Times of Testing.

We can always understand, or rather we never seek to know, the reasons why God chooses to send us rest and discontent. The Adversary waver; our perfect peace becomes un

ing, "may a Christlike spirit everywhere abound," do we think what we are asking for, and of how, God gives his children these precious treasures; that we are really breathing forth petitions that we, or others for whom we may be interceding, may be led through trial and tribulation? How did Christ become the loving, sympathizing friend he is, possessor of this spirit of love and compassion which we are desirous of possessing. See Hebrews ii. 10, "Perfect through suffering;" Hebrews ii. 18. "In that he himself suffered being tempted, he is able to succor them that are tempted." When we pray that God will make our wills entirely submissive to his, let us remember how Jesus learned the lesson of obedience. Hebrews iv. 15. "For we suffer with him, that we also may be glorified with him." (Rom. v. 3). To suffer for the cause of Christ is the greatest honor that can be bestowed upon us in that it makes us partakers with Jesus Christ in this heritage of bearing the burden of disease, sin-stricken and perishing souls. Also we find it written, "If we suffer with him, we shall also reign with him" (II. Tim. ii. 12). How great is our privilege to be ambassadors of the King of kings in a heathen land, surrounded by idol worshippers who, receiving no answer from their gods when they call upon them, become so alarmed in times of sickness and wail so hopelessly over the loss of their loved ones. God is glorified and shown to be the loving God, when they see those who worship him and teach his doctrine calm and even joyfully in times of severe affliction. The faith of God's children is strengthened when they witness in the lives of their

he endeavors to drag back into slavery. Be joyfully thankful that our consciences are not seared by long continued sin; that the Holy Spirit is dwelling within our hearts, and we are thus warned of the approach of the enemy of our souls. Above all we have cause to rejoice in the glad truth that Jesus loved us enough to tread the path of suffering before us in order that he might tread it with us (Hebrews iv. 15; Matt. xxviii. 20). Suffering is a token of God's love for us. He cares too much for us to allow us wilfully or perhaps at first almost unconsciously to drift away from his love and care, and the sweet communion with himself. (Rev. iii. 19).

We do not bear the cross alone; Is. xliii. 2. "When thou passest through the waters I will be with thee." To one who seemed to be specially tried by days of darkness, a fellow worker said: "You must remember my brother, it hurts God more to try you than it hurts you to be tried." There is a higher point still to be reached, for in studying St. Paul's life it is found that he first learned "to endure;" next, "to rejoice;" and finally, "to glory in tribulation." (Rom. v. 3). To suffer for the cause of Christ is the greatest honor that can be bestowed upon us in that it makes us partakers with Jesus Christ in this heritage of bearing the burden of disease, sin-stricken and perishing souls. Also we find it written, "If we suffer with him, we shall also reign with him" (II. Tim. ii. 12). How great is our privilege to be ambassadors of the King of kings in a heathen land, surrounded by idol worshippers who, receiving no answer from their gods when they call upon them, become so alarmed in times of sickness and wail so hopelessly over the loss of their loved ones. God is glorified and shown to be the loving God, when they see those who worship him and teach his doctrine calm and even joyfully in times of severe affliction. The faith of God's children is strengthened when they witness in the lives of their

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EDITORIAL.

Of Whom I Am Chief.

"Amazing grace how sweet the sound That saved a wretch like me," I once was lost, but now am found, Was blind, but now I see." There is nothing too hard for God. The proof that his redemption meets the deepest needs of humanity is again and again emphasized. In his first letter to Timothy the Apostle Paul gives a bit of personal history and testimony. The past of his life had been anything but godly. He says in this connection that he was "before a blasphemer, and a persecutor, and injurious." The Scripture bears witness of his earnestness and zeal in the work of stamping out the Jesus faith. Then there was the more recent past —the yesterday—when the "grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus," when he was so made new that immediately he proclaimed the "faith he once destroyed." And now in the to-day of his life he exclaims, "This is a faithful saying and worthy of all acceptation that Jesus Christ came to save sinners." How glad we can be, and how we should praise God continually, that the remedy which God has provided for man's salvation is adapted to the case of every one. Jesus says all manner of sin, outside of the sin against the Holy Ghost, shall be forgiven. He "came to save sinners," even the chief among them. How far-reaching is God's grace. The whosoever of God's Book includes all mankind. It included a Saul, the fiery persecutor; it included an adulterous woman taken in the act, to whom Jesus said, "Neither do I condemn thee, go sin no more." It included the Christians at Corinth of whom we read "and such were some of you," "thieves," "covetous," "drunkards," "revilers," "extortioners," "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God." It includes all of us of whatever name or nation we may be, whatever may have been our sins. In the redemption obtained by Jesus Christ, God's only begotten, well-beloved Son, there is provided a remedy, yea, the remedy that meets the case of every sinner on this earth. "His blood can make the foulest clean, His blood availed for me." Accept the remedy. This "faithful saying" is "worthy of all acceptation." The way to heaven and its bliss is made; the Door into God's fold is open; Jesus Christ is the "Lion of the tribe of Judah," and he overcame the strong one who held mankind in his power. There is deliverance for every slave of sin; deliverance, not only from the guilt resting upon us consequent on our own transgressions, but also deliverance from the "power of Satan" where all are by virtue of our Adamic descent. The reason people are not saved to-day is not because of a failure on God's part to provide a sufficient remedy, nor because Jesus Christ's provided remedy is inadequate for the needs of some sinners; no, but the reason is that people do not accept God's perfect, provided remedy. "Men loved darkness rather than light because their deeds were evil." And so, many who have often been invited, who have enjoyed manifold blessings because of the good that comes to the world through the Gospel of Jesus Christ in a civil and material way, are unsaved to-day because they refuse to accept this faithful saying which is "worthy of all acceptation," and because of this refusal are lost, eternally lost.

Interesting Sunday at Harrisburg, Pa.

Sunday, June 11th, was looked forward to with anticipations of interest by the Harrisburg, Pa., brethren. Missionary farewell meetings had been held here on a number of occasions during recent years and were occasions of interest, bringing together large gatherings of people, and this one, it was expected would prove to be no exception. In this we were not disappointed. During Saturday guests commenced to arrive from outlying districts, Franklin, Cumberland, Lancaster, etc., so that the Sunday morning meeting had a fair sprinkling of visitors. In the afternoon Sunday-school the number had increased and it kept on constantly increasing until the time of evening service a large congregation, nearly filling the main auditorium, was present to take part in the service.

In the morning service, Brother Frey preached an interesting, helpful sermon, having for his text Hebrews xiii. 1-15. In the afternoon there was a large attendance at Sunday-school, "The Message of the Risen Lord," proved an interesting lesson, and Brother Frey's address to the school in which he urged Christians to faithful and systematic reading of the Scriptures may have a far-reaching effect.

In the evening service—the farewell meeting—the large congregation listened with good attention to the addresses of all of the outgoing mis-
visionaries. All of them spoke of the Lord's dealings with them in calling them to this important work, and they go with the full conviction that they are doing so by the direct call of God, and are ready for "sacrifice or service."

Sister H. Frances Davidson's brief closing address gave evidence of her deep and undiminished interest in, and concern for, the work in the African field. After a little over a year's stay in the home-land, during which time she came into touch with nearly all parts of the Brotherhood and, no doubt, by her faithful presentation of the greatness and importance of the work, which, under God's blessing, has been commenced at Matoppo, and by her evident devotion and entire abandonment to what she is fully convinced is God's will concerning her, namely pressing farther into the interior of that vast Continent where so many millions of humanity are sitting in grossest darkness, by this we say, the eyes of the church have been opened and the interest in missionary enterprise greatly increased, she is now rejoicing greatly that the time has come when she, for the second time, bids farewell to the homeland, being eager for the work among her children, as she is pleased to call the natives, and for whom, she says, God has given her an intense, yearning love. She says she has been absent from home for over a year and is eager to return, and as she now goes forth it is with the prayer that the Lord may use her for his glory, and that he will spare her from ever being on the retired list, that she may continue at her post and when her work is done she may die in the harness and her body rest under the African sod, as do those of Elder Jesse Engle, Sister Cress and Sister Doner, until the Lord shall call them forth, when she hopes she may, with many of her children, won from darkest superstition and idolatry, meet the Lord in the air. She rejoices greatly that she need not return alone, but knowing the vastness of the work as she does, her heart is burdened because the number is so small. She had hoped for a dozen or at least six, to accompany her, but feels assured that others will follow in the near future. May it be so.

We cannot close these notes without briefly calling attention to the fact that again in the personel of this company, Kansas—Kansas, that has been so much in disrepute in the recent years—occupies front rank.

Three of them are citizens of that State while the fourth is the daughter of old Pennsylvania, yet in the recent years has had her home in the sunflower State. The editor may be allowed to entertain the opinion that, but for the stirring movement in Kansas, foreign missionary enterprise in the Brotherhood would, by far, not be occupying the prominence it now does. We pray that the church may not recede now, but that the tide may rise higher and higher, and that there may be a revival of the grace of giving so that every member will feel it a privilege to contribute regularly, systematically, and liberally, as the Lord has prospered him or her, to the funds, so that those who are out in the battle's front may be sufficiently supported in the work.

The meeting closed with a feeling of deep interest, and many came forward to bid farewell to the band and bid them God speed. A free-will offering of nearly fifty-three dollars was given by the interested congregation.

We apprehend Sister Boulter's letter, in this issue, will be interesting reading. We wonder how it will strike most of us. What is known as red tape in politics has hindered many a good work from going through, and this ultra-conservatism in the church which insists that no one must launch out in any work except by counsel and direction of the higher authority, may often prove a hindrance to the work in causing delay from time to time until the opportunity, as in this case it seems to be, is slipped out of our hands. When a work is to be done, the best way to get it accomplished is to go to work and do it, as the late H. L. Hastings used to say, and frequently, while the church is delaying and considering, some one is found by the Lord who goes single-handed and accomplishes the work. Deliberation is all right, but the live church deliberates and plans and decides on a course of action beforehand, so that she is prepared to step into the open doors of opportunity when they offer themselves, instead of deferring another year and considering it at next Conference. It reminds us of the Pennsylvania Dutch saying we used to hear from our mother when we were too slow: "Bin du kuminst is die Katz ieben'rin Berg." (By the time you come the cat has got over the hill.)

The thought is, opportunity knocks at our door, but we are slow to open, and when at last we do open, opportunity has passed elsewhere, and found some one ready, prepared to seize it. The Virginia case, as given by Sister Boulter, does not stand alone as a monument of the Church's delay, but we remember of similar conditions in other localities where there were earnest appeals to "come over and help us," but the Church was not ready to seize the opportunity and so missed her chance. Paul was at once ready to go over into Macedonia and help. Japan, in the present war, stands out as a wonderful example of preparedness for every emergency, and no less should the Church be prepared at all times to enter open doors of opportunity as they present themselves.

Sister Elmira Hoffman who has been in mission work in India, in connection with the Ramabai Homes, is making a visit to the home-land. She is with her parents at Donegal, Kansas. Also Mr. and Mrs. Sparrow (Sister Anna Herr Sparrow) who are connected with Prenananda work in India, having charge of an out-station, have arrived in this country from England, where they spent some time on their homeward journey. They intend spending a short time visiting in the neighborhood of Elizabethtown, Pa., and then will proceed to Kansas to the home of Sister Sparrow's parents. How long they, or Sister Hoffman will remain in the home-land we have not learned.

A private letter from Bro. F. Elliott, of Richmond Hill, Ont, informs us of the continued impairment of his health. He has hardly been able to attend any meetings since last Fall. He is a brother that would like to be at work, and could be much used, but so delicate is his condition that the least raw wind causes him acute suffering. Let the brethren pray for him.

The date of sailing for the outgoing band of missionaries to South Africa, is June 17. They have taken passage on S. S. "St. Louis" of the "American Line," and mail addressed to them at New York City, in care of S. S. "St. Louis" of "American Line" will reach them all right up to time of sailing.

We have not been able previous to this to give the address of the band of missionaries that went to India last Winter. From Sister Angeney's letter we learn that it is Arrah, Shahabad Dist., India. It will be noticed that they, as are other missionaries also, are anxious to receive letters from the home friends. Don't forget them.
Our Contributors.

Among our contributors this issue we have the privilege of presenting several beautiful poems and prose writings by Anna Harmon, whose work we have frequently published.

Our Youth.

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the way of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (Eccl. xi. 9.)

In my meditation on the above verse I am led back to the time of youth, when my heart was light, when I had no burdens to bear. I remember how my heart was cheered in the plays of youthful days, how merrily I skipped over the ground in those days; but I also remember how, after these cheerful hours had passed by and I became quiet and still in the evening, how that still small voice talked to me in the power of the Holy Spirit. Yet my ambitious nature would turn away, for the desire was to walk in the desire of the heart and in the sight of the eye, yet, oh the consciousness of the judgment that would follow!

Dear readers, can you, can I, today look back over your past life without having a regret of some indulgence of your life? It may be that which gratified the eye; it may be that which cheered you and caused you to do what you saw your fellow converse do. You may have blushed in the sight of, or in the first act of your own gratification, though secret. You may to-day remember your first dis obedience to your parents in that little untruth. Perhaps that tender-hearted mother who watched over you discovered some little secret in your life into which she so tidily inquired, but you tried to hide it from her, and told her a little lie, and where has it led you to? Oh, dear readers, could I, could you, undo our past of that which we to-day view in the light of God's everlasting truth, oh, how gladly we would do it. Yes, had we not walked in the cheer of our heart and the sight of our eyes we would not stand condemned before God. Yes, truly so. But you say I have repented, confessed and forsaken all my sins. Yes, quite true, and you have reason to thank God for what you are, by his grace. Accept a little adage or story if you please to call it so. There was a boy who had a dear, good mother. But this boy was like in our text; he desired to walk in the cheer of his heart and in the sight of his eyes. His mother tried to show him the better way, but the boy was not willing to take the way, so mother proposed to the boy that he should take her advice as regards a step in his life. She had him to choose a post near the house, and for every time he gratified the cheer of his heart and the sight of his eyes he should drive a nail into the post. He did so and by and by he observed that the post was so full of nails that there was no room for more. Now comes the last part of our little text, "but know thou for all these things God will bring thee into judgment." Here the boy halted; amazed. The kind mother proposed a better way and he chose that and reformed his life, and by the advice of his mother, for every good act done he drew a nail out of the post. By and by all the nails were removed. The boy called his mother's attention to the post and she replaced with her dear boy. "But see," says the mother, "the marks of the nails in the post." The hymn says, "Where does hope end, and where begin. The confines of despair?"

The answer is: Yes, how many of our boys and girls have hoped for a time when they would forsake sin, but oh, the marks, the stain of sin! How we read it in the face of that young man and that young woman who walk in the cheer of their heart and in the sight of their eyes! Oh, dear parents, fathers and mothers, who is clear before God? In the teaching of our children, have we inquired into their lives, and how young have we commenced? True, as some one has said, "Oh, we don't talk about such things." Yes, that is where the trouble comes in. Had you done your duty as a parent should, your son and daughter had been saved from the vice and sin, but you, father, yes, you may have raised that son and daughter under a very rigid family discipline, and perhaps boasted of it, but did you have a private talk with that little boy of yours about his private life and indulgence? "No, I have not. I did sometimes think I would, but I thought he was too young." Mother, did you in the tenderness of your heart talk to your little girl? "Yes, I feel I have done my duty," God bless you mothers, if you have cared for your daughters. Don't forget your sons. There is no subject that you do not dare to speak to your boys about. Then, dear mothers, let your sons know that you have a concern for them. There was a mother in Lancaster county, Pa., perhaps alive yet, who had a son with whom the writer was acquainted. He told me when he had grown up to be a young man his mother was so much concerned about him and his welfare that when he was out in company in the cheer of his heart and sight of his eyes, she spent hours upon her knees in prayer for him, and in an hour when a temptation was thrown into his way his mother's person seemed present before him in the room and saved him from shame and disgrace, and his salvation followed. He is now a missionary to China. Praise God for Christian mothers.

Some years ago when we were in the evangelistic work in Ohio, there was a dear brother and sister who had taken a visit South, some thirty miles from their home. While gone a married son took sick, the parents were sent for, but before they returned the son had passed into eternity, and we remember the sorrowing father. Oh, he said, I felt I should talk to my son about his salvation but now it is too late; he has gone to that long eternity. Oh, that we could say something in our writing that would cause our young men and young women to fear the end of the rejoicing of the cheer of their hearts and in the sight of their eyes because of the judgment! Because men have become vile in their affections, and women did change the natural use in to that which was against nature. (Rom. i. 26.)

We are here in Africa to bring the heathens from the state of degradation into which he has been lured by the devil, and when we learned of the awful practices of witchcraft by men...
on the opposite sex, to gratify their beastly lusts, it causes us to cry out against sin as never before, and may parents, yes, fathers and mothers, go down upon their knees before God and pray and yield up their will to God till they are willing to talk to their children, in love, as they never have done and save our young people and bring them by true regeneration to be saved and added to the church, so that we may have more missionaries. John H. Myers.

The Road to Heaven, Pride and Lust.

We have learned where they began, where they are, and where they will lead to.

“Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him.”

“The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world, and the world passeth away and the lust thereof.”

“Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away by his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death.” Notice, lust meaneth evil propensity, bent of mind, inclination, and is no sin until it hath conceived.

Pride is an exalted state, lifted up, self-esteem, decoration, ostentation, outward show, appearance, etc. It has a woe pronounced upon it. Let us not indulge in it, and make excuses for outward appearance. Excuses will not avail at the judgment day.

“There is a path that leads to God, and there are others that lead astray; Narrow, but pleasant is the road. And Christians love the way.

“It leads straight through this world of sin, and dangers must be passed, but those who boldly walk therein, will get to heaven at last.”

Yea, narrow is the way; few that be that find it; many shall seek to enter, but shall not be able. Why? Because, like with the young man who came to the Savior and asked what he should do to get unto this road, the answer was, sell all that thou hast. Yes, it means more than to say, we repent. It means a forsaking of self and everything, leaving the things we once took pride in. Wherefore coming to the Savior in this way, asking

him for pardon, and having faith in his blood, he hears us and washes, cleanses and seals us, for only those who have their robes washed and made white, shall walk this way. Nothing unclean shall walk thereon. Therefore let us hold fast the profession of our faith without wavering.”

How often we see, in this our day, people who claim to be the children of God, or to be in Christ and have never given up self. By their fruits ye shall know them. “If any man be in Christ he is a new creature.” “He that is born of God cannot sin.”

Now let us read II. Peter 1. 1-10: “If ye do these things ye shall never fall.” Whence comes the backslider? By not doing these things, and we get off the road. John says, If the anointing which we have received abide in us we need not that any man teach us, for it will teach us and we shall abide in him, in Christ. Many I believe have never been anointed and yet they are in the visible church professing to be on the road to heaven. One reason why is because they have never entered in through Christ, the door; into the invisible church, but have climbed up some other way through the teaching of false prophets. Now let us examine ourselves, prove our own works and see if we are in the faith. A daily examination. Let us see if we are adding to, abounding in the Christian graces, and have on the whole armor. Let us see if the anointing is abiding in us; see if we are on the way, or a by-way of Satan’s. If we find ourselves on the right road let us go on our way rejoicing. But if, like the foolish virgins we see our lights going out, the oil getting low, or perhaps all gone, by looking at our mistakes and getting on by-paths by not being watchful and prayerful, let us not be discouraged; let us not be too proud to confess our faults, follies and mistakes. Let us go to the fountain, to him that selleth, and be filled again. Let us not make excuses and say circumstances alter cases, for it doesn’t alter the Bible.

John says, Little children sin not, but if any man sin we have an advocate, Jesus Christ. Let us not be ashamed to ask him to intercede for us. If we find we have never entered through the door it is high time we were throwing away our profession and getting Christ in possession. For he who said he would come shall come and will not tarry and we shall receive our reward. Many shall say unto him in that day have we not

phesed in thy name; in thy name cast out devils, etc. And he will say, I never knew you—to the foolish virgins, I know you not. Let us remember that all sin shall be forgiven but the sin against the Holy Ghost; counting the blood of the covenant whereby we were sanctified, an unholy thing, trampling under foot the mercies of God, and have done despite to the spirit of grace.

If dark clouds pass over us, and severe temptations come, let us not be discouraged, but say with the poet:

“Then let our humble faith address His mercy and His power; We shall obtain delivering grace In every trying hour, Thus step by step I travel on, Not looking far before, Trusting that I shall always have Just light for one step more.”

Prove all things; hold fast that which is good. Carl Baker.


A greeting to all the dear brethren and sisters. Jesus is the light of the world.

When John the Baptist came preaching at the Jordan, a great light went out into all the country, far and near. The towns and cities were emptied of people. What a wonderful light!

When Jesus came to be baptized of John many thousands of people must have been present. As Jesus came up out of the water the Holy Ghost descended in the form of a dove and the Father’s voice following it, saying “this is my beloved Son.” What a wonderful light this must have been to these poor people who had no true teacher!

This wonderful light is still in the world; it leads us to repentance; it tells us all the bad things we ever did; it causes us to make all our wrongs right, and will lead us to the mansions Jesus has gone to prepare for us. It leads us in regeneration and brings us out of the world. It brings us to renounce the world, the flesh and the devil. It makes us partakers of the divine life of Christ, and causes us to forsake all pride and foolishness. It will cause us to be humble and plain and Christ-like. It leads us in consecration, giving our bodies to God, a living sacrifice. It does not say that we are to give anything else, though it may be all right to give all.

Right here many people make a mistake, taking the spirit of consecration for sanctification, as at this point we receive a good feeling and are now
where we can serve God aright. But many present their bodies a dead sacrifice and so are of no use to God.

This wonderful light leads us into sanctification. We read that God sanctified his Son, Jesus Christ, and sent him into the world and gave him a work to do. But we read again that he said, "For their sakes I sanctify myself," that they might be sanctified through the truth. Now, Jesus had to do the work the Father gave him to do. Had he failed in one point he would not have been wholly sanctified. He could not say that he was wholly sanctified until he said, "It is finished." As God sent Jesus into the world, so Jesus sends us. Just as soon as we repent we begin to sanctify ourselves through the truth. As Jesus obeyed the Father so we must obey him through the truth which is the word of God. Should we fail in any part our work would be imperfect, and we cannot say that we are wholly sanctified until we have done all that is required of us. We are only sanctified as far as we obey the word of God, and then we are only poor mortals having done only what was our duty to do.

Freestone, Pa.

Forgetting and Reaching.

This determination on the part of the apostle Paul seems well adapted to the child of God. He says: "Forgetting those things which are behind, and reaching to those things which are before." This is a good motto for every day. Let us forget the failures of the past, for God does not intend that we should fail eternally. And we ought to be ashamed to be discouraged with such a dear Savior pledged to help us. Let us make a success in spite of past failures. It is not the man that makes no mistakes that makes the most of life. It is the man who, like a good general, knows how to win victories out of defeats, who will be crowned victor at the end of the warfare. Who has not had his failures? The only ignoble thing in this world is discouragement. The only thing in this world is discouragement. We are only sanc-

What Prayer Can Do.

"No," said the lawyer. "I shall not press your claim against that man. You can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it; but it would come from the sale of the little house the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose the old fellow begged hard to be let off?"

"Well, yes, he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"The old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I ask you whom did he address in your hearing?"

"God Almighty."

"He took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of the door a cozy sitting-room, and there on the bed, with her silver head high on the pillows, was an old lady, who looked for all the world just like my mother did the last time I saw her on earth. I was on the point of knocking again, when she said, 'Come, father, now begin; I am all ready.' Down on his knees by her side went the old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First, he reminded God that they were still his submissive children, mother and he, and, no matter what he saw fit to bring upon them, they should not rebel against his will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; and, oh, how different it might have been if only one of the boys had been spared! Then his voice kind of broke, and a thin, white hand stole from under the coverslid, and moved softly over his snowy hair. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last, he fell to comforting himself with the fact that the good Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from, if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing upon those about to demand justice.

Then the lawyer continued, more slowly than ever, "And—I believe I had rather go to the poorhouse myself to-night than to stain my hands and heart with the blood of such persecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat that prayer. I tell you, he left it all subject to the will of God; but he claimed that we were told to make known our desires to him. But, of all the pleading I ever heard, that moved me most. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I am sure I don't know—but I held the case over."

"I wish," said the client, uneasily, "I wish you hadn't told me about that old man's prayer."

"Why so?"

"Well, because I want the money the place would bring. I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell me about it. I wish you had not heard a word about it; and another time I would not listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you
are wrong again. It was intended for my ears, and yours, too; and God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way,' I remember.

"Well, my mother used to sing it, too," said the client, and he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer.—Unidentified.

**Worldly Adornment.**

I picture to my mind a rich pasture field through which flows a stream of clear water. A little away from this plot of grass there are many deep pits and dangerous places for cattle to stray into and be injured. To guard against this the owner has planted a hedge around the plot of grass, put the cattle into the enclosure, and they feed on the grass, not on the hedge; yet the hedge, on account of the surrounding dangers, is just as necessary as the grass, for if there were no hedge the cattle would stray out and be lost.

We will compare this rich pasture field to the green pastures of God's eternal word, upon which it is necessary for his children to feed in order that they may live and grow. Let the hedge represent the restrictions which God has thrown about us in his word. While there is no salvation in the restrictions, they after all, if heeded, will serve the same purpose as the hedge does in keeping us away from the traps and snares of the evil one.

While the hedge may represent a number of restrictions it is my purpose to speak of the restriction given us in God's word concerning pride and worldly adornment. This restriction is not, as some suppose, merely a church restriction, but a command of God designed to aid us in maintaining the purity of God's people and their entire separation from the world, as we are taught in the words of our Savior. "Ye are not of the world." "Come out from among them, and be ye separate, saith the Lord." Is there any room for doubt where we have such a plain thus-saith-the-Lord? Again he says, "Be not conformed to this world." And again, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof."

Again, "Know ye not that the friendship of the world is enmity with God?" Again James teaches us that one part of pure and undefiled religion is to keep ourselves unspoiled from the world.

God knowing the proneness of man's heart to wander away from him, has lovingly forbidden his children to follow the vain ways of this world, and one restriction of God's word left unheeded causes a breach in the hedge. In Eccl. x. 8 we read, "Whoso breaketh an hedge, a serpent shall bite him." Ah! yes, we need only to break an hedge—to leave unheeded one of the restrictions of the Bible—and the serpent that beguilèd Mother Eve will be there ready to bite.

The deceiver, the father of lies, seems to be all around the pasture field, trying to advertise other pastures which he represents to us as more luxurious and grand, but "who so breaketh an hedge, a serpent shall bite him."

When I read in my Bible the plain language that women professing godliness are not to adorn themselves with gold or costly array, etc., but that they shall wear "modest apparel," and then look at the vanity and worldly adornment of so many so-called Christians to-day, I can see a great breach in the hedge. When we teach and testify against pride and worldliness in adornment, we face two of the most popular evils of our day. Where is the church to-day that is not breaking out through the hedge at this restriction? How many who were once safe on the inside have walked out at this breach and are going down to eternal death from the effects of the poisonous bite of the serpent, from the effects of whose sting Christ alone can heal? We are told by pastors of many churches that the goddess of fashion is sapping the very life and spirit out of their congregations. Instead of feeding only on the rich pastures of God's word they relish the pasture outside of the hedge. Reason tells them that God is a lover of the beautiful and they know he wants us to wear ornaments and gay apparel because he so gayly ornaments the flowers and the birds. But the Bible says, "modest apparel," and not "outward adorning," and all our reasoning does not change the Bible one jot or title. The words (I. Pet. 3:3) concerning women professing godliness, adorning themselves with ornaments, will stand though heaven and earth pass away.

Public opinion says, God does not want us to be a peculiar people. But the Bible says (I. Pet. ii. 9), that God's people are a "peculiar people, a holy nation, a royal priesthood, a chosen generation to show forth the praises of him which has called us out of darkness into his marvelous light."

During the Civil War one army wore blue and the other gray. Was this to make them better or stronger physically? No; but to show to which side they belonged. No loyal soldier would wear the garb of the enemy. Is there any more consistency in a Christian wearing the kaleidoscopic garb of the vain world? The dividing line between two opposing armies cannot be any more distinct than that which the Bible draws between the church and the world. According to the Bible, the distinguishing mark of the church of Christ is simplicity (I. Tim. ii. 9), and that of the world, display (I. John ii. 15, 16).

Christian friends, let me say with all charity, let us be sure that the very nature of our garb and adornment proves us to be in the right columns. Wearing a blue uniform will not make a soldier. True, but all loyal northern soldiers did wear a blue uniform. The same was true of their enemies, and of the loyal soldiers of all nations. So it is also true that wearing a plain garb will not make a true Christian, yet every true Christian will desire to wear simple habiliments as taught in God's word. I admit that the heart must be right, but I do not admit that a heart that is right will desire to do anything that is unscriptural. We oppose the vanity of fashions (1) because they are unscriptural, and (2) because they foster pride, and the Bible says, "God hates even a proud look."

Again, fashions are expensive. They cause waste of time; they are destructive to spiritual life; they drive the poor from the church; they violate the laws of health; they promote caste in society and excite lust.

We teach simplicity of attire:
1. Because the Bible teaches it.
2. It leaves more time to devote to the Lord's work and more money to devote to the Lord's poor and the gospel.
3. It brings the character rather than the person into prominence.
4. It is a safeguard against questionable associates.
5. It helps to preserve a feeling of equality among the brotherhood.
The Opium Trade in India.

It is on record that the first Chinese ambassador to Great Britain, Kwo Sung Tao, asked Professor Legge of Oxford, as an accomplished Chinese scholar, whether he thought China or England the better country from their moral standpoint. Professor Legge answered “England,” and in describing the incident add, “I never saw a man more surprised. He pushed his chair back, got upon his feet, walked across the room once or twice and said,—Looking at them from the moral standpoint, England is the better country of the two!—How, then, does England insist upon our taking her opium?”

It is accepted now that all thoughtful men regard this policy of the past with great regret. Unfortunately, however, the desire of the Indian Government to maintain its opium revenue, shows no signs of abatement. Sir David Barbour, speaking to the late Royal Commission on behalf of the Financial Departments of India, said, “If we abandon our treaty rights, the Chinese will be lost to India.” He thought it fitting to add a “most solemn warning as to the probable consequences of destroying the Indian opium revenue.”

The growth of the poppy in India is financed, fostered, and controlled by the Government of that country. The manufacture of the juice into opium is in the hands of the Government. With but little exception the drug is manufactured purposely for indulgence as distinct from medicinal purposes. According to the royal commission the quantity of Indian opium exported to China and the far East, “bears the proportion of about twelve to one” to the quantity used in India. The opium so exported in the years from 1838 to 1865 amounted to 262,000 tons. This enormous quantity was specially prepared for the vice of opium smoking. The evidence is absolute that opium smoking is universally condemned throughout India. The report of the Royal Commission says that it is considered a “disreputable habit,” and it recommends the abolition of smoking licenses in order that the Government may show “that they are in sympathy with public opinion.” According to the Commissioner of Excise, Central Provinces, “every effort should...be made to put a stop to the smoking of opium in all its forms; practices which are universally condemned as degrading and pernicious by all native opinion with which I have come in contact.”

The opinion of the Collector of Satara runs: “The vice of opium smoking evidently possesses a fearful fascination when once acquired, and its effects are deadly, depriving the victim of all moral resolution.” Two native royal commissioners—Mr. Haridas Veharidas and the Maharajah of Darbhanga—united in urging (with H. J. Wilson) a strict law prohibiting opium smoking in any form and under any circumstances in India.

Since the opium trade was legalized in China by the force of British arms, attempts at prohibition in that country have practically ceased and the poppy cultivation has spread to every province. The universality of the evil, and the participation of the Chinese Government in the pecuniary profits of the vice are, indeed, two chief excuses now tendered for the country should, without any further parrying, cleanse its hands of this vice.

Consider for a moment one brief report of the evil from a single centre of Christian effort. At Hangchow, Mid-China, eighty-two opium suicide cases were brought into the mission hospital in one year, ninety-eight opium smokers were admitted as inpatients, seeking to be cured from the mastery of the habit. To those who know much of Chinese life, the number of daughters, even of wives, sold into the worst kind of slavery for the sake of this overpowering appetite is saddening in the extreme. Chester Holcombe, for many years secretary to the American Legation at Pekin, deliberately ranks the introduction of opium along with the African slave trade as a crime against humanity; and considers that the “largest single cause” of the “hitter-against-foreign feeling so universal in China is” to be found in “the source, history, and results of opium.”

The fact that Christian churches in China, with hardly an exception, rigorously exclude opium smokers from church membership is full of significance; all the more so in the light of Consul Parker’s criticism that “many Chinese consider the objection to the use of opium as hypocrisy when they see the embers of the reformer actually trafficking in the drug.” The Chinese objection is surely natural. It is for our nation to choose between a reformation and the traffic in a drug scheduled as poison by the laws of England and deeply stained with sorrow and sin. The ultimate responsibility rests on the people of these lands. We can only free ourselves from the load by courageous and consistent effort.

John Bright told the House of Commons on this question: “There is no permanent greatness to a nation except it is based on morality. If nations reject and deride that moral law, there is a penalty which will inevitably follow.”

BRIEF STATEMENT OF FACTS CONCERNING OPIUM.

Opium is the prepared juice of the poppy. The plant is grown in British India under control of the Government for export to China. The whole crop so obtained must be sold to the Government. It is manufactured into opium at Government factories. The great bulk is prepared for other than medicinal purposes, and sold to opium merchants who send it to China. The population of China is about 400,000,000. Among this vast population opium smoking has spread very widely.

China, then, is the country where the effects of the drug are best known, and the testimony of the Chinese themselves is that opium is a curse.

Missionaries in China are united in their testimony against it. In an important memorial presented to the Royal Commission on Opium in April, 1894, by British missionaries in China of twenty-five or more years standing, it is stated that “The conscience of the Chinese people as a whole is distinctly opposed to the opium habit. It is continually classed with fornication and gambling... We ourselves have never met with Chinamen who defended the practice as morally harmless, but we have heard it unsparingly condemned by the Chinese without number.... The past history and the present enormous extent of the opium trade with India, produces... suspicion and dislike in the minds.
of the Chinese people towards foreigners "in general...." The facts as to the history of the trade are as follows: In the early part of the 18th century opium smoking was strictly prohibited in China, and edicts were issued condemning it. The drug opium was at first imported in small quantities (about 200 chests each containing 149 pounds). This was gradually increased, notwithstanding the fact that such trade was forbidden by Chinese law.

In the year 1800 this contraband trade from India amounted to 2,000 chests; in 1820 it had risen to 5,000; and in 1834 (when the East India Company's monopoly was brought to an end) it had risen to 20,000 chests.

The Chinese authorities continued earnestly to oppose the trade, and in 1839, after repeatedly warning the English merchants who were engaged in it, Commissioner Lin seized the whole quantity of opium then lying in ships in Chinese waters. It amounted to 20,823 chests. All this, value nearly £2,000,000, he utterly destroyed. War followed, which resulted in opening five ports to foreign trade, besides which China was compelled to pay £5,000,000 for the destroyed opium and £1,000,000 for the expenses of the war.

In 1857 another war took place, resulting in more ports being opened and the trade legalized.

In 1859, on revision of the Treaty of Tientsin (made at the conclusion of 1857 war), the Chinese Government again earnestly attempted to save its people from the inroads of the opium habit, but their plea was rejected by England in the interests of the Indian revenue.

Then China, in order to secure as much of the revenue from the drug as she could for herself, permitted the general growth of the poppy.

Of the treaty of Tientsin the British Ambassador at Pekin, Sir Rutherford Alcock, said: "We forced the Chinese to enter into a treaty to allow their subjects to take opium."

In 1868 Sir Thomas Wade said: "Nothing that has been gained... was received from the free-will of the Chinese. The concessions made to us have been from first to last extorted against the conscience of the nation.—Condensed from a communication issued in 1904 by the Society of Friends in England.—Selected.

The Bible.

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.—Author Unknown.

Our Lord's Coming Must Be Pre-millennial.

The Gospels and Epistles teach that the church of Christ is to escape the tribulation by the Lord receiving her to himself, when he comes into "the air," before the tribulation (Isaiah xxiv. 21-22; 1 Thess. iv. 16, 17; Rev. iii. 10). In this we again have the clearest evidence that the coming of the Lord must be pre-millennial.

The parables of our Lord, given in chapter xiii. of Matthew's gospel, just as emphatically teach that this gospel dispensation will not end in a millennium, but in apocalyptic glory. They are a vivid prophecy of the events of this age. They clearly outline human history during the absence of our Savior King.

The first four of these parables our Lord spoke to "the multitudes; but their inner meaning he gave to the disciples alone, as they were to understand "the mysteries of the kingdom." The parable of the sower indicates "the means by which the kingdom, in its present form, is spread." It shows the sowing, the reception and working of the living seed—the word of the gospel. The parable of the wheat and tares, the mustard seed, and the leaven give the history of the kingdom in this dispensation. They show the keen conflict between the power of God and the power of Satan all through the age, resulting in worldly leavening and corruption. The other three parables, spoken to the disciples only, point out the inner kernel of reality hidden in the large and corrupt mass of profession. To the multitude Jesus shows the outward kingdom—christendom—as man sees it, marred and secularized. To his own he shows the inner circle—the true church—as God sees it. The first parable speaks of the word and the individual hearer. Only one-fourth of the seed reaches fruitfulness, and therefore, the harvest out of the world cannot be universal, but only partial.

In the second parable the sowing is two-fold, "Wheat being sown by the householder," and "tares" by "an enemy." In explaining this, our Lord says that the wheat—"the sons of the kingdom"—and the tares "the sons of the evil one"—must be left to grow "together until the harvest," the consummation of the age. It is sadly evident that the tares are in such numbers, that to gather them before harvest would be to "root up the wheat with them." It is equally certain that the "tares" can never become "wheat," any more than the "wolves" among whom we are sent can become "sheep." There is surely no hint here of a world-wide triumph of the gospel.

The third parable tells us of the mustard seed which became a great tree. As a tree in Scripture is spoken of as a symbol of power, our Lord here teaches that christendom will become a great force in the world. According to verses 4 and 19, the "fowls of the air" are emblems of evil, and representative of the devil. I believe them to be the principles of the world, the flesh, and the devil, finding themselves only too comfortable and too much at home in degenerate christendom. We must note, too, that these fowls never became branches, but only found a lodging in their midst. No picture could more vividly portray the corruption and secularization of the visible church since the close of the third century.

The parable of the tares has probably suffered more torture and misconception than any other. The common interpretation is that the meal is the world, the leaven the gospel, and leavening of the mass the universal spread of Christianity. Thus the parable is made to teach "the evangelization of the whole world by the gospel leaven which Jesus hid in it more than eighteen centuries ago." Such an interpretation, I for one, cannot possibly accept.

In the preceding three parables our Lord clearly teaches an admixture of good and evil lasting to the very end of the dispensation. Can we then imagine him giving a fourth which flatly contradicts the other three? Then too, such an interpretation makes the symbolism of the Bible to be self-contradictory, which it never is. In every other place in the book, leaven is spoken of as evil, so evil that God will not have it present in any bread offered to him, and we are urged to "beware" of it, and
to "purge it out." In this case the leaven means evil as certainly as elsewhere in God's word.

Scripture symbols teach that meal is good and leaven is bad; but this interpretation teaches that meal is bad but leaven is good. This means that, while the word of God makes the leavening of the meal to signify the corruption of what is good, this theory makes it mean the purifying of what is corrupt. The three preceding parables declare that the kingdom will be corrupted by Satan, and that the mischief will endure to the end of the age; but the common idea is that Satan's work will be eradicated before the end comes. Against the latter view all the facts of eighteen centuries are in direct opposition; but, looking upon the leaven as evil, and reading the text in the light of its context, it is clearly and painfully confirmed by the history of Christianity.

Instead of there being any possible likeness between leaven and the gospel, they are utterly anti-thetical both in principle and effect. The gospel heals, leaven corrupts; the gospel brings peace, leaven brings heat and fermentation; the gospel sweetens, leaven sours; the gospel must be planted like wheat; leaven, when once introduced, will propagate itself like tares, the thistle, or the plague; the gospel is open and from the house-tops, leaven is secret, hidden, insidious. The word of God is compared to fire, and to a hammer, and to a sword, and to bread, and to water, but never to leaven. Our Lord never changes evil into good. His plan is to destroy the one and to create the other. Hence the new birth is not some state into which we grow, but a new creation. And our Lord's method is not secret and insidious, but by the open heralding of the gospel in the power of the Holy Ghost. But I am asked, "Can the kingdom of heaven be likened to that which is evil?" No, and our Lord does not say, "The kingdom of heaven is like unto leaven," but "unto leaven, which a woman took, and hid in three measures of meal," that is in a definite part of the whole, and only that part was permeated by the leaven. Hence the meal can only mean the kingdom of heaven as it was in the beginning, "small, and pure, and perfect in its parts." As in the second parable, "the field is the world" (verse 38) and in the third, the mustard tree is in "the field," so here the meal is the kingdom in the world, gradually leavened and corrupted by false doctrine, hypocrisy and worldly principles. Thus we see that the parables harmonize with each other, and all alike teach that the present system of agencies will not end and result in the millennium.

With these teachings of our Lord the word of God by Paul is in the fullest harmony. His solemn warning given to the Ephesian elders (Acts xx. 29-31) had a sad fulfilment. Before the Apostolic age had closed that same Ephesian church had lost her "first love" (Rev. ii. 4) and the same charge might have been applied to all the other six churches in Asia. One of Paul's latest troubles was that "all that are in Asia turned away from me" (II. Tim. i. 15). It would be impossible to find Christianity in purity and power to-day in any of the places in which they flourished. In its place there is little more than idolatrous superstition and apostacy. To this same end is all Apostolic prophecy and warning. "Now the Spirit saith expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils" (I. Tim. iv. 1). "But know this that in the last days previous times shall come: for men shall be lovers of self, lovers of money, boastful, haughty, rulers, disobedient to parents, unhonourable, unholy, without natural affection, implacable slanderers, without self-control, fierce, not lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof" (II. Tim. iii. 1-5). "Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, where is the promise of his coming?" (II. Peter iii. 3, 4)? "In the last times there shall be mockers, walking after their own ungodly lusts." (Jude viii.). It would be easy to multiply these ominous forecasts of the days just preceding our Lord's coming again. The voice of the Holy Spirit in the Epistles confirms the voice of Jesus in the gospels, and the whole New Testament gives the clearest evidence that this dispensation will close in apostasy and judgment, and that, therefore, the coming of our Lord must be pre-millennial. --From "When Jesus Comes," by Rev. T. Waugh. He uses the Revised Version. Selected by J. H. Myers.

**Times of Testing.**

(Concluded from page 1.)

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sitting to get a connected view of the subject.

Then, in regard to chapter names, select key-words; that is, a word for each chapter that will suggest the contents thereof. Thus for chapter i., Creation; ii., Eden; iii., Sin; iv., Cain; v., Genealogy; vi., Noah; vii., Flood; viii., Dryland; ix., Babel, etc. Thus carefully complete the list. One will not regret the time spent in this way. In searching for key-words, one will unconsciously be learning more about the subject. Repeating the key-words over and over, and thinking the connecting thoughts as we go will be a great help to us in getting the truths fixed in our minds.

Now for the Questions.

When was God created?
Give the order of things created.
On which day did God rest?
What was the primitive food for man and beast?
Of what did it consist after the flood?
How was the earth watered?
Describe the garden of Eden.
What prophecy in third chapter?
Where was the first ruler?
Who was the oldest man?
How old was he?
When did Enoch die?
What was the cause of the flood?
What was probably the greatest sin before the flood?
How many days did the rain continue?
How long from the time the flood commenced till the earth was dry?
What was the rainbow covenant?
How many generations from Adam to Noah?
How many generations from Noah to Abraham?
Where was Abraham born?
How far was this from the land of promise?
From which of Noah's sons did Abraham descend?
How many times did Abraham deny his wife?
What caused him to do this?
What do you think of Abraham's way of preserving peace with Lot?
How did Abraham afterward rescue Lot?
Where is the first record of the giving of the law?
How much land was it given to Abraham?
When did God rest?
Who was the first murderer?
Who was the oldest? How old was he?
Where was he buried?
How many things did you learn in this lesson?
What in our money did her burying place cost?
How did Isaac get his wife?
How many times did Abraham's servant give Rebekah jewels?
What kind of wives should Christian young men take to-day?
Where was Abram called to be a wanderer?
How old was he?
Where was he buried?
How many things did you learn in this lesson that will help you in your Christian life?

May I not ask in conclusion, how many more will join our company and begin with us? I know for some this is a busy season; but in a busy season is when we need a special system or we will be likely to neglect Bible reading. Then there are those who say that if a man is truly converted, he will study the Bible without being told. But do not even such need encouragement, and a method? Many very spiritual people say they are entirely dissatisfied with their Bible study. There is too much random reading. They need a system. Brother ministers, are your people studying this Book of Books, as they ought to? May there be a still greater awakening in regard to Bible study. Let every one do his duty. May we have an army of men and women not only filled with the Spirit, but also with the Word, which is the sword of the Spirit.

Yours in Jesus,

Harvey Frey.

1929 Forster St., Harrisburg, Pa.

EDITORIAL NOTES.

Some of our readers are to some extent acquainted with Mrs. Mary L. Allen and her work in Liberia, West Africa. To such it may be of interest to know that she is at present in New York anxiously waiting for the Lord to open her way that she may be able to return to her mission field in Africa. For a number of years she was working alone among cannibal tribes there and was able, under God's blessing, to do quite a work. She spent the last year in America, and only recently visited us at Harrisburg, and, as stated above, is now anxious to return to her field of labor. She is a solitary worker, not supported by any board, and the Lord truly has wonderfully undertaken for her. She writes that the Lord has supplied her with money for her passage, but friends throughout the country have sent her a lot of goods—29 cases—and she is lacking the money to defray freight charges. She desires the special prayers of God's children that the Lord may send a Moses to open her a passage through the sea. She hopes the way may be open for her so that she may sail by the end of June. If any of her friends wish to contribute any money to help her, if it is sent to this office at once, we will promise to forward it to her at New York.

Any friends wishing to write to the outgoing missionaries during this week and up to the 20th inst., can address them at Southampton, England, care Union Castle Steamship Company. After that date address them at Bulawayo, South Africa, care Moppo Mission. Be sure and add the extra postage.
Special Announcement Regarding Chicago Mission.

To the readers of the Visitor—A recent issue of the paper contains an account of the purchase of the property used by the Chicago Mission, by three brethren from Baltimore. This step was taken to secure the premises permanently and to safeguard the work of the Church at that place against the loss which would be incurred by compulsory moving. The property is located at Sixteenth and Polk streets, Chicago, on the northwest corner of the crossing, in a very desirable residence portion of the city, and is near the places occupied before by the mission. The building is a two-story frame house, twenty-four feet wide, sixty feet long, and twenty-two feet to the square. It contains an assembly-room seating one hundred and twenty-five people comfortably, and eleven rooms which are used by the workers as sitting-rooms, bedrooms, living rooms, study, bath, etc. It has been built twelve years, has a good roof, is in good condition, and was recently painted.

The amount of rent paid for this property is four hundred and twenty-five dollars per year, or about one hundred dollars more than the extra expense for water rates, inside cleaning, and plumbing. The amount paid out in cash by the first of next May at which time our lease expires will be about two thousand dollars. These facts were submitted to the General Conference of 1905, at Smithville, Ohio, and were acted upon as article number fifty-nine in the Conference programme. The action of the Conference was as follows: After investigating the facts and hearing reports from the workers present; from Bishop Isaac Trump, who has jurisdiction over the Mission, and from the Home Mission Board, it was decided to appoint a committee of three members to act as trustees of said work, and that they be authorized to solicit free-will offerings, both in and outside of the United States to assist them in their labors, and that they be competent to judge, as a bargain. The amount of money in hand last report, $96.00, and $37.95 of the General Fund, making in all, $244.20—£50 sterling.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-pronouncing Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with the proper Names, with their Pronunciation. The binding is Extra French Sew, Divinity Cloth, Round Corners, Red under Gold Edges, Flexible Back LEATHER LINED.

Address, EVANGELICAL VISITOR, 1929 Forster St., Harrisburg, Pa.

Our City Missions.

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


Chicago Mission, 3056 Polk street, in charge of George Whiler and Sister Anna Zook.

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jamin L. Bruhaker, 39 Peoria street, Chicago, Ill., and it will be deposited in a reliable bank until sufficient is gathered to open a branch. The property is having some much needed improvements made in its plumbing by the Kansas brethren, and it will be turned over to the Church with a balance of three thousand dollars, the purchase price in April, 1905.

The first offering has been received and a general call is hereby made to the brethren and friends who have been so nobly for so many years. Let no one be fearful of living, as the movement is endorsed by our General Conference and is in the hands of those who have been standing by the work from its beginning.

Respectfully submitted to the kindly consideration of the brethren.

By the Committee.

[Signed.] BexJ. L. Bruhaker.
Chicago, Ill., June 2, 1905.
Chairman.

Blessed are the helpers.

"For this we say unto you by the word of the Lord, that which we are alive and remain unto the coming of the Lord shall not prevent those that are asleep. I was wonderfully impressed to-day with this wonderful thought, what a glorious time that will be when the blood-washed ones who are now scattered over the whole face of the earth, shall be gathered home."

When I read those India letters in the Visiter, Bro. Zook's and Bro. Musser's, it melted my heart, and my eyes overflowed with tears, and it put a shout of praise into my soul. I fancied I could see the dear ones unfold the boxes of goods with such great joy in their souls. We have a faint idea what it is to receive such things that he gave us in this place; no one can hinder.

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Dear ones in Jesus: What blessed promises God gives us if we are only willing to take. When we were in the home-land, and we heard about our dear brethren in sin and darkness. But now we see and know what it really is. Surely nothing but the power and love of God can break down the superstition and darkness. The people are taught as soon as they are born in this world to worship cattle, the sun and moon and idols made of wood and stone by men's hands. Should we not help to rescue these poor people, for whom Jesus died as well as for the people of America, Japan, Africa, China and all over the world? We have a wonderful God, and also a wonderful Savior, who can save us from our sins, and keep us in his mighty power. Praise his dear name.

We are surrounded by sin and darkness and the devil tries us hard sometimes, but praise God, he is our refuge and strength, and he never fails. God's blessed word says that where sin abounds grace does much more abound. Praise his Holy name. He helps us every day and every hour. We have not been in India four months. The time has passed very rapidly as our time has been taken up in visiting, sewing, and studying the Hindi language. That takes much time and praying to God for some to keep the words and sounds in mind. We realize Jesus has undertaken for us wonderfully on this line.

I can now realize why I had such a love for these dear people. I love them as well as I can to the best of my soul, and I have spoken to some who are hungry for God's word, and long for Jesus in their souls. We are daily praying God to work in and through us to his own good will and pleasure. May he increase us a blessing to all the people in this land.

There was a man here on Sunday evening who we had our services. He was eager to learn and hear, so he came back again in the evening. When he spoke to him, read the word and sang and prayed for him and us. Then he said he never saw any missionaries like we that never get tired having services. Also said we must truly love God or we would not cross the ocean to help rescue these dear people. Truly it was the love of God that called us to leave all, for we could have many more comforts in America. But Jesus is so wonderful in all, for Jesus for us! When we love Jesus with our whole heart, soul, mind and strength, we will gladly obey him no matter what it costs or where it leads. Jesus says we shall go and carry the message. He says, "If, I am with you always even unto the end of the world." We are glad we have the privilege of going to the bazaar with our Brother Har­parsad; he preaches and we sing some English and also Hindustani hymns. The people gather all around us, and some have as many as 200 men, boys and children. They listen quite attentively. They stand and we too.

The weather is warm, but not as hot as some hot seasons the people say. God is blessing us every way. When our breth­ren in India thought Harparsad came to us he was a great tobacco smoker, but he found we did not need it and we also told him our bodies should be pure and holy. Then he was willing to leave it all for Jesus. When he came here he said he was praying for two years to find some one who preached full salvation. He is now truly a happy brother in Jesus. He helps us in the Hindustani language, and interprets many times. He wants to learn more English so we help him. He sends his Namaskar or salutation to the brethren in America.

There is a Mohammedan man comes here some times to ask about Jesus. Some places in India the Christians are greatly persecuted for preaching. In Pilkowa district, where I went, many people are being persecuted. Missionary is laboring, the people say they put medicine in the wells which caused the plague, and for ten days they closed the meetings. But praise the Lord he opened it the next day again. So many souls the work is of God Satan cannot overthrow it. Praise his dear name! God's power is wonderful. The people that leave their dear ones for foreign lands, are taking important steps for God and souls. Satan is trying to deceive, if it were possible, the very elect. But we are glad in Rom. viii. 31, 39, it tells us nothing shall be able to separate us from God. The people may want us wrong and not understand us; But Jesus clears our hearts and we just love them.

Well, dear ones, we had some tests on the money line of late. But God, we did not worry, for Jesus promised to care for the sparrows and he clothes the fields, so we trusted him. We did not want for food, although we could have related bread many times. We cannot get good yeast here, so we have cakes sometimes and many times we just have vegetables and meat. We are very thankful for the fruit, meat, beans, corn, noodles and macaroni we brought from America. We are glad God's ears are open to the
cries of his children. So the first week in May we all rejoiced to receive a letter from Bro. Climenhaga with a check for us, or the Lord's work. So we all fell on our knees and thanked God for our deliverance and also thanked the dear ones who remembered us. Then we also prayed God for wisdom to use it to his honor and glory. We had no money to pay our teacher and so we dismissed him. We were sorry, but now we can pay him. These trials, I believe, are for our good. They strengthen our faith in God. We all want to trust God more than ever before. We ask all the dear ones to pray for us. And they might write us some words of encouragement. Many asked us to write, and we have written to quite a number. But they are slow about answering.

You can all have a share in this great harvest of souls by praying, writing, or sending the money which God gives you. When we are God's adopted sons and daughters, all we have and are belongs to him, and we are responsible for how we use it. If we misuse it his blessing will not rest upon us. We are all sowing seeds of good or evil and will all have to reap. So let us sow to the Spirit then we can reap a good reward. Let all us be true to God and souls. We cannot deceive God, nor we may be deceived if we are not careful.

These people watch our lives very much and we want to, by the grace and help of God, let the Christ life reflect through us more day by day. We praise God we can have blessed seasons if there are only a few. May God bless you all and keep you by his power.

Yours in the cause of Jesus,

ANNA J. ANGENY.

Arrah, Shahabad District, India, May 9, 1905.

Matoppo Mission.

From the readers of the Visitor, greeting:

As we think to-night of the homeland we are soon to visit, how do you feel, in a few words, how we are at Matoppo Mission. First, would you say we are all well and happy in the Lord. He does care for us so kindly that, do not you promise him we would be very ungrateful. We are all kept busy every day with the duties that fall to our lot to perform. How glad we are to do them for him who has done so much for us.

The Lord is still working in the hearts of the people; last Sunday there were three that asked an interest in the prayers of God's children. One of these had made a mistake; the people here; they took the book for their testimonies of these redeemed ones as their Holy Spirit. It is touching to hear the truths. During the last three weeks about 100 inquirers have prayed, confessing their sins and accepted Christ as their Savior. We ask all the dear ones to pray for us. And they might write us some words of encouragement. Many asked us to write, and we have written to quite a number. But they are slow about answering.

These meetings went on and on. Prayers were heard and God answered; night after night the tent is filled to overflowing; people who tried to get them out by force are being converted, believers are being sanctified, and saints edited.

The churches rose up against it, but what was the result, a revival broke out in both churches, a wave of salvation has swept over this place. People drive as far as thirty miles to hear this gospel.

These dear people did not hold any counsel with man, they took the book for their man of counsel, claimed the promises of the Lord. To one of them he said, "I am here in spite of the devil, came here, and this is the result-victory.

Now I want to say this much, when you and I are at the judgment bar of God, you cannot say that we did not know of this place, for I will stand there as a witness against you and say I told you all, so brother, you who claim you are called of God to preach his precious word, you who have sung, "I'll go where you want me to go, I'll be what you want me to be," can't say, I never begged of you to come, for through this Visitor I have made the
conditions known to you many times in the past year and a-half. Oh, I tell you, this has been so good to me.

The remedy is to stop! Let the last deuchauk forever be the last. Let the last glass be the last one forever. Ab­jure the cup; flee from the quicksands; cast off the serpent's coil.

But this is more easily said than done. How shall those who are entangled escape the snare? How shall those who are free avoid the danger? Men resolve and forget their resolutions; they promise and forget their promises; they pledge and violate their pledges; they try and ingloriously fail. And yet others resolve, and promise, and pledge, and conquer the foe.

A resolution is secret; it may be forgotten or violated, and that is the end of it. A promise has greater elements of restraint, as others know it and hold us to its fulfillment. A written pledge is better still, as any business man would choose a written obligation rather than an uttered word. And so it is not a vain request when the wife or the friend unrolls the page and says: "Come, sign the pledge!" Many a man has put his word against his appetite, and said: "I will not break my vow; I will not violate my pledge." It is a good morning's work to call on a young man hardly rid of the shame and disgust of a recent intoxication, and persuade him to take the pledge and break the chain; and so call back the dove of peace that is pluming its wings to forsake a deserated home.

But there is nothing in a resolution, a vow, a promise or a pledge which can redeem a drunkard from the thrall of appetite, or convert a sinner from the error of his ways. There is need of a higher power, a mightier arm to effect this great deliverance. God must work within "both to will and to do," or all endeavor is liable to be in vain. His power can save the lost, if we will but yield to him.

There are persons who wish the Lord to save them from drunkenness, but allow them to cling to all their other sins. This is not God's way. He saves his people from their sins, great or small, respectable or disgraceful.

"Submit yourselves therefore to God. Resist the devil and he will flee from you." James iv. 7. This is the divine formula. Submit to God and resist Satan. When you have yielded to God you can overcome the devil. Man needs a master; if he will not have the Lord he must have the devil. Unaided by the Lord we are no match for the adversary. To fight him without God's help, is like a pigmy
buckets of beer, and seven girls from ten to twelve years of age with buckets of beer; three women also carried in bottles of whiskey. Forty buckets of beer and three bottles of whiskey in all were delivered to the tenement. On the evening of the 10th the same agent took observation on a tenement of a better class. Between half past seven and ten o'clock he saw ten boys from eight to fourteen years old carry in buckets of beer. The better class tenement had fewer buckets of beer. The more beer the worse home.

The capitalization of some of the great trusts is enormous, and yet it is stated that the amount paid by the people of this country every year for liquor would be more than sufficient to buy the entire capital stock of the great Steel Trust even at its present high prices. When a nation squanders vast sums as this each year, it can hardly explain with a good grace if the managers of the trusts seek to obtain as much as possible of its surplus money. Unfortunately the poorest suffer most from this self-taxation.—H. B. H., in The Safeguard.

For the whole of the enormous advance in the condition of the laboring man the basis was laid, once for all, by the gospel. This was, in its original form and in its continuing purpose, the charter of human freedom, and the two modes by which it most conspicuously asserted itself in the arduous process of social regeneration were first the gradual elevation of woman and next the mitigation and eventual abolition of slavery.—Gladsone.

Instead of fixing your eyes on those points in which you excel a brother or sister, fix them on those in which a brother or sister excels you. This is real humility.

The Lord's providence rules words as well as deeds, and makes men say the right words without their knowing why they say them.—Charles H. Spurgeon.

There are souls, in many regions Round about us, famishing and weak, For the Bread of Life, and legions Know not Jesus as their King. If we can go and tend their needs, We can a helping hand Send a messenger to lead them, And fulfill the Lord's command.

Let us give in fullest measure As the Lord has prospered each; Let us open heart and treasure As the Holy Scriptures teach. Let us send the proclamation That the Word of Life is free, To the sons of God's creation.

Both at home and o'er the sea.

Why Some People are Poor.

Much is said in the newspapers nowadays about the exactions of the trusts and of the great corporations, and much that is said is true, and the conditions which people denounce demand a remedy. Yet, after all, in most cases people have themselves largely to blame. Many complain of the taxes, yet, as Benjamin Franklin pointed out, though the taxes may be heavy, we are taxed twice as much by our idleness, and three times as much by our extravagances. Some years ago Mr. T. V. Powderly, then head of the Knights of Labor, was engaged in a great labor contest. Probably no one felt more keenly the injustice of conditions of certain employment than he, and yet he declared that sometimes he felt that, after all, the liquor question was the only labor question.

"In order to learn some definite facts which would bear upon the question as to what causes poverty, one of the agents of the Municipal Reform League, of New York, was stationed to watch an entrance of a tenement on lower Broadway on the evening of June 7th from seven to eleven o'clock. He saw nineteen men go in with buckets of beer, fourteen women with

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