5-2-1910


George Detwiler
Some trust in chariots and some in horses; but we will remember the name of the Lord our God.—Psa. 10:7.

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Divine Guidance—A Sermon.
(Concluded).

In accepting Divine Guidance you place yourself in harmony with God, the consequence of which is eternal benefit to yourself. Our lesson says He led them an about way. He could have reached Canaan in forty days, but it took Him forty years to lead Israel to the promised land. "Just so," says one. "That has always been God's method of leading us on the about way. That is why I do not care for church or religion, and one of the reasons why I do not care to confess Christ. This being always led on the about way is what perplexes me. I cannot understand it, neither do I think it fair in God."

Well, let us ask you why God led you in an about way so incomprehensible to you? The short cut would please most of us we think. Let us see. Are you ready to meet your God this morning? Supposing He would say to you this very moment, "Your journey is completed, come now with me; enter eternity," would you be ready?

Now let your heart answer. Why does He lead me upon the about way. You know. Yes, you know. O brethren, He is leading you upon the about way anxiously watching and hoping you will get ready to enter upon the promised land. Leading you here and there all these forty years, looking for the right ful change in your life. Get right with God. He leadeth you on the about way for a purpose.

You will never reach the promised land following your own devises. Even though you do not understand, yet follow your Divine Leader, and be obedient to His command.

While upon the Philippine Island, Luzon, the commander was marched to take the strong-hold of the enemy. Several companies marched in uniform line toward the enemy's trenches. Just at the time the scrimmage was becoming most interesting and a charge seemed certain, half of the command was ordered to swing to the right and at the command "double time," the soldiers ran on murmuring, because of the grand opportunity as they thought lost. They had not traveled far when they came face to face with the enemy, who had planned to flank the advancing soldiers. The general, standing upon a knoll with his field glasses to his eyes, had seen the shrewd manouvering of the natives, and prevented an ambush of his own men. What the soldiers thought was an act of foolishness was indeed their safety. We are to obey. The Lord leads on the way.

We have read that the Lord took not the pillar of cloud and of fire away from before His people. This statement seems to imply that there were reasons why it may have been taken away.

What reasons were there? Israel was a murmuring people. They were disobedient, they loved idols, and some secretly held idols in their tents. In the presence of Divine Guidance there were cowards. Some men were sent to spy out the land. They returned with favorable reports as pertaining the land and its fertility, but the cowards said, "The inhabitants are giants, and we are in their sight as grasshoppers."

All this they did in the presence of the pillar of cloud and the pillar of fire with a great man like Moses at the head of the people.

Jesus Christ is the way, the truth and the life. No man can come unto the Father, but by Him. The Father has not taken away our guide though there are sufficient reasons for Him to deprive us of Divine Guidance. He sent His only begotten Son, the world treated Him shamefully, the light came into the world, and the world did not heed the light. The seed came, yet men eat of the world's chaff. The light came, yet men die and ignore the guidance of our God.

When He came they offended Him, they spurned Him. Some neglect Him while others have nailed Him to the cross and mock Him. Ample reasons to take the Guide and message of love from us. Yet how different. He has not taken His Guide from before His people. Jesus says, "Fear not. I am with you even unto the end of the world." Have we sinned against Him? Have we offended the Christ? Listen, He says, all thy sins shall be forgiven thee. Not only forgiven, but they shall be cast behind and forgotten against you no more. It is hard to brook the shame of return, but He bids you welcome. Though your sins are as scarlet, they shall be as white as snow. And He will guide you into paths of peace.

This guidance is for a purpose. We are in a wilderness. We are going to a strange land. We have never trodden this path before. The future is new and strange to us. Each day brings new views and new discoveries. We need the Guide. Some one may say No! no! I have my own plans to live in sin until I am old and then die, that is what I call the short cut to Canaan. What is the use of the forty years of hardship as a Christian. Live with the devil until near the grave, then get right with God, and that makes the journey easy. Oh, foolish man, how many there are who misinterpret Divine
subject of health conservation. The word conservation has come into such prominent use during the few last years that our readers no doubt are familiar with its meaning. Conservation of the natural wealth resources of the nation, minerals, lands, forests, waters, etc., of the nation is much spoken and written about in connection with public affairs, and now it is health conservation, and this stands equal in importance with the others if not more so. Under the head of

"ALCOHOL AND THE DEATH RATE"

the Bulletin says: "By reason of its poisonous effects, alcohol is an enemy to life insurance companies. Directly and indirectly it is responsible for no small portion of the mortality rate."

"Alcohol a fuel. Alcohol is useful in science and in the arts. It is good fuel, and can be burned in a certain kind of stove without the formation of clinkers, and without injury to the stove. If the stove had a brain, nervous system, kidneys and liver, the results would be different."

"Alcohol can be burned in the human body, and will temporarily produce energy, also clinkers, but it acts a heavy toll for this service."

"The man who thinks he can compete with a stove in burning alcohol makes a very great mistake,—he is outclassed."

"Laboratory experiments. It has been conclusively shown by laboratory experiments that alcohol taken in so-called moderate quantities (two glasses of beer daily), reduces men and physical efficiency. The testimony of the business world is against it. "Our great railroad system and manufacturing industries, where skilled labor, depending on accurate mental processes, is employed, discriminate even against the moderate drinker,—not on moral grounds, but because practical business experience has demonstrated the higher efficiency, both for mental and physical work, of the abstainer. Business instinct has discerned what scientific experiment has proven, viz., that the anesthetized employe is unprofitable."

Investigation and experiment covering many years by life insurance people has brought out the fact, in one case, that for every 100 deaths among total abstainers, there were 131 deaths among the temperate drinkers. In another case the mortality at the different age periods being under consideration, it was found that from the age of 35 to 39 the mortality in the general group was 83 per cent, in excess of that among total abstainers. Some other things which we find in this bulletin are also of general interest.

It speaks of the dangers of dust. Heavy curtains and hangings, which remain practically uncleaned all Winter, should be avoided. Carpets are an abomination,—the annual Spring cleaning demonstrates the enormous accumulation of dust and dust that attends their use. Painted or oiled floors and rag rugs are richer possessions than the most expensive, fuzzy, thick-piled carpets. Floors can be wiped and oiled without disturbing the dust. Rugs can be beaten out of doors. Light washable curtains should be washed, or oiled. Dust is dangerous—dust poisons the lungs of the human being.

People suffering from Grippe should take precautions similar to those employed in other infectious maladies. It says that the lack of proper sanitation in the rural districts is a crying evil, and is not confined to the South. The North has its problems with typhoid fever.

This concern of the life insurance companies is of course wholly from a business standpoint, but may not be, or should we not be instructed on the lines here indicated, and abstain from the indulgence of hurtful habits and passions? Unsanitary conditions on any line are destructive to life and health.

Bro. J. H. Wagaman, of the Zion, Kansas, dist., writes encouragingly of the work in his district. As a result of the meetings conducted at that place by Elder J. R. Zook in the past Winter, a baptismal service was held on Sunday, April 17, when six candidates followed the Lord in that ordinance. They continue to walk in the light as they may be given to them. Bro. Wagaman also expresses a concern that General Conference may be under the control of the Holy Spirit and that the work done may be
such as may prove for the advancement of God's cause in saving the unsaved and in perfecting the saints, to which no doubt all will be ready to say, amen.

Laws.

In speaking of laws we wish to be understood that we are not speaking of God's laws, which are irrevocable (Matt. 5:18), but those which develop out of established customs. All organized societies, whether church, State or nation, have various laws to govern the actions of the individuals which go to make up the society. Reverence for, and obedience to, law is absolutely essential to the well being and continuance of a society, be it large or small. Anarchism can be and is within the church as well as within the nation. Free thinking and free living did not work for good among the Israelites neither will it for us (Jud. 21:25; 18:7; Deut. 12:8; Psa. 12:4; Prov. 3:5; 14:12; Eccl. 11:3; Mic. 2:1, 2). A family without properly observed laws is a failure; so is a church or nation. Reverence for and obedience to rightful authority begins with the home training and carries its influence through the entire life of the individual as a member of a State or church.

There rests with the parent, nation, and church due to their superior position, certain inherent rights to govern its subjects. But that right of government must be in the spirit of helpfulness; hence, the ones to be governed have also certain inherent rights which must be respected. (Lk. 11:11-13.)

Despotism breeds rebellion, but service should result in gratitude; however justice miscarries betimes and that which is well meant is not received in the same spirit. Church servants may reasonably expect calumny as part of their compensation.

The laws of a republic are expected to be made in conformity to its constitution. The church has the Bible as its constitution and should conform its laws to the principles there set forth. To enact into a statute law that which has been the outgrowth of custom often results in dissatisfaction and schism. Fads, fashions and customs change and laws made on their foundation become obsolete. Many of the church disciplines lose, in part, their influence by containing too many obsolete laws. Let us learn by the mistakes of others.

Now that the time for General Conference is again here let us pray that the laws there enacted may be in the right spirit and we, each of us, be in touch with Him, the fountain of all properly constituted law and authority. To have General Conference enact laws for the repression of sin in individuals is not the right method in our judgment.

A brother who at one time was in great stress of mind for the welfare of Zion, thought it necessary to have stringent repression laws enacted. Through a vision he had the following revelation: He was shown a stove that was setting out in a back yard that was covered over with ice and asked for a plan by his escort to remove the ice. He at once suggested an ax by which the ice could be cut and knocked off. The escort objected to the plan for fear that in the removal of the ice the stove would be injured and rendered useless for future service. He told the brother to try building a fire inside the stove. As the fire burned the ice melted and soon the stove was in its original condition.

Let us have the inside fires rather than the outside ax when sin is to be dealt with.

The Home-Coming of Bro. and Sr. Steigerwald.

A note from Elder Steigerwald, dated Fordsburg, March 27, 1910, informs us of their home-coming. The date of sailing from Cape Town was April 4 and were due at Southampton, England, April 26. They intended to spend a few days in London. They hope to reach Harrisburg, Pa., about May 11 or 12. So by the time our readers will have this information they will have entered on the last stage of their voyage.

Notice.

To whom this may concern, Greeting: I understand that an opinion prevails throughout the Brotherhood that the Districts in which General Conferences are held are in a position to prescribe rules and regulations governing Conference sessions, especially as pertaining to who may, and may not be present at Conference sessions. It is entirely erroneous for any District to prescribe legislation for proceedings of Conference, since Conference is its own law-making body, and any person, committee or District undertaking anything of the kind, makes himself, themselves, itself amenable to Conference.

as we understand the distance is only a few miles, this will give but little concern.

It might be possible that delegates coming from the West would join the Canadian contingent at Buffalo.

We trust that all who are interested in this matter will co-operate, that the trip may prove both comfortable and enjoyable.

D. W. Heise.
Gormley, Ont., April 23, 1910.

Trains to Culbertson.

Arrangements have been made whereby the Philadelphia and Reading R. R. will run a train from Harrisburg, Pa., through to Culbertson, Pa., the station closest to the place of Conference, on Monday and Tuesday of Conference week. The train leaves Harrisburg each afternoon at 4.45, reaching Culbertson at 6.45. It is requested especially that all persons that possibly can get permission to travel on this train to Harrisburg, Pa., in time to take this train at 4.45 p.m. Any party or parties that are not able to take advantage of this provision will please write to Bro. P. J. Wiebe, Shippensburg, Pa., for further instructions.

Please remember:

(1) Culbertson on the Western Maryland R. R. is the nearest station to the place of Conference.
(2) The P. and R. railroad train leaves Harrisburg depot for Shippensburg at 4.45 p.m. every day.
(3) One May 16 and 17 this train will be sent through to Culbertson for the convenience of Conference delegates.
(4) Everybody going to Conference, who possibly can, should patronize this train, on one or the other of the two days designated.
(5) Parties who cannot make connection with this train should write to Bro. P. J. Wiebe, Shippensburg, Pa., for further information.

Mail for Conference Attendants.

All mail intended for the attendants at Conference should be addressed Chambersburg, Pa., R. R. No. 2, care of General Conference.

Home Wanted for a Baby Boy.

A home is wanted for a bright, nice, baby boy six months old. No doubt there are homes in the Brotherhood where such a little one would be welcomed, adopted, and cared for. Any one desiring more information is requested to write to Bro. S. R. Smith, Grantham, Pa., (this new address), or Harrisburg, Pa., (his old address).

Notice of Church Dedication.

The brethren at Martinsburg, Pa., expect to have the new meeting-house at that place completed, and will hold a meeting on Saturday, June 4, at 10 a.m., also, on Sunday, June 5, and each evening during the week following, and will hold the love feast on Saturday and Sunday, June 11 and 12.

An invitation is extended to all who can attend the meetings; especially do we wish brethren and sisters from other districts to visit the church in the Cove at that time.

Isaac Stern.
Roaring Spring, Pa., April 27, 1910.

Additional Train Information.

Western Maryland trains leave Shippensburg for Culbertson 6.15 a.m. and 1.45 p.m. Leave Chambersburg for Culbertson 7.30 a.m. and 8.00 p.m.

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa:
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Domen, Moppo Mission, Bulawayo, South Africa.
Myron and Ada Taylor, Choma, N. W. Rhodesia, South Africa.
H. Frances Davidson, Port Shepstone, Natal, S. Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Musheberi Mission, South Africa.
The following are not under the F. M. B.:
Jessie R. and Malinda Eyster, Modernfontein P. O. (Intokozo Training School), via Zariafontein, Transvaal, South Africa.
Isaac O. and Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

Love Feasts.

Pennsylvania:
Antrim M. H., near Greencastle, May 25, 26, R. R. station, Greencastle. Those coming by trolley from Greencastle or Chambersburg, leave the car at stop sixty.
Mastersonville M. H., May 11, 12.
Air Hill, May 21, 22.
Philadelphia, May 26, 27.
Pequea, May 28, 29.
Come by Millersville and York Furnace trolley to Morton’s shop.
Martinsburg, June 11, 12.
Silverdale M. H., May 14, 15.
Visitors coming to this love feast from a distance should come to Perkasie, via Philadelphia and Reading Railroad, but should not fail to previously inform Bro. H. B. Stout, Silverdale, Pa., who will make arrangements for conveying any and all to the place of meeting.
Machensburg, May 28, 29.
Gettys Ford, June 4, 5.
Lykens Valley, at the home of Bro. John A. Keefer, June 8, 9. All are cordially invited.

Indiana:
Nappanee, Union Grove M. H., June 4.
Ohio:
Paradise M. H., Wayne Co., June 4, 5.
Ashland and Richland, May 7, 8.
Valley Chapel, Stark Co., May 11, 12.
A general invitation is extended, ministers especially invited.

Kansas:
Belle Springs, May 7, 8.
Brown county, June 5.
Bethel, June 11, 12.
Clay county, June 18, 19.

California:
Upland, April 30, May 1.

Ontario:
Black Creek, May 26, 27.
Markham, June 4, 5.
Wainfleet, June 4, 5.
Nottawa, June 11, 12.
Howick, June 11, 12.
Waterloo, Rosenthal M. H., June 18, 19.
R. R. Station, Petersburg.

A Letter for the Visitor.

Dear saints, I wish to inform you as to our whereabouts. We left Des Moines on April 15, and arrived at Springfield, Ohio, on the 16th where Brother Ulery met us, and directed us to Medway, a small village, where we were met by Brother and Sister Shatz, who took us into their home and made us welcome. So we expect to leave our trunk here and go East to visit our friends and attend conference and then come back here to help in the work, as the Lord may direct, and just as long as we can be a blessing and help to the dear ones here. We are glad to find the church here in a real good, healthy condition. There are those here who are alive in God’s service, and others are getting right with the Lord, and others are hungry, bless the Lord. We had two good services yesterday and they have two prayer-meetings this week. We expect to remain over this Tuesday and Wednesday prayer-meeting and start East on Thursday, the Lord willing.

Truly the Lord is good to us in supplying all our needs. His word is true when He says, if we forsake all He will give us a hundred fold in this life already and eternal life. He is doing more for us than we are able to ask or think, Oh, I do thank the dear Lord for what He has been to me since I left my home. I feel as though my visit in Kansas and my stay in Des Moines was a blessing to me, and I trust that in some way I was a help or blessing to someone along the way. I have a warm place in my heart for the work in Des Moines, and I am praying that the Lord will soon open up the work there so that workers may have a chance to go there and help that work along. There is a large field there to work in. Oh, the many sad homes and poor folks and the sick that we find in these cities, and whom we can visit and help along. I thank the Lord this morning for what He has put in my heart. I cannot give it for all this world. There is nothing so grand as to know that the blessing of God is upon you as you go through this life. I trust we shall have the prayers of all God’s children so we may be our very best for God.

Anna B. Eisenhower.

P. S. Our address during our stay in the East is 1216 Walnut Street, Harrisburg, Pa.
A Letter.

Dear readers: Greeting to all, wishing you the grace and peace of God. I will try by the help and grace of God under very trying circumstances to write a little for the Visitor.

For some time past I have longed to testify to God's wonderful love, and that He still keeps me saved and kept by the power of God. I am so glad I am in this way; but not through any good I have done, but all alone by His grace and mercy. God's love in our hearts keeps us under every trial. When the winds howl and the breakers roar, when persecutions come, why there's a peace that passes all understanding. Praise His name forevermore. We can't praise Him enough for His goodness.

At this writing I am sitting at the bedside of my little son, who through pneumonia poisoning, is seriously ill but with shallow hopes of recovery. We are at present, and have been for the last six weeks, at Florin, Laramie county, and thereupon, I was so kindly invited, and the way was made open by some of the brethren, to visit and become better acquainted with the Brotherhood and to be present at State Conference, and to regain my health, if possible. Thus far, up to the time of my boy's illness, I have enjoyed many visits and meetings. Oh how real hunger I used to get to be among the brethren. So I praise God for this visit and for all the many kindnesses shown me, for open doors, etc.

As I write I am wondering what God sees in me, because I feel so little, so unworthy, yet I know without a shadow of a doubt that He owns me as His child and that some day I expect to hear my Savior call my name. As I sit here looking into the face of our little one lying upon His feathered pillow, mind at times gone, his little body raked hungry I used to get to be among the brethren. So I praise God for this visit and for all the many kindnesses shown me, for open doors, etc.

We need true representatives of Christ. We want people who will gladly respond to God's message to the people and much good was accomplished, as souls were willing to take up the Cross and follow Jesus all the way. One who was a faithful attendant and who seemed to be helped was for some time under a cloud as he had some restitution to make which seemed to be more than he was willing to face, but the other day as I helped him to seriously consider the matter and telling him that I would accompany him to the place, he was willing to face it at any cost and said he wanted to go and put it right that day, so we both took the train about 24 miles, and on our arrival found that the mine where he committed the offence had closed down and that it was represented in Johannesburg.

The following day I went to see the official and explained the matter to him and he seemed very interested in it and as being pleased that the young man was willing to confess his sin, and said: "Tell him I forgave him." How glad this brother was when I told him and he told me afterwards that when he told his employer about it they were greatly surprised to hear how the Lord had helped him. Praise the Lord for evidences that are convincing that God hears and answers prayer.

May the work that Bro. and Sr. Doner have been called of God to do, continue to have God's abundant grace bestowed upon it, and may they be used of God in lifting up a standard for the people in the future as they evidently have been doing in the past. We were much encouraged to have them with us and help us in the work. May the report of our visit to a needy field for mission work as given in the VISITOR by Bro. Doner stir up those interested in the cause of Missions, and also may there be those who will gladly respond to God's call, "Carry the light to those thousands." Who will obey? Who has heard the call? A call to go is also a call for the needed preparation which is so necessary and.

Testimony.

Dear readers of the Visitor: As I have felt it my duty for some time to write a few words to the Visitor, by God's grace I will try and do so. I am so thankful for what God has done for me, and what He is still doing day after day. "He is our Friend in time of need and in sickness and in health, and at all times. He is always ready to help us if we come to Him in sincerity and in faith believing, and my desire this evening is to live nearer to His blessed will that I may be a real light to the world, and also that I may be able to teach my little family the right way. Remember me in your prayers.

Christina Teal.

Springvale, Ont.

Minnionary Correspondence.

P. O. Box 115, Fordsburg,
Transvaal, South Africa,
March 13, 1910.

Dear readers of the Visitor: Greetings in Jesus' dear name. The Lord be praised and magnified, for He has blessed me with many visits and meetings. Oh how real hunger I used to get to be among the brethren. So I praise God for this visit and for all the many kindnesses shown me, for open doors, etc.

Let me die, let me die;
Let me die, let me die;
Let me die, let me die;
Let me die, let me die;
Let all the trifling things of earth
Become to me as little worth,
My Saviour calls, I'm going forth,
Let me die, let me die.

Oh, I must die to scoffs and jeers,
Oh, I must die to scoffs and jeers,
Oh, I must die to scoffs and jeers,
Oh, I must die to scoffs and jeers,
Oh, I must die to scoffs and jeers.

As I sit here looking into the face of our little one lying upon His feathered pillow, mind at times gone, his little body raked hungry I used to get to be among the brethren. So I praise God for this visit and for all the many kindnesses shown me, for open doors, etc.
to attend to it. The deceitfulness of riches and the lusts of other things. Chose the word and it becometh unfruitful. "Some fell on good ground—that sprang up and increased."

Two things are indispensable to insure fruitfulness; good seed—the pure word of God; good soil, a clean heart. The very best, purest seed sown on uncultivated, unprepared soil proved fruitless; so is the natural human heart. "The carnal mind is enmity against God." (Rom. 8:7.) It needs to be broken up by the gospel cultivator, so the good seed, the word of God, can be received and unhindered grow and become fruitful.

It is evident then that the work must begin in us, in every human heart. If we want to be saved we must come to Jesus to accept His terms of salvation. The natural man is blind to the things pertaining to God. (II. Cor. 4:4.) Neither can he see them until he becomes intensely in earnest. "Except a man be born again he cannot see the kingdom of God." (Joh. 3:3.) That the Lord would send deep, pungent conviction into the hearts of all people, that they might be prepared to receive and believe the pure word of God. That pride, which is the root of lust and all carnality could be purged out and Jesus would have the right of way. That would settle many of the so-called mysteries of the Bible. When men and women return to the Lord and claim conversion, we look for some evidence of the new birth. If there is no evidence we conclude that Satan still has the right of way and is hindering the operation of grace in the soul.

"That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." Marvel not that I said unto thee ye must be born again."

The evidence of the new birth is not the reproduction of the old carnal life of sin, after the natural man. But a new life in Christ Jesus according to the Spirit of holiness. Being crucified with Christ (Gal. 2:20) which means death to carnality, putting off the body of sin, "we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The evidence of the new birth is the blade, not the kernel that we planted, but the life-giving principle contained in the kernel which produces the blade, the new life. When we plant corn we expect to harvest corn. We need not wait till it is ripe to know that it is corn. The blade proves it. We know it is corn by the blade and by the stalk, as well as by the ear and the full corn in the ear. The nature and growth proves that it is genuine. Jesus said, "Do men gather grapes of thorns, or figs of thistles. Even so every good tree bringeth forth good fruit." After their kind. Imagine, if you can, a thorn tree standing up having its thorns partly concealed with leaves, shouting, "I am a grape vine," or the thistle stalk say, "I am a fig tree." Would that declaration change the nature? No. All the world would rise up and say, "Mr. Thorn Tree, Mr. Thistle Stalk, your very nature and fruit proves you to be a liar."

The world knows better than to credit such statements. Even though they do despise religion, they honor that which is true. They look for a Christian to live his profession and keep his place in the world as becometh a Christian. In other words, they look for Christian deportment, works becoming those professing godliness.

May we have the spirit of discernment to distinguish between right and wrong, lest we play a game of "give away," while in the busy streets, or on the market, or in our daily business transactions. As one said to a fashionable congregation, "If you are not Christians on the market, or as you mingle in society, you are not a Christian in the church." A glance over the congregation proved it. "Straws show which way the wind blows." Christian fellowship in the church is desirable and profitable for the promotion and development of the Christian character; for the perfection of grace in the soul. For it is possible for Christians to develop worldliness and popularity at the expense of perfecting grace in the soul, and we become lean and dry and dead-like as when scorched by hot winds, or nipped by an early frost, and so do not bring fruit to perfection.

"First the blade, then the ear. After that the full corn in the ear."

"Not he that commetheth himself is approved, but whom the Lord com­ mendeth." (II. Cor. 10:18; Matt. 7:21-23.) Obedience is the best sacri­ fice. (I. Sam. 15:13-23.)

Clarence Center, N. Y.

WHY HE COULDN'T GET LIGHT.—A man who knew little about electricity had his house wired and a battery installed for the ringing of various bells. He thought that if a bat-
tery could ring a bell it could make a light, and so he proceeded to run the wires up into his study. Then he adjusted a globe in the fashion of an electric light, and was greatly disappointed to find that he got no light. About that time an electrician came in, and, seeing his predicament, said, "What is the matter?" "I don't know. I have a battery here that has been ringing all the wires for a long time, and it has never failed me. So I thought that it would light my study. I tried and failed."

The electrician looked at him and said, "Don't you know that it takes more power to make a light than it does to make a noise?"—Sel.

### How to Revive a Sunday School

An address given at the sixth Mennonite S. S. meeting of the Goshen district, Goshen, Ind., Bro. H. L. Stump.

The title of this address immediately suggests that there are Sunday-schools which at some time or other need to be revived. In fact there are very few that never need to be aroused, while the most need to be quickened a part of the time, and some Sunday-schools are in dire need of regeneration at all times. It might be a worthy question for each of us to ask which of the above classes we represent and attend.

There is some difference as to time and methods used in reviving a country or city Sunday-school. The latter usually increases in interest and enrolment about Christmas and decreases in about the same proportion during the hot months of the year. While a country Sunday-school decreases in numbers during the stormy and cold months and when bad roads prevail. There may be some exceptions to this rule but rather few.

But whenever and whatever the conditions that are present to cause any Sunday-school to run at an ebb, the same principles, it seems to me, will, when properly applied, remedy both city and country conditions. For human nature is fundamentally similar and the environment of country and city, while unlike, yet are nearly enough the same, so as to permit me to speak in generalities and principles. But yet what I have to say will possibly be more easily applied and adapted to a country Sunday-school, which most of you present, represent.

It is impossible in this short talk to go into detail or try to solve your local problems of a dead or luke-warm Sunday-school. Furthermore, one of the essential factors, that help a worker to stir up a dead school is to study earnestly and carefully the local trouble. And when the trouble is located, a part of the solution of the problem may be determined. But to study the local situation is first and last the unshifting duty of the local workers.

When there has been begun a careful investigation and inquiry as to the reason for lack of enthusiasm in the work of the school, you have a fair start to remedy conditions. But yet the greatest task remains unperfected. It is much easier to find difficulties than to remove them. It is easier to see the superintendent's inefficiencies than to supply them. It is much easier to detect the weakness of teachers than do better yourself, or even show how the instruction ought to be accomplished. However, I firmly believe that every Sunday-school that is in need of a revival can be renovated from top to bottom. But there is only one royal road to such an end, and that is hard work. First, between and last it is work and devotion to the task that will make the mercury of the Sunday-school thermometer crawl towards bigger enrolment and a warmer spiritual atmosphere.

There is no way that I can conceive of, nor have I heard from the lips of Lawrence, Hamill, Mrs. Bryner, Pierce, Jacobs and other noted successful workers and thinkers, at whose feet I have been privileged to sit and learn, nor have I found in book or pamphlet nor in the experience of co-workers that there is a button to be pressed which will set things running at full capacity. Activity, work, labor, enthusiasm and devotion are the keys which open the doors of successful Sunday-school revival. But this is the meaning of Christianity, for it is life, and life in turn means activity and growth. Well those who do not believe that we go through life to heaven on flowery beds of ease are ready to consider the nature of dead schools or those in need of a revival.

Let us first ask then, in what manner or way does a Sunday-school, that is in need of a quickening, require attention? First, and primarily, there is need of spiritual re-invigoration and second, a numerical increase, which is very vitally dependent on the former. It seldom occurs that a school increases in number, when the interest and spirituality are decidedly on the decline; while, on the other hand, interest and devotion may be increasing but the enrolment be stationary, yet this condition when it exists is somewhat exceptional. The reason for it, when the circumstances are such, is usually because there is a great zeal without knowledge, or enthusiasm without its proper application. Love and knowledge, devotion to the task and with open eyes and ears to see facts will do more to revive a Sunday-school than cheap and sensational methods. It almost gives one spiritual dyspepsia when reading some catalogues of Sunday-school supplies, about all the fang-danglers, trinkets, toys and dummies as means of arousing curiosity and interest in non-attendant people. I do not mean such things which are immensely useful in the cradle-roll and primary classes as means of teaching lessons and truth in a concrete way, but primarily such Sunday-school machinery which is manufactured expressly for increasing enrolment and interest and at the same time leading to nothing more permanent and worthy than showy and spectacular results. There is nothing permanently accomplished by sensational means and trashy methods. Nothing is so effective as a genuine love for souls applied in accordance with fundamental and natural principles.

It seems to me that one of the best and shortest means to get a satisfactory answer to the question, "How to revive a Sunday-school," is to determine the cause or causes why a school runs down in interest and fruitful activity.

Among various obvious reasons why so many schools are a drag and dead-like is this one, the passive and unbusiness-like way in which they are conducted. To make plain what I mean, let me draw on your memory, or if you never experienced being in such a school, I would like to solicit your imagination to picture the manner in which a retrograding and dead school is conducted. First, the Sunday-school is scheduled at 9.30 o'clock, or some other stated time, but the superintendent, teachers and other officers and pupils are all the way from one-half to one hour late. Finally instead of going by time the superintendent goes by the size of the crowd and he rises to open the service. He begins so timid and easy that any active persons in the audience, especially vigorous, alert young people, begin to feel as if he was out of his place and that not much was to be expected from the service. He isn't
For the EVANGELICAL VISITOR.

Dress and the Gospel.

BY M. A. CHURCHILL.

A short time ago the editor of the Visor had a word of criticism to offer respecting a semi-annual gathering which he had just attended. It struck him that undue emphasis had been placed upon the dress question. He thought that more prominence should have been given to pronounced gospel themes. I am inclined to comment briefly on this incident which has furnished me with a suitable title—"Dress and the Gospel."

The brethren who made an unfavorable impression upon the editor could undoubtedly say much in justification of their earnestness in testifying against a threatening danger.

Brother Detwiler, on the other hand, could probably justify himself in belittling the danger that affected others seriously.

I am convinced of one thing, namely, that brethren who uphold the church custom respecting dress, never defend their views with arguments as strong as those that could be brought forward.

For a long time the strongest argument presented to me was the simple statement, "That is our way of keeping house." Now, if I were defending the prevailing dress custom of the Brethren, I would start first with the idea of responsibility.

According to I. Tim. 3:15 the church is "the pillar and ground of the truth." To be a pillar of truth the church must bring the truth into prominence. Foundations may be out of sight, but pillars are visible to all. The church must thrust truth forward and make it prominent and intrusive. The style of dress favored by the Brethren advertises truth and compels attention to it. In this way responsibility is discharged. In this way the church becomes a pillar of the truth.

A duty that other Churches neglect the Brethren with their dress custom perform. They assert before everybody who sees them that the New Testament teaches plainness in dress and abstention from worldly fashions. They exhort the negligent and disobedient into the way of obedience. That strong exhortation is needed is apparent to all. Rebuke also is needed.

Knowing that Paul enjoins plainness in dress, the churches not only ignore his teaching; they, as it were, openly rebel against his instructions. The boldness manifested in disregarding the teachings of Paul justifies a corresponding boldness on the part of those who respect and obey the commands of the apostle.

If churches in general use the sanctuary as a theater for display in dress, is it not the part of wisdom that obedient churches should make the sanctuary a place of visible and marked protest against disobedience and a place where the extravagance and folly of fashion is rebuked with prominent and persistent emphasis?

Having now spoken a word in favor of the brethren who came under the editor's rather hasty criticism, I wish to go farther to say a word on the editor's side.

It seems to be that the feeling that prompted him to write was this, namely, while plainness in dress is a part of the gospel, it is a part that must not be brought up to the level of other gospel truths when we are talking to the unconverted. We preach plainness to the church, but we preach the cross of Christ to the sinner.

Still farther, I think the editor would look with disfavor upon using oddity in dress as a means of self-crucifixion. In Gal. 6:14 the apostle says, "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

It is the cross that should stand between the disciple of Christ and the world, not any form of dress or style of bonnet. We are crucified to the world through the cross of Christ and not by wearing any article of dress. We are to be humbled by the cross rather than by a form of dress that mortifies our pride. The humbling through the cross endures. An artificial humbling may not last long.

Oddity in dress as a protest against worldly fashions is a wise measure. Oddity in dress, however, cannot banish worldly fashions. This can be done through the Holy Spirit only. Who "will convict the world in respect of sin, and of righteousness and of judgment of sin."

He who walks in the Spirit and is filled with the Spirit is in powerful opposition to worldly fashions and becomes a spiritual power toward convincing the world and the church of sin. Let him who wars against worldly fashions by means of oddity in attire never forget the supreme excellence of the warfare inaugurated through the dwelling of the Spirit of God.

To go now one step farther,—as a means of self-crucifixion, or an instrument of warfare, the dress uniform is completely overshadowed by the cross and overmatched by the dwelling of the Holy Ghost. As a bond of union among fellow church members it goes but a little way in comparison with spiritual union with Christ. The Savior prayed for his disciples "that they may all be one; even as thou Father, art in me, and I in thee, that they also may be one in us." Higher then, far higher, is that method of promoting Christian unity which Christ discloses than the method which the church has deem­ed desirable by the maintenance of uniformity in dress.

The apostle exhorted the church at Corinth to "desire earnestly the greater gifts," and then adds, "a more excellent way show I unto you." I have a notion that brother Detwiler in his criticism to which I have referred, was hinting at a more excellent way.

This more excellent way is the dress in the gospel and through the gospel and by the gospel and under the gospel, subservient always to the cross of Christ, the Spirit of Christ, and vital union with Christ.

WHY THEY BARK.—The Christian Commonwealth tells an anecdote and draws a lesson. A dog, hitched to a lawn­mower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said: "Don't mind the dog, he is just barking for an excuse to rest. It is easier to bark than to
pull this machine.” It is easier to be critical than correct. Easier to bark than work. Easier to burn a house than build one. Easier to hinder than to help. Easier to destroy reputation than construct character. Faultfinding is as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisees, but it takes a great soul to go on working faithfully and lovingly, and rise superior to it all as Jesus did.—Selected.

“What a Lay Member Can Do in Missionary Work.”

Prepared for any read by a sister at the Ohio State Council held at Donnelsville.

As we understand, a lay member is one that is in no way given any special work in the church, yet one of the many that constitute the body.

It is the duty as individuals to be helpful every way possible to those in the position of an official. Some one has said, “Some must follow and some command, yet all are made of clay;” and it is really true that we each have our place to fill.

First, lay members can do a great service by consistent daily living in their own family and community, by being present at regular services and by making others welcome at such services. Be as the old sister, that felt her inability to take an active part, who said, “I can smile them in and smile them out.”

Again, by really visiting the sick and needy in a spiritual as well as material way. By really visiting is meant not to cause a heartache but to really give words of cheer and encouragement. Much can be done when we are really in divine order. Impressions and influences go out from our words or from our silence, and exert a force we will never know. Doubtless the stars that will deck our heaven given crown will be souls won by deeds of which we were not conscious.

The greatest force, very often, during a religious awakening is the prayers of often a very few that really come to God in a heart to heart communication. The minister is a great factor, we admit, but unless he has the co-operation of the laity his work is so hindered that he must face great discouragements.

There is a growing demand, and now more than ever, for every professor of the Christian religion to act the part of a missionary, and very often there is a wide field among our daily surroundings. The time is now, not so much church as Christian; when God’s people are really one in purpose there can and will be more good done. God’s work must not be hindered because some things are not just as we would like them to be.

God has His plans, and has always had His people, and, how do we know, but He is just preparing us for greater usefulness and all we need is to be able to say “He is mine, I am his,” and “make me a blessing” and go on our way either for sacrifice or service.

We, as a church, have been very slow in seeing the need of early training in the mission cause. Years have passed that little was accomplished, and the first efforts were made individually, not as the church, and it was indeed hard to face.

I am so glad that to-day we stand where we do, but hope that the future opportunities will be improved and coming generations will push the mission cause.

As an instance we all, as readers of the Visitor, know how much pleading it took to start a Bible School by the church and how constantly the urging was necessary. It should really bring a blush of shame to our faces if we have in no way been instrumental in this attempt, when God so wonderfully provides us with the blessings of earth. Even if it did mean a sacrifice, the blessing is always in proportion to the sacrifice.

The Sunday-school, Young People’s Meetings, and Endeavor Societies are doing much toward giving the younger people some training in mission work. Where the church can, where there are those that can support us in number and financially, these are the hope of the church.

We need only to look back over our early Christian experience to be reminded of some young person that exerted a strong influence over us and how much we imitated them in more ways than one. Our possibilities in the mission cause depend partly, at least, upon our training. The time is past when we can do our best without a training to some extent.

If the time is past for the minister to come before his congregation with a list of apologies and says that he has no idea what line of thought he will follow, but will just say what the Lord tells him, that his mind and time has been occupied with other duties; the same is true of the usefulness of the laity.

If God reveals to the minister what he is to say in the pulpit would it not be also God-given in a quiet hour at home spent in meditation and prayer?

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (II. Tim. 2:15.)

For the Evangelical Visitor.

Thoughts on Prayer.

By M. J. Long.

By the grace of God I will give a few thoughts that come to me of late, more especially so on account of the time for General Conference coming still nearer. It often comes to my mind as I go about my daily duties, and quite often while on my knees in my quiet talks with the Lord, to ask that wisdom, grace and knowledge may be given to those who are to transact the business for the Master. As one of the poets expressed, “Doing business for our King.”

To me it seems that there is nothing that can take the place of prayer at such an important time. Once during last Summer’s work brother Byer said that the preaching of the word went so easy to what it does sometimes. At that very service the Lord had burdened one of the workers to pray for him. One could see it so clear—the answer to prayer. It is a God-given privilege to be in such close touch with Him that we can have a real spirit of prayer on our hearts constantly. In my former Christian life I usually had concern about my clothing and house-cleaning in order to be ready for the occasion—whether lovefeast or whatever the nature of the meeting might be. Only in and through my life by His grace can I show forth my thankfulness for the real change that was brought about in my life through the indwelling of the Holy Spirit. Now my concern is that my heart and life is clean and straight before God, as says the Psalmist, “Search me, O God, and try me and see if there be any evil way in me.” Romans 8:27 is very good. Oh I feel like saying to the dear sisters, as it is near the time of house-cleaning, it is all necessary but let us ask God to help us that we may not be too much concerned about the things that will perish. Our bodies are to be clean and holy, fit temples for the Holy Spirit to dwell in.

With the child of God prayer has the largest place.

“Prayer is the breath of God in man, Returning whence it came; Love is the sacred fire within, And prayer the rising flame.”

I have often found when we feel the least inclined to prayer is when
we need it most. Oh, I am fearful of a cold, formal prayer. The reason must be because I used to offer too many up myself before my spiritual eyes had been opened to this. Now I can praise God for more of a constant prayer on my heart, night and day, first and last, not alone while on my knees, but in dressing, working, and as I partake of the food to sustain the natural body, a prayer goes out after God to feed my soul with the bread and water of life. I want to learn still more on this line.

In Luke 11 the disciples asked the Lord to teach them to pray. No doubt many others too, feel that the success of the work in the homeland, as also that of the foreign field, depends more on real heart-felt prayer than anything else. I once listened to a missionary as she was home for a rest. She tried to impress us with the real need of prayer for those who are out on the field. She said your prayers for us among the heathen means more than what you realize. She kept telling us that while they need money to carry on the work, yet that real heart-felt prayer meant much more to them. We do so much need each other's prayers. May we all take it to heart and ask God to still help us all on this line.

Your sister in love.


For the Evangelical Visitor.

In the Master's Service.

While reading the Visitor I was impressed to write some, as it is encouraging to read what the Lord is doing for others, although we feel our inability, but Luke 11:26 says, "Blessed are they that hear the word and do it;" and the word says, "Obedience is better than sacrifice." So it matters not how small or how great the things we are to do we are blessed if we obey. What a blessed way the Savior has made. Only willingness on our part is wanting.

"There's a work for you and a work for me.
Something for each of us now to do."

Truly we need much watching and praying to be obedient in all things, as the enemy is going about seeking whom he may devour. How many times there are little things to do to encourage poor fainting hearts. I want to be ready at all times to glorify my blessed Master. Sometimes we need to deny ourselves in our homes of time, and go out to help others, as that was our Savior's mission—to go and seek to do good for others. I am rejoiced because of this plain way we have that saves money and time to give to gain souls. The lusts of the eyes are deceiving many souls in these last and perilous days. How wonderfully God shows us that if we keep our eyes toward Him we will be blessed all along the pathway. But if we get a little towards the world, power is lost. We see the need of being wholly sanctified and set apart only for God's service; that the world may never share a part. How nothing we are of ourselves but we have a God who wants us to lean harder on Him. I want still more of His life and love to shine forth through me to convince sinners that they may come to Him.

I feel the Lord would have me give an experience we had sometime ago. As we are far away from some of our relatives, we thought may it be wrong to have the photos of our children taken to send to relatives who can not see them. We prayed about it and seemed to feel a fear that God might be displeased. Still the excuse would arise that for that purpose it would be different than the way the world does, but God made us begin to tremble about it so we would not grieve the Holy Spirit. We wonder sometimes whether God does not speak the same to one and all. Does He require more of one than of another? I praise the Lord for that still small voice that whispers to us if we wait upon the Lord. Oh that we may glorify Him who has done so much for us. He will lead us in His own paths of righteousness for His name's sake. I have been afflicted and so could not get away to services, and to help others, but God, He can and will comfort us and be with us in our homes. Hoping this may encourage some hearts, I remain,

Yours in Jesus' name,

Rebecca J. Landis.

From Bro. Myers.

Thomas, Ohio.

Dear readers, God helping me I desire to write a little of the thought of rest. In Hebrews, 4:1, the Apostle admonishes them to fear lest they come short of entering into the rest prepared for them. The same admonition is good for the Christian believer of to-day. How we enjoy bodily rest. To suffer pain is not pleasant; and how much we need the help of others when our physical body suffers and the mind is deranged so that one is not conscious of what he is doing. Sometimes it takes the strength of two or three to hold one down.

I thank God I am raised up again after passing through what my wife tells me, though sore and in unrest. Dear ones, I ask you to pray for me. I am well known all over the church but am not able to write to them all as I would like to. But some do remember us. It appears as though it was a mistake for us old people to come to this new country, although it is a beautiful land.

But my thought is rest. To work hard makes one very tired, and tired is the opposite of rest. When I was in my sins I had no rest, but condemnation, and in a dissatisfied condition, but I read in God's word that Jesus said, "Come unto me... I will give you rest," and he did, thank God, and I have that rest yet as a child of God. In Heb. 4:9, we read, "There remaineth a rest." I believe in an eternal rest in glory, and we are to have a concern that we do not fail to comply with our marching orders. I am able to be about and can work a little and eat only too good, but not rest good, or satisfied. I am now speaking about the natural body. I think now if we had remained at our old home we could have visited the old people and isolated members and held meetings. There are so few graded roads here and people are so far apart.

As to my salvation, I am resting by faith. Yes, Jesus saves me now. But I am able to work only a little, but my wife likes the country very much and has done quite a bit of mission work.

Dear readers, I feel quite sure our asylums would not be filled as they are to-day if the people had obeyed the leadings of the Holy Spirit. Because of disobedience they brought unrest upon themselves and are to-day where they are. No wonder that the Apostle admonished the Hebrews to fear. In Tit. 1:7, Paul writes, "God has not given us the spirit of fear, but of power and of love and of a sound mind." How we should desire to be just what and where He wants us. I would love to be out in the evangelistic work of the church, but this field is too hard for me to do much. I cannot drive these far distances.

In closing I wish that the Holy Spirit may lead in the work of mercy. May it be a body of Christian worshippers that knows God, and that what is done may be for the progress of the church. We cannot be there but send our love. Pray for us here and the work of the church.

John H. Myers.

"Forget the faults of other people."
And now we consider the physical part of our make-up. Does Jesus help us physically? Yes. He strengthens us and helps us in the daily duties of life. But this is not all—Jesus has power over sickness and diseases. It is impossible to give examples of this in the record of His life and works. Further, we are assured that He is the same yesterday, to-day and forever. So we can trust His healing power to-day. I bless the weakness of faith on this line He gave me a few weeks ago. He blessedly revealed His power in answer to united prayer. I've found the promise blessedly true that "if two of you shall agree on earth, whatsoever ye shall ask, it shall be done for them of My Father which is in heaven." (Matt. 18:19). Praise the Lord!

O beloved, that we might get a larger view of His power and that we might see our privileges in Him more than ever before! Let us be encouraged to press on, knowing our completeness is in One who is all-powerful. Yours in His service.

Brooksville, Ohio.

Love.

John 3:16.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

When we stop and think of the wonderful love God had for us, I feel our human minds don't appreciate that love as we should. When we think what God did for man after he had fallen, how He sent the prophets, and how He led His people out of bondage, and though they were disobedient and discontented, loved them still, and made a way for their escape after chastening them.

But man could not be delivered from the bondage of sin without Jesus Christ. Let us think how low down man was in sin, and how far away from God; think of the evil which ruled the human heart, then let us think of Jesus' love (not selfish love), but love and pity for us; think how He took the form of a servant for us. He didn't just tell us what to do but gave us an example.

Let us think of Jesus when He was weary and sat on Jacob's well. He looked away from the world and there will be battles to fight, victories to win, lessons to learn and there will come times when God will severely try us, for God says in His word, "The trying of your faith worketh patience." (Jas. 1:3). "The Lord trieth the righteous." (Psa. 11:5), and "The trial of your faith" (1 Pet. 1:7). Yet in all these varying circumstances Jesus is our all in all. He is the One who helps us, for He was tempted in all points like as we are, and is therefore able to succor us in temptation.

Intellectually, our completeness is in Him. I bless God there is no educational height that we need to reach to be complete in the sight of God, but can be reached by a real, true Christian! I said, "Complete God's work for me," but what else counts when we view things in the light of eternity?

Don't wait till you are through school to be a real Christian! God will be with you to help you, as you obey Him, no matter what the temptations may be. Jesus wants to prove to those around you that He can keep you right there. But, dear young friends, do not tell me it's so hard. I'll help you to acquire the knowledge you need to be of more service to Him.
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A Testimony. (Concluded from Page 11.)
we can have the victory. Praise His name.
I believe the tests and trials we have to pass through should only be the means of drawing us nearer to God, so let us not be discouraged, but press the battle on. May the Lord have spare some of us to be true to Him and follow in His footsteps wherever He may lead us. I am glad I have been redeemed through His precious blood, and by His grace I mean to go all the way with Him. My desire is to be more like my Master. Pray for me that I may at all times be willing to do what the Lord has for me to do.

Your sister in Jesus,
Ella M. Steckley.
Bethesda, Ont., April 26th, 1910.

NEWS OF CHURCH ACTIVITY.
(Concluded from page 5.)
which cannot be held too high as the most needed. A fully prepared missionary is the one who has fully died out so that he will go through with God at any all and cost and not draw back when the battle gets hot.
Beloved, let us keep pace with our Commander and faithfully stand by the work which lay so near His heart, saying, "Go ye." Yours, looking unto Jesus, ISAAC AND ALEX LEHMAN.

To Africa and India.
SINGAPORE, MALAY PENINSULA,
March 20, 1910.
"We have heard with our ears, O God, our fathers have told us, what works thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and planted them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them. But thy right hand and thy holy arm, and the light of thy countenance, because thou hadst a favor unto them." (Psalm 44:13, 14.)
After a week's sailing with one day's stop at Penang, on the west coast of the Malay Peninsula, we arrived at Singapore on Saturday morning where we lay several days unloading cargo. This city in one particular is different from some places to which we have been, in that the Lord's day is observed in so far, that no cargo was unloaded.
On Saturday we walked up through the city, to the American M. E. Publishing House, and had a little talk with the manager. Learning of their different services in the different languages, for the next day, we decided to attend the English service in their commodius brick church a short distance from the Publishing House. So we were there for the 9 o'clock preaching service, which was well attended, having a membership of about one hundred. At 5 o'clock we returned again to hear an address by a representative of the British and Foreign Bible Society, who has laboured several years in Persia. This talk was interesting and instructive.

The population of this city is about 200,000, and about two-thirds of the population of the Malay Peninsula is Chinese. A number of different societies are engaged in mission work here and on the islands surrounding it, but much of this large field is yet untouched.
This city is much cleaner than most of the cities of India in which we were. There are many large and permanent buildings here, among them some large churches and mission buildings. The city is built on an island probably six by ten miles. We had some beautiful scenery the last morning of our voyage, as we came down through the Malacca strait, with its many islands on either side of our ship, some larger, some smaller, with occasional light-house, or a few small buildings on them. Some with rocky cliffs, some with the beautiful palms and others green vegetation.
Our letter this time will be some shorter than most in the past. Our voyage from Calcutta to this place was a very smooth one. We praise the Lord for His protection, and His guiding hand thus far, and pray that His sheltering care may continue to be over us as we make our homeward, again to be with our family and loved ones, whose prayers we are sure have been following us.
As ever yours and His,
JACOB N. ENGLE,
JOHN M. SHEETS.

The Visit of the Brethren.

Dear readers of the Visitor: We take the opportunity this pleasant day to let you know through the columns of the Visitor the visit made to us by our beloved Bros. J. N. Engle and J. Sheets. We cannot express to you in brief the very pleasant visit which they made us. Though their visit was all too short for them to obtain full information of India's lost and helpless souls, yet we were helped in a very practical way, by which we are now looking for work on a higher plain, and we see things more clearly and understand them better than before. Their visit has also increased our love and faith in the church at large, and has helped us to see our mistakes, made by us in haste. We can gladly and cheerfully say that the dear brethren did not come with the intention of finding any fault or to chasie us. They came with the power of God's love and His Holy Spirit, which convinced all our lambs and neighbours with whom they came in contact that they were the people to make a visit to India. We are so very happy that the brethren did not at all show any distinction of colour, which was a wonderful filling to our Indian brethren's hearts and also ours. We also do thank God that they saw the fellowship of God's love manifesting through us as a little band of soldiers fighting against the great sin and wickedness of the devil. We do not say these things to flatter ourselves but simply to tell you of the sincere love the dear brethren manifested while they were in our midst. While we were speaking to one another about the work of God toward us, the brethren all at once suggested to hold a communion service, to which we all readily agreed. Furthermore, our dear young lambs, namely Bohla, and wife and Nathia, were heavily convinced to take further steps with their Lord and Saviour in baptism. Though they were many times convinced of the step, yet never felt it so impressive as the step when the brethren were here. Every preparation was made and steps were taken to find if their hearts were at peace with God and their fellowmen. We noticed by their example that they have small evils in their hearts, which they were willing to rectify any moment when opportunity would afford. We then gladly opened the way for them to rectify all they did which they may have wronged any one, which was quickly accomplished and so the way was open for baptism. We were very glad that Elder Engle could serve on this occasion, and may God reward him for the same.

The commemorating of the suffering and death of our Lord and Saviour was very precious to us all. It brought the sufferings of our Lord more vividly to our minds and souls.
The brethren’s visit will never be forgotten by us all. And we pray they may receive many blessings for their great undertaking. Our prayers are daily that their voyage homeward may be a peaceable one. We also desire that such a visit may be made every five years. Amen and amen.

AMOS AND KATIE MUSEL.


Divine Guidance.

(Concluded from page 1.)

Guidance, and think it only essential in this life, at the period of death when our eyes shall close in darkness. This is false confidence and a trick of the devil. True, there are men saved in the last moment of life. It is difficult to understand, yet God is merciful.

Israel needed guidance, not only to reach Canaan, God could have led them take a short cut, but He led them on the about way for forty years. Why? Simply because they were not fit subjects for the promised land. To have rushed them into Canaan, with the little trust and faith in God which they had, would have meant utter destruction. They were to be fitted, they were to be trained, they were to be made capable of entering the promised land. That is what Divine Guidance meant to them. That is what it means to you. He said, “I led you these forty years in the wilderness to humble thee to prove thee, to know what was in thy heart. Whether thou wouldst keep my commandments or not.”

My friends, if you have not humbled yourself before God, and are not obedient to Him, you are not following His guidance. It is right and our bounden duty to humble ourselves before God. We are His creatures. Before God all creatures should humble themselves.

We look with pride upon our flag and land as it waves in all its glory and say wave on! thou shalt be humbled by none. Come with me upon the ocean. It is on the Holy Sabbath. wave over Old Glory? It is the flag that dare wave above the stars and stripes. Put God first in your life. Put Christ above everything else in this world; it is His rightful place.

Not only were the children of Israel led forty years in the wilderness to be humbled, but also to learn obedience. The Lord guides to teach obedience. Obedience is the great essential of the kingdom. Without it you can not enter in. Jesus said, “If you love me keep my commandments.”

Out upon the ocean deep a ship labors against a storm. Deep in the hold of the boat is the engineer man. Under the waves is he to take charge of the engine. Above is the pilot who gives the signals to the engineer man. Strict obedience is essential on the part of the man at the machine. The storm-waves beat hard against the ship. The timbers creak, and the masts bend; a watery grave threatens the passengers. The signal is given for more power. The engineer obeys, the great ship trembles under the throbblings of her mighty engine, the storm is overcome. Another signal is given. It is to stop the engine. The anchor is cast. They have safely arrived in the harbor of their destination. It was not for the engineer man to know exactly what course the pilot was taking, but for him to obey the signals.

We have a mighty pilot of the sea, the Divine Guide, our Savior, Jesus Christ. We are like the engineer man, obedience is our part of the work upon our journey. We meet the storms of life, the waves of trial, tribulation and sorrow, beat hard against our frail bark, but the pilot is at the wheel. In the greatest storm He signals more power. Obedience to His commands ensures safety. The ocean waves are overcome, the journey safely made until the signal is given to stop the engine. All becomes silent, the anchor is cast. We are in the haven of rest. God’s Canaan for our souls.—Preached at the funeral of Benjamin Shisler. Printed by request of Sr. Mary Ann Vandevere.

EDITORIAL NOTES.

Bro. D. Byer, of Kennville, Mani toba, writing under date of April 10, 1910, makes request in which his wife joins, that special prayer be offered up in their behalf throughout the church. They are living isolated from the Brotherhood and are thereby deprived of church privileges which they feel very keenly. The prayer is to be to the end that the Lord may graciously open a way by which they might find a home somewhere in a Brethren community. They testify that they believe the Lord answers prayer. About nineteen years previous the sister was seriously ill, so much so that being in the care of two doctors her life was despaired of. In reading James 5:15 that the prayer of faith should save the sick the elder and others were called in and she was anointed and in a few days she was recovered. They desire this help from the Lord only for His glory.

Through the considerateness of the secretary, Bro. M. L. Hoffman, of Abilene, Kans., we have received copies of the Minutes of Kansas State Council, held at Donegal, Kansas (Belle Springs M. H.), March 30, 31. It includes minutes of the Sunday-school Conference held at the same place, March 29. The statistical and financial reports of the church schools are both interesting and instructive. We notice that the aggregate attendance of scholars of the schools was less in 1909, being 700, than in 1907 (713) and 1905 (746), but we also notice that Home and Foreign Mission contributions have steadily grown and 1909 has the largest showing, being $3,128.35, Abilene leading with $627.68.

We notice that the Brethren Eagle and Sheets make no mention of the anticipated date of their arrival at home, but we notice that The Abilene Reflector has information that they hope to reach home by May 5 or 6. We hope they will be graciously permitted to complete the encircling of the globe successfully, something quite impossible if the earth were a vast flat body as people used to believe and which theory some still try to uphold.

Information from the Clay county, Kansas, class, brings the word of the election, recently, of both a minister and deacon to serve the church there. Bro. William Steinbraker was chosen for the ministry and Bro. Christian Hodel for the deacon’s office. May the Lord bless these brethren, and equip them for the important service to which they are now separated.

The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing.—Archbishop Ireland.
A Study in Acts.

A brief outline of what we learned at the recent Bible Term from the book of Acts. The teachers were Bro. J. N. Martin and your editor.

EXPLANATORY. (As Bro. J. N. Martin had the first part of the book, being pressed into service rather reluctantly, he has not seen fit to supply his part of the study, for which reason his expert help in the Acts is confined to the second part of the book—Editor.

WE LEARNED.

(1) That Luke was the writer of the Book of Acts, that it was a continuation of his Gospel which bears his name. That in the "former treatise" he tells what Jesus "began to do and teach," in the Acts, what Jesus continued to do and teach through His Holy Spirit that went down.

(2) That it concludes with the account of Paul's earliest ministry in Rome A.D. 65, which date appears to be about the time when it was written.

(3) That it records the ascension and promised return of the Lord Jesus, the descent of the Holy Spirit at Pentecost, the operations of the Holy Spirit in the church and the conversion and ministry of Paul.

(4) That the Holy Spirit is the active Agent exalting and revealing the Son, as the Son was the worker in the gospels, as also in Paul's Father.

(5) That the book is in two chief parts, in the first section of which chapters 1 to 12, Peter is the prominent personage, Jerusalem the center, and the mission and ministry are transitioning from the covenant relation with Jehovah, had committed the sin of rejecting Jesus as the Christ, to the incident of Peter's delivering the first Gentile so favorably, in that when he and those with him heard the message of Jesus they believed and the Holy Spirit fell upon them, as it did on the disciples at first Pentecost.

(6) That a special revelation from heaven was needed to prepare Peter for the binding of all the Gentiles, so deep-seated was the Jewish prejudice against the privileges of salvation being extended to the Gentiles.

Passing quickly over chapter 11 we learned how Peter was called to account by his Jewish brethren for going in to the Gentile house. The Lord opened the heart of the Gentile, no doubt, but the heart of Peter and the Gentile were not made one through the preaching of Peter. Instead of human grace an act of God in response to prayer was the privilege of the Gentile, Peter, and the Jewish hearts did not melt in love toward the Gentile who had been saved by the grace of God as the soul of the Gentile was thus opened to the word of life.

In chapter 12 we have Peter, now in the church at Caesarea, praying for the consolation of the brethren and the Holy Spirit having been received by the members of the church, we then find Peter journeying to the capital of the empire to visit the Lord Jesus.

In chapters 13 and 14 we studied Paul's first missionary journey and learned

(1) That these pioneer Christians of Antioch were in close touch with the Holy Spirit (13:1-3). He could talk to them, and He gave to them their marching orders. Barnabas and Saul were by His direction separate and go forth into the mission field, they being sent forth by both the Holy Spirit and the church.

(2) That Satan opposed the work (13:12-13) as he always does and in ever varying ways.

(3) That these messengers preached in the synagogues of the Jews. At Antioch in Pisidia they were given opportunity for testimony and Saul, who was now Paul, very tactfully made use of the Jewish Scripture leading up to Jesus Christ, Son of David, Son of God, a fulfillment of their own Scriptures, in death and resurrection, their Messiah, through Him, this man, there is forgiveness of sins, that by faith in Him there is justification from the condemnation from which the sinner could not be justified by the law of Moses; a declaration of salvation by grace through faith, not of works, neither laws nor self-works.

(4) That Jews antagonized the work, and the messengers turned to the Gentiles of whom many believed. At Iconium a fracas work was done, but opposition prevailed and they fled to Derbe and Lystra, where an important man was healed resulting in an attempt to defly the missionaries by the populace. Their effort was prevented by Paul and Silas themselves who gave opportunity to witness to these idolaters of the true God. The address is suited to the condition of the hearers, the maker of heaven and earth and sea, etc., the theme, nothing against Paul and Silas as was the case when Jews were addressed. An experience of being stoned for Paul at Lystra (14:19) involving the Jews followed the attempt at defying, then further preaching and confirming of the disciples, and organizing the churches in the different cities where they had been and so returned to the planting of the gospel.

In chapter 15 we learned that between the close of the first missionary journey of Paul and the beginning of the second, the first Great Council of the church was held in Jerusalem. At the close of chapter 15 we learn that these missionaries came separated, and of two companies of missionaries going forth instead of one.

In chapters 16:1 to 18:22 we traced Paul's second missionary journey, having for his companions Silas and Timothy, and later Luke also. Here was noticed the direct guidance of the Spirit into new fields. The Macedonian vision led them out of Asia and into Europe and landed them in Philippi. The prominent things noticed here were

(1) A place of prayer found. (2) Lystra, a center of purple, the first European convert. (3) The setting at liberty of a demon possessed girl. (4) The imprisonment, after scourging, of Paul and Silas in the prison—stocks. (5) The midnight praise service. (6) The earthquake and the jailor's awakening.

(7) The great heart question, "Sirs, what must I do to be saved?" (8) The answer of grace, "Believe in the Lord Jesus." We learned. (9) The result, faith, joy, love, obedience, rejoiced, believing in God with all his house.

After Philippi: Thessalonica, Berea, Athens, Corinth, Ephesus. At Thessalonica Paul opened the Scriptures. Christ suffering, dying, rising, was the theme. Some were persuaded; others of the devout Greeks a great multitude, and of the chief women not a few.


Here we noticed

1) The character of the city—educated, cultured—interpreted the altar to THE UNKNOWN GOD.

2) Paul's attitude—his stirred spirit—disputed, holding forth—resurrection of Jesus, preached unto them the God whom they ignorantly worshiped, He who made the world, and made all nations—determined the times—and bounds of their habitat—winked at the times of ignorance; but now commanded all everywhere to repent.

3) "Some mocked"—others: "we will hear thee again a few believed. Paul at Corinth—laired—Aquilla—Euphroenia—erection of the second synagogue—persuaded—testified—Jesus Christ—turns to the Gentiles—many heard, believed, were baptized and were called to be not afraid"—speak—"I am with you, I will have much people in this city."

Paul's third missionary journey.

At Ephesus, chapter 19. Here we learned

(1) That the teaching of John the Baptist falls short of the teaching of Christ that only faith in Christ brings with it the reality of the Holy Spirit verses 1-7.

(2) The victory over, first, exorcism, resulting in the believers cleansing them of their sins and the practice of various arts even to the burning of their books, and secondly, over the system of idol worship prevalent in the place.

In chapter 20 Paul's departure, from Ephesus was noticed, His brief visit in Troas showing Paul's desire to spend seven days in fellowship with the believers there, then at Miletus. Then Paul by the Ephesian elders to whom he gave a parting charge of encouragement and warning, and to whom he gave the tenderest passages in the Scriptures.

Chapter 21 continues the account of the journey of Paul and his companions to Tyre where the Holy Spirit forbade Paul to go so to Jerusalem, as a rebuke for his repeated refusal to be accompanied by the elders of Ephesus to Jerusalem; but the Lord would not be dissuaded from his purpose declaring that all those present were to be ready not only to go to Jerusalem, but also to die at Jerusalem for the name of the Lord Jesus.

We learned of the advice of the Jerusalem elders.

(1) How that the Jewish believers were yet jealous of the law.

(2) How Paul was persuaded and consented to take a Jewish vow involving a sacrifice of a lamb in Jerusalem.

(3) How it failed, resulting in a great tumult in which he was only saved from death by the Roman soldiery, and so made a prisoner bound with chains.

In chapter 22 Paul gives his defense before the multitude in which he related his conversion, verses 1-21, in which he also related how God used him to carry the gospel from Jerusalem to the Gentiles.

In chapter 23 we saw Paul before the Sanhedrim, heard his appeal to the Pharisees, and how the Lord stood by him and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Further we learned of the hatred of the Jews and the conspiracy to kill him, and how it was frustrated and Paul sent, under escort, to Caesarea for Felix.

We saw in chapter 24 how Paul was accused before Felix, and by the Jews and how he had opportunity to testify before Felix, how God used him to carry the gospel to the Gentiles, and how when he "reasoned of righteousness, temperance, and judgment to come," Felix trembled but decided to wait for a more convenient season.

Chapter 25 points the way to Rome. Paul has a hearing before the new governor, Festus, who in order to favor the Jews had put Paul on trial, and Paul should go to Jerusalem for trial. But Paul knowing of former reaches concluded his case to Caesarius, who in turn referred it to Cæsar, Rome, Cæsar's judgment seat, and there we find Felix, another governor, charge against the prisoner, seeks advice from King Agrippa.

Agrippa desired to hear Paul, and in chapter 26 we studied the defense of Paul.
before the king. He again related his experience.

(3) His manner of life from his youth, a Pharisee strict and straight, a persecutor, thought he must do all he could to destroy the kingdom of the Lord Jesus.

(2) The heavenly vision on the Damascus road—the voice from heaven, "Saul, Saul, why persecutest thou me?" The "Who art thou?" The answer, "I am Jesus," the commission, "To the Gentiles." "To open their eyes, to turn them from darkness to light, and from the power of Satan unto God."

Prom 27:21 to the end of the chapter. We noticed the moral ascendancy of Paul. Prom 27:21 to 20, 1910, as treated during the different sessions of the various conferences.

(7) The condition of the sinner as given by Paul, followed by "preaching the kingdom of God and teaching those things which concern the doctrine of the Lord Jesus Christ, with all confidence, no preaching of sins—inheritance—sanctification—faith in Christ. Obedient to the heavenly vision—witnessed everywhere—true to the Scriptures concerning Christ, His suffering and resurrection from the dead in the temple in, went about to kill, helped the social standard, a sequel to a new life. Obedience.

(4) Paul's answer, "I am not mad." "I speak—truth and soberness." "Agrigippa, believe thou the prophets!"

(5) Agrigippa's almost (possibly sneering) and Paul's eloquent answer, verse 29—"except these bonds." A chapter rich in suggestive teaching.

The theme failed us to take more than a passing glance at chapters 27 and 28, but noticed briefly the voyage to Rome, the storm, the shipwreck, the escape of all on board. We noticed the moral ascendency of Paul. From 27:21 to the end of the chapter. Notice Paul who directs affairs and ends with all "escaped safe to land."


(b) Sonsliip. John 1:12; Romans 8:17."

(c) Out of the precious blood of Jesus Christ. Col. 1:27; Eph. 4:4-5.

(d) Backsliding or wandering from God. Gen. 6:5; Isa. 52:6; Jer. 17:9; Rom. 1:28.


THEME IV.

God's Provision for Sin Stained Humanity.

Part 1. The part of the animal to the follower of Christ.

(a) The condition. Isa. 53:6; Rom. 5:18-19; I. John 2:2 and 20:

(b) The cause for this provision, Ex. 34:6-7; Ps. 86:15 and 103:8; John 3:16; Gal. 4:4-5.

(c) Who can have it? Rom. 12:1; Gal. 4:5.

(d) The medium and means through which this change is brought. John 3:16-17; 1. John 3:18; I. Peter 1:23; Titus 3:3-7; Jas. 1:18; I. Peter 2:4; Gal. 3:22; John 1:12; 2 John 1:2; Eph. 1:14; Rom. 5:1.

THEME V.

(Sequel to Theme IV, to show conditions to be fulfilled and the deprived conditions of the human family.)

A New Life.


(b) The class that needs the new heart, etc. Rom. 5:9-10; 2:23; Rom. 15:15; Gal. 3:22; John 3:14-16.

(c) The medium and means through which this change is brought. John 3:18-19; 1. John 1:22; Titus 3:3-7; Jas. 1:18; I. Peter 2:4; Gal. 3:22; John 1:12; 2 John 1:2; Eph. 1:14; Rom. 5:1.

THEME VI.

Method of Biblical Study.

(1) As a means of coming from God to me. Psa. 119:17, 26, 141, 171-174.


(b) God's righteousness. Rom. 3:21-23.

(c) To be prepared for service. I. Peter 3:15-16; II. Tim. 2:15; II. Tim. 3:17.

THEME III.

The Human Family Stood in Sin.


(b) Origin of Sin. Gen. 2:16-17; Gen. 3:16; John 8:44.

Part 2. Sin is justified.

(a) In evil thinking. Gen. 6:5; Deut. 32:28; Jer. 17:9; Matt. 15:19; Mark 7:21-23.

(b) In every deed that is evil. Gal. 3:13-16; 1 John 2:1.


Part 3. Some conditions of man as the result of sin.

(a) Pollution. Gen. 6:12; Isa. 1:12; 1 John 1:9; Rom. 3:3-4.

(b) Backsliding or wandering from God. Gen. 6:5, Isa. 52:6; Jer. 17:9; Rom. 1:28.

(c) Destruction and death. Rom. 6:23; 8:6-8; Eph. 2:1-3.

(d) The eternal wrath of God. John 3:36.

THEME VII.

The Essential Part of the Sinner's Experience.


(a) Its Srtucture, Old and New Covenant.


(6) Knowledge. I. John 5:3; Prov. 15:14; I. Tim. 2:4.
of righteousness as presented by Jesus Christ. Matt. 6:5-6; Acts 9:11-12.

2. Imparts love to God. Rom. 5:5-6; Gal. 4:5-6.


5. By questioning His manifestation by unbelief and indifference. Matt. 16:22; John 1:11.


2. Indifference and neglect of duty.


(b) Earnestness. I. Thess. 3:10; Psa. 89:15.

(c) Faith. Mark 9:24 and 11:24; I. Thess. 5:8.


(g) Jabez. I. Chron. 4:10.

(h) Hezekiah. II. Kings 21:11.


III. THEME VIII.


(a) Ordained and commanded by God. Psa. 113:4-9; 119:14.

(b) God's way of beataing personal defenses. Psa. 25:3; and 67:1-3.

(c) Ezek. 36:7-8.

(d) It is a requisite for man's awful need. Hebrews 12:12; and the forces of evil.

Part 2. Examples of Prayer.

(a) The effect of the prayer is immediate. Psa. 30:1-11.

(b) The effect of prayer is visible. Psa. 130:1-12.

(c) The effect of prayer is real. Psa. 67:1-5.

(d) The effect of prayer is necessary. Psa. 10:1-6, 68, 145.


(f) The effect of prayer is effectual. Psa. 10:1-12; 114-18; 115-18; 116-18; 117-18; 118-18; 119-18; 120-18; 121-18; 122-18; 123-18; 124-18; 125-18; 126-18; 127-18; 128-18; 129-18; 130-18; 131-18; 132-18; 133-18; 134-18; 135-18; 136-18; 137-18; 138-18; 139-18; 140-18; 141-18; 142-18; 143-18; 144-18; 145-18; 146-18; 147-18; 148-18; 149-18; 150-18.

The best way to obtain good cheer is to comfort the cheerless.

EVANGELICAL VISITOR.

REPORTS OF FUNDS.

Philadelphia Mission.

Report for April, 1910.

Balance on hand. $12.00

RECEIPTS

In the name of the Lord, $12.00; Kansas, $2.00; A. R. D. $5.00; a sister, Mansfield, Ohio, $1.00; friends, Elizabethstown, Pa., $5.00; a brother, Lawn, Pa., $1.00; a sister, Saloon, Pa., $2.00; a sister, S. Hatfield, Pa., $2.00: offering, $7.90; cash, $20.00. Total, $68.97.

EXPENSES

Groceries, etc., $71.45; rent, $75.00; Mission, $19.80; post, $9.60; clothing, $8.99. Total, $172.97.

Balance on hand, $58.59.

OTHER DONATIONS

A brother, Elizabethstown, Pa., 3 lbs. potatoes; Elizabethstown, Pa., 1 bbl. clothing.

We send greeting and thanks to all the followers of Zion's Children. Text, Luke 23:28, selected by the family.