtained by some outside method. Holiness means conformity to God's will, or purity of heart. (Matthew 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." (Matthew 16:19.) 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 hearers 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." (Romans 5:19.) They then 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 (or for) the remission of their sins, and then received the gift of the Holy Spirit. Thus it was; and who can deny it? Who has the right to alter the terms of admission so definitely stated by Peter when he unlocked the door. Theirs were the promises, theirs were the fathers, they were the "chosen people." long had they looked for the Messiah, yet blinded and misled as they were they had despaired, rejected and crucified Him "of whom Moses and the prophets spake."

Up 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 filled of people attending the great feast, a report goes "flying over the city of something wonderful to see." In the upper room where the despised 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 they had scorned, mocked, rejected and crucified, but whom they acknowledged, was not properly understood under that formula? Into the name of the Father who had drawn those convicted Jews to be baptized under that formula? Into the name of the Son whom the Holy Spirit filled them with joy to the cause and doctrine of Jesus of Nazareth.

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 wait, 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 further baptism of the Holy Spirit filled them with joy and peace and endured 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 unto 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. Second, 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 to 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 trusty 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 their inquiry, to dismiss all doubt, and 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 heard them “speak with tongues and prophesy.” 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, it calls that which in this case preceded 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’s Pentecost for the Jews with terms applicable to them alone, and another four years later at Cesarea, 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. 13:10, 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 worlds, and have made a sacrifice. (Psa. 116:18.) If the ministers would say they are not peculiar; or do not think it is so important to be peculiar people, 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. Mt. Joy, Pa. 

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, squawking 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 reptile smothers it by constriction, throwing the coils of its body around it, and, after being crushed, is slowly swallowed down the snake's small, but distensible throat, disappearing forever. 

Those who reap the benefit from the revenue obtained by the python know, in order to keep it alive and its beautifully-colored skin sleek—to attract attention of the people—that it must be fed on something dainty; also that keepers must be put in charge to prevent it from being molested. 

Has the thought ever entered into the mother's heart, as she nursed and fondled her little, darling baby girl—sent of God to become a blessing—and tenderly watched over the child until girlhood, that it might become a choice morsel for a Python? "No, indeed; it cannot be!" is the answer. "The very thought of such a thing makes me shudder! Terrible!" Nevertheless, many young girls are being fed to the Python! (Jere. 9:20, 21.) 

The "Python" to which we would call your attention lurks in all large cities, unmolested and protected, because of the great revenue and power derived from its existence. The great number of persons who in some way are benefited from this horrid source of wickedness, is larger than the average of those who believe it is harmless and should be allowed to thrive. (Jere. 9:5-7.) 

This "Python"—a hydra-headed monster—is more familiarly known as "White Slavery," and lives in dens which use many different titles as a "blind," such as beer saloons, hotels (with back rooms), cafes (which serve drinks on the side), cigar stores, Chinese restaurants, furnished-room houses, lodging-houses, etc. (Rev. 12:9.) 

In the section where these places abound congregates gamblers, thieves, thugs, looters, confidence men and all classes of criminals, looking for victims. (Jere. 5:26-29.) 

Many young girls from the country, who have been lured away by reading novels, moving-pictures, magazine stories, being "stage-struck," or desire for fine clothes, after reaching the city find things far different from their fancy or dreams. 

A short time ago a theatre advertised for "supers," and a great throng of young men and young women congregated at the back entrance and began to struggle and strive for places where they might be first to enter. The police were called, who quelled the disorder by use of clubs. After being disappointed in securing the positions which they hoped,
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 the delusive influence. (Jer. 8:17.)

It is true that many girls, who are compelled by circumstances to leave the country and seek employment in the city, find good positions that pay fair wages and some at small pay, who get in with true Christian people and the right environment and live pure, upright lives.

But those young girls who become tired of the quiet country life, and forsake parents, relatives and friends for an adventurous life, or expect to find lucrative positions with better dress like 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 restaurant, (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 stupified 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 humbling 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.

Gradually the coils of the serpent become tighter, and during the sleepless and restless nights, from a tortured mind, comes a longing to the sweet odors of 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 (Psalm 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 disgorge 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 cantives from out of the jaws of the “Python” and take them to homes where they can start anew in life. (Jer. 3:21-25.)

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

The politicians and office-holders who are kept in power by the friends of the “Python” (White slavery), “rum adder” (Proverbs 23:32) 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 dread enemies of their soul! The only safe way is for parents to bring their children and all others they can to Jesus early. (Eccl. 12:1.)


RIPPAH.

“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 our Lord.

John the revelator saw many wonders and heard many voices louder than ten thousand thunders, and only the pure and faithful will enter that holy place. Well should our prayers be daily, "O God, help us to be in order for that solemn change."

I will yet say that our hearts were made glad when we read in the Vis-ror that there was to be a Bible Conference at the Messiah Home Chapel in Harrisburg, Pa. And since it is in the past we also rejoice to hear through the Vis-ror that it was an encouraging meeting, waiting on God. Though we were not present yet we rejoice with those that enjoyed the meeting, and our prayers are to God that He may open the doors in all the districts of the Brotherhood to have those meetings for they are needed and much good can be derived from them.

We read in the book of Daniel 12:10, that many shall be purified and made white and tried, but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. Then let us hunger and thirst more after God and His righteousness, and we shall be filled with the fulness and the joy of the Lord.

"What a wonderful salvation, Where we always see the Lord; What a perfect habitation, What a quiet resting place. Blessed quietness, holy quietness, What assurance in my soul; On the stormy sea He speaks peace to me, How the billows cease to roll."
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 we 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 who are too much divided up—the young ones are too much occupied, and our old ones are too much divided. I think the old folks have so much laughing; it is not in long prayers, but in lowly amusements. We had a number of letters of sympathy for our daughter, and the rest of them, they wrote and gave 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 Souderton.

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. 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 Souderton 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 weo to us: 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
my eyes a fountain of tears, that I could weep day and night for the lost.” We had more weeping than laughing. 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.”

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 Reith, Carl, $23.00; Lizzie Siegel and Kate Davidson, Harrisburg, Pa., $50.00; Steigerwald, respectively; Bethesda, Ont., Sister Prayer circle offering, $1.17.
Bethel, Kans., S. S., special for Macha Mission, $26.00; S. Richal, Carl, special for Myron Taylor, Sr., $12.00; Robt. Knote, Kans., S. S., special for Ramabai, India, $10.75; Louisa Reith, Carl, special for India, $5.00.
Steigerwald meeting offerings: Harrisburg, Pa., $21.25; Martinsburg, Pa., $22.15; Palmyra, Pa., $25.00; Hummelstown, Pa., $325.00; Campbellstown, Pa., $58.57; Lawn, Pa., $5.47; Boiling Springs, Pa., $562; Steigeward, Kans., $25.20; Rosebank, Kans., $48.70.
Conference offering of 1910 (part), $10.00; Geo. Kittel, Mich., $5.85; Amanda Ebersole, Clarence, N. Y., $2.00; Sr. Heise, Clarence Center, N. Y., $5.00; friend of Sr., $100.00; Bethel, Kans., $50.00; Martinsburg, Pa., S. S., $8.20; Helpful Mission Friend, $45.00; Abilene, Kans., $75.00; In His Name, $25.00; Carlund, Mich., S. S., $60.00; New Guilford dist., Pa., $9.75; Montgomery, Pa., dist., $6.31; Rapho, Pa., dist., $45.00; B. S. Herr, Cambridge City, Ind., $15.00; South Franklin, Pa., $2.00.

Dishbursements.
Bro. and Sr. Steigerwald, traveling expenses for and personal needs, $125.00; A. L. Musser, India, $243.50; special to Bro. Musser, $100.00; special for H. F. Davidson, $38.00; Macha Mission (special); $120.00; Myron Taylor (special), $50.00; Macha workers (special), $117.25; H. J. Frey, Mission; $487.22 from the Girls’ School Fund for work that work. P. M. Cleminhaga, Treasurer.

Stevenville, Ont.

Chicago Mission.

Report for Month Ending Feb. 15, 1911.

Report ending January 15 should have read, balance $2,412 instead of $1238, leaving a balance of $1039 at the end of the month.
Balance on hand, $10 99

Receipts.
Jessie Powell, Chicago, $1; Y. P. M. Chicago, $32.75; N. Stauffer, Daniel B. Stump, Abilene, Kans., $1; A. J. Heise, Hamlin, Kans., $10; Mechanicsburg, Pa., S., $110.75. Total, $373.31.

Expenditures.
Groceries, $12.00
Gas, 715
Expressing, 2.00

Total, $21.15

Interest Money.
July 15, 1910.
Belle Springs, S. S., Kans, $10; In His Name, $10; offering box, $6.25; W. Temple, Chambersburg, Ill.; A. B. Brubaker, In His Name, $12.25; rent for hall, $9; In His Name, $24.25. Total, $80.00.
Paid interest to Bro. Kreader, $30.00

We have also received from sisters of Abilene, one box of clothing, twenty lbs. dried fruit; J. Engle, two chickens; Mr. Temple, Shiloh, Shamrock, Ill.; Cleminhaga, S. B.; Detroit, Kans., 3 lbs. meat, butter, apples and dried fruit, and eggs; B. Engle, butter.

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

In Him,
SARAH BERYL and WORKERS.

6509 Halstead St., Chicago, Ill.

BUFFALO MISSION.

Report for February, 1911.

Balance on hand, $35.90

Donations.
Reuben Cleminhaga, $2; Sr. in Christ, $1; Efie, $2; Brother, $2, Total, $6; H. K., $3; D. L. Gish and wife, $2; Melvin Sider, $1; Aaron Ebersole, 95 cts; Latye­tette Shoals, $1; Brother and Sister in Christ, $5; brother, $3.

Expenses.
$414 tons coal, $1; Light hill and fuel, $5.00; Groceries, household, etc., $10.00; Balance on hand, $14.80

PROVISIONS DONATED.
Bro. and Sr. W. Burtch, eggs and butter; Sr. L. Shoals and Sr. G. Sider, eggs, fruit, bread, etc.

GEORGE AND EFFIE WHEEFTER.

35 Howley St.

PHILADELPHIA MISSION.

Report for the Month of February.

Balance on hand, $97.90

Receipts.
Contribution box, $7; a brother, Philadelphia, Pa., $2; a sister, Ontario, Cal., $1; a sister, Buffalo, for poor, $1.14. Total, $13.44

EXPENSES.
Provisions, $85.45; gas, $2.25; poor, $11.44; other expenses, 74 cts. Total, $107.74.
Balance on hand, $40.75

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

JESSE AND DOCKA WENGER.

Subscription Credits.
From February 17 to March 1, 1911.

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 I am not 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 a light to those around me. I praise the Lord this evening for what He has been doing for me. I desire to go the whole way with Him.

Nice to be more consecrated for what He may mean to do. I have been impressed to do so for quite a while. I have been doing it 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 God, now I know better. 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 God's hands and use His honor and glory, and that I may be a light to the world.

We sometimes are too apt to be entangled in the things of the world, and realize and need your prayers that I may be on my watch and guard, as the enemy is at all times trying to deceive us. I ask an interest in your prayers that I may be kept in close communion with God.

Your sister in Jesus,

Lizzie Custer.

Detroit, Kans.

DEAR READER:—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 am glad I did it 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 God, now I know better. 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 God's hands and use His honor and glory, and that I may be a light to the world.

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Your sister in the Lord,

MINNIE E. ENGLE.

Abilene, Kansas, R. R. No. 2.
February 19, 1912.

That we might be partakers of His holiness." (Heb. 12:10.)


Potterbee's First Sermon.

It was always remembered in Barford that when the squire lay dying he had sent for Potterbee to pray with him, and had said to him, "You dear little man, I believe I can die easy now."

Some men might have been puffed up at such a speech, and there was certainly no other man in Barford to whom public opinion would not have grudging the honor of such a compliment; but everyone felt that Potterbee had fairly earned it. He was, in truth, "a dear little man." He came out of a long ancestry of Quakers, and though he had become, by force of circumstances, a deacon at the meetinghouse, he never lost the Quaker mold. He usually wore a high white cravat, with a black coat of antiquated cut. His hair was of a silvery whiteness, and his face had the peace of quiet waters in a sunny pool. He lived in a small house at the end of the High Street, and behind it stretched a long garden of old-fashioned flowers. He had means of his own, although they were very much less than was generally supposed, and had he cared to lead an ideal life there was no one to say him nay. But Potterbee was one of those who are visibly ordained for the comfort of the world, and he had long ago recognized his mission. Every morning, on the stroke of six, he would down the street to visit the sick, and there was no day when he did not carry a little of his sunshine into some place of darkness. I, for one, can bear witness that 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 much sensation. Paul Potterbee was a shy and retiring youth and from his birth had been much in the coffin. I, for one, can bear witness that 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 much sensation. Paul Potterbee was a shy and retiring youth and from his birth had been much in the coffin. I, for one, can bear witness that 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.

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 was planted with the name of Plumridge Green. It lay about three miles to the south of Barford, and its people were noted for the bluntness of their speech. Many a candidate for the pulpit had buried hopes on Plumridge Green, to the unfeigned satisfaction of its inhabitants, who used to say "preach the word" from Barford. Even Mr. Shannon dread the impassive faces of a Plumridge audience. There were half a dozen old men who used to sit near one another in the front pews, and they had a most disconcerting habit of pretending to be asleep, which might have imposed upon a person not observant enough to remark it. At any rate, the young minister's once so loud as to be heard even from Plumridge Green that young Paul Potterbee preached his first sermon.

It was a solemn moment, when he left the small house in the High Street to go upon his momentous journey. One of the things which he did was to take a step toward Barford and to look upon it for the last time. He spent a day there, and then returned to Plumridge Green, where Paul Potterbee preached his first sermon.

To recall, "preach the word," was a step toward Barford and the dear
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."

Paul 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 made up 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 mingling 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 affectation. 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," said the old man, "I won't go home. I shall walk up and down the road and pray for you. You'll find me waiting for you here when you come back."

He felt in his pocket, and drew from it a packet of jewels, which he solemnly placed in Paul's hand.

"Your mother forgot to give them to you. They are good fortune jewels. I believe you need them."

It sounded oddly enough, but neither recognized the oddity. It was a relief to both to smile with simple human kindness just then.

"And you must wrap your throat up after preaching. Have you got your silk handkerchief? Your mother was very particular about that."

"Paul produced it, and there were tears in his eyes as he said, 'Mother's always thinking of me, isn't she? I hope she'll pray for me.'"

"We shall be both praying for you, my son. We'll prairie for Paul tonight." It was the last word of his host as he conducted him to the pulpit stair. "There's a many of us here as want a good sermon, 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 pew near the door sat a woman in black, with five small children; her husband had been buried the week before. The tall, consocntive 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 preacher. When then that woman in black glowed under the duller sermon. The mere name of his Lord made his face kindle. It was only by degrees that Paul saw all this. 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 afraid that he had taken a wrong text 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 visibly 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 preach he must. He turned the Bible over with

March 6, 1911.]
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 Apocalypse had. He would have to go out without saying a word and walk away. But then he did not even know the text; it was something about clouds, and that was all he knew. Darkness seemed to settle on his mind, as dark as a curtain.

And then he was suddenly aware of a terrible silence. The hymn had ceased, the singing had stopped.

"What did you preach, then, my son?"

"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 knew no other way to do it," the boy said. "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 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.

We know that the problems of sin and pain,
And the passions that lead to crime,
Are the mysteries that we may not age to age
In the awful vault of time; yet
We lift our weary feet and strive
Through the mist and mist to grope
And find a ledge on the mount of faith
In the morning land of hope.

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