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Brethren in Christ Church

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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 cannot 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 resurrection 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, saith he 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 loved 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.
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 Gethsemane and Mount Calvary. On the Mount of Beatitudes he pronounced the "blessed" 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 behooved 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 behooved 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 green grass, springing flowers and singing birds. 0 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 worthily of that calling.

"Go quickly; Not with angel hosts the glad commission lies; 'Tis thine the blessed news to bear. Rejoice, 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 grim prison,
Bound fast by error, ignorance and pride,
Do ye not hear? The Conqueror is risen;
In his grave death thy foes and his have died.
Live, live the wondrous story,
That lifts the world from depths of woe and wrong.
Wouldst thou 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 Northen 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 passshengers.

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, $30.00.

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 be 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 treasury, and that the Mission will, under the blessing of God, increase greatly 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 affection 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. Whistler, 25 Hawley street, Buffalo, N. Y., and greatly rejoice.

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 at depot.

Requests.

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 prophecied. 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 he saw 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 almost do not dare 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 heared, 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 going 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 was enticed Ahaz to go against Ramoth Gilead, and fall there? How did Micah prophesy? What did Ahaz believe in? 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. v.) Who repaired it? Who afterward cleansed it? How did they raise the money for repairing? How did Joash do after Jehoiada's death? From whom 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?

**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.

**EVANGELICAL VISITOR.**

**Face to Face With Jesus.**

**Harvey J. Ferry.**

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.*

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**OUR CONTRIBUTORS.**

**Easter Lessons.**

"I am crucified with Christ" (Gal. ii. 20).

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 flower and bloom,
Come forth to new and wondrous birth;
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 lusting, no broken chord,
Can ever lead the melody;
For crucified with Christ I rise,
To life with him that never dies.

John E. Hurlbut, in New York Observer.

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**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, left 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 profited 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 decease, the children of God. They are seemly 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 divisions among the children of God. A spirit, no matter how sanguine 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, 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, 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, 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.
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, or as a body of Christian believers, to endanger the individuality of the Church of 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 a 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. 3.) The non-conformity to the world in its worldly amusements, and the superficiality 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, Out.

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 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 has he 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." Several respects this is 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. liii. 9-11, 14.)

They were together in inspiring the prophets of old. (Isa. xlix. 5-9; Jer. i. 1-9; Isa. vi. 10-11 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. xvi. 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;
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. xii. 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 united perfections unprepared for their great task, and have been a disparagement to the real things of the gospel. In proportion as training in 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 name 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, besides occasional volunteers. The building, suitable for the work, is free of debt, and the annual cost of maintaining it is about $6,000. 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 ($2.00 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 in 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 trampling 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.

J. R. Ransom. 110 College St., Toronto, Can.

For the Evangelical Visitor. Old and New.

"Serve the Lord with fear and rejoicing 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, Visvisor, 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.
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 visitations in our regular churches and a vast number have been led to inquirers. "Were there not ten cleansed?" 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."
The Sunday-School.


Verse 24. In these verses Jesus himself explains the parable to his disciples. They asked him, 'If we ask we shall receive.' Note the following statements: 'While the Son of man yet tareth,' etc. The question is, 'What answer have I for this parable?'

Verse 25. The wicked are the enemy's work, the good the Lord's. 'The enemy is he that sowed them.'

Verse 26. He left the multitudes and went into the house: and his disciples came unto him, saying, 'Tell us the parable of the tares.'

Verse 27. He told them is the devil: and the harvest is the end of the world: and the reapers are the angels. The question is, 'What answer can we give for this parable? Am I tare or wheat?'

Verse 28. The question is: 'Am I not sowing good seed in my field?' The answer is, 'If thou knowest not, how canst thou receive the answer for himself: Am I growing for good or for evil?'

Verse 29. The question is, 'Hath it tares?' The answer is, 'That was the enemy's work.'

Verse 30. The question is, 'Has the tare appeared?' The answer is, 'Yes, but they are among the wheat; and when the season comes they will show.'

Verse 31. The question is, 'What is the answer for this parable?' The answer is, 'The reapers are the angels.'

Verse 32. The question is, 'What is the answer for this parable?' The answer is, 'The husbandman of the field.'

Verse 33. The question is, 'What is the answer for this parable?' The answer is, 'The householder came and said unto him.'

Verse 34. The question is, 'What is the answer for this parable?' The answer is, 'The householder.'

Verse 35. The question is, 'What is the answer for this parable?' The answer is, 'They are not mine.'

Verse 36. The question is, 'What is the answer for this parable?' The answer is, 'Then shall the righteous shine forth as the sun.'

Verse 37. The question is, 'What is the answer for this parable?' The answer is, 'The son of man shall have headed out the tares.'

Verse 38. The question is, 'What is the answer for this parable?' The answer is, 'The Son of man soweth the good seed.'

Verse 39. The question is, 'What is the answer for this parable?' The answer is, 'The weeds shall be gathered.'

Verse 40. The question is, 'What is the answer for this parable?' The answer is, 'Gather the wheat into my barn.'

Verse 41. The question is, 'What is the answer for this parable?' The answer is, 'The tares shall be burned with fire.'

Verse 42. The question is, 'What is the answer for this parable?' The answer is, 'The end of this world.'

Verse 43. The question is, 'What is the answer for this parable?' The answer is, 'The righteous shall shine forth as the sun.'

The Superintendent.

He must be selected annually so long as he continues to grow—or until a better person can be found.

No Superintendent is perfect. We need not hope to find material out of which to make a success; 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 ideal. 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—merit—art—of managing people without seeming to do so.

He must be patient in dealing with scholars—must always seem to do so.

He must never give up: never. Others with whom we deal have difficulties too and can surmount them better if they know the Superintendent sympathizes with them.

He must have something that goes on, but must not always seem to do so.

He cannot be expected to know everything. He must not hope to find material out of which to make a success; but it is right that he should have a standard of perfection and choose the brother who most nearly approaches that standard. With a high ideal he will be the more ready to depend upon divine help to go with his own hard work.

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5. Your Poem,—who are unable to pay, we will send the paper free on the recommendation of others or upon their individual request. Individual requests must be renewed every six months as a matter of good faith.
6. To Correspondents:—1. Articles for publication should be written on one side of the paper only. Write all business letters on one side.
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. Detzer, 35 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

HARRISBURG, Pa., April 16, 1896.

RENEWALS AND NEW SUBSCRIPTIONS RECEIVED DURING MARCH.


Send money by Post-Office Money Order, Registered Letter, or Bank Draft, to G. Detzer, 35 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

CHURCH WORK.

Love Feasts.

Pennsylvania:
Cross Roads, Florina, May 8 and 9.
Mechanicsburg, May 20-21.
Mastersvillle, May 30 and 31.
Air Hill, Franklin county, June 5-6.
Come to Scotia on the C. V. R. R. or to Columbus on the W. M. R. R. Silverdale, June 2-3.
Graceford, June 9-10.

Maryland:
Riggins, June 2 and 3.

A general invitation to attend these meetings is extended.

INDIANS:

Napanee, June 2.

A cordial invitation is extended.

ONTARIO:

Black Creek, May 26.
Howick, May 26.
Wainfleet, June 2.
Markham, June 2.
Nottawa, June 2.
Waterloo (at Rosebank M. H.). June 10.

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 them. Every one that is naming the name of Jesus 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 $2,025.21.

To the dear ones for the interest they have manifested in the Lord’s work, and having believing it is the Lord’s work, and having held the dedication service. From what we know, there is considerable deficit yet. But believing it is the Lord’s work, and having, we are sure that our responsibilities will not be any less, but will be heavier, and it so wonderfully provides for all our needs.

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 building is increased.

We are sure that our obligations will not be any less, but will be heavier, and it is our sincere prayer and that we have proven him for many years.

Your unworthy servants in Christ,

Geo. and Effie Whisler.

PHILADELPHIA MISSION.

REPORT FOR MARCH, 1896.

Balance last report, $171.52.

DONATIONS RECEIVED.

Philadelphia, $3; Marietta, $7; Philadelphia, $5; West Willow, $5; Cashstown, Ont., $1; Dyart, Iowa, $1; Lebanon, Pa., $1; Sippewissett, Mass., $5; Millersburg, Pa., $25; Philadelphia, Pa., $15; Mansfield, Ohio, $8; Waynesboro, Pa., $4; Bethel, S. Ohio, $8; Church, Pa., $10; Upland, Cal., $7; Total, $127.75.

Mansfield, one bbl. potatoes and apple butter, one box of clothing.

EXPENSES.

For the poor, $27.90;
Mission work, $139.50; total, $167.40.

We feel to praise God for his wonderful blessing in this calling, and for his care over his children. He so wonderfully provides for all our needs.


NAPANEE, May 5 and 6.

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 building is increased.

We are sure that our obligations will not be any less, but will be heavier, and it is our sincere prayer and that we have proven him for many years.

Your unworthy servants in Christ,

Geo. and Effie Whisler.
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 who have the love of truth and unholy do not seem to realize that good works 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 does the will of my Father which is in heaven."

"If we would bear 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, mortality 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 barn 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.

PETE STROEY.


Foreign Mission Fund.

Report for months of February and March.

GENERAL FUND.

Receipts.

J. J. Toront, Ont., $1; Jesse Sider, Winger, Ont., $1; S. Franklin dist., Pa., $52; Loup county dist., Pa., $50; A. H. Doner and son, Steyn, Ont., $10; South Dayton dist., Ohio, $15; Pleasant Hill S. S., Kan., $16.80; Lebanon dist., Pa., $30; Brown county dist., Kans., $28; Dubuque, Iowa, $28; Montpelier, Ohio, $10; Fanny Seachrist, Ont., $8; Ohmer Herr, 90 cents; Harrisburg, Pa., 90 cents; Minnesota dist., Pa., $25; C. G. Greisbach, Collingwood, Ont., $3; Fanny Seachrist, Ont., $8; Ohmer Herr, 90 cents; Harrisburg, Pa., 90 cents; Manor dist., Pa., $12; C. G. Greisbach, Collingwood, Ont., $3; A. H. Doner and son, Steyn, Ont., $10; A. H. Doner and son, Steyn, Ont., $10.

Teacher Fund.

Black Creek S. S., Ont., $7.50

Disbursements.

Indian missionaries, $100.00

Paid freight on wagon to S. Africa, $3.00

PETER M. CLIMENHAGA.

Treasurer,

Stevensville, Ont.

Des Moines Mission.

Report from Jan. 1 to April 1, 1906.

DONATIONS.

Andrew Gnaey, Dysart, Iowa, $5; May Mater, Winger, Ont., $1; Gernley, Ont., $8; total receipts, $14.

EXPENSES.

Expense for groceries, fuel, gas, water, car fare, $38.50.

House rental for three months, $45.

Total expense for three months, $121.50.

Deficit for the three months, $95.00.

Deficit up to Jan. 1, 1906, $245.00.

Total deficit to April 1, 1906, $301.50.

Crates of eggs, sent from brethren of N. Dickenson, Kans., one-fourth for us.

Conference is drawing near and the deficit is increasing; Jesus is leading; my heart 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. ANN CAXX.

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 have never known the Lord as we enjoy it.

Any one desiring that we 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 will to come unto him and learn more of his best 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, Mansfield, 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 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 was under roof and floored, and we are continuing to believe the Lord will prosper it, and furnish it and to care for the children, and in him there is no disappointment.

Now, I want to say here there have been free-will offerings sent in 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 been 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 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 wish to offer 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. Eineshower.

Thomas, Ohio.

More people have been drowned in wine than 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, for indeed hope grows dim unless you bless us from 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 toothache that had been disturbing me all the winter at Athlone. It cost me fifteen shillings (over $3.50). The regular price was twenty-one shillings ($6.00), but we being members of the church, it cheapest. It had to be treated first, so we had to stay in town all night, and she had her fill 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 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 canvas 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. 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 boys 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 was to build a fire by 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 daybreak 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 amid and trying to help what could. We stopped again for a few 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 last night. I suppose you know we just build fire wherever we happen to stop. We all very much enjoyed our portable of corn mush. We found the strange boys, whose names we did not know, Adda's 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 with this side of the river. We got 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 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 ("Um-fundisi yu fikile") 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 work to do, but were just in bed when the oxen arrived, and instead of three there were nearly a dozen. All were anxious to get home. It was now about 7:30 in the evening and the boys were anxious to get out without supper, so they worked hard 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.

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 the same place, Saturday. We again praise the Lord that we arrived back in safety.

We only have eleven donkeys and can only hitch an even number. Sister Myers bought two white, but they were here, but one died since, so we only have seven 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. Ndhlalambi 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 kept 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. They would spend half a day to get him ready to be buried. 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 very thankful 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.

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**In the Silence.**

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

For no tongue nor pen can picture
The wondrous glory within
Those realms free from care and sorrow,
And of the earnest face of man,
Where the glory of God is transcendent,
'Tis a vision of wondrous beauty,
Those realms free from care and sorrow,
And the joy and beauty and glory
Far surpassing our fondest dreams,
As though from an angel choir,
And commune with the voice in my soul.

--Selected by Mobel Hess.
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 to 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, it would 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 responsible 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 conference 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 certain project or 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.

A Brother.

Do you know what Luther said? "Suffer and be still and tell no man thy sorrow. Trust in God—he 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 presence of God, and if we are impressed with this thought, it will 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 conference 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.

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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 unfailing. There were 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, and the place was very small, 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
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, died; and Jesse Sheets, of Navarre, Kans., Elders Jacob N. Engel officiating.

OBITUARIES.

MOTHER.—Mrs. Samantha Manger, was born Sept. 21, 1837, died near Navarre, Kans., on the 4th of April, 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. Engel, Text, John xiv. 14. She leaves a husband, two daughters and one son to mourn her loss.

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

Kaufman.—Brother John C. Kaufman was born in Cumberland county, Pa., June 28, 1842, died April 1, 1906, aged 63 years, 9 months and 3 days. He was a merchant of the old school, and his name will long be remembered for his integrity, honesty and kindliness. He left a large estate to his widowed mother, and sixteen grandchildren, six of whom are members of the church. He was the father of ten children, nine of whom are members of the church. He came to Clay county in 1865, and died near his home in 1906. Services were conducted by Rev. Hiram Kaylor at the house, and burial at the Enterprise cemetery.

Bear.—Anna Bear was born Sept. 7, 1836, died near Mechanicsburg, Indiana, on April 5, 1906, aged 69 years, 6 months and 13 days. She was the only child of William and Rebecca (Ryan) Bear. She was united in marriage with John Zimmernan, Nov. 14, 1865, and had one son and two daughters. For 27 years she was a church member. She was a member of the M. B. Church, and was buried there. Service were conducted by Rev. Hiram Kaylor at the home, and burial at the Enterprise cemetery.

MOTHER.—Mrs. Sarah R. Brandt, was born Oct. 20, 1853, in Lancaster township, Stephenson county, Ill. She was united in marriage with Elder John A. Stump, of the M. E. Church, on March 25, 1882, and remained a faithful member until death. Funeral service was held at Waterford in the Christian church and conducted by Elder John A. Stump and J. W. Hover, of Toronto, Ont. Text, Rev. xxi. 12.

MYERS.—Lydia Salome, daughter of Rev. Abraham Myers and Mrs. Lydia Myers, was born Oct. 20, 1853, in Lancaster township, Steppehenson county, Ill. She was united in marriage with Elder John A. Stump and J. W. Hover, of Toronto, Ont. Text, Rev. xxi. 12.

NEAR.—Brother David Near, died on March 27, 1906, in Ridgeway, Ont., aged 56 years and 6 days. He was united in marriage with Margaret A. Foote, on this same day, 1886, and had three children. He was a member of the Church of the Brethren in Christ, and was buried at Bethel cemetery. Service were conducted by Rev. C. W. Shellenberger and S. Graybill, of the Brethren Church, at the home. Text, Rev. xxi. 17.

FISHER.—Sister Catherine Fisher died April 5, 1906, near Rhenos, Lancaster county, Pa., from the effects of old age, aged 81 years, 4 months and 25 days. She was united in marriage with John Zimmer, on March 25, 1826, and had two sons and three daughters. She was a member of the Church of the Brethren in Christ for many years, and was buried at the church cemetery. Service were conducted by Rev. Hiram Kaylor at the home. Text, Rev. xxi. 47.

FUNERALS.—Funerals were held at Bethel cemetery, near Moonlight, Kans., on the 4th of April, 1906, for John Lantz and William Lantz. They were members of the Church of the Brethren in Christ, and were united in marriage with Margaret A. Foote, on March 25, 1886, and had three children. They were members of the Church of the Brethren in Christ, and were buried at Bethel cemetery. Service were conducted by Rev. C. W. Shellenberger and S. Graybill, of the Brethren Church, at the home. Text, Rev. xxi. 47.

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

A. Bearss, Y.