Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. xx. 7.

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If the body is not mastered it will become master.

Not a Word.
Not raving for raving, not a word. How much is lost by a word? Be still; keep quiet; if they smite you on one cheek, turn the other also. Never retort. Hush—not a word. Never mind your reputation nor character—they are in His hands, and you mar them by trying to retain them.

Do not strive, nor try, nor cry. Open not your mouth. Silence. A word will grieve, disturb, frighten away the gentle dove. Hush—not a word! Are you misunderstood? Never mind! Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly; simple and gentle— not a word. Let Him keep you in perfect peace, stay your mind on Him; to His trust so hard that we become unrestful and disquieted and noisy, and thus drive Him away.

Restlessness, fret and worry make the place of His abiding unpleasant, and He leaves. Not a word to any one of your worries, nor of desire to know what to do. Take it not out of His hands. He is to keep you in perfect peace; do not go to another for wisdom and direction.

Not a word. I had a severe trial, long continued. I rode with a dear brother in the cars, and I opened to him my heart, and poured out my weighty burdens in his ears; I took his earnest advice to my heart. His voice was not the mind of the Spirit, and when I returned to my seat in the car, the Spirit gently said to me "So you went to him? Could you not trust Me?" It broke my heart. I apologized, was forgiven, restored, and determined never to take my case out of His hand again; and to take as my motto for my spiritual life, "Not a word."

Cease, beloved; from yourself; from your own things and works. Let the Holy Ghost have play. Get still from restless activity, and give Him a chance to speak and to do.

Not a word. Witness in love. Never a disparaging remark of any kind, nor a look, conquered spirit keep still. Let your mouth closed—in the quietness of a God the more he deserves praise and trust.

Not a Word, I had a severe trial, long continued. I rode with a dear brother in the cars, and I opened to him my heart, and poured out my weighty burdens in his ears; I took his earnest advice to my heart. His voice was not the mind of the Spirit, and when I returned to my seat in the car, the Spirit gently said to me "So you went to him? Could you not trust Me?" It broke my heart. I apologized, was forgiven, restored, and determined never to take my case out of His hand again; and to take as my motto for my spiritual life, "Not a word."

Surrender self to Him. Let your conquered spirit keep still. Let your lips be closed, your tongue be tied, your voice be hushed, your look of love. Let Him control, and a sound of gentle stillness will permeate your being, spreading the sweet aroma of peace and delight upon all around. And while your heart is hushed, and your mouth closed—in the sweet small voice, like the dew of the morning, the gentle light of sunshine, or the sweet breeze of eventide, you will be quietly blessed, by hearing Him in the hush of His presence and the joy of His delight, and you will be glad that you uttered—not a word.—Stephen Merritt.

The more a man doubts the existence of a God the more he deserves to be doubted.
EVANGELICAL VISITOR

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The quantity of that kind of matter which is concerned.

GEO. DETWILER, Office Manager.

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EDITORIAL.

EDITORIAL MISCELLANY.

We have been giving considerable space to letters and appeals for help in the interest of Mountain Mission work as represented by J. B. Mitchell and others. In this issue will be found a letter from Sister Kress, of Abilene, Kans., and a letter from Brother Tomlinson, on the field. We feel to encourage the work, and do encourage the Vis-itor readers to assist the work to the full extent of what they are able, yet not forgetting the constant need of help for the poor that are touched by our city missions—Philadelphia, Buffalo, Chicago, Des Moines and also Sister Boulter's work at Wachaprague, Va. There is however another side to the question so far as the Vis-itor is concerned. The quantity of that kind of matter may become too large too be all admitted, and some kind hearted, well-meaning correspondents will be disappointed that their letters are not published. We are kindly disposed to all these good works, but would feel to guard against over-weighting the Vis-itor with that kind of matter, fearing that doing so would tend to defeat the end sought. Instances of what we are referring to have occurred in connection with the Philadelphia Mission, and the Hillsboro Home, when two separate reports and appeals for help were received intended for the same issue, and, for the reason above stated, one of each was not printed, of course, to the disappointment of, if not actual offense to, the writer. In this connection we have received a letter from Sister Amanda Snyder, of Souderton, Pa., giving account of a donation of three barrels of clothing, which she sent to J. B. Mitchel a week before Christmas. For the encouragement of those who helped in the work she gives here with the letter which she received acknowledging the receipt of the goods. The letter is as follows:

CLEVELAND, TENN., Feb. 8, 1906.
Amanda Snyder:

My dear Christian friend. I just got your postal card and the three barrels of clothing duly came to hand all in good order and now I will explain why I did not acknowledge the receipt of them sooner. I have been away from home in the far back mountains for several weeks putting out these clothing and looking after my mission work, and if you, dear people, knew how busy I have been kept, surely you all would pardon me for not answering, and say, "Let the dead bury their dead, follow thou me." I have not had one day's rest since I am here. I don't write this to complain; no, but do it all willingly for my heavenly Master. Well I do want to thank you all and the donaters much and sincerely for your valuable offering given for these mountain poor. The garments are now in many homes in their mission and service of love and mercy—clothing the naked, feeding the hungry. It was all very good, and such as they needed, and has, proven a great blessing to all who have received them. Surely God will bless the givers now and reward them when he comes to make up his jewels. "As ye did it unto the least of one of these my brethren, do ye even so unto me." My work is very pressing. I am going back in the big mountains to-morrow to stay two or three weeks. I close with a grateful heart and a God bless you all.

J. B. MITCHELL

For several years we have been considering the advisability of giving some space in the Vis-itor to the interest of the Sunday-school. It seemed to us that a brief treatment of the lessons would be of interest and benefit to many of the readers, since Sunday-schools have come, and, we believe, have come to stay. Being convinced of this need we have taken up the matter, and as a beginning, have been able to arrange with Bro. J. H. Engle, of Abilene, Kans., who has had large experience in Sunday-school work, to prepare a brief treatment of the les-sons for each issue. It will be necessary to have two lessons for each issue. We trust the new department will be received with favor, and that it will be the means of increasing our interest in Bible study. The matter in this issue is introductory and will prove interesting reading to those interested. In the March 15 number, the two first lessons for the second quarter will receive attention, and as Brother Engle suggests the schools that had closed during the Winter should at once reorganize and start in with the first lessons of the quarter.

We had hoped to be able to take up the new proposition of issuing the Vis-itor as a bi-weekly, making twenty-six issues in a year instead of twenty-four, but the increase of subscribers has hardly been sufficient to warrant us doing so for the present. If everybody were to pay up promptly, eliminating the delinquent element, we would not need hesitate, but as renewals are a little slack now, and the amount due may fail to come in during March and April we feel that the safest course is to go a little slow. However if a hundred new names could be gathered and the money now due would be sent in it would be safe to go on with the proposition.

The small class of brethren in Harrisburg and Steelton has been graciously visited with refreshing showers. Meetings were held for three weeks. Ministers from Lancaster county and other places gave assistance and preached the word from time to time. Several of the members were helped into a more satisfactory experience of salvation in Jesus, and a number of sinners found the Savior in whom they are now rejoicing. We thank the dear heavenly Father for permitting us to enjoy this bit of revival, and pray that the interest may continue.

Before going to press we received a report from Bishop J. N. Engle, of Kansas, a report of his labors in Ohio, during six weeks in December and January. We have not room for it in this issue. His friends will be glad to know that he reached his home in safety and found work awaiting him there. The report will appear in our next issue.

We are informed that an important meeting of the "Northern" and "Cumberland" Presbyterian bodies will be held in Des Moines, Iowa, at about the same time (May 17, 1906) as our General Conference. This will
mean. an assembly of 1,500 to 2,000
delegates, which fact the brother who
gives this information thinks should
make it possible to secure a very fa­
vorable rate of fare from the railroads.
We presume it is for the brethren
who were appointed to look after this
matter to take it into consideration
and obtain the best rate possible.

As we have had quite a good sup­ply of matter, original and selected, by
our friends for some time, some of it
may not appear as soon as the con­tributors expect. We are trying to
give attention to all that is received,
and it is our wish to do justly toward
all. We must again protest against
the practice of some who crowd their
writing so much that there is hardly
any room for the corrections and
changes needed. Paper is cheap.

A letter from brother Isaac C. Engle to the editor gives a brief note of the meetings at Fairview M. H.,
ear Englewood, O., where brother J. W. Hoover, of Toronto, Ont., laboring
for nearly two weeks. The meetings were interesting and the attendance
was fair, and lasting impressions were
no doubt made. As will be seen in
brother Hoover's report he went from
here south into Kentucky in the inter­
est of mission work.

Bro. Enos Hess and wife, who
spent the Winter in evangelistic work
in New York State, and Ohio, have
returned to their home in Lancaster
county, Pa. No doubt Brother Hess
has had much opportunity for obser­vation during their absence from
home some of which he may feel to
give to the readers of the Vis­itor
later.

As we go to press we rejoice to
hear that the revival at Wainfleet,
Ont., is still in progress with un­abated interest. Eighty-five have
turned to the Lord. Eleven were
baptized with more to follow in the
near future.

Ohio State Conference is announced
to be held at the Fairview M. H., near
Englewood, March 16-17.

Faithfulness in little things is the
only true preparation for great things.
It has many times been said that if we
would be promoted to a higher realm
of service we must fill to overflowing
the realm in which we live. How
many a young man has risen to one
position of usefulness and influence
after another from the fact of his
faithfulness , in little, even trivial
things, in subordinate places.—Sel.

OUR BIBLE READING CIRCLE.

Bible Study.

II. Kings v.-xxv.

In this lesson we finish the study
of the Kings. It is a sad story. Now
and then a good king, but the general
tendency is downward. God was very
patient with his people, but finally
there was nothing else to do; he had
to cast them off, and allow them to
go into captivity for a season.

There are many lessons in this
book. See Naaman, the leper. At
first Elisha's command was too simple
for him. But when he obeyed, the
blessing came. So to-day the preach­
ing of the cross is to them that perish
foolishness; but unto us that are saved
it is the power of God. Oh, the
simplicity of the gospel of Christ.

See Jehu. God had made him
king, and he did some good. But his
words were more than his works.
After all his fair shew in ch. x., verse
29 says, "Howbeit from the sins of
Jeroboam he departed not." Too
many people to-day make great prom­
ises, and say very much about their
own piety and what they are going to
do for God. But the world only
hears their words—their works never
appear.

See Hezekiah. In the midst of such
generat wickedness, his life is an in­
spiration to us. When the servants
of the king said to him, "A Syrian
people has made such threats, Hezekiah spread his case be­
fore the Lord. He poured out his
soul before God. And God had re­
spect unto his prayer. The As­
syrians were put to flight even with­
out a battle. Ah, what does God care
for the threats of the enemy? It is
nothing with the Lord to fight with
many or with few. Truly the Psalm­
ist says, "Some trust in chariots, some
in horses; but we will remember
the name of the Lord our God." There
are also Joash, and Josiah, and Ahab,
and others, from which there are les­
sions to be learned, both good and
bad. Study also the prophets Elisha,
Josiah and Jeremiah.

QUESTIONS.

Name the ten miracles of Elisha.
What one was performed after his
death?
Who was Naaman? How was he af­
fected?
Who told him of Israel's prophet?
To whom was Naaman first sent?
What did the king say?
Who was king of Israel at this time?
How was Naaman healed?
What did Gehazi do? How was he
punished?
Why did the king of Syria seek for
Elisha?
How did God deliver him?
How did Elisha encourage his servants?

Two prophecies of Elisha in ch. vii?
How were they brought to pass?
Who was Athaliah? How long did she
reign over Judah?
How was she related to the king of
Israel and the king of Judah?
Who anointed Jehu king?
How was hezeelah slain? Where was she
buried?
What prophecy fulfilled here? (I. Kings
xxii. 20.)
How did Jehu destroy the prophets
of Baal?
Did Jehu follow the Lord wholly?
How long did he reign?
For how many generations were his sons
to sit upon the throne?
Did this come to pass?
How old was Josiah when he began to
reign?
How had his life been saved?
Who was Jehoiada, and what did he do?
How did they raise money to repair the
house of the Lord?
Who came up against Israel, and carried
them captive?
What was the date, and where were they
taken?
Why did God allow them to be carried
away?
What prophecies were fulfilled thereby?
What people did the king of Assyria
send to Samaria?
Why did God send lions among them?
What were these people called in the
times of Jesus? (Jno. iv. 9.)
Would the Jews have any dealings with
them?
What threat did the king of Assyria
make against Hezekiah?
What did Hezekiah do? How did the
Lord help him?
What good thing did King Josiah do?
When and by whom was Judah taken
captive?
Where were the people taken?
What was done to Jerusalem including
the temple?
Was the temple ever rebuilt, and by
whom?
What two prominent prophets after
Elisha prophesied during the time of the
kings of Judah?
When did each prophesy?
In whose reign was the book of the law
found? What was done with it?
In what reign were the high places re­
moved?
Write in a column all the names of the
kings of Judah.
Opposite the name of each write the date
of his reign, who reigned before him at the
same time, and was he good or bad.
In a similar way treat the kings of
Israel.
How long was Israel carried away captive
before Judah?
Who was the best king? Who the
worst?
Who reigned the longest? Who the
shortest?
How were the two Jordams related?
Which king would you like to be like?
See on the map exactly where Israel was
taken, and where Judah was taken.

HARVSY FREY.

Let us do our duty in our shop or
our kitchen, the market, the street, the
office, the school, the home, just as
faithfully as if we stood in the front
rank of some great battle, and we
knew that victory for mankind de­
pended on our bravery, strength, and
skill. When we do that, the humblest
of us will be serving in that great
army which achieves the welfare of
the world.—Theodore Parker.

To be willing to take trouble is the
great condition of being useful to
others.—Bishop Thorold.
EVANGELICAL VISITOR. [March 1, 1906.

OUR CONTRIBUTORS.

Little Willie's Lesson of Love.

Last Summer Tommie Jones and me
Were climin' all around,
And found a bird's nest in a tree,
Away above the ground;
We took the little thing away,
With all the eggs inside,
And oh the words ma had to say
I just sat down and cried.

"You wicked, naughty boy," she cried,
"To pain the birdie so.
Oh, that watches overhead
Will punish you I know;
It was a sin to take the nest
And rob the bird of joy.
Now promise God you'll do your best,
To be a better boy."

So when I said my prayers that night,
I promised God I'd do
The best I could to make it right,
As ma had told me to;
I carried crumbs out every day,
And left them at the tree,
And tried to get the bird to stay,
And make it up with me.

She flew away last Fall, and that
Was all I seen or heard
About her till they brought ma's hat
Home yesterday; that bird
Was there as fine as life, stuck through
With wires you couldn't see
To make her look as though she flew
Down from the nearest tree.

If God hates Tommy Jones and me,
As ma let on that day,
I'd kind 'o like to know what he
Above us has to say
About the one that went and shot
The little bird like that
And also of the one that's got
It fastened on her hat.

Selected by Sarah Custer, Springfield, Ohio.

For the EVANGELICAL VISITOR.
A Scripture Meditation.

John xiv. 15, Etc.

"If ye love me, keep my commandments."

In John xiii. 33, Jesus revealed to his disciples that he was about to leave them, and addresses them as little children, "Yet a little while am I with you. Ye shall seek me: and, as I said unto the Jews, whither I go ye cannot come: so now I say unto you." In the beginning of chap. xiv. we learn that the disciples were greatly troubled at what he had said about leaving them. Perhaps they had in­dicated their distress to him in some manner by their countenances or their expressions; and he proceeds now to administer to them such consolation as their circumstances require. There is nowhere to be found a discourse so beautiful, so tender, so full of comforting thoughts, and so adapted to produce comfort.

It is the consolatory part of our religion, where Christ brings to bear on the mind, full of anxiety, perplexity, and care, the tender and inimitably beautiful truths of his gospel—truths fitted to allay every fear, silence every murmur, and give consolation to the soul.

In the case of the disciples there was much to trouble them. They were about to part with their beloved, tender friend. They were to be left alone to meet persecutions and trials. They were without wealth, without friends, without honors. And it is not improbable that they felt that his death would demolish all their schemes, for they had not yet fully learned the doctrine that the Messiah must suffer and die (Luke xxiv. 21).

Now then, "If ye love me." Do not show your love by grief at my departure merely, or by profession, but by obedience.

"KEEP MY COMMANDMENTS."

This is the only proper evidence of love to Jesus. Mere profession is not proof of love. But that love for him which leads us to do all his will, to love each other, to deny ourselves, to take up our cross, and to follow him through evil report, and through good report, is the only true attachment to Jesus Christ. The only evidence that parents have of their children's love to them is, that if a child loves its parents, is when that child is willing without hesitation, gainingly, or murmuring, to do all that the parent requires him or her to do. So the Apostles and Christians are required to show that they were and are attached to him supremely by yielding to all his requirements, and in the face of all ridicule and opposition patiently to do his will (I. John v. 2, 3).

"I WILL PRAY THE FATHER."

This, no doubt, refers to his intercession after his death and ascension to heaven: for this prayer was to be connected with their keeping his commandments. In what way he makes intercession in heaven for his people we do not certainly know. Some facts however, are made known (Rom. viii. 34; Heb. iv. 14,15; and vii. 25). It is as the result of his intercession in heaven that we obtain all our blessings, and through him that our prayers are to be presented, and made efficacious before God.

"ANOTHER COMFORTER."

Jesus had been to them a counselor, a guide and friend, while he was with them. He had instructed them, had borne with their prejudices and ignorance, and had administered to their consolation in the time of their despondency. But he was about to leave them now to go alone into an unfriendly world. The other Comforter was to be given as a compensation for his absence, or to perform the offices towards them which he would have done if he was personally with them. And from this we may learn, in part, what is the office of the Spirit: It is to furnish to all Christians that have been, and all that are now Christians, and all that will hereafter become Christians, the instruction and consolation which would be given by the personal presence of Jesus (John xvi. 12, 13, 14, 15). Besides this he came to convince men of sin (John xvi. 8-11). It was necessary that such an agent should be sent into the world; First. Because it was a part of the plan that Jesus should ascend to heaven after his death. Second. Unless some heavenly agent should be sent to carry forward the work of salvation, man would reject it, and perish. Third. Jesus could not be personally and bodily present in all places, with the vast multitudes who should believe on him. The Holy Spirit is omnipresent, and can teach them all (John xvi. 7).

Fourth. It was manifestly a part of the plan of redemption that each of the persons of the Trinity should perform his appropriate work: the Father in sending his Son: the Son in making atonement and interceding; and the Spirit in applying the work to the hearts of men.

The Comforter is mentioned in the New Testament five times. In four instances it is applied to the Holy Spirit (John xiv. 16, 17, 26; xv. 26; and xvi. 7, 8). In the other instance it is to the Lord Jesus (I. John ii. 1). Advocate or Comforter.

The word Comforter is frequently used by Greek and Jewish writers to denote an advocate in a court; one who intercedes for us; a monitor, a teacher, an assistant, a helper. What the office is, is to be learned from what we are elsewhere told he does. We learn particularly from the accounts that our Savior gives of his work that, that office was: First. To comfort them; to be with them in his absence, and to supply his place, and this is properly expressed by the word Comforter. Second. To teach them, or remind them of truth. Third. To aid them in their work; to advocate their cause, the cause of religion in the world, and in bringing sinners to repentance. It was also by the Spirit that they were enabled to stand before kings and magistrates, and boldly to speak in the name of Jesus (Matt. x. 20).
"THAT HE MAY ABIDE WITH YOU FOREVER."

Not that he should remain with you a few years as I have done, and then leave you, but be with you always, whenever and wherever you call upon him; in all places: that you may advocate the cause of Christ: and speak to his glory. He shall be your constant guide and attendant, till the close of your life.

In connection with the above I will add a narrative as given to us by Dr. Crafts, in The Christian Herald of November 29, 1905. I will give it in full. He says: "Reading the Bible intelligently. This story of Bible reading in Jerusalem with interpretation and application is a rebuke alike to Roman Catholics, who omit Bible reading in their meetings, and to the Greek Church, which reads it as a form of book worship without interpretation or application, and to Protestants, who read it in family worship as lifelessly as if its chapters were strings of beads, or memorize it without understanding in the Sunday-school. There is no magic in an unused family Bible, or in memorized verses that are not translated from English into action "Blessed are they that hear and do." That gathering to hear the Bible in Jerusalem reminds us of many gatherings to hear it that were perplexed, one of which, containing an intimation of the spirit in which we should all listen, is described in the following story, which is familiar, but apropos. It was during the Scottish covenanters. Soldiers were hunting down and killing all who dared to meet to read the Bible. The name of "Claverhouse Dragoons" spread fear and terror, as it was whispered they spared neither old nor young. A young Highland maiden started forth to follow her father to a little dell where an aged servant of God was to read God's word and encourage his scattered flock to be true to the Lord. From time to time these meetings were held, most of the men attending them being armed, and some acting as scouts to give notice of the approach of the soldiers.

Cautiously was the young girl creeping from one boulder to another on her way to this retired spot, when suddenly she caught the sound of horses' hoofs. She was then in a small open space, and scarcely had she realized that retreat was impossible, when three soldiers rode up and bade her halt. "Do you belong to this part of the country?" asked one of them. "I do, sir," answered she quietly, though her heart quaked. "On what errand go you?" continued he. We may well believe that, like Nehemiah, the Highland lassie "prayed to the God of heaven," in that moment of terrible anxiety. Certainly wisdom from above was granted her, for she answered, "My elder brother has died, and his will is going to be read this afternoon. My father has said that all the children are to have a share of his inheritance, and please, sir, I'm going to see what there is in the will for me." "Let her proceed," said the leader of the trio, urging forward his horse, and the girl was allowed to go unharmed on her way. So will we if we love Jesus and keep his commandments.

Kind reader, are you loving Jesus? More to follow. In view of these things, what manner of persons ought we to be? S. MARKLEY.

For the Evangelical Visitor.

Light.

"Then spake Jesus again unto them, saying, I am the Light of the world, that followeth me shall not walk in darkness but shall have the light of life." (John viii. 12.)

Light is one of the first, and one of the most beautiful subjects in the Bible. When God came down to begin his creative work, inky darkness spread its pall over a scene of chaos and voidness, and the first mandate that went forth was "Let there be light, and there was light." O, what a scene that light disclosed! No green landscapes, no trees, no flowers, no animated life; an overwhelming desolation, a drowned world. Before the light was turned on, we notice "the Spirit of God moved on the face of the waters." What a picture of a lost sinner's heart! Darkness covers the face of the deep; the black waves of sin have completely overwhelmed his soul; he is in the "gall of bitterness and the bonds of iniquity." Awful indeed, but true. Does he realize it? Is he alarmed? Does his natural mind desire escape? O, no, not at all. Having known nothing but darkness, how can he desire light? Knowing nothing but disorder and confusion, how can he long for beauty and order? It is only by contrast and comparison that we can understand the value of things, and until the light comes no one can truly realize how awful the darkness is. But a change is coming; a wonderful, indescribable power is at work; flashing over the dark wastes of the sinner's heart comes the light of the Holy Spirit. Does it make him happy? No; far from it. Why does it make him unhappy and miserable? Surely light is better than darkness! Ah, it shows him how he looks from God's standpoint; it reveals his "secret sins in the light of his countenance." How many, when the searchlight of the Holy Spirit gives them a glimpse of their true condition say, with Felix, "Go thy way for this time, when I have a more convenient season I will call for thee." Or, do like the silly ostrich, that buries its head in the sand, vainly thinking, if it shuts off the view of the approaching storm, all will be well.

What a blessed thing when a sinner begins to realize his state, if he honestly faces and admits the facts, and cries, "More light, more light, let me see the worst of it." In admitting his guilt, he gives evidence of belief in God's record and view of sin, and with that admission and his bitter realization of helplessness comes an agonizing desire to escape from "the wrath to come." O, how blessed that the same light that shows him his sins also shows him an avenue of escape. At this critical juncture the great Searchlight changes its position and throws its glorious beams on the scene on Calvary. There he sees the all-atoning sacrifice, bearing all his sins "in his own body on the tree." In childlike, trusting faith he looks, like the bitten Israelites, to God's remedy. His burden rolls away, and his transgressions are removed as far as the "East is from the West," and he can sing

"At the cross, at the cross, where I first saw the light,
And the burden of my heart rolled away,
It was there by faith, I received my sight,
And now I am happy all the day.

Glorious change, the shadows are gone.
"Arise, shine, for thy light is come, and the glory of the Lord is upon thee."

"He has come that we might have life, and life is light, for John says, "In him was life, and the light of the world."

"He that hath the Son hath everlasting life." So whoever has this life is not only saved but illuminated as well, for "the darkness (for him) is past, and the true light now shineth."

"Shall not walk in darkness but shall have the light of life." This leads us to another phase of the sub-
ject, namely, light shining from the believer. Jesus says, "let your light so shine that men may see your good works, and glorify your Father which is in heaven." Again, "Ye are the light of the world, a city set upon a hill cannot be hid." It is the privilege of the believer to be a reflector of the Divine Light in his walk and conversation, to let it so shine that it may help some one else to better things. This can be done by a holy, consistent life, and an unsparing testimony to the truth, or, put this way, as the light of the Spirit condemns the sinfulness and darkness of our hearts in our unsaved condition, so in our changed relationship with God our light should condemn by contrast the unsaved around us. The world dwells in (spiritual) darkness; it is its native element; and the Christian's business is to "shine among them as lights of the world." Now it is evident that if we run in the same channel, if their pleasures are our pleasures, their customs our customs, our aims and ambitions identical with theirs, we are nothing but dark lanterns after all. Nothing but a clear-cut separation from the world and its follies will send a clear, effulgent light over the surrounding darkness. The closer we walk with God, the more fully we obey the word; the humbler and gentler we are in spirit, the more penetrating our light will be, and the more striking the contrast with our surroundings. What a pity that in this dark world of ours so many Christians are content to shine like dim tallow candles that sadly need snuffing. Just light enough to let us know where they are.

Let us not despise what light there is though, for it comes from God, who will not "quench the smoking flax, or break the bruised reed." If we would remove the dense obstructions in our hearts and lives that hinder the outflow of light, if our lives were more transparent, it would increase our spiritual candlepower. The light of Jesus is as a pure white light, but how often people let it shine through the colored shades of their own individuality, crippling its illuminating power, and drawing more attention to themselves than to Christ. Men are to see our good works, not hear us tell of them. While the lamp sheds light around it, it stands in shadow.

"A city set upon a hill." Light leads us to salvation; salvation leads to elevation. We sit in heavenly places with Christ Jesus. Christians are to live in a higher atmosphere far above the fogs and miasma of the swamps below. If they remained down there, their lamps would go out with the noxious gases and want of air.

Again, elevation is conducive to the spread and diffusion of light. Again, we notice "city" indicates aggregation; so it must mean the church as a collective body. In a city there is public light and private light. They work in harmony and one is the complement of the other. If it is on a hill, the accumulated and combined light is seen miles away on the darkest nights. The church is the "pillar and ground of the truth" collectively. It stands for (or should) the principles of truth and righteousness and scriptural holiness. Is it shining today with the brightness and intensity of its privilege and duty? Is it faithfully (by contrast) reproving sin in high as well as low places, or is it showing "respect of persons?" Is it exalting above all the source from whence all its own light comes, or is it struggling through the many colored shades of human reasoning and selfish self-exalting schemes of man, thus eclipsing its illuminating power? Is it as the bride of Christ saying "Come: come thou with us and we will do thee good?"

Then again, as we noted, there are the private lights. The church is made up of individuals and the church (like water) will not rise higher than the springs that feed it. As individuals, are our lamps trimmed and burning and shining brightly out of the windows of our souls? Are we like our Divine Master, going about doing good? Is the community any better for our living in it? Does our sudden appearance where a group are swearing or telling a vile story, put an ashamed hush on the proceedings? Are we found as ministering angels with the poor, the sick and the dying? Are we conspicuous by our absence where worldlings love to gather, and faithful in attendance at the public means of grace and ready to take our part in "every good word and work?" O, how far short we all come in these things! O, may the Divine Light shine out in all our lives with increasing brightness, and finally, may our path be as the "shining light that shineth more and more unto the perfect day," F. Elliott.

Richmond Hill, Ont.

They are the weakest, however strong, who have no faith in themselves or their power.—Bovee.
contribute toward our expense, all right, but we don’t ask to have offerings taken for our use. We feel to spend and be spent for the Master’s work. Oh, it is so blessed and our heart overflows in praise as we write toward our dear heavenly Father in calling us to so noble a work. Glory to God for what we have seen and heard, and now that we are home in this rich American land, we praise God that he hath kept us well ever since we left our dear mission work in Buffalo city. Neither of us was sick in bed one day on all this long journey (only I was a little sea-sick). To have your faith strengthened, please turn to your Bible and read I. Kings xvii. 8-16. We go on our way rejoicing in the work of our Master till he says, it is enough. Will all you dear ones pray for us?

JOHN H. MYERS.
CATIE A. MYERS.
Mechanicsburg, Pa., Feb. 15, 1906.

For the EVANGELICAL VISITOR.

Not My Will, But Thine, Be Done.

“Out of the abundance of the heart the mouth speaketh.” Jesus Christ, the great Physician and Shepherd of the sheep, never failed in giving the true diagnosis of the human heart. He who formed man surely knew what was in man, and what was most beneficial to keep him in his proper attitude towards his maker. Sin is a terrible disease, of which pride is the ruling factor. If the disease is not arrested and eliminated from the system, it will separate both body and soul from God forever. Pride is one of the most detestable sins in the sight of God and must be expelled from our heart before the Holy Spirit will enter in and abide with us continually. What is more needed in our day than a “genuine revival, to renew the in­tertainment in the world of dress. The Lord demands it. When all the sin and corruption is taken out of our heart, we will not want any of the world’s foolishness. Then our bodies will be temples of the Holy Spirit, and we will adorn the doctrine of God, our Savior in all things. “I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.” Can we lift up holy hands while the life is impure? “In like manner also, that women adorn themselves in modest (not fancy) apparel, with shamefacedness (not proud and haughty) and sobriety; not with braided hair and gold or pearls, or costly raiment; but (which become women professing godli­ness) with good works.” (I. Tim. ii. 8-10 and I. Peter. iii. 3-5.)

While men with unholy hands, with wrath and doubting, would not be in proper condition to offer acceptable prayer and worship. So also women clothed with immodest apparel, fashionable, worldly attire, cannot offer acceptable worship to God, because they do not meet the conditions of his word. (Rom. xii. 1-2; II. Cor. vi. 16-17; I. Cor. xi. 5-6.) The external appearance is generally a pretty good index of the heart. “The prayer covering is indispensable.” According to the Apostle’s reasoning, it is a shame for a woman to appear in public worship bareheaded, without the prayer covering. It is a dishonor to herself, her own head. It is a dis­honor to man. It is a dishonor to Christ. It is a dishonor to God. Who would have the audacity to appear before God in the assembly, or in the home, in that defiant manner and await his divine approval?

Let us be careful that we are not a bugbear either in word or deed, to
The church of Christ is the Christian's home. There is no promise of protection and salvation outside of it. (Matt. xvi. 18-19; xviii. 15-20; Rev. xxi. 14-15.) D. V. HEISE.

For the EVANGELICAL VISITOR.
The Christian Missionary in India.

(Concluded.)

Considering the manners and customs of the present century, the Brahmin priests are futile to the degenerated Indians. Of what good to us are their scriptures which are not able to keep pace with the giant strides of the modern one. The learned Brahmins are moving libraries; like an intemperate smoker they carry the stinking smell of their pedantry wherever they move about. They can quote "grandiloquent and sesquisyllabical" sentences from their texts, but have not the least originality of making a single verse of their own. They are the "vestal virgins" of our days. They merely keep up the Sanskrit lore from passing into oblivion. At the time of controversy they assume an haughty air, like the village schoolmaster of Goldsmith's "Deserted Village," and utter "words of learned length, and thundering sound" from their false philosophy, and "even though vanquished, can argue still." Such were the qualifications of the Brahmins.

India needs regeneration, if India needs advancement of learning, if India needs the light of true religion, it can never be effected by the Sanskrit tuition and that of the Brahmins. In the whole range of their holy literature there is not a single patriotic, martial lyric that stirs the living blood "like a trumpet call," nor is there a single instance of political martyrdom.

We can't do better justice than quoting these glowing lines from "The travels of a Hindoo," by Bohlanatto Chunder, a native of Bengal. His famous remark is "The Sanskrit, like the Odyssey, resembles the setting sun, the English, like the Iliad, resembles the rising sun. The Sanskrit is the gray-headed matron, to be respected for her age; the English is the fresh maid of fourteen, to be loved for her youthful charms. The decision believes English and Sanskrit is easy. The first is romance; the last is bread, and the common saying is that "Romance is good, but bread is better." Such was the condition of our so-

E V A N G E L I C A L  V I S I T O R.

[March 1, 1906.

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Out of a heart full of gratitude and praise to my God, I write this testimony. Surely he does care for even the least of his children, and I trust through this silent testimony he may be honored and some suffering one be encouraged. How helpless we are if left to ourselves, but, praise God, we are to look away from ourselves and see himself instead. Yes, it is true, "there is life for a look at the crucified one." To look away from ourselves and see Jesus only, means life yea, "Life, life, eternal life, Jesus alone is the giver! Life, life, abundant life, Glory to Jesus forever!"

By this testimony I want to praise God for what he has done for one of the least of his children, even me. At the time of this writing one year ago, I lay a helpless being, not able to help myself, and suffering great pain all through my body; a victim of rheumatism. Helpless and powerless as I was for about four weeks, it did mean so much to me, as I scarcely knew anything of being set aside, always blessed with health and used to do my own work for the family. But God knows what his children have need of, and he allows (not willingly) us to suffer, that we may learn; and oh, how precious are the lessons we learn from him who loves us. I believe I learned lessons I would have learned in no other way; and, how I saw his tender watch over it, and how he provided for every need, even before we realized what we did need. Oh, how
it comes so fresh to my mind, as I write, how we should never doubt his love or his power to save.

Our first need of human help was provided for by him, in the person of a dear neighbor woman, a child of God, who came in early in the morning not knowing anything of my being sick and offered her service, which was so good. He knew and supplied the need in this way, praise him. My next need was met by Brother Eli Engle making a visit at our home the second day of my affliction, which also was “God sent,” as I realized so much the need of believing prayer, for patience, as I knew I did not have of myself, and I did want to be patient and learn the lesson the dear Lord had in this for me, and, as I asked brother Engle to pray for me, in this way how graciously it was given, and by accepting Jesus as our strength and our patience he becomes our all in all. And even in a suffering way we could commune with God, and could say, yes, Lord, I want to learn the lesson.

At that time we did not think to ask for healing, but to learn the lessons, and they were precious and may prove a real help to us, all through life; we need them so much. He also gave us peace, yea, a peace which passed all understanding, one which kept our hearts from even being troubled, one that took the worry out of us, and enabled us to trust God. When he can get us to the place of trust, then there is peace in our souls, praise God.

Time passed on, friends came in, neighbors talked over the matter, unable to understand and thinking it a very strange thing that no medicine was used, and was rendered, some saying she can never get well, this way, also that we did wrong, etc., etc. But God still kept our hearts and after four weeks of testing seemingly no change, but was even more helpless the fourth week than the first. One day as I was alone in my room, God seemed to reveal a new thing to me: that now he was clear to my mind at once that it was God’s own potion, even in a satisfied manner. It raised up, than to remain in this condition, even of testing seemingly no change, but the Blessed presence of himself and the very life of Jesus coming into this weak body! Wondrous love, the Father shows to the children of men; words fail to express it. My prayer is, let my life tell it, that is more than words. That night, and the day following, I slept, the first of any account during the whole time, and it was so sweet and calm and restful. The next day, in the name of the Lord, I arose and with assistance I dressed and sat on the chair in my room all day. Then the Lord’s day followed and with some help I went down stairs, praising God, and as he gave strength from day to day I followed after. Strength coming slowly, some telling me I will never get strong unless I would take a tonic of some kind, it was in the Spring of the year also. But I believed God would give the strength in his own good time, and so he has proved himself so true and faithful, and now I am happy in his love, and well in body, praise his holy name forever.

I write this testimony for his glory and trust it may be blessed to some poor, tried one. Yes, he wants us to trust him and never doubt his will. I have proved that he is the same yesterday, to-day and forever. Let one choose him in his fulness and he will always satisfy our longings souls.

“Now, Lord, I would be thine alone. And wholly live to thee; But may I hope that thou wilt own A worthless worm like me? Yes, though of sinners I’m the worst, I cannot doubt thy will; For, if thou hadst not loved me first. I had refused thee still.”

ELIZABETH M. GRAYBILL.

Pa., Feb. 8, 1906.

A single sin, however trifling, however hidden in some obscure corner of our consciousness—a sin which we do not intend to renounce—is enough to render real prayer impracticable. A course of action not wholly upright and honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate—all these are impassable obstacles. If we know of a kind act, which we might, but do not intend to perform—if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.—Selected by Sarah McTaggart.

Judge Guinn Writes a Letter.

Vandalia, Ill., Nov. 3.—Judge F. M. Guinn, of this city, a leading lawyer and prominent Democratic politician, is on the water wagon, and so is making temperance speeches three or four nights a week through Fayette and surrounding counties. He is showing up the connection of the saloon with crime in this country and his speeches are creating quite a sensation. Judge Guinn’s position is a surprise to all of his friends who cannot understand why he has so suddenly become a temperance man.

Recently a mail order whisky house sent him a circular soliciting his business, and in reply he sent them a very caustic letter, which has caused much amusement in this section. Mr. Guinn went after the saloon business in a vigorous way, and among other things in his letter to the whisky house said:

“Your favor is before me, and since you address me as your ‘kind friend,’ and make me so seemingly honorable and fair a proposition, I deem a reply in order.

“First of all, it is due that I say to you that all the orders that I ever placed with you were very promptly filled and the goods ordered came according to your agreement. So in this regard I have no complaint to urge.

“You say in your letter, however, in case you (1) have had any trouble with our goods * * * let us know at once and we will be pleased to fix up any trouble you have had without cost to you.

“Now, gentlemen, for fifteen years just prior to April A. D. 1901, I was what temperance cranks called a drunkard. I was more or less drunk all that time. I used a large amount, or quantity, of your best brands of liquors, but on the 9th day of April, 1901, I was sitting in my office all alone; it was a dreary afternoon. I was sick, lonely, and more than ordinarily sad. I began to reason with myself. I knew that whisky had robbed me of every reasonable prospect in life. When I began the habit of using strong drink I was a man of more than ordinary good health, was regarded as a good lawyer and had a large and growing practice, was worth in the neighborhood of thirty
thousand dollars. On that afternoon I was face up against the fact that by reason of strong drink I had lost all my desirable clients, my money was all gone, I was involved in debt to a hopeless extent, my health was ruined. I thought of my family, they were almost on the verge of want. I had lost the respect of all my friends to a very large degree. There I sat with a bottle of your best whisky before me (one that was left of my order that you filled about March 28, 1901). I said to myself—it is late in life to do so, but I will quit strong drink—I was a profane man—I said aloud, 'Schweyer & Co., you and your whisky can go to hell!' I will never drink another drop of whisky while I live. I am keeping that promise. I may here remark that you folks are the first people who sold me whisky that have ever made inquiry to know if it caused me any trouble—the other fellows did not seem to care whether their liquors caused me any trouble or not.

"Yes, gentlemen, your liquors, even though I always bought the best, as your books will show, caused me more trouble than I could describe to you if I were to write unceasingly for one whole year. They caused me troubles that I would not dare tell about on paper. I have already told you that your liquors and those of a like character bought from others, stole from me my health, wealth, and the good opinion of my associates, and left me a perfect wreck. I could not expect of you that you would reimburse me for all my troubles and money losses because of the goods you sold me. One hundred thousand dollars might not begin to make up for all my troubles. I will leave to your generosity, seeing that you are anxious to retain my friendship, to say how much you will send me. If you will forward me fifty thousand dollars I will promise to spend every dollar of it in trying to persuade people never to buy another drop of your best or worst brands of whisky. Messrs. Schweyer & Co., since you are making inquiry of what, if any, trouble your liquors are causing, I am almost sure that investigation will show that your liquors have destroyed thousands of happy homes, and if the graveyards of Illinois could speak, they would tell you a sad story of thousands of good-hearted men who use your brands of liquors to their own destruction. If they could all speak to you at once you would hide your ears and pray for rocks and mountains to fall upon you to hide you from the ghastly faces made hideous by your liquors. I am informed from most reliable sources that ninety per cent of the three thousand and more inmates of the penitentiaries of this State are there because of strong drink. Have you ever tried to find out how many of them used your best brands? Those in charge of the blind, deaf and dumb, and insane of this State (there are many thousands of them) say that more than half of them came to their lamentable condition from strong drink, either by themselves or their parents. How many representatives have you among these poor unfortunates? I was in Pontiac a short time ago, and while there went out how many of them used your best brands? Those in charge of the blind, deaf and dumb, and insane of this State (there are many thousands of them) say that more than half of them came to their lamentable condition from strong drink, either by themselves or their parents. How many representatives have you among these poor unfortunates? I was in Pontiac a short time ago, and while there went out how many of them used your best brands? Those in charge of the blind, deaf and dumb, and insane of this State (there are many thousands of them) say that more than half of them came to their lamentable condition from strong drink, either by themselves or their parents. How many representatives have you among these poor unfortunates? I was in Pontiac a short time ago, and while there went out how many of them used your best brands? Those in charge of the blind, deaf and dumb, and insane of this State (there are many thousands of them) say that more than half of them came to their lamentable condition from strong drink, either by themselves or their parents. How many representatives have you among these poor unfortunates?

"Of thousands of good-hearted men who use your brands of liquors to their own destruction. If they could all speak to you at once you would hide your ears and pray for rocks and mountains to fall upon you to hide you from the ghastly faces made hideous by your liquors. I am informed from most reliable sources that ninety per cent of the three thousand and more inmates of the penitentiaries of this State are there because of strong drink. Have you ever tried to find out how many of them used your best brands? Those in charge of the blind, deaf and dumb, and insane of this State (there are many thousands of them) say that more than half of them came to their lamentable condition from strong drink, either by themselves or their parents. How many representatives have you among these poor unfortunates? I was in Pontiac a short time ago, and while there went out how many of them used your best brands? Those in charge of the blind, deaf and dumb, and insane of this State (there are many thousands of them) say that more than half of them came to their lamentable condition from strong drink, either by themselves or their parents. How many representatives have you among these poor unfortunates? I was in Pontiac a short time ago, and while there went out how many of them used your best brands? Those in charge of the blind, deaf and dumb, and insane of this State (there are many thousands of them) say that more than half of them came to their lamentable condition from strong drink, either by themselves or their parents. How many representatives have you among these poor unfortunates?

Two Infidel Neighbors.

Two infidel neighbors lived among the hills of New England. One of them heard the gospel, was convicted of his sins, and believed unto eternal life. Soon after he went to his infidel neighbor's house, and said, "I have come to talk to you; I have been converted.

"Yes," sneered the other, "I heard that you had been down to the meeting, and had gone forward for prayers. I was surprised, for I thought you were as sensible a man as any in town."

"Well," said the first, "I have a duty to do to you. I haven't slept much for two nights for thinking of it. I have four sheep in my flock that belong to you. They came two years ago with your mark on them, and I took them and marked them with my mark. You inquired all around, but could not find them. They are in my field now, with their increase, and I want to settle with you if you are willing, or you can settle with me by the law if you will.

The other infidel was amazed, and told his neighbor that he could keep the sheep; only to please go away. He trembled at the thought that something had got hold of his old friend which he did not understand. He repeated: "You may keep the sheep, if you will only go away."

"No," said the Christian, "I must settle this matter up, and cannot rest until I do. You must tell me how much."

"Well," replied the other, "pay me the worth of the sheep when they went to you, and six per cent. interest, and please go away and let me alone."

The Christian laid down the amount and then doubled it. He went his way, leaving his old friend's heart heavily loaded. The full result of that scene is known only to God. But to-day that other infidel is going to the house of God.—Rev. A. S. Burrows.

If we would win souls, we should refuse to discuss all the difficulties that can be discovered in the way of faith. These are endless, and no sooner shall we have attacked one that others will crop up.

See the hand of God in all events, and thereby become reconciled to his dispensations.
THE SUNDAY- SCHOOL.

This page is prepared by J. H. Engle, Abilene, Kansas.

It is the purpose of this department to publish, in subsequent issues, the text of the International Sunday-school lessons with such comment as will aid in the correct understanding of them.

The International lesson system now followed each year by about 25,000,000 Bible students, was inaugurated in 1872. The lessons are chosen by an interdenominational committee of Protestant Bible scholars whose chairman resides at Toronto, Canada. They select the golden text, also, but offer no comment whatever upon the passage chosen. The several denominations do this through their church and Sunday-school papers. The Brethren having but one publication, the Visitor, it seems fitting that these lessons should receive some interpretation through its columns.

The plan of the committee contemplates the study of the entire Bible once in six years. In the present six-year period, which began January 1, 1905, two half years will be devoted to the Old Testament and three and a half years to the New. The whole of 1906 will be occupied with a study of the life of Christ. None of the year’s lessons will be taken from the book of John, six months having been devoted to its study last year.

The lessons are selected from Matthew, Mark and Luke—the synoptic gospels, so-called, because they present a common view, “same view,” of Jesus. They were chiefly occupied with what Jesus did with what he taught. They see in Christ the Messiah, the wonder-worker, the helper and the healer, the man—God-man, and therefore the Redeemer and Savior of men; but John sees him as God in the flesh. The synoptists were concerned with the problem and preserved for us through the adjusted and preserved for us through the perfect wisdom of a loving Father.

The first two lessons for the second quarter will be presented in the next issue of the Visitor.

MISCELLANEOUS.

When my teaching does not leave Jesus Christ standing always in the foreground, it is faulty teaching.

He is a poor superintendent who does not know the clock—“next Sunday’s lesson.” Also, there will be a point to the Scripture lesson. This is often wanting where it is the custom simply to “read a chapter.”

Why not ordain the teacher as well as the pupils? Call it the Sunday-school if you wish, but remember that it is the Bible school, the church school, the school of the church.

Schools that were closed for the Winter, either by purpose or accident, should by all means reorganize in March to be ready for the first lesson of the new quarter.

The immediate object of the Sunday-school is to teach the Holy Scriptures. The ultimate and real object is to win the scholars to Christ, and to build them up in Christ.

We hope to economize our space so as to find room for miscellaneous matter of interest to the friends of the Sunday-school. This should often include words of wisdom from workers in other fields than our own.

Questions relating to the Sunday-school work addressed to the writer will receive attention, either on this page or by personal correspondence as the case may require. These questions should be very definite.

Some men can do marvols with a jack-knife. Is that any reason why a carpenter should be deprived of a kit of good tools? So, some have wrought wonders in the Sunday-school without proper equipment. But maps, books, charts and blackboards are necessary tools.

If in doubt as to what Sunday-school supplies to order be sure to give the preference to those issued by some one of the denominational publishing houses. These are always safer than the independent publishers, who operate either to promote some religious fad or from commercial motives.

The aids to study which this page is expected to provide are intended for busy, conscientious, painstaking teachers and scholars desiring to acquire a familiar knowledge of the essential facts in each lesson. It is hoped that those more advanced in the knowledge of the Scriptures may find the department both interesting and satisfactory. Kindly criticism is solicited, and will receive respectful attention.

Now that you have mentioned the matter, why should the children be expected to support the Sunday-school anyway? Think of asking them to buy our own slates, books and supplies for the day school! Why not let the supporters of the church procure the necessary supplies and equipment and then let the weekly offerings of all scholars, old and young, go to some approved benevolence?

Daily readings will be published. These are designed to accomplish a three-fold purpose: 1. To encourage the habit of daily reading of the Bible. 2. To promote interest in the Sunday-school lesson. Each passage is supposed to shed light on the following Sunday’s lesson. 3. To serve as an aid in family devotions. Many families will be glad to make them the basis of the morning worship. In this way the entire family will become familiar with “next Sunday’s lesson.” Also, there will be a point to the Scripture lesson. This is often wanting where it is the custom simply to “read a chapter.”

They put to six-year-old and a ten-year-old into the same class. But that explains why they obtained such meager results. These two do not play or act or feel or think alike, hence cannot be successfully taught together. Sunday-school is one of the first and most difficult problems to which the superintendent must give attention. It is a very present and real problem and to ignore it is to invite failure. It is easier to talk about it than it is to do it however, hence the greater need of diligent study. Determine to beg, buy or borrow one of the many standard books for Sunday-school work today.

Our love must have long marches, and our prayers must have a wide sweep. We must embrace the whole world in our intercessions.—C. H. Spurgeon.

Love and service in turn bring the revelation of our Lord.—Mark Guy Pearse.
Little Miss Fox: I love the Lord and want to serve him.

Jennie Fretz: I love the Lord.

Reuben Climenhaga: I am glad I am one of God’s little ones with a hope of future glory, a hope made vivid by present Christian blessedness.

Vernon Teal: I praise God for what he has done for me, for being saved and sanctified. My Christian life has never been more blessed before these meetings. But now I am rejoining with a desire to be fully saved and sanctified.

Naaman Climenhaga: I am glad I love the friend that ever loved me. I am determined to follow him.

D. L. Gish: I praise God for his blessings. It is all joy to my heart. Jesus is my all. I am glad for deliverance from all worldly things. He is my Savior, Sanitizer, Healer and coming King. He has done marvelous things for me for which I give thanks.

Joram Nigh: These meetings have been a blessing to me. I desire ever to go on.

Marshall Winger: I praise God for what he has done for me. The desire of sin has been taken from me.

Mrs. E. Fretz: I praise God for fresh courage during these meetings.

Mary Danner: I am thankful to God for what God has saved me during these meetings. I desire your prayers that I may continue faithful.

Samuel Barnhart: It is my desire, by the help of God, to do my best in this service. I have received fresh courage during these meetings.

Andrew Sider: I praise God for receiving his Spirit at these meetings.

Solomon Climenhaga: My desire is to spend all my days and energies in his service.

Ehler Sider: I have received fresh courage during these meetings. It is my determination to make my home in heaven.

Lydia Saylor: I praise God for renewed courage.

Lizzie Fretz: I praise God for blessings received during these meetings.

Sarah Climenhaga: I am glad that Jesus is the same yesterday, to-day and forever.

Levi Fretz: I praise God for what he has done for me. I desire your prayers that I may be more faithful.

Henry Winger: Praise God for blessings received.

Carl Sider: I praise God for his blessings.

Nancy Climenhaga: I am glad that heavenly sunlight is breaking upon me.

Clara Winger: I am glad for what Jesus is to me and for the real uplift received during these meetings.

Em. Winger: I am glad for what God has done for me. I mean ever to trust and obey him in all things.

Winnie Learns: I am thankful for blessings received during these meetings.

Sam. Winger: I am glad for what the Lord has done for me. I hope you will remember my children in your prayers.

Levi Sider: I am thankful for what I enjoy. I have received new encouragement.

Hannah Winger: I am thankful for his goodness to me. He has filled me with his love.

Lydia Baker: I am glad I have a clear evidence of receiving the Holy Spirit in my body. I mean to be faithful.

Mary Ann Climenhaga: I praise the Lord for the encouragement I received.

John Winger: I am thankful for what God has done for me. I praise the Lord for the wonderful joy I received during these meetings. I mean to go on.

I praise the Lord that their is power in the blood, and this blood cleanseth me. I praise him for the en-
Meatings at Springvale, Ont.

January 20, Bro. Gervin Bears and wife came here with other help from Bertie, and on the 21st, started a series of meetings in the Brethren's M. H. continuing the same for four weeks. During these meetings many were made to feel the need of a Savior, and seventeen rose and asked for the prayers of God's people. Most of them profess to have found the Lord precious to their souls. The brethren and sisters at this place have been greatly revivified and profest that they desire to live nearer to God. It was surely a delight to see sinners coming to the Lord, and to see old soldiers of the cross arise and testify how the Lord had been gracious to them.

CHRISTIAN WINGER.

Springvale, Ont.

My Trip East.

By the help of God I will try and give to the readers of the VISITOR a short sketch of my evangelistic labors for this Winter. According to previous arrangement, I left my home at Wellersville, Ohio, for Lancaster, Pa., on the evening of November 10, 1905. I arrived on the 11th, and commenced meeting the following morning at the home of Elder Aaron Martin. Brother Martin took me to prayer-meeting where quite a number were gathered together. I spent the next night at J. N. Martin's, and attended meeting at the Comoy M. H. next morning, where our dear brother Amner Martin was to be ordained to the ministry of the word by the laying on of hands. I tried to preach as the Lord directed for the occasion. After the forenoon service I was entertained at the home of brother David Heisey, and in the evening attended service at Cross Roads M. H. near Florin, where arrangements were made for a protracted meeting which continued for twelve evenings. Two made a start for the kingdom.

After this I attended a prayer-meeting at brother Samuel Huffman's, near Mount Vernon, on Sunday evening. I continued for twelve evenings. Two made a start for the kingdom.

Mission, spending a day and one night at State College. From there I went to Sounder- burg, Blair county, for two weeks. Here I had sweet fellowhip with the saints. Eight souls made a start for the kingdom. May they become willing to follow the whole way with Jesus until they find him present in their souls.

We left Mansfield for home on Feb- ruary 5, 1906, arriving on the 9th, just three months from the day I left. I can say to the praise of God, this has been in- strumental in opening the way for the Lord, such as I never enjoyed in all my Chris- tian ministry. The Lord gave me at all times an open door to the word, and wherever we had meetings the brethren and sisters seemed to be in the work, and the regret everywhere was that I could not stay longer.

My prayer is that the Lord may bless all who are in his own service, and may by give us all a home in heaven. This is the prayer of your unworthy brother and laborer for souls, in Jesus' name.

WELLERSVILLE, OHIO.

John H. Smith.


To the readers of the VISITOR:

My last report reached up to January 7, 1906. At this place, Ashland, Ohio, I had my first meeting in the Chestnut Grove Mission, the Brethren's M. H. on Sunday morning and in the evening at the Pleasant Grove Mission, and in the evening of F. B. Hoover's place. A series of meetings was commenced at this place and continued over the next four evenings under the direction of F. B. Hoover, the Lord blessed the meeting. From here I went to Chestnut Grove and continued over two Sundays more. The services have been so favorable here but God blessed the work. He shall have all the glory. In eternity only the good will be known. I visited and had prayer meetings and found many earnest workers. I believe all feel to go on to make heaven their home (that is the brethren and sisters). May the good Lord bless them all as my prayer. I closed the meeting at this place on the evening of February 4, 1906. I left Mansfield, Ohio February 6, and came to Dayton, Ohio, finding entertain- ment with Bros. A. M. Engle, and in the evening we met at Bro. Levi Herr's and in the evening began meeting at the Brethren's M. H. at Englewood where I am at present having good meetings. The brethren all seem to be alive to the work of the Master. From this place I purpose if the Lord opens the way to look up a place for a meeting in Ashley, and in spaying out the land, I hope I may be some good to those that, I feel, will more readily accept the truth.

I ask all the brethren to pray for me that the good Lord may direct my steps and situations. My present address is:

J. W. HOOVER.

Clayton, Ohio, R. R. No. 1.
Testimony.

Dear brethren and sisters, I feel very much impressed to write a few lines for the Visitor. I do feel to praise the Lord that he ever gave me a willing heart to serve him, and I can truly say, it is good to be in the Lord's service. I have had many happy moments. I was quite young when I knew that I was truly converted. It was in a Methodist revival that I gave my heart to God and made that promise to be faithful until death. But as years went by I was led to see and believe, by the word of God, that I should be baptized. So in order to obey the Lord's command I was led to the brethren, and, I am glad that I stepped out on his commission. I have learned to know that "there is no other way to be happy in Jesus, but to trust and obey." I do thank the Lord for the way he has led me, although not as faithful as had been my privilege. I know that the Lord has a work for every believing child of his, for his word says, "Go work in my vineyard." I feel that golden opportunities have slipped by in my Christian life, and I have no doubt that the work of the brethren and sisters have been led by the same Spirit of God, in this way. The last few years I have been impressed in the line of mission work, and I am glad to think of the sweet hour of prayer when we, as sisters, can assemble for special prayer every two weeks, and to lay to of the means the Lord has blessed us with to further on his cause in the salvation of precious souls. We are not all called to the foreign field, but we can all be blessed by helping to hold up the prophets' hands. May each sister feel it a blessed privilege to meet an hour in prayer. It will add a blessing to those that have left their homes and home comforts to know that God's children are praying for them. We will all be blessed by obeying, for we know:

"The day will soon be over, how in which to work and win; Many a gem lies hidden, Beneath the dross of sin. O, let us dig and find them, In which to work and win;"—Bethesda, Ont.

May I ever be kept true to the Master! Bethesda, Ont. ELIZABETH BAKER.

Testimony.

Dear brethren and sisters, I greet you all in the name of Jesus. I belong to the Philadelphia Mission and want to write a testimony for the Visitor, hoping these few lines will find you safe on the Lord's side. We are having wonderful meetings at the Mission. Although I am not able to attend them, being sick for five months, my brother tells me all about them, and I enjoy it almost as much as if I were there. Since I have taken sick I am very lonely, for I have the brethren and sisters to come and see me and brother Stover comes almost every day. I am glad to tell you that we have a sister named Bella Cairns who will be baptized on the 10th of February. We will all be blessed by obeying, for we see the devil's trick? And Jesus has for us? I saw this morning how Jesus, got rid of Satan, the old devil, and so did I, hallelujah. If I know myself this morning, I have no trouble with the devil; no, he fled and angels came and are still coming and ministering unto me. Glory to God. AMANDA SNYDER.

"Follow me!" That is all; two words; and yet, says Dr. Lyman, they are a complete chart for conduct. A man can sail to honor and to heaven by the light of that one star.

If death take you from the temple below, it will carry you to the temple above. It will indeed take you from the home and give us our health that we may be able to help those who are in need. We see the devil's trick? And Jesus has for us? I saw this morning how Jesus, got rid of Satan, the old devil, and so did I, hallelujah. If I know myself this morning, I have no trouble with the devil; no, he fled and angels came and are still coming and ministering unto me. Glory to God. AMANDA SNYDER.

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March 1, 1906.

sat under the mango trees, and all ate rice and curry, and sweet meats, after the native fashion, eating with their hands. It was thoroughly enjoyed, to be sure.

We love to celebrate the birth of Jesus in special Christian services, instead of the usual festivities so common among the professed Christians, and to make the children and friends happy with presents of useful clothing and things they can bring into every day use instead of the useless trinkets for which so much of the Lord's means is wasted annually at the holiday season.

Yesterday morning we bade our beloved Elder Worcester a final farewell, as he left us for an extended trip over India, and then to leave for America. We thank God for the encouragement and inspiration he has been to us, and as he goes on his way and returns to the homeland, we pray that he may be mightily used of God in laying before the people India's crying need of the light of the gospel.

And now we ask you all to pray that this coming year may be a time of salvation among the heathen and success to all God's missionaries in every land.

Yours in his name,
J. H. AND RHODA Z. MARTIN.

Missionary Evangelism.

Mountains of East Tenn., North Ga., and Western N. C.

Dear Friend: For some cause unknown to ourselves, February and March have been the hardest months for us to get through of any time in the year, ever since we have been in the South-land. Food has been so scarce that we have been reduced to a scant supply for days at a time. The poor have the gospel preached to them, and must have it, even if we do have to go with scant supplies.

February has come again, and the same want has commenced to press upon us as in previous years. We may deserve this experience of need, and the Lord has always taken us through some way and no complaint on our part and we believe he will take us through again, but we feel that a united prayer on the part of our dear friends will be of great value. We are very anxious to continue our ministerial labors and keep our children in school. We have never felt clear to go in debt. Have gone hungry rather than to get in debt.

We do not ask for help. We only ask you to kindly pray that God will supply in his own way, and that his highest thought and plan for us may be fulfilled.

I now have eight preaching places among the poor, and we want to be able to extend our work farther back in the mountains among the extreme poor at once, so I have no time to earn our bread otherwise, which I would willingly do if I had the time.

How I wish I could express to you our gratitude and thankfulness for your prayers and the assistance you have rendered us in the past. God will surely reward you.

Recently, I preached where there was a woman present who had always lived back in the mountains, and who had never before heard a gospel sermon. She accepted the truth and was converted the same day.

Two girls, sisters, were converted in our meetings a year and a half ago. They were in poverty and rags. Their mother, a widow, was very much discouraged. The girls seemed very limited in intelligence. I visited them in their little dark log hut a few days later. I had the privilege and pleasure of calling to see them again a few days ago. I was gladly surprised to see the change. Want and penury had given way to (I could not say plenty, but) comfort. Ignorance and discouragement had given way to intelligence and industry. The religion of Jesus had wrought the change.

At the place in Georgia where we built the new meeting-house last year, we are now having a prosperous Sunday-school, with more than fifty scholars enrolled.

Many other incidents could be given which shows the blessings of the gospel to the poor. I want to continue the work. We have two excellent helpers who need special prayers for support, as we need them in the work constantly.

Believing you will feel an interest in the work and not pass this lightly by, we remain very humbly in service,

A. J. TOMLINSON.

Cleveland, Tenn., Feb. 10, 1906.

A Plea for the Poor Mountain Whites.

Greeting in Jesus dear name: "Whose I am and whom I serve." Many of you know that for years I have been led of God to work for the poor Mountain Whites of North Carolina. Just now we are sending goods, clothing of all kinds for men, women and children, also bedding, school books, Bibles and Testaments, to Cleveland, Tennessee. The American Bible Society furnishes these mountain missionaries with Bibles and Testaments at a low price. God has blessed me in this work. Our people and other Christian people here, have stood by me very faithfully. Still God is pushing this work on. When we do we must do quickly; time is so fleeting, the moments are passing, Jesus is coming.

I feel definitely led of God to put this plea before you. God knows the end from the beginning. He knows the result of this plea even now. I must do my part. God will see to the result. A dear missionary, one who has been engaged in the work among the poor Mountain Whites for years, who is well informed as to that work and conditions there, has written thus: A government report shows 2,500,000 people living in the mountains of North and South Carolina, Georgia, Kentucky and Tennessee, one-half of this number being children. It can be truthfully said, from observation, that there are not less than 500,000 children, many of whom have scarcely enough clothing to cover their nakedness. They have scarcely any reading matter of any description. Thousands of these homes have no part of the Scriptures at all.

Surely, God will speak to your hearts as you read these lines. What can you do for Jesus' sake? The majority of these mountainites are very poor and must have help. The Christian people will have to supply them with such literature as they need or many of them will die as ignorant of the gospel as those now living in heathen lands. Here is a field now ripe for the sickle; the destiny of these souls depends largely on our faithfulness in giving them the gospel. These opportunities come from God; he is leading me to a greater effort than ever before to put the word of God in their hands. All contributions will be used in sending Bibles and Testaments to those I know there who are giving their time and talents to work for the poor Mountain Whites. They are preaching a full gospel and doing a grand work for God.

There is yet another matter I wish to put before you. There is a society of ladies in Abilene who have special sales of all kinds of clothing which are very good and sold very cheap. They have these sales twice a year; our people here have helped me again and again to purchase large quantities of all kinds of clothing which have been sent to these mountain workers and properly distributed. It shows the heart of many of our people when they read these lines will be glad to contribute to help me buy at these sales. Spring will soon be here, hence another sale which I expect to attend in the interest of God's poor in these mountains. When you send please designate how the money shall be spent, whether for Bibles and Testaments, or for clothing. If you pray earnestly, God will speak to you. This is his work. Glory to God, I love to do it for Jesus' sake. I ask a special interest in your prayers; it means so much that I stand true to God. Eternity will tell, yes, eternity will tell, what a blessing rests on those that serve our God. Please state if you send through reading my plea in this paper, and I will send a report to the Visitor, so all can know and rejoice with me in this good and great work.

Your sister in Jesus, with the poor and the lost on her heart.

Address,
MRS. AMBIE CRESS.
Abilene, Kan., R. F. D. No. 4.

Christianity is truth utilized as perceived; the soul of progress: the door to all truth.
An unkind word that passed me by,
A kindly thought that came my way;
What makes you smile to-day?
What makes you sit and sigh?
Goes round the world for ever and aye.
What matter where it goes?
asked how the command to "pray
questions, and among others it was
meaning of that text! It is one of the
meeting; which being overheard by a
started, and at length one of the num­
with. Various suppositions were
"be" could be complied
ask for the washing of regeneration;
more I have to do, the more I can
ister, "what can you sav about it?
and as I am busy with the little chil­
ness; and when I have washed me, I
be clothed with the robe of righteous­
pray." "Indeed; well, Mary, do let
for the spirit of adoption,
in the morning, I pray, Lord, open
be saved," (Acts iv. 12.)
given among men, whereby we must
world." (John i. 29.) "Neither
7 days. The subject of our notice was
her last sickness she was given up to the
sumption, aged 33 years, 6 months and 28
near Thomas, Okl., Anna Miller, of con­
by brothers Book and Steckley.
wasaga, Ont. Interment in adjoining ceme­
attended the church on the old homestead with her son Alfred 1
on February 5, 1906, Benjamin George Mc­
wasaga, Ont. Interment in adjoining cemetery.
Brother Mumma became a Christian and a
congregation. There seemed to be much
more with the uncertainty of life and the
the field and as he stopped to close the gate
he tied the halter rope of his horse to his arm.
The horse became alarmed at the horse and ran to the barn dragging the boy
to death. Funeral was held in the Mor­
church in Ramona, which was largely attended by a sympathetic and sorrowing
The church remembered the much
congregation. May this dispensa­
tion of God's providence impress us all
more with the uncertainty of Life and the
need of being, therefore also ready not
knowing the day or the hour. Interment to the sum­
Interment in the Ra­
MARRIAGES.
NIGH—SHERK.—Married, on the 14th
February, at the residence of the offi­
minister, a number of persons. The couple, 18 months: ...
Joseph Barker, S. B. Cramer, G. Switzer.
OBITUARIES.
ZAVITZ.—Died, on February 12, 1906, of
paralysis, in the asylum in the city of
Hamilton, Ont. Survivors, his mother,
years, 11 months and 18 days. She was a
years, 11 months and 10 days. His wife, with
children, is left to mourn the loss
on February 10, 1906, at his home near Mount
MUMMA.—Brother Jonas N. Mumm­
years, 11 months and 25 days. The death
8 years, 11 months and 26 days. The death
of James and Isabel McRae, aged
on February 5, 1906, Benjamin George Mc­