

4-16-1906

Evangelical Visitor- April 16, 1906. Vol. XX. No. 8.

George Detwiler

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/408>

Recommended Citation

Detwiler, George, "Evangelical Visitor- April 16, 1906. Vol. XX. No. 8." (1906). *Evangelical Visitor (1887-1999)*. 408.

<https://mosaic.messiah.edu/evanvisitor/408>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

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.

VOL. XX.

HARRISBURG, PA., APRIL 16, 1906.

NO. 8.

TABLE OF CONTENTS.

EDITORIAL—

- An Easter Meditation, 2
Special Mention, etc., 3

POETRY—

- Easter Lessons, 5
In the Silence, 14

CONTRIBUTORS—

- The Old Paths,—*Charles Baker*,... 5
Rightly Dividing the Word of
Truth, etc.—*I. F. Ransom*, 7
Old and New—*Benj. Gish*, 9
Musings, 10
A Few Thoughts on our Coming
Conference, 15
On Our Mission, 15

SELECTIONS—

- An Easter Meditation, 1
Face to Face with Jesus, 5
Give Earnest Heed, 10

OUR BIBLE READING CIRCLE, .. 4

THE SUNDAY-SCHOOL, 11

CHURCH WORK, 12

OBITUARY, ETC., 16

An Easter Meditation.

Our first spiritual thought as we contemplate Easter is of the Risen Christ. For is it not the annual church festival commemorating his resurrection? The festival points backward and looks forward. It embodies the great facts commemorated in the Communion and baptism. For Christ risen implies Christ crucified, dead and buried. But it also means death and the grave conquered, and as well him conquered who had the power of death. The services of Good Friday direct our thoughts specifically to the suffering, the Passion, of Christ. It is the sunless day. Darkness prevails. "But now is Christ risen," and the clouds have departed, and the day of gladness and joy has dawned. And yet we can not think of Christ risen and not see the judgment hall, the cruel mockings, the scourging and the cross.

But the cross has lost its meaning of ignominy and torture and death. It has been transformed into the synonym of honor, of hope, of blessed assurance. Christ risen is the greatest fact of history and the most comforting theme of the gospel. It is the keynote of the whole structure of

Christianity. Demolish it, remove it, and the magnificent superstructure must fall. Christ dead and buried demonstrates his humanity; Christ risen proves his divinity. Both are essential foundation stones in the plan of human salvation. It is Christ risen that is the rock on which our hope is built. If Christ be not risen, then is our preaching vain, and your faith is vain also. But now is Christ risen from the dead, and become the first fruits of them that slept.

Easter should speak to us of the risen life. For by faith we are risen with him that we should walk in newness of life. It is our spiritual resurrection. For "you, being dead in your sins, hath he made alive." "If ye then be risen with Christ, seek those things which are above." That is the risen life. It is to be citizens of the heavenly kingdom. Our interests, our affections and our hopes are there. The current of our lives has been changed. And as sojourners here, who are seeking a city, we are chiefly concerned about the things which pertain to the home whither we are going.

We are sustained in this risen life through the power of our risen Lord. It is by grace that we are saved in our spiritual resurrection, and by the power of that grace we are kept through faith. This risen life should above all be beautiful in works of love. "And all that life is love." "Love is the fulfilling of the law." This is the "much fruit" in the bearing of which the Father is glorified. So should there be the fruit of patience in tribulation, of charity which never fails, and thinks no evil, and endures in the day of provocation; of meekness, which is submissive, and of humility which in all our prosperity remembers that we are only stewards.

Easter is a prophecy. In anticipation of his resurrection the Lord said, "Because I live, ye shall live also." It is the day of hope. As we look back to the triumph of Christ over death and the grave, so we joyfully look forward to our own victory over the grave through him who is the Resurrection and the Life. This is our Day Star of Hope. Until Jesus was risen from the dead our faith in the resur-

rection was little more than conjecture. So dim and uncertain was the world's knowledge of a future life that it is said Christ brought life and immortality to light.

And so it comes to pass now, that as on Easter day the thoughtful soul is led back to the empty sepulcher in which tender and loving hands had laid the blessed body of our Lord Jesus Christ, it will also lead devout souls to think of the day when they stood by open graves and committed earth to earth, laying to rest loved ones who had gone away from our homes to the Father's home on high. And that empty tomb will be a prophecy. We look forward to the time when the same power that raised our Lord from the dead will call forth to new life those whom we in faith have laid to rest. So Easter is in almost every view a day of gladness, faith and hope.

"The tomb is empty; so ere long shall be

The tombs of all who in this Christ repose;

They died with him who died upon the tree,

They live and rise with him who lived and rose."

—*Dr. Forney in Church Advocate.*

A religious life is not a thing that spends itself like a bright bubble on the river's surface. It is rather like the river itself, which widens continually and is never so broad or deep as where it rolls into the ocean of eternity.—Selected.

For Jesus' sake allow not others to become a barrier in your way lest you become one in theirs.

Formalism is the broad avenue which leads to spiritual death.

EDITORIAL NOTE.

We are glad to learn that a Sunday-school has been started at Cross Roads, Lancaster county, Pa. Organization was effected on April 1, and the outlook for an interesting school is quite promising. Bro. A. Z. Hess was chosen Superintendent. May the blessing of God attend the effort.

Evangelical Visitor

A Semi-Monthly Religious Journal

For the exposition of true, practical piety and devoted 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: { PER YEAR, - - - - \$1.00
 { SIX MONTHS, - - - - 50cts
 (Sample Copies Free)
 To Foreign Countries, \$1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:

ELDER W. O. BAKER, - - - - Louisville, Ohio
 ELDER M. H. OBERHOLSER, - - - - Culberson, Pa.

GEORGE DETWILER, Office Manager

All communications and letters of business should be addressed to Geo. Detwiler, 36 N. Cameron St., Harrisburg, Pa.

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.

An Easter Meditation.

"But we see Jesus...CROWNED with glory and honor." (Heb. ii. 9.)

In Colossians i. 15, we are told that Jesus Christ is the image of the invisible God, "the first born of all creation," and in Hebrews i, 2 and 3, that "he is appointed heir of all things," that "he is the effulgence of his (God's) glory; and the very image of his substance." In Romans iv. 25, we learn that he (Jesus) was delivered up for our trespasses, and was raised for our justification."

Thus in this meditation we are brought face to face with the fall of man; his helplessness and sin, and the great mercy and goodness of God in providing for man a way of reconciliation and restoration again. Preceding the glorious resurrection dawning, there was for our Savior the bitterness of the cup of suffering. "He went about doing good;" he mingled with the people, taught in their synagogues, healed their sick, and restored many who were sorely afflicted and gave life to some who had died. He did no sin, there was no guile found in his mouth; confidently he could challenge any one to convince him of any sin. I find no fault—nothing worthy of death—in him, was Pilate's decision.

But as his course lay by the Mount of Beatitudes, as also by the Mount of Transfiguration, it lay no less by the Garden of Gethesemane and Mount Calvary. On the Mount of Beatitudes he pronounced the "blesseds" to his disciples and the multitude; on the

Mount of Transfiguration the few disciples present witnessed the outshining of the glory which he had before the world was, but all the while he was coming nearer and nearer to the time when they would cry, Away! Away! Crucify! Crucify!

The week before Easter is crowded full of interesting data that led up to the sad scenes of Calvary. On former occasions he hid himself from them, he passed through their midst, they were not able to take him, *his hour had not come*. But now his hour had come and he set his face **steadfastly** to meet the appointment. In quick succession there passes before us the gathering of him and his disciples in the upper room, the retirement to the gloom of Gethsemane, the agonizing prayer, the bloody sweat, the angel to strengthen him. Then the arrest, the so-called trials, before the high priest, the council, before Pilate, before Herod, the rejection, the sentence, the bitter shame and agony of the cross, the exclamation "It is finished," he gave up the ghost. All this made it an event as there never had been, as there never will be another like it.

"He was despised and rejected of men; a man of sorrows and acquainted with grief. Surely he hath borne our griefs (sicknesses), and carried our sorrows....But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all."

Thus did Jesus bear our sins in his own body on the tree, and become a curse for us. The power of darkness has done its utmost, and the enemies are exulting over their victory. But something disquieting bothered them. They learned that he had said he would rise again. They must guard against such an imposition and so the sepulchre was secured and guarded.

But vain are all their efforts and they are overtaken with complete defeat. God's events must march forward; he knows no defeat. It behoved Jesus to suffer and die, but the resurrection was in the program too. And so, in spite of the seal of the governor and the soldier guard, the grave bursts open and he who gave himself to the death takes up again the life which he laid down, now nevermore to die. The grain of corn must fall into the ground and die else it will abide alone, but if it die it brings forth much fruit. It behoved

him to die and to rise again the third day so that repentance and remission of sins could be proclaimed in every land.

"HE WAS RAISED FOR OUR JUSTIFICATION," and all those who by true repentance and faith come into this justified standing are *risen with him*, made alive in Christ Jesus, and are admonished by the Apostle to "seek the things which are above where Christ sitteth at the right hand of God." The resurrection of Christ is a most glorious fact, attested by "many infallible proofs," and brings the assurance of the final resurrection of the dead.

It seems appropriate to celebrate the anniversary of Christ's resurrection at a time when nature is awakening from its Winter sleep—amid greening grass, springing flowers and singing birds. O that we may all be truly risen with Christ and walk in newness of life, rejoicing in the fact of Christ's resurrection having opened unto us the possibility of a heavenly citizenship by which we are lifted into the realm of the heavenly condition. May we walk worthy of that calling.

"Go quickly." Not with angel hosts the glad commission lies:

'Tis thine the blessed news to bear. Redeemed lips his love declare,
 A joy which angels may not share.
 The work is thine! Arise!

"Go quickly," urgent is the call, it will not brook delay;

Go forth with loyal heart and brave,
 Go win the souls he died to save, go tell them of the empty grave;

Go speed thee in thy way.
 Happy who so Christ's word convey,
 That he may meet them on their way."

"Sad fettered souls long held in self's dim prison,

Bound fast by error, ignorance and pride,
 Do ye not hear? The Conqueror is risen;
 In his brave death thy foes and his have died.

Live, live the wondrous story

That lifts the world from depths of woe and wrong.

Would'st flood the shadows with the Easter glory?

Sing out the whole year round thine Easter song."

A Question for You.

Have you sent in your renewal. If not please do it now. If you are coming to State Council at Harrisburg, May 2, and want to renew then it will be all right. Only so that it can be brought in this year's report to conference.

We are unable to crowd everything into this issue that we had wished to. Our correspondents will please be patient. Quite a number have sent us selected matter which we will use as soon as we have room for it.

There is a Friend that sticketh closer than a brother.

Notice of Reduced R. R. Fare Over the Territory of the Various Associations.

The previous announcement applied only to the Western Passenger Association being the only Association up to the time of publication, that had made announcement of reduced rates; but now we have heard from other associations and do herein report.

TRUNK LINE ASSOCIATION.

This territory extends from the Atlantic Ocean to Pittsburg, Pa., from Vermont to Buffalo, N. Y., covering the States of New York, Pennsylvania, Maryland, West Virginia and northern part of Virginia.

Reduced fare. One fare and one-third for round trip on the certificate plan, which must be endorsed by the Secretary at conference sometime between May 16 to 29. Tickets sold May 12 to 18.

THE CENTRAL PASSENGER ASSOCIATION.

Covers the territory between Pittsburg, Pa., and Chicago, Ill.; also from Buffalo, N. Y., or Erie, Pa., to Chicago, Ill., covering the States of Ohio, Indiana, Michigan and southern part of Illinois.

From this division we have no announcement of reduced rates as yet. If we should fail to secure rates in this division we should remember that Ohio has a two-cent rate now instead of a three-cent rate, and also that second-class tickets can be purchased at Pittsburg, Pa., and at Buffalo, N. Y., to Chicago, Ill., which furnish all the accommodations that first-class tickets do with the exception of a berth—that is, you cannot secure a berth on sleeping car on purchase of ticket.

WESTERN PASSENGER ASSOCIATION.

This territory covers all points between Chicago, Ill., and Denver, Colo., covering the States Northern Illinois, Wisconsin, Minnesota, east half of North Dakota, South Dakota, Nebraska, Kansas, Iowa, Northern Missouri eastern part of Colorado to Denver.

Rate. One lowest regular first-class tariff (not temporarily reduced) fare plus \$2.00, except where fare and one-third makes less, from points in Association territory to Des Moines and return. For tickets requiring execution, fee of 25 cents will be collected by the Joint Agent at Des Moines and selling agents should be instructed to so advise passengers.

Dates of Sale. Tickets to be sold on May 14, 15, 16, 17, 21 and 23.

Limit of Tickets. Tickets to be good for return leaving Des Moines up to and including May 31, 1906, and to be limited for going passage commencing date of sale and for continuous passage in each direction.

Form of Ticket. Iron-clad signature form of ticket, providing for punch description of passenger, going and returning transit limits and execution by Joint Agent at Des Moines, upon payment of fee of 25 cents, to be used from and through Chicago, Peoria, St. Louis, Missouri river points, St. Paul, Minneapolis, Duluth and the Superiors. From other points in the territory open form of local excursion ticket to be used. Exchange orders must also require execution by the Joint Agent. It is understood that from any point where a line is required to use iron-clad signature form of ticket under this arrangement, all other lines from the same point will do likewise.

Joint Agency. Ticket to be validated in the name of the Chairman by use of pastors, as per W. P. A. Circular No. 86. Location of Joint Agency and office hours will be announced later.

SOUTHWESTERN EXCURSION BUREAU.

Covers Central Illinois, Southern Missouri, Arkansas, Indian Territory, Oklahoma and Texas.

Reduced rates announced same as Western Passenger Association: one fare, plus two dollars, etc.

TRANS-CONTINENTAL ASSOCIATION.

Covers all points between Denver, Colo., and Pacific Coast. The rate over this last-named territory will be from CALIFORNIA and NORTH PACIFIC COAST common points to Missouri River points (Atcheson, Kans., Cairo, Ill., Council Bluffs, Ia.) and return, \$90.00.

Chicago and return, \$110.00.

St. Louis and return, \$102.00.

The above is the regular nine months' tourist rates approximating two cents per mile in each direction, or about one fare and one-third for the round trip, and are in effect daily from California and Pacific Coast points.

We hope to hear favorably from the Central Passenger Association. If we do we will have it published at the earliest possible date.

Sincerely yours,

J. R. ZOOK.

Des Moines, Ia., 1226 Eleventh St.

Be not disturbed over what you cannot help, for then many things of greater consequence you will avoid.

Announcement.

Having important matter on hand for disposal, the Foreign Missionary Board is hereby requested to meet at Gospel Temple, Des Moines, Iowa, on Tuesday preceding the third Wednesday in May, 1906.

J. R. ZOOK, *Chairman.*

ELI M. ENGLE, *Secretary.*

According to Art. 37, conference of 1905, the Publication Board, and the Home and Foreign Mission Boards are to meet on Tuesday preceding conference and arrange their reports for conference.

The trustees of the Buffalo Mission report progress in their undertaking of enlarging the Mission building. As will be seen by the report the financial support is not as ready and generous as was hoped. We would bespeak for them a quick and generous response to their appeal from all parts of the brotherhood. It is a matter to rejoice over that city mission work is succeeding so that larger quarters are imperatively needed. It is one of the activities the importance of which should be recognized by the church as a whole, and there should be a generous support given the same as the need may be. The Clarence Center members and the members of the Black Creek district, Ont., have from the first generously supported the Buffalo Mission, and are no doubt coming up nobly in this new undertaking. They have none the less nobly responded to appeals for aid from the other Missions, and now it seems but reasonable that they receive hearty encouragement from the districts throughout the church.

In our last issue we made a special request to those who have not renewed their subscriptions, asking them to renew at once so that the VISITOR finances may show favorably for the year. This is our last opportunity to speak about this matter for this Conference year, and would again appeal to every one who has not renewed for this year to do so at once if possible. If there is a blue mark at your address label will you not heed it and at once send renewal?

We note, with sympathy for the workers, the increasing deficit of the Des Moines Mission. We do not understand why this should be so when the other city Missions are generously supported as regards their running expenses. We appreciate the note of concern in brother Zook's re-

port, and with him we would wish that the deficit would be wiped out before Conference meets. The editor will send four dollars towards wiping out the deficit. Will you be one of 99 more to do the same? Do it now.

The following word from brother S. H. Bert came to hand on going to press and is additional to what we say elsewhere re the Chicago Mission Building Fund: "On the 15th of March the trustees of the Chicago Mission had received \$2,019 towards the price of the property. The property was then given over to the trustees and arrangements made to borrow the balance at 6 per cent. interest. Now we understand several hundred dollars have been paid in since and we would like to encourage to have the whole amount paid off before Conference as the person who loaned the money agrees not to charge interest if paid by that time."

We are glad to note the favorable report the treasurer of the Chicago Mission Fund is able to make. While it was desirable that the whole amount be raised during the Conference year, the chances of its being done were not too bright, and we think the fact of over two thousand dollars having been contributed is a matter for congratulation, and inspires the hope that the balance yet remaining unpaid will not be long in finding its way to the treasurer, and that the Mission will, under the blessing of God, increase largely in its efforts of doing good and winning souls for Christ.

In response to request of brother Elliott in last issue for addresses of members and children of members who may be located in North-west Canada, brother Peter Fike, of Lost Springs, Kans., gives the following names and addresses: Daniel Fike and wife, Crossfields, Alberta, Canada; Jeremiah L. Fike, Carstairs, Alberta, Canada. J. L. Fike has also a brother and a sister living in his neighborhood, who are no members. It is hoped the sending of these missionaries may be attended by the blessing of God, and be for his glory and the encouragement of the scattered saints, and the conversion of sinners.

Bro. J. H. Engle's comments, etc., for the Sunday-school lessons failed again to reach us in time for this issue, so we have done as we did in last issue. However, the article entitled "The Superintendent" is his. Brother Engle is a very busy man, and has been hindered some lately by an affec-

tion of the eyes. We hope he may be able to furnish matter for future issues.

Special Notice.

The work on the Buffalo Mission building is progressing nicely and we trust will, by the guidance of a kind and wise Providence, be brought to a satisfactory completion. We are truly thankful for the encouragement already received. We pray the Lord's choicest blessing may accompany each offering. We also pray that the Lord may use every elder and minister in the Brotherhood as an active agent and co-laborer with us in collecting funds, and otherwise helping along in the work of our blessed Lord, until sufficient means will be forthcoming to complete the work that the Lord has committed to our trust. Will all the brethren who have subscription lists, please report amount of money subscribed, and send as much as you can collect, on or before the first of May. Those who desire to help can pay later if they are not prepared now. We would like to have the whole amount subscribed and reported by May 1.

Send all money, etc., to Geo. E. Whisler, 25 Hawley street, Buffalo, N. Y., and greatly oblige.

THE TRUSTEES.

General Conference of 1906.

Instructions to Those Coming to Conference to be Held at Des Moines, Ia., by the Brethren in Christ Church, May 16, 17, 18, 1906.

On arriving in city take any street car at or near depot going toward city street car waiting room (all street car lines run to this waiting-room). As you pay your fare call for a transfer ticket for the Eleventh and Twelfth street car. On reaching the waiting-room change cars, take Eleventh and Twelfth street car and get off at University avenue, sometimes called North street, its original name, then walk one block west, and you will be at the Gospel Temple church, where conference will be held, D. V. All are instructed to go there first on arriving in city, so that all may be properly cared for.

Lodging and food will be provided for all, as customary. Cut out these instructions and bring them with you to avoid mistakes, because Des Moines has about thirteen railroads, and it will be impossible for us to meet you all at depot.

REQUEST.

Please allow us to suggest that each of you bring a quilt or comfort and a pillow with you to conference. You can bring it as baggage, thus being no expense to you and a great accommodation to us.

We are confident you will all cheerfully respond. We expect a large delegation and all will be welcome.

COMMITTEE ON ARRANGEMENTS.

OUR BIBLE READING CIRCLE.

Bible Study.

(II. Chron. x.-xxxvi.)

We have had some tedious study, but many helpful lessons. Perhaps you have noticed that while the book of Kings tells about the kings of both Judah and Israel, Chronicles tells about Judah only. Search for the prophets. Many read the prophecies of Jeremiah, Isaiah and others, and do not have the least idea of when they prophesied. No wonder they do not understand them.

Allow me to press upon the hearts of all, that if we would get the most from our Bible study we must search for practical lessons. If one forms the habit of doing this, after awhile the lessons will come to him much more readily than at first.

Learn the lesson from Rehoboam. He was king, and could do as he pleased. Accordingly, he acted very tyrannically. The result was division. If the leaders of the State and also of the church to-day act tyrannically, independent of God's word and the will of the people, division will come, and their power will be gone.

See Asa, a very good king. God had miraculously defeated the Ethiopians before; but now, when Baasha came against him, he sends for the king of Syria to help him. As a result, the victory was only partial. God reproved him for not trusting in him. Oh how forgetful of God's power, even the best of Israel. Could the same be said to-day?

See Jehoshaphat. During his reign the people prospered very greatly. But we see the reason. Not only was he a good man, but he used wisdom. He sent teachers to teach the people God's law. If we as a church expected to prosper, we also must teach the people the word of God. And, like Jehoshaphat, we must *press* the matter. We must put forth a *special effort*.

See Uzziah. God had helped him until he was strong. But then his heart was lifted up. He became proud. And it was to his destruction, like it is to-day. How many gifted people to-day, when God makes them to prosper, either temporarily or spiritually, their hearts become lifted up, and as a result they fall. Ah, humility is a priceless gem. God give us humility. It is a lovely white flower, but how seldom it is seen. Those ugly thorny briars, pride and selfishness, choke it out. There may be a show of humility on the surface, but acquaint-

ance reveals the other. Sooner or later, such, like Uzziah, will fall.

So many of the kings, when they sinned, and God's favor was withdrawn from them, would try other gods, instead of confessing their sins and getting right with God. Thousands and thousands are thus to-day. People do not like to repent. But repentance is the only way.

Hezekiah held a solemn passover. See his large heart. He invited not only Judah, but all Israel. But as the invitation went out, many mocked. But a few heard, and came, and rejoiced together. So to-day, God has a rich table prepared for those who come. He wants us to go and tell the people about it. As we go, some will mock, and laugh at us; but some will hear, and come, and rejoice. Oh, it pays to go and tell the story. Are we doing it? It may mean self-denial here, but over yonder, fulness of joy, and stars in our crowns. Thus search out other practical lessons.

QUESTIONS.

- Who became king after Solomon?
 Whose counsel did he accept?
 What was the counsel? Was it good?
 What was the result?
 How was Rehoboam stayed from fighting against Israel?
 What two tribes followed Rehoboam?
 Part of what other tribe came to him? Why?
 What came against Judah?
 Why did God not allow him to destroy Judah altogether?
 How did Abijah gain the victory over Jeroboam?
 Who came against Judah in Asa's reign?
 What did Asa do?
 What prophet encouraged him?
 What transformation took place in Judah?
 To whom did Asa send for help against Baasha?
 What did Asa lose by trusting in man?
 Whom did Jehoshaphat send to teach the people?
 Who enticed Ahab to go against Ramoth Gilead, and fall there?
 How did Miciah prophesy?
 Why did Ahab hate him?
 In Ch. xx., who came against Judah?
 What did Jehoshaphat do?
 How did the Lord help?
 Who went before the army singing?
 How was Jehoram punished for his wickedness?
 Who prophesied to him concerning these things?
 How did Athaliah come to be queen?
 Who was Joash, and how was his life preserved?
 How old was he when he became king?
 What covenant did Jehoiada, the priest, make?
 How long did Joash do that which was right?
 Who plundered the temple of God? (See Ch. xiii.)
 Who repaired it? Who afterward cleansed it?
 How did they raise the money for repairing?
 How did Joash do after Jehoiada's death?
 From whence did Amaziah bring strange gods?
 How long did God make Uzziah to prosper?
 What caused him to fall?
 How was he punished?
 To what strange gods did Ahaz sacrifice?
 Why did he do it?
 Did they help him?
 What did Ahaz do to the house of God?

What did Hezekiah do to it?
 For how many of the tribes did Hezekiah offer sin and burnt offerings?
 What feast did Hezekiah hold?
 How many tribes did he invite?
 How did they receive the invitation?
 What effect did the holding of the Passover have?
 What portion of their substance did the people give to the Lord?
 What was the result of their giving?
 How did God deliver Hezekiah from the hand of Sennacherib?
 What boast had Sennacherib made?
 How did God bring Manasseh to see himself, and repent?
 Name some of the good things that Josiah did?
 When and where was the book of the law found?
 What effect had the reading of the book upon Israel?
 How long after Hezekiah had held a passover did Josiah hold one?
 For what was this passover noted?
 Who from Egypt conquered Judah?
 Who afterward carried Judah into captivity?
 How long did they remain there?
 What king did God raise up to send them back?
 What prophets prophesied during the time of this lesson?

HARVEY J. FREY.

Face to Face With Jesus.

A gentleman who is well acquainted with the devotional practice of Dr. Campbell Morgan said the other day: "Do you know that you can never see Campbell Morgan in the morning? His mornings he keeps religiously for study of the Bible and for meditation. This is his practice in prayer: He takes two chairs and places them opposite one to the other. He seats himself in one, and imagines Jesus Christ seated in the other. And then he talks to his Lord of what is in his heart, and seems to hear his Lord speaking freely and tenderly to him." It is because of this deliberate and determined attitude to the world, which he compels to "let his religious hours alone," that Campbell Morgan has become, not indeed the greatest preacher of the age, but perhaps the greatest exegetical preacher of the times. He has come intimately to know his Bible because he takes time to know his Lord. Not all may have Campbell Morgan's call, but all may have his opportunity. The way to gain power—whether to address assemblies like Peter, to stitch on tent cloth like Paul, or to serve with much serving as did Martha—is to be face to face with Jesus. In the intimacy of a divine communion—sweet, tender, and free—is to be found the renewing of strength day by day for life's tasks.—The Christian Guardian.

Those who are merciful to man will find mercy with God. The revengeful spirit stirs up strife. Like begets like, and many a weapon has been sheathed because of the blessed quality of mercy.

OUR CONTRIBUTORS.

Easter Lessons.

"I am crucified with Christ" (Gal. ii. 29).

Across my selfish, useless life,
 As clouds across a Winter's sky,
 There drifts the gloom of passion's strife,
 As unto self and sin I die;
 Yet crucified with Christ I rise,
 To life enriched with love's surprise.

For talents that I had not known,
 Like seed concealed in snow-clad earth
 With Spring to fruit and flowers grown,
 Come forth to new and wondrous birth;
 For crucified with Christ I rise,
 To life beneath love's Summer's skies.

And places come where I can lift
 My struggling self and human-kind,
 As sunshine through the storm-cloud's rift
 Will always waiting flowers find;
 For crucified with Christ I rise,
 To see the world through Jesus' eyes.

Thus one with God through Christ my Lord
 My life a song of praise shall be,
 No jarring note, no broken chord,
 Can mar or end the melody;
 For crucified with Christ I rise,
 To life with him that never dies.
 —John E. Hurlbut, in New York Observer.

For the EVANGELICAL VISITOR.
 The Old Paths.

"Thus saith the Lord, Stand ye in the ways, and see, and ask, for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls, But they said, We will not walk therein." (Jer. vi. 16.)

When we look over the history of the human family we see that man did always drift away from God. Our first parents, almost as soon as they had come from the hand of their maker, led the way, and the evil which resulted therefrom no tongue can express nor pen portray. In the antediluvian world man went step by step from bad to worse, until God could forbear no longer with them, and consequently destroyed them by the flood in his fury. The postdiluvians were no better, for as soon as Noah and his family had left the ark, they too started on the downward course, and the generations which followed continued to go down until God chose Abraham and his seed for his people, but leaving the rest of mankind to follow after the imaginations of their own heart.

Then when God by his power had established the children of Israel in the land of Canaan, one would have thought they should have appreciated the blessings God had bestowed upon them as a people, and that in return they would have respect unto God and his commandments throughout their generations. But not so! For almost as soon as they had been established in the land, they mixed up with the nations around them, and patterned after their pernicious ways, which became

a snare unto them for evil. Time and again God sent prophets unto them, who entreated them to retrace their steps, and walk in the "old paths: but they said, We will not walk therein." Thus they went on, ever spurning the entreaties of the prophets and the mercies of God. At last when the Son of God had come in their midst, the climax was reached by rejecting him and nailing him to the cross. And as the cup of their iniquity was now full, God poured out the vial of his wrath upon them by destroying Jerusalem and dispersing the children of Israel over the face of the earth. Now, the apostle says "all these things happened unto them for ensamples: and they are written for our admonition, to the intent we should not lust after evil things, as they also lusted." (I. Cor. x. 6-11.)

Since by this time man had had so many warnings and examples of God's displeasure against the many deviations from the truth, one would think that Christianity should have profitted by it. But man is ever slow to learn and to profit by others' mistakes. The same rebellious and deviating spirit which had brought distress and ruin to the children of Israel, had by this time also crept into the Christian church. Its pernicious workings were already painfully apparent in the church in the days of the apostles. Men who might have been a power for good in the church, had already erred from the truth and had brought in damnable heresies. Bad as it was then, the apostles still had forebodings of darker days. Paul tells us in Acts xx. 29-30. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." To find out the truth of this, one only needs to read the history of the early church, and he will be shocked to find, how men who stood high in ecclesiastical circles, unscrupulously debased themselves in disregarding the word of God. Neither were they content with that, for as one sin leads to another, so also in this case. Their authority which their position warranted, which they ought to have wielded for the good of the church in preaching the word, and in persuading the people to accept the same, and live unblemished lives, they used for the oppression of the laity, and in persecuting those who differed with them. How many innocent persons were thus wantonly tortured and slain, will never be known by any one, save by him who never sleeps, and from whose

notice the falling of a sparrow is not hid.

As we come to the time of the Reformation, we forget for a moment the spiritual darkness of the time, the superstition, the rack, the dungeon, the faggots and the many, many diabolical scenes. When we look at the light which had dawned on the people, we rejoice with them for a moment, but only for a moment! For no sooner had the Reformation taken shape, than the crooked serpent crept in and incited the people to do all manner of crooked things. Many of those who were instrumental in bringing about the Reformation, were now by the deception of the enemy turned against one another, and the same tactics which had been employed by him before the Reformation were again brought into requisition, but only with greater force. Thousands upon thousands were tortured and slain by the wolves in sheep's clothing, or in other words, by those who professed to be followers of the meek and lowly Nazarene. All this they did, and more too, thinking they were doing God a service, but we have reason to believe it was only for self-aggrandizement in order to draw away disciples after them.

Up to this time the enemy had been acting like a roaring lion, and a ravenous wolf, playing havoc among God's children, but now somehow having perceived that he could not gain his point by continuing his cruelties, he suddenly changed his form, and began to use other tactics, which are far more deceptive and hurtful to the cause of God than his former methods. He now stalks through the length and breadth of the land like an angel of light, at times giving himself out to be some great one, doing wonderful works. (Matt. vii. 22.) Here and there we hear the cry, "Lo, here is Christ," but none seem to heed the admonition of the Savior, "go not forth—believe it not." (Matt. xxiv. 23-26.) There seems to be no stability left in the children of God. They are seemingly swayed to and fro as with a tempest. Even those Christian communities who have kept the light of primitive Christianity burning until now, seem to begin to waver, and their light is beginning to shine dimly. Truly we are living in perilous times! It appears we are living in a time similar to what the children of Israel were in when they had no king—"every man did that which was right in his own eyes." (Jud. xvii. 6.) Men apparently have no regard for the truth, that is, the whole truth. Each one

seems to be harping on a certain phase of the truth, at the expense of others just as important. But this is not the worst. The latest device of the enemy seems to be to make men believe that it makes no difference what a person believes, or with what body of Christian believers he is identified, so long as he is honest. Apparently some do even exult at the success the enemy is making in this direction. Many who are thus deluded by the enemy sever themselves from all church connections, as though they are able to stand alone, and need not the care, or the watchful eye, or the helping hand of the church. All this betokens to us, that they are destitute of the subordinate Spirit of Christ. The words of the Savior in Matt. xviii. 15-17 have seemingly no meaning for them. Such persons instead of being helpful to the cause of God are the means of inculcating the same selfish views into the minds of their hearers, thereby paving the way for more and more divisions among the children of God. A spirit, no matter how sanctimonious he may appear, if he opens a way for the subdivision of God's children, or that some of the fundamental principles of God's house may be esteemed lightly, ought to be shunned by every one.

Dear brethren, let us consider this well! If the enemy has once succeeded in wiping out all church distinction, then he has gained his point. Hard as it is now to persuade men to seek the old paths, and to walk in them, it will be much harder then. Man as a social creature always was inclined to associate with the largest number, little thinking what the end would be. If those Christian communities that have thus far maintained the doctrine of the church in its primitive purity, were to join hands with all other so-called Christian communities, what would become of them? Would there be many, or any accessions to the former churches? Would we not, by so doing, rather help others to choose the more popular way? We talk and write about the different agencies at work which keeps people, and especially our loved ones, from coming to the church of our choice, but of all that can be said and written about the different agencies at work, which keeps people from seeking the old paths, and from walking in them, there is none so hurtful as the doctrine that all sectarianism should be laid aside. Sectarianism is certainly a great evil, and the many different churches which are now extant on the face of the earth, are, we admit, more or less, the work

of the enemy, but the question is, would it be wisdom for us as a sect, or as a body of Christian believers, to join hands with all others, and thereby endanger the individuality of the church of our choice. We know that in all ages of Christianity there always were some who were indifferent to the faith once delivered unto the saints. Such generally fell an easy prey to the enemy, because they had self-interest in view, and consequently they readily drifted away from the "old paths."

As God has designed a special work for each individual to perform in this world, which no other person can do for him, so we are persuaded that the Lord has intrusted a great and special work into our hands as a church. Shall we prove ourselves unworthy of the trust? Shall we show ourselves to be such weaklings so as to shrink from the arduous but noble duties which God has intrusted into our hands? Shall we seek out for us an easier way more congenial to the carnal mind? Shall we neglect to teach and to preserve those holy and fundamental principles which have been handed down to us by Christ and the apostles, and which our fathers cherished so dearly? "Repentance toward God, and faith toward our Lord Jesus Christ." (Acts xx. 21.) Baptism by trine immersion. (Matt. xxviii. 19.) The living of a holy life. (I. Pet. i. 16.) Washing of the saints' feet. (John xiii. 14.) Greeting one another with an holy kiss. (II. Cor. xiii. 12.) The non-resistant principle. (Matt. xxvi. 52; Rev. xiii. 10.) The non-taking of oaths. (Matt. v. 34; James v. 12.) The non-conformity to the world in its worldly amusements, and the superfluity of dress. (Rom. xii. 2; I. Pet. iii. 3; I. Tim. ii. 9.) Are these holy principles, or any one of them not worth maintaining? Shall we not try to maintain and advocate them in the face of all opposition? And this, my dear brethren, can only be done by holding together, and by letting others do as they please. When we look at the trend of the times, and see how one here and there falls into other lines, we wonder where all this will end. We often feel to exclaim with Jeremiah, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. ix. 1.)

We are however persuaded that all agree with us that it is unwise to have anything to do with those who tear the Bible to pieces. Neither with those that only partially teach the truths the Bible contains. The whole truth and

not fragments of it is what every Christian is entitled to. A fragment of the truth can never develop a well-rounded out faith and a healthy spiritual life. There are too many abnormal whimsical professors of Christianity, as a result of such fragmentary and imperfect teaching. If others will persist in deviating from those holy principles, they will receive their reward. But we believe it is our duty as a church to faithfully endeavor to teach and to uphold all the truths taught by Christ and the apostles unto the end, regardless of others. And those who are wise and obedient will learn by experience the happiness there is in the service of a loving Lord.

CHARLES BAKER.

Batteau, Ont.

FOR THE EVANGELICAL VISITOR.

**"Rightly Dividing the Word of Truth,"
and How to Prepare for It.**

Brother Alexander, on page 5 of the VISITOR, of March 15, evidently shows his contact with "Millennial Dawn" teachings and some other heresies, which are making fearful inroads with their "damnable doctrines." The "Millennial Dawn" people do not believe in the eternal existence of Christ, while denying the personality of the Holy Spirit. With curious speculation to endeavor to satisfy one's own mind and to answer Unitarians, the arch-enemy of Christ would have us go to the opposite extreme and add to and be wiser than the Scriptures warrant. Where Scriptures are silent on what is termed "the Trinity," have we a right to speak? A right to be wiser than that which is revealed in the Book? Why not speculate on the length of eternity; why sin is in the universe; why Christ had to become man to die for men, and numerous other things which God asks us to take for granted without inquiring the whys and wherefores?

There is no profit in prying into what we CANNOT find out in this life. Such speculation caused man's downfall; he partook of "the tree of the knowledge of good and evil," which he was forbidden to do. The more the analytical, so-called "higher critics" penetrate the realm of the unknowable and try to satisfy the ridiculous curiosity, which the natural mind is prone to, the more they get us into a maze and the less they answer our inquiries: "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever." (Deut. xxix. 29.) Notwithstanding the spirit of the age, the Scriptures plainly reveal to us

that we are not to seek to know everything—"can man by searching find out God?" "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared. . . . But God hath revealed them unto us [his saints] by his Spirit." What he has revealed we can be sure of; what he has not revealed, we may safely await his further revelation.

But something more serious and unscriptural brother Alexander gives utterance to. He says: "I believe that God is God, and is complete in himself, *without Jesus or the Holy Ghost*. I believe that Jesus Christ is God's Son, and that he is a complete person in himself, who received power from God to destroy the works of Satan, and *by himself* offered on the cross, *without the aid of God, or the Holy Ghost*, the only sacrifice which could take away sin, etc." (The italics are mine.)

Man, we are told, was created in the "image of God." In several respects is this true, but one we will speak of, that in his composite, complex nature of body, mind, spirit. Here is a trinity. Is either of these complete as a man in itself? Certainly not. So also the Father as God is NOT complete in himself without the Son or the Holy Spirit. There is no independence of thought, action, power or operation in either one of the persons of the Godhead. The three work together, at the same time, and in perfect harmony, and not one of them get along "without the aid of" the other. They were together in creation and in sustaining the universe, as the following Scriptures show: Gen. i. 1; ii. 26; Jno. i. 1-3; Heb. i. 8-12; Psa. civ. 30; Col. i. 13-17.

They were together to redeem and judge man before the flood. (Gen. vi. 3, 5-13; Gen. vii. 16; I. Pet. iii. 18-20.)

They were together in calling and inspiring Moses to lead Israel out of Egypt. (Ex. iii. 1-15 cf.; Acts vii. 37, 38; also Isa. lxiii. 9-11, 14.)

They were together in inspiring the prophets of old. (Isa. xlii. 5-9; Jer. i. 1-9; Isa. vi. 1-10 cf.; Jno. xii. 39-41; II. Pet. i. 21; I. Pet. i. 10-12.)

They were together in Christ's mission on earth. (Luke iii. 21, 22; Luke iv. 2, 16-19; Luke ix. 35; Acts x. 38; Jno. xiv. 9-11; Jno. v. 17.)

They were together in the death of Jesus on the cross. (Jno. xviii. 11; Heb. ix. 14; Jno. x. 17, 18; Heb. x. 5-7.)

They were together in raising up Jesus from the dead. (Acts ii. 32;

Rom. vi. 4; Acts x. 40, 41; Jno. x. 18; Jno. ii. 18-22; Rom. viii. 2.)

They are together in guiding, sustaining and building up the church of the living God. (I. Pet. i. 2; Rev. i. 4-6; Eph. i. 3, 7, 13, 14) and the salutations of all the Epistles.

They will be together in judgment, etc., in the future. (Isa. xlii. 1; Isa. lxi. 1-3; Isa. xi. 1-4; I. Cor. xv. 24, 25.)

These are only *some* of the ways we have time and space to show that the works and operations attributed specifically to the one are specifically ascribed to the other. Before Christ became flesh he was the eternal Son of God and the Father of eternity at the same time. (Isa. ix. 6; Micah v. 2.) The divine persons of the Godhead have in some inscrutable manner to us inner relations and communications with each other. You cannot divide nor separate them, though the personality of each is clearly indicated in the Scriptures. Who will attempt to explain the mystery of the incarnation, the union of God and man in Jesus Christ? And yet the Scriptures clearly show that he was perfect God and perfect man at the same time. As God he always existed, as man he came into existence with a body, mind and human spirit when born of the virgin. The Jehovah of the Old Testament is the Jesus of the New.

These, no doubt, earnest, honest but scripturally-unwarranted questions of brother Alexander give just ground and lend weight to the plea expressed by the first editorial in the VISITOR of same date, that of a *Missionary Training Home and Bible School*. It is to be observed that those who contend the more earnestly for such an institution are the more familiar with the Bible and the importance of using skillfully the sword of the Spirit, and those who are the more strongly opposed to it are such who are the least familiar with the Scriptures, and how to adapt them for evangelizing the world. The true Christian worker needs equipment in these days of abounding apostasy, heresies and indifference to the real things of the gospel. In proportion as training in gospel work, whether at home or abroad, is neglected, are the instruments unprepared for their great task, and the products of the uncouth instruments will be manifest in the unsteady and uncertain faith of those who accept what is preached.

The writer is thankful to have been in attendance at such an institution for nearly two school years the editor speaks of, and he is thinking serious-

ly of taking a third year after he graduates in the Spring. The Toronto Bible Training School has the facilities, an experience of twelve years, the recommendation of seventy missionaries on foreign fields all over the earth, and over a thousand other students, to testify of the value and blessing of such an institution. The Brethren for the next ten years, if even then, could not produce such an all-round, convenient school, so orthodox and free from heresy and worldliness and so practically undenominational as it. I venture the assertion from what I know of the Brethren that there would not be the harmony of scriptural teaching, the patient, charitable and brotherly fellowship, the earnestness, spirituality and enthusiasm in the work of the Master in an institution they might inaugurate as is clearly manifest in the Toronto Bible Training School.

While some others help in the maintenance of the school, Dr. Elmore Harris, its founder (of the firm of the Massey-Harris Agricultural Implement Co.), a noted philanthropist and Bible student, is largely responsible in it. He gives four lessons a week—two day and two evening classes. His services are free, but there are two paid regular teachers, beside occasional volunteer ones. The building, suitable for the work, is free of debt, and the annual cost of maintaining it is about \$4,000. It has a well-equipped library. Think of what it would mean for a small body like the Brethren to undertake such an institution. It is well to count the cost on all sides. Other schools like Tabor, etc., when they have attempted Bible study on a small scale have gotten on to hobbies and have been a disparagement to brethren and sisters' testimonies. Not so with the Toronto Bible Training School. It works on a different principle altogether, is not dogmatical in its teachings and is undenominational in fact as in name.

The writer dresses and maintains his course and religious convictions since he has been at this institution as before he entered it; yet he has been elected leader of the Evangelistic Band of the school twice; he has been chosen to preside at a tea lately enjoyed by the school, which no member of the Brethren could in the least find fault with—a perfectly religious gathering; and he is to preside the 26th of March at a called conference on evangelistic labors, and no one has questioned his plain clothes or the way he fixes his hair. I have taken brethren and sisters to the school who are accepted

as plain members in the fullest sense of the word and no one ever found fault with their dress, to my recollection. A sister could with as perfect freedom wear her "prayer-covering" all the time as a student and still be none the less welcome at the school, and would be on a par with all students. The ridiculous statements made to sisters at other Bible schools that if they wanted liberty in prayer and freedom from spiritual bondage they must put away their covering would not for a moment be tolerated here.

There is practically but one text book, the Bible. There are fifteen classes a week, including outlines of the books of the Bible, Bible doctrines, types, messianic prophecies, Bible readings, inspiration of the Scriptures and Christian evidences, studies of Christ in the Gospels, analytical studies of three Bible books (one in the Old Testament, two in the New Testament) each year, preparation for gospel addresses, mission work, evangelistic services, etc., etc., as well as practical work through an evangelistic band. As supplementary classes there are two and three medical lectures a week, a vocal singing class, a mission-study class, a voice culture class, class for English grammar and a New Testament Greek class. What better equipment for a prayerful Christian worker, having the Holy Spirit?

Toronto is peculiarly fitted for mission work of all kinds, and in addition there is room for more than council resolutions and committees—for definite action in inaugurating a practical, workable, typical Brethren's mission by any who have faith in the principles of the Brethren, whether for plain dress or otherwise. So, while the Brethren are playing with the Bible school as Hamlet with his ghost, why not young brethren and sisters, and all anxiously concerned to serve their church at home or abroad, come here? Aside from board, lodgings and washing (\$3.00 to \$3.50 per week), a whole year's cost can be covered for less than ten dollars. Brother Alvin Winger, of Clarence Center, N. Y., can bear testimony to the truth I allege. A session's trial has enabled him to do so.

Yes, have your own institution, if possible, but if you can't, until you can don't waste precious time in waiting. I challenge any brother or sister who is willing to try the Toronto Bible Training School to go back to their home districts any the less fitted to serve the Brotherhood, or with any less love for their brethren or sisters or their principles or plainness. I am sure

there are very few undenominational institutions of the character this can be said of. God's word is a precious thing in these days when the swine of earth learned and unlearned, are tramping it under feet, and it does not need any dry theology, philosophy, classics or great learning to study it. All it needs is earnest, concentrated, systematic, prayerful and intelligent study of the text in one's own vernacular.

I. J. RANSOM.

110 College St., Toronto, Can.

FOR THE EVANGELICAL VISITOR.
Old and New.

"Serve the Lord with fear and rejoice with trembling." (Psa. ii. 11.)
"Come now and let us reason together, saith the Lord." (Isa. i. 18.)

When I read the editorials in the March 15, VISITOR, and meditating on the same, I felt to also contribute a few thoughts. The expression of the Psalmist came to my mind. It brought joy on one side that a training home, including Bible study, hygiene, nursing the sick, etc., was mentioned. Yes, joy on the one side and fear on the other. Human nature is so apt to run into extremes, of which we have many striking examples in holy writ, as also in profane history, and our own observation and experience. Naaman, the captain of the Syrian host, a mighty man of valor, but a leper, was angry when ordered by the prophet to dip himself in the Jordan. In his estimation the rivers of Damascus were superior to all the waters of Israel. But after he was cleansed he begged permission to take with him some of the soil of Israel. First, he despised the waters, but now the dirt was holy.

About sixty-five years ago when the threshing machines were first introduced, four neighbors, my father being one of them, purchased one, and when they threshed at our place the hired girl objected to the introduction of these new machines. Grandfather said to her, "You have a machine too," referring to the spinning wheel, and related the story of the man who undertook to put away everything that he could do without. At last he had nothing left but a turtle shell as a drinking cup, but this he also threw away when he saw how a man made a cup of his hands dipping water from the river to drink, and so considered that he was free from all incumbrances, perhaps forgetting that some one must sow and reap so we may have bread, and others must spin so we may have clothing, and some others

must go with the prophet to cut timber to build houses, etc., etc.

So while there is mingled joy and fear, yet we may reason together in the fear of God. Shall we, or can we, let others do the threshing and the spinning, etc.? Should we not rather heed the teaching of the Savior, "Other men have labored and ye have entered into their labor?" Be willing to do all we can for the Lord and make use of our God-given talents instead of hiding them, so that we may be found faithful stewards when we come to render our account.

I was converted some fifty years ago, and soon after that event in my life, it seemed uncalled for that the children of God and followers of Christ should take part in fire, storm and life insurance, politics, and paying so much in the way of doctors' bills, etc., etc. If the Psalmist could say concerning Israel under the Mosaic dispensation, Psa. cv. 37: "He brought them forth also with silver and gold, and there was not one feeble person among their tribes," what may we not reasonably expect under the gospel? We must believe there are many God-given inventions which are a blessing to us if they are not abused. But if they are abused they are a detriment or curse.

I am glad for our city missions upholding the doctrine of Christ and the church. However, if these are not guarded with the watchfulness, wisdom and a wise oversight of the church, we lose our influence and prestige.

However, "Come let us reason together," and "present our bodies a living sacrifice, holy, acceptable to God which is our reasonable service," and "let us lay aside every weight and the sin which doth so easily beset us (and if it unbelief and prejudice) and let us run with patience the race that is set before us, looking to Jesus, the Author and Finisher of our faith," and pray for wisdom, humility and forbearance, and a full share of his Spirit to lead us into all truth and usefulness. Then many a talent that is laying dormant will be brought into activity and usefulness, as when the tabernacle was to be built in the wilderness, the Lord gave them will and skill, also open hearts and hands, so that Moses had to proclaim through the camp, it is enough.

Speaking yet of the danger connected with the carrying on of such an institution, the danger will not be so great if it is made an actual, practical, nursing, hygiene and Bible training Home, as it would be if it were

only theoretical. We know, from a physiological standpoint, that if the circulation is well equalized one member will not soon outgrow another—the head and all the other members will grow in equal proportion—no tumors, cancers, heart-failure, pains, cramps, insanity nor suicides. If sometimes, through neglect, one member is weak or deficient, it can, by proper care, prayer, nurture, massage, etc., be revived and strengthened again. Experience teaches us this both naturally and spiritually.

A father was once greatly surprised to see a child's one leg much smaller than the other, but by proper care the child grew up to be a strong, robust young man. When Jethro paid Moses a visit he rejoiced greatly to hear what the Lord had done for Israel. However he found Israel in an unorganized condition and gave Moses advice how to do, with the proviso, "If God command thee so." And when Baalim was hired to curse Israel, he saw Israel from the top of the rock, so beautifully organized, and said, "Lo, it is a people that dwell alone, and shall not be reckoned among the nations; the Lord, his God, is with him and the shout of a king is among them." Saul was rejected because of disobedience; Christ in fulfilling his Father's command, rode triumphantly into Jerusalem amid the acclaim and shouts of the people, the Hosanna in the highest and Blessed is the king that cometh in the name of the Lord, peace in heaven and glory in the highest. The same Christ also descended into the lower parts of the earth and also ascended far above all heavens. He led captivity captive and gave gifts unto men for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Therefore, beloved saints, let us reason together and render unto Caesar the things that belong to Caesar, and to God and the church the things that belong to them, for the perfecting of the saints, and gifts entrusted to the different members of the body of Christ, and have much love and forbearance one with another, until we come to the unity of the faith unto a perfect man in Christ.

Hail, Son of God, Savior of humanity, thy name, law and precepts, may they be the copious matter of our song.

BENJ. GISH.

Abilene, Kans.

For the EVANGELICAL VISITOR.

Musings.

Apropos "Mission Work" the writer agrees with the editor that a *few* well-equipped and well-worked Missions are of far more value than a *lot* of weak ones. As souls are the same value the world over, and an American or Canadian is as important as an African or Hindu, and much easier of access, let us not forget *them* in our efforts to do good.

We have heard of numerous revivals in our regular churches and a host of converts have made a start on the way. As long as the meetings lasted it was easy with all the inspiring and uplifting influences and surroundings to keep "going on." All extraordinary efforts (where a high tension is attained) produce a corresponding reaction, and we have sadly noticed its disastrous effects. In some cases the defections have been so numerous that one has been led to inquire, "Were there not ten cleansed? Where are the nine?" Now there is certainly a fault *somewhere*, either the work was not *real*, or the poor lambs were not properly cared for, or perhaps some of both. As a rule, during the meetings, and for some time after, the home pastors are at more or less discount. The successful evangelist with his powerful appeals and untiring efforts has so minimized the value of the home pastors in their *own* minds, and that of their members, that they hardly know where to begin. Here, however, is where Satan gets his advantage. The meetings have lasted for weeks. Temporal business has been practically suspended, the ministers are mostly farmers, and they are away behind with their work and must pitch in their utmost to catch up. That is what Satan thinks too, for *he* has got behind as well; so while these farm-tied ministers are catching up to their work, he is also busy trying to regain his former subjects.

There is no time in the life of a convert when he so much needs wise counsel, and pastoral care, as in the period following his conversion, especially if he has come out in special services (I make this distinction advisedly, not from any objections to revival meetings). Such converts need more than public sermons; they need *personal treatment*. The way is new, and they meet many surprises. Satan either unduly elevates, or depresses them; they are unskillful with the sword of the Spirit, and so go solely by feelings, and are tortured by doubts and fears. Here is where the Spirit-filled pastor of ripe Christian experience and

knowledge of the word can be the timely rescuer in God's hands of the poor, wolf-driven lambs in their trying hour. I venture to say right here, that more souls have gone back through lack of loving pastoral care, than all the African and Hindu converts up to date, and some time further. While I am in sympathy with foreign work, and do not want to throw cold water on it, yet it is no less true that "the greatest good to the greatest number" should be our motto. "Far fields are always green," and many get enthusiastic over India or Africa and never worry a bit over their unsaved hired man or girl, or near neighbors. "These ought ye to have done and not to leave the other undone" either.

Well, about those preachers aforesaid: Are they careless? Are they unfeeling? Do they lack zeal? Do they not realize the need? Generally speaking, to the latter query, yes; to the others, no; but they *must work* or their families will suffer need, and then they will be reckoned careless and improvident, even by many who find fault with their lack of pastoral visitation. Those who have experienced the bitter agony endured by faithful ministers of small means, when between two fires, home duty and church duty, will understand. Like Paul, he is "in a strait betwixt two," and usually does justice to neither, by trying to do both.

It seems to me passing strange, that people will insist so strongly on ordinances being carried out literally, and traditions being strictly continued, will spend the greater part of conference deliberating on missionary work, and ignoring the plain, unqualified statement of Paul, that "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Not be clerical swells, or "lords over God's heritage," but faithful, humble laborers worthy of their hire. When the rulers of the earth enlist soldiers, they become responsible for their maintenance, their work is too important to be divided, they are for aggressive and defensive purposes, and must remain on duty. Does the Ruler personally provide for them? No; but his subjects accordingly to their ability are taxed to do so, and this is God's plan for HIS soldiers.

The writer has no personal axe to grind in writing thus, only as a plea for the faithful band of self-denying toilers who bear the burden and heat of the day, and sometimes drop into their graves "unwept, unhonored and unsung."

The writer could add many pointers from his own sad experience, but it is past, and he is not seeking either aid or notoriety, simply trying to speak "the truth in love."

COMMUNICATED.

Give Earnest Heed.

It is probable that "the times of the Gentiles" are nearing their end and that the nations are soon to plunge into a mighty whirl of events connected with Israel's godless gathering "Jacob's trouble" (Jer. xxx. 6, 7). That awful time of tribulation, like which there has been none in the past, nor shall be in the future (Matt xxiv. 21). But we brethren are not of the night, we are to watch and pray always that we may escape all these things that shall come to pass. Jesus said, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the *whole earth*. "Watch ye therefore and pray always, that *ye* may be accounted worthy to *escape* all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 34, 35, 36). Oh! glorious hope. No wonder the Spirit and the Bride say come. No wonder the bridegroom saith, "Surely I come quickly," and shall we not all join with the enraptured Apostle, "Even so come Lord Jesus!"

"I must work the works of him that sent me while it is day: the night cometh when no man can work" (John ix. 4).

All the world-wide mission field demands increased consecration of ourselves, our time, and our substance. O fellow servants, let us improve the wonderful opportunities of our day to *make investments for eternity*.—W. E. Blackstone in "Jesus is Coming."

It is easy to observe how much more people are interested in the things of earth than the things of God. Instead of helping to spread the gospel of the kingdom, they are spreading themselves, adding farm to farm and house to house, according to Isa. v. 8. But the time is coming "When of a truth saith the Lord many houses shall be desolate even great and fair without inhabitant." Then whose shall those things be.

It is better to be remembered in a good man's prayers than a rich man's will.

Never man spake as this man.

THE SUNDAY-SCHOOL.

Lesson 6. May 6.—The Parable of the Tares. Matt. xiii. 24-30, 36-43. Golden Text: Gal. vi. 7.—“Whatsoever a man soweth, that shall he also reap.”

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares also among the wheat, and went away. 26 But when the blade sprang up and brought forth fruit, then appeared the tares also. 27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity. 42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

[Copyright by Thomas Nelson & Sons.]

Daily Food: M. The Parable of the Tares. (Matt. xiii. 24-34.) T. The Parable of the Tares. (Matt. xiii. 36-43.) W. The Enemy. (Gen. iii. 1-8.) T. God's Long-suffering. (II. Peter iii. 8-14.) F. The Separation. (Matt. xxv. 31-46.) S. The Judge. (II. Thess. i. 1-10.) S. The Judgment. (Rev. xx. 11-15.)

Commit to memory verse 30.

When? Late Summer A. D. 28.

Where? Western shore of Sea of Galilee.

Who? Jesus, the disciples, the multitude. Later, Jesus and the disciples.

“We are still beside the Sea of Galilee. Over head is the blue arch of the sky; below the equally deep blue of the lake, with its white fringe of cities around it and the mountains back of them. The white walls of Capernaum and its tiled roofs are near at hand. The sloping shore is covered by a countless throng of people, in the bright variegated colors of the Orient. In the edge of the lake Peter's boat is riding at anchor, and on its prow sits Jesus, still teaching the people and telling them his parable stories.”

To be Read. Matt. xiii. 31-35, 44-53; Mark iv. 26-29.

COMMENT.

Verses 24-30. This parable hinges on the close resemblance of the tares and wheat. The “darnel” is meant; a widely distributed grass, and the only species of the order that has deleterious qualities. The word used is an oriental term, from the Arabic, and means a nauseating herb. The darnel, before it comes into ear, is so like the wholesome grain that it is difficult to tell one from the other, notwithstanding that one is nutritious and the other poisonous. Hence the injunction of the master of the field, to let both grow together until the harvest, lest, in attempting to root out the weed, the good grain be pulled up also. Professor Stanley says, “These stalks (of darnel) if sown designedly throughout the fields, would be inseparable from the wheat, from which, even growing naturally and by chance, they are at first sight hardly distinguishable.”

Thomson, in “The Land and the Book,” also observes that in the Syrian grain fields, in those parts where the grain had headed out, the tares had done the same, and then even a child could not mistake tares for wheat or barley; but, where both are less developed, the closest scrutiny fails often to detect them; and even the farmers in weeding fields, do not attempt to separate them. Syrian grain growers be-

lieve the tares are merely a degenerate wheat which, in wet seasons, turns to tares.”—A. T. Pierson.

Verses 36-43. In these verses Jesus himself explains the parable to his disciples. They asked him. If we ask we shall receive. Note the following statements: “The Son of man (Jesus) soweth the good seed.” “The field is the world.” “The good seed are the children of the Kingdom. The tares are the children of the wicked one.” The devil sows the tares; he is the enemy of God and God's work and tries to overthrow it. “The harvest is the end of the world.” “The reapers are the angels.” There is a question for each one of us to answer for himself: Am I wheat or tares? Am I growing up for good or for evil? Shall I be received into God's garner or shall I be cast out as worthless?

Lesson 7. May 13.—A Fierce Demoniac Healed. Mark v. 4-20. Golden Text: Mark v. 49.—“Go home to thy friends and tell them how great things the Lord hath done for thee.”

1. And they came to the other side of the sea, into the country of the Gerasenes. 2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; 4 because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. 5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. 6 And when he saw Jesus from afar, he ran and worshipped him; 7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. 8 For he said unto him, Come forth, thou unclean spirit, out of the man. 9 And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there on the mountain side a great herd of swine feeding. 12 And they besought him, saying, Send us into the swine, that we may enter into them. 13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea. 14 And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. 15 And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid. 16 And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine. 17 And they began to beseech him to depart from their borders. 18 And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him. 19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. 20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

[Copyright by Thomas Nelson & Sons.]

Daily Food: M. A Fierce Demoniac Healed. (Mark v. 1-10.) T. A Fierce Demoniac Healed. (Mark v. 11-20.) W. The lunatic boy. (Mark ix. 17-27.) T. The word of authority. (Luke iv. 33-37.) F. Greater than Satan. (Matt. xii. 22-30.) S. In the name of Jesus. (Acts xvi. 13-18.) S. Saved by grace. (Eph. ii. 1-10.)

Commit to memory verse 15.

When? Probably toward the close of A. D. 28.

Where? 1. On the eastern side of Sea of Galilee, the country of the Gerasenes. 2. The region of Decapolis.

Who? Jesus, his disciples, a demoniac, people.

COMMENT.

(1) Other side: (See Mk. iv. 35), the eastern side of the Lake of Galilee. Gadarènes: “The ruins of a city, Kersa or Gerasa, are found close to the sea, opposite Capernaum. The lake is so near the mountain that the swine, rushing madly down, could not stop, but would be hurried on into the water and be drowned. Directly above it is an immense mountain in which are ancient tombs.”

(9) My name is Legion: for we are many. There is a mingling of pronouns through this whole account: “My name is Legion: for we are many.” Its number carried from three to five thousand. Mary had “seven devils.” (Mk. xvi. 9.) This man's body seems to have been the abode of thousands.

(2) Tombs: Modern travelers have

found in this region caves used for burial. The demoniac had evidently broken open the entrance of one or more of these natural vaults, and was living in them among the dead.

Unclean spirit: A devil; called unclean because it produced uncleanness of body and soul; the exact opposite of pure.

LESSONS.

“Whoever lets Satan, the evil one, into his heart makes himself unutterably miserable. Sin promises enjoyment and pleasure, but it brings instead wretchedness. No bad man is happy; every bad man is unhappy. Give yourself to Christ and serve him and you will have joy.

“Men could not cast the evil spirits out of this miserable man; they could not control these evil forces. It is so to-day. There are demons of wickedness in a thousand forms abroad in the world—drunkenness, gluttony, pride, lust, covetousness, envy, hatred, etc., etc.—and these evil powers hold men as captives under their will.”

Jesus Christ alone can break the chain of sin. What he did for the poor slave at Gerasa he is ready to do for every soul enslaved by Satan.

When Jesus delivers and makes free these slaves they become witnesses for him. The man was to go and tell to others what great things the Lord had done for him.

THE SUPERINTENDENT.

He should be chosen by the church and not by the school.

He should be re-elected annually so long as he continues to grow—or until a better person for the place is found.

No Superintendent is perfect. We need not hope to find material out of which to make a perfect one. But it is right that the church should have a standard of perfection and choose the brother who most nearly approaches that standard.

The Superintendent himself will do best work if he also has in his mind a high standard of efficiency and attainment. With a high ideal he will be the more ready to depend upon divine help to go with his own hard work.

He must possess a measure of executive skill—the art of managing people without seeming to do so.

He must be patient in dealing with his scholars and teachers.

He must never give up; never. Others will, but he must not. Persistent perseverance is the price of success.

He must be sympathetic with his helpers. They have difficulties too and can surmount them better if they know the Superintendent sympathizes with them.

He must see everything that goes on, but must not always seem to do so.

He cannot direct others in Bible study unless he loves and knows the Bible himself.

He needs to know what other successful Sunday-schools are doing, so must read, visit, and attend conferences of people who talk over these things.

He must be personally clean, must love his work and must be a true friend to his teachers and scholars.

He must have a teachable mind.

He talks little before his school. His review will be short and pointed. He knows that it always seems longer to the audience than it does to the one speaking.

He honors the officers of the church, and attends the other church services faithfully.

He studies the ventilation, begins and closes the sessions by the clock and maintains a reverential feeling.

He seeks to secure the conversion of all scholars and to build them up by the use and knowledge of the Holy Scriptures.

Love was and is the Christ-motive, and service that is permeated with this mighty principle is no longer arduous, unpleasant or monotonous. It becomes a rich, glad work that brings its own reward.

PUBLISHERS' NOTICE.

To SUBSCRIBERS:—1. Our terms are cash in advance.

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

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

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

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

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

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

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

Send money by Post-Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

Harrisburg, Pa., April 16, 1906.

Renewals and New Subscriptions Received During March.

Lizzie Rosenberger, N. H. Sollenberger, Henry Zook, D. W. Glass, Hannah J. Davidson, R. H. Neiss, Jno. M. Welty, Maggie Turner, J. M. Eshelman, Barbara Zook, Saml. Baker, Jno. Baker, A. Hunt, Mrs. Jno. Ehlers, Herbert Rose, Charlotte Brunner, W. Vanatter, Mrs. C. L. Hoffer, Jno. Wilhelm, N. McClellan, Annie E. Oller, J. W. Hoover, J. B. Snavely, B. S. Brubaker, H. D. Peters, Mrs. E. Morrison, Mrs. Emma Graybill, A. W. Engle, Jno. Shank, Jno. Eisenmenger, J. W. Heisey, E. L. Heisey, P. K. Landis, W. S. L. Heisey, H. L. Heisey, C. J. Heisey, D. B. Keeports, A. Landis, S. Good, Barbara Book, Eph. Hershey, Jno. W. Creider, J. N. Engle, Abm. Shank, Mrs. David Hitz, Jacob H. Hitz, Lydia Otewalt, Mary A. Rote, Phoebe Lichtenberger, S. Sellers, Ketureh Storm, D. L. Graybill, Katie S. Heisey, Abner Martin, Lydia Nigh, Leah Hoover, J. H. Byer, Howard Hess, Henry Rodes, Amos Hess, C. L. Engle, Ida Hatton, Mrs. S. L. Witenmeyer, Mrs. D. B. Brubaker, J. B. Caskey, Emma C. Long, W. Ditson, Fannie Breneman, S. E. Lutz, Henry Brubaker, Mrs. B. L. Kreider, Lyman Ebersole, E. N. Engle, Fanny Hoffman, P. L. Fike, J. Breneman, Elizabeth Ditch, Jacob Hershey, Mrs. A. R. Gish, Louis Souder, J. L. Brandt, Mrs. Nicholas Sheffer, J. D. Garis, F. D. Garis, Sarah Ebersole, Maggie Allison, I. N. Hershey, S. S. Wolgemuth, Jo. E. Hershey, J. D. Keefer, Mrs. Will Erb, Levi Cassel.

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 5956 Peoria street. In charge of Sister Sarah Bert, Bro. B. I. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Bro. J. R. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

None so humble as those that have the nearest communion with God.—
Rev. S. Hartwell Pratt.

CHURCH WORK.

Love Feasts.

Pennsylvania.

Philadelphia Mission, May 5-6.
Cross Roads, Florin, May 8 and 9.
Mechanicsburg, May 26-27.
Mastersonville, May 30 and 31.
Air Hill, Franklin county, June 5-6.
Come to Scotland on the C. V. R. R. or to Culbertson on the W. M. R.
Silverdale, June 2-3.
Gratersford, June 9-10.

Maryland.

Ringgold, June 2 and 3.
A general invitation to attend these meetings is extended.

Ohio.

Valley Chapel, May 12-13.
Richland and Ashland, May 26-27.
Wayne county, at Sippo M. H., June 2-3.
(From the East stop at Massillon, thence via Wabash to Sippo. A special invitation is extended to ministers and a general invitation to all.)

Indiana.

Nappanee, June 2-3.
(A cordail invitation is extended.)

Ontario.

Black Creek, May 26.
Howick, May 26.
Wainfleet, June 2.
Markham, June 2.
Nottawa, June 9.
Waterloo (at Rosebank M. H.), June 16.
(R. R. station, Petersburg.)

The eastern delegates to conference are invited to attend the Valley chapel Love Feast, Canton, Ohio.

Chicago Mission Building Fund.

May the blessing of God accompany this report to every reader of the VISITOR, and bring to their minds the responsibility of the Lord's work that is resting upon every one that is naming the name of God as the great head of their salvation, and Jesus Christ as their Savior and deliverer.

I will herein give the total amount of money received up to date. Our last report total was \$1,267.02. No. 79, \$5; 80, \$10; 81, \$10; 82, \$5; 83, \$100; 84, \$1; 85, \$83; 86, \$80; 87, \$14.50; 88, \$107.75; 89, \$185; 90, \$4; 91, \$2; 92, \$4; 93, \$24; 94, \$10.94; 95, \$6; 96, \$100; 97, \$6; making a total of \$2,025.21.

We feel to express our thanks to all the dear ones for the interest they have manifested in the Lord's work, and hope and know that they will be amply rewarded for what they are doing for this place and others. We were impressed that the money on hand should be handed over to brother Shockey, and the rent stopped, so we wrote to brother Shockey, and immediately received an answer that our offer will be kindly accepted and the deed be handed over to us, namely the trustees. So on the 17th of March the money was sent. The amount was \$2,025. For the unpaid balance, \$975, we gave a note bearing interest at 6 per cent until paid. This will be paid off in payments as we receive the money. We hope that all who have not yet sent in their subscription papers will send the same as soon as possible, so that we can meet the payments. The Building Fund is open so that those who send money should mention whether it is for the Building Fund or for general expenses. We shall lay aside monthly, as heretofore, to be used for building and property expenses.

We are sure that our responsibilities will not be any less, but will be heavier, and it takes a continual holding on to God that we may receive that which is needed, knowing that he is faithful that promised. We as workers together here at this place feel very thankful for the confidence and faith which God our Father has given us in him, and that we have proven him for many years and always have found him faithful. Bless his name. We feel very humble. Those blessings which come directly through prayer and faith do not exalt the child of God, but it lets them feel their

unworthiness. It makes us feel that it is not that we have merited his favors, but that only through his love our prayers are answered.

May this report come to every one as a loving token from God, and impress every one to lay hold of eternal life, which means nothing less than a full surrender to the whole will of God, so that we make no excuses, but in faith stepped out on his promises.

B. L. BRUBAKER AND WORKERS.

April 5, 1906.

Buffalo Mission.

Report for Month of March, 1906.

Balance on hand, \$52.60.

DONATIONS RECEIVED.

Margaret Carver, \$1; Anna Swalm, \$1; Caroline Ehlers, \$1; Christ. Sider, \$1; H. R. Heise, \$1; I. H. N., Clayton, O., \$5; B. J. Winger, \$1; Adam Carver, \$1; Geo. Galloway, \$1; Gormley, Ont., \$4; I. H. N., West Milton, O., \$10.

EXPENSES.

Coal and oil, \$7.90; groceries and Sun. Ex., \$22.20.

Balance on hand, \$49.50.

To the readers of the VISITOR, greeting in the precious name of Jesus. Besides the above named, a large number of donations in table provisions have been received. We have a feeling of deep gratitude to God and toward his dear children for so generously supplying the needs of the Mission at this special time when the responsibility is heavier than usual.

The men who have worked on the new building have all boarded at the Mission, making the grocery bill larger than usual. Brethren have come in from the country, donating labor, and what hiring is done is by day labor. Every possible economy is being resorted to, and still the work is costing much; all building materials are high in price.

We heartily appreciate the liberal offerings and words of encouragement already received. It certainly does inspire our hearts to loyalty to Christ and souls.

Will all who are circulating subscription papers please report by the 1st of May, that we may know how we stand before we hold the dedication service. From what we know, there is considerable deficit yet. But believing it is the Lord's work, and having much confidence in his people, we feel assured he will supply every need.

The month just passed has brought some glorious victories to our souls. In the midst of inconvenience and irregularities, people have come to the meetings, and a few professed salvation.

Sister Emma Winger, of Kohler, Ont., has joined us as a worker at the Mission. Sister Maude Smail, who has been here for nearly two years, is giving all her time to nursing. It is our sincere prayer that she may have God's richest blessing in this calling. Dear ones, please pray for us.

Your unworthy servants in Christ,
GEO. AND EFFIE WHISLER.

Philadelphia Mission.

Report for March.

Balance last report, \$71.52.

DONATIONS RECEIVED.

Philadelphia, \$3; Marietta, \$7; Philadelphia, \$5; West Willow, \$5; Cashtown, Ont., \$1; Dysart, Iowa, \$5; Lebanon, Pa., \$12; Sippo, Ohio, \$1.50; Donnelsville, Ohio, \$6; Millersburg, Pa., \$5.25; Philadelphia, Pa., \$2; Mansfield, Ohio, \$4; Waynesboro, Pa., \$5; Bethel S. S., Kansas, \$4.50; Derry Church, Pa., \$10; Upland, Cal., \$5. Total, \$152.77.

Millersburg, one bbl. potatoes and apple-butter, one box of clothing.

EXPENSES.

For the poor, \$27.80; Mission work, \$11.80; total, \$39.60.

We feel to praise God for his wonderful love, and his care over his children. He so wonderfully provides for all our needs. I feel especially to thank him and to praise

his holy name; and also the dear ones that are so liberal in giving to the good cause. May God, in a wonderful way, bless the dear saints. Some who think themselves the servants of Christ, and expect to be honored by the Father, are very fond of the promises, but despise the duties. Others there are who love holy things and unholy doings, forgetting that good words without good works will never come to a good account. "Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." If we would wear Christ's crown we must bear Christ's cross. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself and take up his cross and follow me." To be patient and continue in well doing is the high road to honor, immortality and eternal life. May God bless these few lines to his honor and to his glory, and may the old time fire fall upon all his children, and burn out that which is not good, and may we become a people with power from above to save the lost of earth, is my wish and prayer. Praise his name for ever more. Pray for us.

PETER STOVER.
3423 North Second St., Philadelphia, Pa.

Foreign Mission Fund.

Report for months of February and March.

GENERAL FUND.

Receipts.

I. J. R., Toronto, Ont., \$1; Jesse Sider, Winger, Ont., \$1; S. Franklin dist., Pa., \$63.84; Cumberland county dist., Pa., \$9; A. H. Doner and son, Stayner, Ont., \$10; South Dayton dist., Ohio, \$15; Pleasant Hill S. S., Hamlin, Kans., \$15.80; Lebanon dist., Pa., \$30; Brown county dist., Kans., \$28; Dublin, Ind., \$18; Donegal dist., Pa., \$29.65; C. G. Greisbach, Collingwood, Ont., \$3; Fanny Seachrist, Pa., \$5; Ohmer Herr, 50 cents; Harrisburg, Pa., 50 cents; Manor dist., Pa., \$32; Rapho dist., Pa., \$14.25; N. Franklin dist., Pa., \$28.80; Clark county, Ohio, \$6.56.

Teacher Fund.

Black Creek S. S., Ont., \$17.00

Disbursements.

India missionaries, \$100 00
Paid freight on wagon to S. Africa, 35 00

PETER M. CLIMENHAGA,
Treasurer,
Stevensville, Ont.

Des Moines Mission.

Report from Jan. 1 to April 1, 1906.

DONATIONS.

Andrew Gnagy, Dysart, Iowa, \$5; May Mater, Winger, Ont., \$1; Gormley, Ont., \$8; total receipts, \$14.

EXPENSES.

Expense for groceries, fuel, gas, water, car fare, \$68.50.
House rental for three months, \$45.
Total expense for three months, \$113.50.
Deficit for the three months, \$99.50.
Deficit up to Jan. 1, 1906, \$202.
Total deficit to April 1, 1906, \$301.50.
Crate of eggs, sent from brethren of N. Dickenson, Kans., one-fourth for us.

Conference is drawing near and the deficit is increasing. I am sure the dear brotherhood does not intend to let the Des Moines Mission stick with a deficit when she has the care and expense of General Conference too.

Won't you encourage our poor hearts by wiping out this deficit at once? How much more pleasant it will be for both you and us to meet in the beautiful month of May in General Conference, held in the city of Des Moines, Ia., if Des Moines Mission can report "no deficit." We are praying for it and believe it can and will be done. Come at once to the help of the Lord and have a prosperous financial showing. Total donations this conference year is \$169.15.

Our Mission has not changed workers nor management. Brother Max Mahler, our assistant, has general charge in my absence.

All other reports are without foundation. If any one desires particulars inquire of those appointed by General Conference.

I returned March 6, and we are busy preparing for Conference. We hope to see Conference well attended by the brotherhood in general.

We are yours in the service of the Lord,
J. R. AND ANNA ZOOK.

Missionary Notes.

Dear readers, I know many of you are interested in this good and great work. One missionary writes me from the field, "O my soul is leaping and bounding at the thought of a large number of Bibles and Testaments coming to put out among the people—the poor mountain whites." I believe many have read my recent plea for them with interest. I have received several letters, some with means, others telling me help is coming. All express their good wishes for my success, and say they are praying for me (thank you, O so much).

Some of the missionaries are just entering a new field there where 6,000 miners with their families are located, a rich field, ripe for the sickle. Pray, brethren pray. I hope to soon be able to send an order of Bibles there. I am making arrangements with the American Bible Society. They will give me a great reduction on the cheaper Bibles. Word comes from the field how they will receive the Bible given them with tears running down over their faces; they press the Bible to their heart and thank God for a Bible all their own. Isn't this touching?

Our last box sent from Abilene reached them safely. Three letters come in one mail from the mountain missionaries telling how all was received with tears and grateful hearts. They send heartfelt thanks to all who helped in this donation, and tell us we shall see the fruit of it in eternity. Beloved, keep praying for me. The work is increasing; Jesus is leading; my heart is full of music and of gladness as I obey God.

Mrs. Eliza Winger, Wardsville, Ont., \$1.
A brother, Abilene, \$2.

Your sister in Jesus, seeking the poor and the lost,
MRS. ABBIE CRESS.

Abilene, Kans., R. F. D. No. 4.

A Sister's Letter.

By God's help I will show my interest in the good work and address a short letter to the readers of the VISITOR. I felt for some time that I should write, but it is so easily put off if we do not watch. I think this will be the last testimony I send out from this home, as we purpose moving away. We have lived in these parts (Bedford county, Pa.) fourteen years, and I hope our being here has been for our and our neighbors' good. Truly our actions speak louder than words, yet many times I spoke my feelings in a Christian way, and tried to bring them into a clearer light, as I feel that many are depending too much on their morality, calling it Christianity. O how I feel for those who never have known the Lord as we enjoy it.

Any one desiring to write us after March will please address us at Martinsburg, Blair county, Pa.

Beloved in the Lord, my desire is ever to live for Jesus, who died for me, and has redeemed me with his precious blood. I feel to praise him more for his loving kindness toward us.

How it encourages me to read the true

testimonies for Jesus: and I like too to testify for my Lord. He is the same yesterday, to-day and forever. How encouraging it is when our dear children come in and take hold of the good work, helping us along in reading, praying and praising the Lord in his beauty. O it is heaven on earth already to know the Lord and do his will. Although we come short, he is so good and gives us a will to come unto him and learn more of his blest ways. This brings peace and joy to our souls.

Pray for us all that we may ever prove faithful to our calling, for he is a just God and is worthy of all we can render to him.

Beloved, be encouraged in the Lord. Sinners, come while it is called to-day; seek the Savior's face and be reconciled to God; he will reward you justly.

I wish you all God's blessing. Be steadfast in the living faith and encouraging testimonies for Jesus. Remember us all in your earnest prayers.

From your sister and family,
Martinsburg, Pa. SISTER KANODE.

The Joy of the Lord is Our Strength.

George Detwiler, Editor:

The joy in itself is not strength but every act of obedience brings favor with God, and the conscience is made void of offence, and increases confidence and faith; and as we obey and God manifests his approval and imparts graces and faith, the faith of God will appropriate his promises which are clearly set forth in his word and the faith in the heart expects without doubting, and I assure you who read these lines, when we pray in accordance with his will and receive answer to prayer, oh what joy.

For instance. Last Fall wife said to me what will we do for flour? As we had nothing to buy with, we prayed and one day a dear brother came and handed me a due bill for 14 sacks flour, and shortly after, he brought us one quarter beef. Oh, what joy! Now we had enough to feed the children most of the Winter. The same way when we started the new Orphanage, we did not have one dollar, and the day we prayed there came into the Home \$102.50; and by faith it went up, until it is under roof and floored, and we are continuing to believe the Lord to finish and furnish it and to care for the children, and in him there is no disappointment.

Now, I want to say here there have some free-will offerings been sent loose in letters to help finish this house. We ask, please send by draft or money order and it will not be lost. We thank those who sent them very much. Again, I want to say there have some letters come from brothers and sisters who had entertained personal grievances and thereby gave me a chance to do personal work with them. I am glad to answer all such letters and adjust such grievances which gives me joy.

As our correspondence is very heavy. If answers do not come promptly bear with us, as we will answer all by turn, and we especially ask all those who want to know something about us and the work, we will gladly give such information.

I remain, your brother in Jesus, with a burden for the homeless orphans,

A. L. EISENHOWER.
Thomas, Okla.

More people have been drowned in wine than in water.

A Letter from Sister Frey to Her Home Folks.

(Published by request.)

Dear Sister and All:

Greeting in Jesus' precious name. We received your letter of December 19 last week while in town. Your letters come regularly every two weeks, and are always appreciated. It is so kind of you to write so often. I hope God will bless you for all your kindness. We are enjoying the presence of God in our souls. He is helping us in so many ways. Through tests we are made to see how much we have to praise God for.

Last week Adda and I, with two boys, went to town. We started before breakfast on Monday morning. I wanted to take Ernest, but thought it might rain, so left him at home. We were thankful many times that he was not with us. We got along very well in the way to town. We reached town on Tuesday forenoon. I had a tooth filled; one that had been filled last Winter at Abilene. It cost me fifteen shillings (over \$3.50). The regular price was twenty-one shillings (\$5.00), but we being missionaries they did it cheaper. Adda's had to be treated first, so we had to stay in town all night, and she had hers filled the next day. We stayed at Mr. Sheriff's all night. We are always welcome there.

We started home about noon on Wednesday. On Wednesday night we had quite a rain. The boys were sleeping under the wagon and we were in the back end of the wagon, so they got wet and had to get in the front part of the wagon. We slept well the rest of the night, even if we were in the wagon with two natives. They are good boys and we were not afraid. We had a large canvass to cover all the wagon and we were kept perfectly dry. We started in the morning. We usually travel several miles and then eat breakfast. We had planned to go five miles before breakfast, stopping just on this side of the river. Once however before we reached the river we got in a deep place and had to remove three sacks before the donkeys could pull it out. When we reached the river (these rivers are only creeks, however) it was somewhat swollen by the night's rain. We again removed three sacks and the donkeys got through all right. The boys thought they must carry us across. They wanted us to get on their backs just as they carry their children, but we preferred to take off shoes and stockings and wade across, which we did. The boys carried the sacks across. When Samuel was in with a 200 lb. sack on his shoulder he slipped and fell, but was not hurt. After crossing we stopped three hours for breakfast. We usually stop only two hours, but the donkeys having had a hard pull, we stopped longer.

At 11.30 we again started. At 1.30 we got into a deep place in a small swamp and could not get out. We removed several sacks yet the donkeys were not able to pull it out. In our effort the wagon tongue cracked and we saw it was useless to try to get out without a shovel. The only thing left for us to do was to send to Fort Usher for help, which was nearly five miles away. Fort Usher is ten miles from here, so we were about fifteen miles from home. A white policeman came along and seeing our condition said he was just on his way to the Fort and would explain matters. We sent Samuel with him. He did not return

until after dark, bringing with him a shovel, ten extra donkeys and an extra man. It rained again toward morning, but not so hard as the previous night, but all three were glad to get into the wagon for shelter. At day break the boys hitched the ten Fort donkeys to the wagon and they pulled it out. We praised the Lord and fixed up to go, putting everything in the wagon again. But we did not go more than twenty or thirty rods until we again sank worse than before. Our hearts sank, too. Yet we knew God would help us. It rained slowly and you ought to have seen us wading mud and trying to help what we could. We worked several hours, and pulled out at 11 o'clock after we had removed nearly everything from the wagon, and had hitched twenty donkeys to it, also shoveled a lot.

The rain had ceased at nearly 10 o'clock, so Adda and I cooked dinner and breakfast all in one for the boys, and also for ourselves. It rained too much in the morning to build fire to cook. I suppose you know we just build fire wherever we happen to stop. We all very much enjoyed our porridge of corn mush. We found the strange boy, whose name was Shilling, quite ready to help in reading the Scriptures and prayer. He had attended Sheriff's Mission in Bulawayo at some time. At about 1 p. m. the boys again hitched up the twenty donkeys and we started homeward. We reached the Fort and they kindly consented to give us the boy and the donkeys all the way home. They are Government donkeys and cost us nothing. About a mile on this side of the Fort a boy met us with a note from Harvey, inquiring what was delaying us. We wrote a hasty note and told our condition, and the boy started back on the run. He had left the Mission about 2 p. m. and returned about 7 p. m., having walked about 18 miles. We stopped for supper at 5 p. m. and started to travel at 7 p. m. The boys were anxious to get home that night, but in an hour we reached another bad place and went down. Not so bad as before, but in trying to get out the tongue, which had been cracked the previous day, broke off entirely, so we knew we must again stay for the night. The boys cooked their supper and we being tired were just preparing to retire. We were in prayer when we heard the boys call out ("Umfundisi u ya fika") and sure enough here was Harvey. He and a small boy had walked to meet us. We were still five miles from home and he said three other boys were coming with the oxen, but seeing the broken tongue he sent the boy back to tell the boys to return home with the oxen; but they had worked hard to get the oxen and they wanted to see, so they came. We again had worship and were just in bed when the oxen arrived, and instead of three boys there were nearly a dozen. All were anxious to get us home. It was now about 11 o'clock and the boys were anxious to get us out with the oxen, so they worked and fixed a tongue with chains and shoveled and finally pulled us out with the ten oxen. There was quite a crowd there. Twenty donkeys, ten oxen, about a dozen boys and three white people.

The oxen were wild and when the wagon gave way they began to run, but were stopped, and Harvey thought it best to wait for morning, though all were anxious to take us home in the night. The boys, however, went home, starting about 1.35 a. m.

We then went to bed and slept fine till morning, when we ate breakfast and came home. We could only hitch sixteen donkeys, as they used the chains of others in fixing the tongue. But we finally reached home at 10 a. m. Saturday. We all praise the Lord that we arrived in safety.

We only have eleven donkeys and can only hitch an even number. Sister Myers bought two while they were here, but one died since, so we can only hitch ten now. There really ought to be several more.

Adda and I each learned some precious lessons through it.

At home they were having tests on another line. Ndhilambi took sick last week. He has been complaining for some time and is still quite sick. We are holding on to God for him and believe he will heal him. Last night he had such a bad spell, as if he were going, but we knelt in prayer and immediately there was a change. To-day he seems much better. The natives are very superstitious about him, as I wrote before, and some say he will die this year. If he should be taken it would only strengthen them in their superstition. O, these people are in such gross darkness. Only the power of God can deliver them; but we are trusting him to do it. He has been answering prayer the past few weeks. Some have been searching their hearts. Help us to pray for these dear ones, and also for us as workers. We are in our usual health. We certainly praise God for the health he has given us since here. Ernest very much enjoys digging and building as he calls it. I got him a trowel and a hammer; he is more than delighted. We still hope to hear more good news from the meetings in the county. Hope that many may be saved and many anointed with the Spirit.

We have beans to use now, also potatoes, cucumbers, lettuce, radishes and a few tomatoes. We have over 300 tomato plants, so if they do well we will have more than we can use. We got a lot of large bottles in town. They were given to us to can tomatoes in. Cans are too high to buy. We learn to manage in the mission field—perhaps it would be well to learn more of it before we come. We are glad for the privilege of being here. We have not been the least bit home-sick, much as we should like to see you all. May God bless you all, especially father and mother.

EMMA M. FREY.

In the Silence.

Ofttimes as I sit in the silence,
And commune with the voice in my soul,
My vision transpierces the darkness,
And the curtains backward roll;
And I see thê Celestial City,
With its streets as of pearl and gold,
And the joy and beauty and glory
Must forever remain untold.

For no tongue nor pen can picture
The wondrous glory within
Those realms free from care and sorrow,
From sighing and from sin;
Where the perfume of odorous blossoms
Floats on the ambient air,
And echoes of sweetest music
As though from an angel choir.

'Tis a vision of wondrous beauty,
Far surpassing our fondest dreams,
Where the glory of God is transcendent,
And the power of love supreme.
Oh, the joy, the rapture unuttered
As the curtains backward roll,
And I sit with God in the silence
And commune with the voice in my soul.
—Selected by Mabel Hess.

For the EVANGELICAL VISITOR.

A Few Thoughts on Our Coming Conference.

In I. Corinthians, chapter xii. the Apostle Paul gives us a beautiful picture, of the harmony that should exist in the body of Christ or among Christian believers. And now that the time of conference is near at hand, I think it would be well for all to lay aside the weight, prejudice or preconceived ideas and the sin which doth so easily beset us, and *plan* to run the race with patience that is set before us. It has been my pleasure, and was also for my profit, to attend two of our General Conference meetings, and while my knowledge of conference work is very limited, yet I have been forcibly impressed that prejudice, or preconceived ideas have been governing the minds of too many of us, to arrive at satisfactory conclusions, on certain phases of our church or *God's* work.

It may be that sometimes in the past, some projects were entered into by the church, that some members could not sanction. And thus allowed their minds to become *biased*, with regard the results of such project or work.

For instance *City Mission Work*. I have known some, in the past who opposed, or at least were not interested in such work, until their eyes were opened to see more of the needs of it; then because of a *biased* mind the management, instead of the work was faulted.

The same has been true with regard to our Sunday-schools and foreign mission work.

It is evident that there has been some departure, both in teaching and in practice, from what we believe to be the true tenor of the gospel of Jesus Christ. But in view of these facts would it not be better policy, yea a better principle, to show more interest in the work, instead of hanging back and saying in heart if not in words we will have nothing to do with it. The work is before us, the field is the world and surely God has a place for each one to work, and not hinder others. It is an undeniable fact, that if we see the work to be done, and see that others are not doing it as we think it ought to be done, *we* become repsonsible for not engaging in it ourselves.

After reading the first editorial in March 15, number of the VISITOR, I was impressed with this thought,—would it not be well to have a *plan* or an *outline* brought before conference, suggestive of the management of the proposed Training Home and Bible School. It is true of course that con-

ference would have the right of governing the work, after a sanction for its establishment was given. But it seems to me that it could be dealt with more intelligently and fairly, if conference had a clear understanding of what would be implied in the proposed home or school.

I am neither qualified nor in a position, to even suggest which would be the best for the cause, to establish or not to establish such a work, but one thing we are confident of, *safety* lies in the multitude (and harmony) of counselors.

A few more thoughts if you will bear with me. I sometimes think there is too much of this spirit among us,—well our forefathers were good honest Christian men, and they believed thus and so, and the church has always taught thus and so, on this and that line, and why should we depart from it.

No doubt the words of Jesus to Peter, "What is that to thee follow thou me," would apply right here. And if we follow him, no doubt some things that God winked at in the time of our forefathers, will become sinful to us, and we will need to repent, and again some methods of work which our forefathers could not use in their time may become quite appropriate now. Oh, may God breathe upon us his Holy Spirit, to enlighten our understanding.

One more thought.—A certain brother in an article in the VISITOR, some time last summer referred to the practice of railroading measures through conference. He also referred to a certain class that were not free to speak their convictions for fear of hurting someone's feelings. Now I think conference is the place to speak, and then keep quiet about matters afterward, "Great peace have they which love thy law and nothing shall offend them" (Ps. cxix. 165).

A BROTHER.

Do you know what Luther said? "Suffer and be still and tell no man thy sorrow. Trust in God—his help will not fail thee." This is what Scripture calls keeping silence before God. To talk much of one's sorrows makes one weak, but to tell one's sorrows to him who heareth in secret makes one strong and calm.

A man can endure a good deal in the sermon if you give him something to do in the service.

If we had used the advice which we have given away we should need none from others.

On Our Mission.

Dear readers of the EVANGELICAL VISITOR, we greet you to-day in the precious name of Jesus, and pray the Lord to comfort your hearts by the Holy Ghost. According to our last report, the meetings at Zion church were continued for two weeks. The weather and roads were not favorable for the meetings.

The membership at the Zion church has been on the decrease for some time. Some have gone to be with Jesus, and some have gone to preach the gospel to the heathen, and others have changed their location. Owing to these things, and the condition of the weather, the congregations were small, but we had blessed fellowship with the saints and enjoyed visiting with dear brethren and sisters through the day.

We had our home with our dear sister Lizzie Zook, widow of Elder Samuel Zook, where we were made welcome and comfortable. The Lord reward her for her kindness and love unfeigned. There were no sinners saved that we know of, but God's children expressed themselves being edified and encouraged.

On Lord's day, March 11, the ordination of brother Millard G. Engle to the office of elder and overseer took place. The day was quite wintry, so there were few present, but the Holy Ghost was present and witnessed that the work was the Lord's. Tears flowed freely as all came forward and saluted the brother, showing their approval of the affair. Our prayer is that our dear brother may spend many useful years as an overseer of God's flock, and finally hear the Master say, Well done.

On Lord's day morning and evening, March 18, we were with the dear brethren and sisters at the Bethel church. These were our farewell services at that place and we had a blessed time in the Lord. To him be all the praise. Following this we spent a few days with the dear saints at Abilene and had a farewell service on the evening of their prayer-meeting.

We would not forget to say that the brethren of the Zion church showed their appreciation of our labors by a liberal free-will offering. He who said it is more blessed to give than to receive will in his own good way reward them for their liberality. Thus the Lord supplies our need from time to time without any solicitation on our part.

On Friday, March 23, we bade farewell to the dear people of Abilene and

turned our steps toward Clay county, Kans. On Lord's day, March 25, we began meetings in the Brethren's church and continued for one week. On account of bad roads and dark, cloudy nights, the crowds were small for half the week. Later as the weather cleared off and the moon gave light, the congregations increased in numbers and were interesting. We met with quite a number of young and some older people who professed Christianity in revival meetings that were held in the M. E. Church. We are glad to see young and old become interested in their salvation. The Lord enabled us to show these people the need of a full consecration of themselves to God in order to live a successful Christian life. Just how many of them will take the way of full salvation remains to be seen. We feel free from their blood, having faithfully warned them of the danger of a half-hearted Christian life. We visited all the members in that vicinity and also some other good Christian people with whom we had blessed fellowship.

The last night was a missionary meeting with a full house, resulting in a free-will offering for the work of the Lord in India. The brethren also remembered us as their servants with something to help us on our way. Here, as in other places, the membership has been on the decrease and there is great need of a genuine revival in these parts, and we hope the Lord may find some one whom he can use in building up the cause of God in a general way.

Glorious news comes from far away India that the Lord is marvellously working, especially in the many orphanages, and our prayer is that it may spread far and wide until it reaches many of those that are yet worshipping gods, made by men's hands, and that they may be truly and genuinely saved from idolatrous worship to that of the true God. Will you, dear reader, not help pray to that end?

Our next field will be Selden, Kans., about 200 miles west of Clay Center, where two families of the Brethren have located. We earnestly crave an interest in the prayers of all who love the Lord and his cause, that we may fearlessly, and yet in love, declare all the counsel of God.

NOAH AND MARY ZOOK,
Traveling Evangelists.

Permanent address, Harrisburg, Pa.

When you have got a truth stand by it, live for it, it will bless you even though the world despise you.

The more missionary spirit a church has, the less ice-cream and oyster soup it will take to run it.

MARRIAGES.

SHEETS—LAYS.—At the home of the bride's parents, Thomas Lays, near Hope, Kans., on the 4th of April, 1906, their only daughter, Minnie, to Jesse Sheets, of Navarre, Kans., Elder Jacob N. Engle officiating.

OBITUARIES.

MANGHERMER.—Helen M., wife of Samuel Manghermer, was born Sept. 21, 1837, died near Navarre, Kans., April 3, 1906, aged 68 years, 6 months and 13 days. Funeral services were held at the house and burial at the Enterprise cemetery. Services conducted by Jacob N. Engle. Text, Job. xiv. 14. She leaves a husband, two daughters and one son to mourn her loss.

DICK.—Christopher C. infant son of brother and sister John C. Dick, of Mechanicsburg, Pa., was born Oct. 3, 1905, and died April 5, 1906, aged 6 months and 2 days. Funeral service was held at the home, conducted by the Brethren J. H. Myers and David B. Neisley. Text, II. Sam. xii. 23. Interment in the Mechanicsburg cemetery.

KAUFFMAN.—Brother John C. Kauffman was born in Cumberland county, Pa., June 28, 1842, died April 1, 1906, at the age of 63 years, 9 months and 3 days. He died of cancer of the stomach, with which he was lingering for some months. He was the father of ten children, nine of whom with the widowed mother, and sixteen grandchildren, survive him. He with his family moved from Pennsylvania to Kansas twenty-one years ago. Services and burial at the Belle Springs church, conducted by Jacob N. Engle and John R. Herr. Text, Ecclesiastes xii., part of verse 5.

ALEXANDER.—Joseph Calvin Alexander was born Oct. 14, 1858, in Lake township, Kosciusko county, Indiana, died Dec. 2, 1905, aged 47 years, 1 month and 18 days. On Feb. 7, 1885, he was united in marriage to Miss Amanda Catherine Boner, in Harlan township, Shelley county, Iowa. To this union five children were born, two sons and three daughters. His wife and two children preceded him to the spirit world. He leaves one son and two daughters to mourn their loss. Funeral service was held at Heften church and was conducted by Elder John A. Stump. Text, Matt. xxiv. 44.

BEAR.—Anna Bear was born Sept. 7, 1893, died March 27, 1906, aged 12 years, 6 months and 20 days. She was the daughter of the late Amos and Mintie Bear. Her father departed this life about a year ago; her mother several years ago. About a week before she died she gave bright evidence of saving faith and from that time on felt ready, and was yielded to go whenever it might please the Father. Four orphans are still left in the family, two boys and two girls, three older and one younger than the departed. Interment in Bethel cemetery near Moonlight, Kans. Services were conducted by David Brechbill, assisted by J. M. Sheets. Text, Rev. xxi. 4.

LANTZ.—William Lantz was born June 18, 1821, in Lancaster county, Pa., died Nov. 24, 1905, aged 84 years, 4 months and 6 days. He was united in marriage with Nancy Ann Lantz, Dec. 28, 1843. To this union were born four children, Cornelius Lantz and Mrs. Lizzie Hentzell. Two children and the wife preceded him to the spirit world. On August 20, 1868, he was again united in marriage with Margaret A. Stewart. To this union three children were born, Elmer Lantz, Mrs. Mary Keck and

Celestia Lantz. He was converted in 1885 and united with the Brethren in Christ and remained a faithful member until death. Funeral service was held at Waterford in the Christian church and was conducted by Elder John A. Stump and J. W. Hoover, of Toronto, Ont. Text, Rev. xxii. 12.

MYERS.—Lydia Salome, daughter of Rev. Abraham L. and Mary A. Myers, was born Oct. 20, 1863, in Lancaster township, Stephenson county, Ill. She died of heart and pulmonary disease on April 2, 1906, at 6 o'clock in the evening, being 42 years, 5 months and 12 days of age. Lydia Salome was converted, and baptized into the church of the Brethren in Christ in her 15th year and continued in the faith until death. She leaves to mourn her loss, her mother, a sister, Ella, wife of William Bokemeier and a brother, Jacob Myers, and many friends to mourn her departure. Her father preceded her to the better world seven years ago; a little sister also awaits her there. Services were conducted by brother W. H. Kreider, assisted by brother E. Shellenberger and S. Graybill, of the Menmonite faith. Text, Rom. viii. 18.

WINGER.—Died, on March 22, 1906, at Stevensville, Ontario, J. Wesley Winger, son of John and Martha Winger, aged 23 years, 2 months and 28 days. He was converted about two years ago and united with the church last Fall. He continued faithful to the end and has now gone to his reward. He was afflicted with a disease of the bones for several years before his death and gradually became reduced in body and strength until he became a mere skeleton. He would have been glad to have recovered health again, yet he was resigned to the will of God, and bore his suffering with Christian patience. Funeral services at the Black Creek M. H., on March 25, conducted by Jonas Winger and Girvin Bearss. Text, Eccl. xii. 5: "Because man goeth to his long home and the mourners go about the streets."

FISHER.—Sister Catherine Fisher died April 5, 1906, near Rheems, Lancaster county, Pa., from the infirmities of old age, aged 83 years, 4 months and 25 days. She survived two husbands, her first one being Elick Swords, with whom she lived until his death, and to which union one daughter, Martha, who was married to John Zimmerman, but now deceased, was born. Several years after his death, she was again married, her second husband being brother Jacob Fisher, who died some 20 years ago, and with whom she had one daughter, Elizabeth, wife of Albert Eshenbaugh, with whom she lived since his death, and who survives her. She is also survived by one step-daughter, Mary Ann, wife of brother Henry A. Sheetz, of Florin, Pa. The funeral services were held in the German Baptist Brethren's meeting-house at Rheems, on Saturday, April 7, by brother Aaron Martin and Rev. Hiram Kaylor. Text was Rev. xxi. 4-7. Interment was made in the Mt. Tunnel cemetery.

NEAR.—Brother David Near, died on March 27, 1906, at Ridgeway, Ont., aged 61 years. Brother Near was for many years troubled with asthma and weak heart, yet he did a lot of work at the carpenter trade. Ten days previous to his death his youngest son, grown up, met with a railroad accident near home, having both legs broken, each one in several places, and one foot smashed. The shock seemed more than the weak nerves of the father could stand; yet no alarming symptoms were manifest, only there were signs of weakness, and on Tuesday morning was found dead in bed, caused, as was supposed, by heart failure. He leaves a side companion (a sister in the church) three sons and one daughter to mourn their loss. The neighbors feel sad, and the community at large feels to sympathize with the mother in her sad hours of bereavement, as her son is at home in a critical condition at this writing. Funeral on Thursday afternoon; obsequies improved in the Free Methodist church in town, by A. Bearss, V. D. M. Subject, "The ripe Christian dying," from Job v. 26. Interment in the Ridgeway cemetery.