
Brethren in Christ Church
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Addresses of Missionaries

Africa.

India.
J. G. and Susan Cassel, Box 74, Guatemala, Central America.

Mrs. William Kreach, nee Hoffman, San Salvador, Salvador, Central America.

Missionaries at Home on Furlough.
Levi Doner, Dunwoody, Ont.
Issac O. and A. Alice Lehman, Hamlin, Kansas.

Texas.
S. H. and Lizzie Zook, Floresville, Texas.

EDITORIAL NOTES.

The sorrowful news has come by cable to Abilene, Kansas, where his parents reside, that our young brother Harvey Engle, son of H. N. Engle, formerly editor of the Visor, died of small-pox in the Philippine Islands, where he had gone about a year ago in the employment of the U. S. Government as teacher. We extend sympathy to the bereaved family.

Besides the love feasts announced elsewhere, there is one to be held at Greenwood, three miles east of Yale, East Michigan, October 7-8; also at Martinsburg, Pa., October 7-8. General invitations are extended to attend all of these meetings.

There will be a Communion meeting at Reich's Meeting-House, Saturday evening, October 7, commencing at 5 o'clock.

Love-feast at Methodist Home, Harrisburg, Pa., November 8 and 9, commencing Saturday morning. A general invitation is extended.

Home Again.

"Bless the Lord, oh my soul, and all that is within me bless his holy name!" Home again, and truly my heart overflows with gratitude to our heavenly Father for permitting me to return to this dear people. As I look back upon the past sixteen months and realize how his goodness has followed me, I feel more and more to bow down in dust and ashes before him on account of my unworthiness and inability to exalt him as he deserves.

The Lord blessed us with a prosperous voyage all the way and no good thing did he withhold from us. Others have written the details of our voyage until we reached Cape Town, and there is no need of repeating. We were met by all the brethren. Our heavy luggage had not yet come, so after we had climbed on the large baggage car, we called, and a letter was waiting us there from Mrs. Lewis, who had been such a Godsend to us on our first landings there nearly eight years ago. On the morning of July 25, as our boat came into the harbor, I remember standing by the side of the dock and saying, "Thank you, God, for bringing me safely through these long voyages and for your care and protection in this land." Mrs. Lewis, who is such a gentle woman, had sent us a box of fruit for the entire journey! Our little cabin was filled with the most nourishing food, and of all kinds of fruit for the entire journey! Our little kitchen was filled with the most nourishing food.

The Lord has been exceedingly helpful to the health of all of our people. We have had to keep to ourselves, but we have had a home, and there seems to be no limit to the size of our heart, as all our people who have learned to know her can testify. She is so full of the love of God that her very presence is an inspiration to all with whom she comes in contact. She has been having a sanitarium, and gave us many valuable hints on taking care of our bodies and on the food we should eat, so that we might be better able to resist fever and other diseases in this climate. She also gave us Dr. Kuhne's "New Science of Healing," which has been exceedingly helpful to many in this land in warding off disease by regulating one's diet and a judicious use of cold water. Of course, we have yet to see what it can do for us under the blessing of God. We had a strong invitation to remain there a week or more, but thought it best to proceed on our journey on the evening of the 27th.

As it requires four days and nights on the train from Cape Town to Bulawayo, a distance of 1,560 miles, the question of food for six weeks on the train for this length of time was an important one. We were about to lay in a supply when Mrs. Lewis informed us that we were to take no thought for the morrow, she would arrange provisions for the journey. And she did supply us. Such an abundance of the most nourishing food, and of all kinds of fruit for the entire journey! Our little hand continually uttered exclamations of praise and thanksgiving for the kindness of this blessed woman. She especially encouraged us in the mission work, and entered heartily into the idea of pushing on into the dark interior of Africa. It is her son who feels that the Lord calls him to assist in spreading the gospel in this needy land.

When we reached Bulawayo, we were truly glad to see Brother Steigerwald's face appearing at the car window even before the train stopped. Although he has been having heavy burdens to bear, he looks well. Then came the beaming faces of Samuel and Auyana, two of the native brethren. Their heavy luggage had not yet come, so after we had climbed on the large covered wagon, drawn by ten donkeys, we were taken to Mr. Sheriff's and lodged for the night. Here Brother Frey had his first opportunity of talking and giving the gospel to the natives. The rest of us also aided our mites. Early the next morning we started for the mission. Some of us did some kraal visiting along the way, and the sisters, especially, had their first sight of raw natives in their homes. Sister Engle, after visiting the first kral, exclaimed, "Well, the missionaries have given us a true picture of native life."

We reached the Mission on Wednesday at 3 p.m. To say that the hearts of some... (Continued on page 16.)

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The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

A New Proposition.

The time of the year is at hand again when we make the special offer to new subscribers. We again offer to send The Evangelical Visitor to all new subscribers the balance of the year free, or for one dollar will give credit till January, 1907. Now, as a New Proposition, we have this to say: The paper is at present a semi-monthly; that is, it is issued twice a month, making 24 issues a year. The Editor sees that it would be possible to make it a bi-weekly; that is, issue strictly every two weeks—26 issues per year. If every subscriber on our list were sure to pay up promptly it would be safe to carry out the change now, but as not all the delinquents will pay up, and some amounts will not be realized, it is necessary that the subscription list be increased by about two hundred permanent subscribers.

Since The Evangelical Visitor is recognized as the organ of the church it certainly is entitled to a place in every household of the church and we feel confident if it were thus received our list would be increased as indicated above.

If, then, the friends of the paper think it desirable that there be twenty-six issues during the year instead of twenty-four as at present, and will make the necessary efforts to secure from 150 to 200 new paying subscribers, the way would be open to make the change at the beginning of the New Year. Now, while this would not reduce the yearly subscription price, it would cheapen the paper by giving two more papers per year. The matter could be taken up vigorously in the different districts and the possibility of securing the necessary additional subscribers ascertained between now and the end of the year. What do our friends think about this proposition? Will every one help to make it possible? We would be glad to hear from as many as possible in regard to this matter.

Vanity! Vanity!

Harrisburg city is planning and preparing for a great "blow out" or carnival under the name of Old Home Week, which event is to take place the first week in October. It is to be a big advertisement for the city. Thousands of Old Home guests will no doubt congregate here during that time. A good many thousands of dollars are being spent to prepare for carrying out successfully the program of fun and entertainment. As to its moral status—whether of God or the devil—people, no doubt, will have widely divergent views, but when it is noticed that a prominent brewer heads the donation list with a four hundred dollar subscription, and several more liquor men stand at the head of the donation list with him, it is, if not decisive where it belongs, at least suggestive as to the nature of the affair. We are not prepared to believe that these large donations are given out of pure benevolence, but rather are an investment with a view to profits accruing to the business during the time of the frolic. Drunkenness and gluttony, that which is carnal, fleshly, devilish, will naturally be in evidence, and the religious exercises which are part of the program, which no doubt are to serve as a kind of salve for the consciences of those who may feel a little disturbed and convicted of the sin and wrong of it as they join in the merry-making, will entirely fail to counterbalance the evil connected with it. Indeed, that there should be any pretense of piety and religiousness at all in connection with a carnival program seems truly to be mocking God. Carnal, from which carnival comes, means fleshly, according to the flesh, and the Lord says the carnal [carnival] mind, the fleshly mind, is enmity against God, it says the carnal mind, the carnal, which carnival comes, means fleshly, according to the flesh, and the Lord says the carnal [carnival] mind, the fleshly mind, is enmity against God, it is not subject to the law of God, neither, indeed, can be, and to be carnally minded is death. Of course, the Christianity represented by what has been aptly called "the cooking-stove apostasy"—the Christianity that has joined hands with the world in its frolics and festivals, making the house of God a place of play and of merchandise, that sweeps along with the current of worldliness and pride, may not be so much out of place to have share in a carnival program, but God's separated people who have been saved from sin, its guilt and condemnation, and who have become dead to sin, will realize that they have no part nor lot in that which in its results will have a demoralizing effect especially on the rising generation. Notice what the Holy Ghost says of the people of God, I. Peter ii. 9: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." Bunyan's pilgrims, Christian and Faithful, would likely fit into the program of Old Home Week as little as they did to the proceedings of Vanity Fair, and we apprehend that none of God's truly "saved, separated and satisfied" children can or will be partners in the doings which are so evidently wholly worldly. Their attitude rather will be intercessory, praying the Lord to send a true, genuine revival to this city, "to open their eyes, to turn them from darkness unto light and from the power of Satan unto God, that they may have forgiveness of sin, and an inheritance with them that are sanctified which is by faith in me (Jesus)" (Acts xxvi. 18).

In his comments on the Sunday-school lesson for September 10, "The Life-giving Stream," F. B. Myer says, "What shall we say in these words. 'Every thing shall live, whether the river cometh!' We cannot but think of Wales at this point, with the evident ethical results following a wide-spread revival of religion. The great professional football matches, with the inevitable consequence of betting and drinking, are discontinued; theatrical companies have ceased to play in the deserted theatres; saloons are emptied, billiard tables unfrequented; policemen without work, magistrates without cases. Is not this the counter-part of the healing of the deserts, and their transformation into orchards?" This is a picture that we would like to see duplicated here, in ourselves, in our families, in our community, in our city, in our State and nation. How far are we from it we can see if we notice a little the course of events as they transpire around us, and it is doubtful whether any large number of the people would really vote in favor such transformation here.
Think of it—the professional baseball matches with the inevitable consequence of betting and drunkenness discontinued! What would the daily paper find with which to fill up the sporting page? We referred to the evils connected with this game some time ago in these columns. We notice that so bad has the rowdism become in connection with these matches, and so prevalent is the betting that the editor of one of the city dailies feels it is time to speak a warning word. He confirms what we said then that the tobacco and cigar stores have become regular gambling places where boys and men get rid of their money, and affirms that it is known that boys have stolen money from their parents and others, and others forged in order to secure money to bet on these games, and that men got rid of their money here which was needed for the support of their wives and children. Think of it—theatrical companies would cease to play in deserted theaters. There, that would hit the newspaper again, for how do they not find it incumbent on them, perhaps a privilege (for pay), to extol the virtues of the play companies as they come along. And, The Traction Company, how would the passing of the play crowd revenue affect its fat dividends? Saloons would be unfrequented, policemen would be without work, and magistrates without cases. How would it hit the Old Home Week frolic? Oh, if a Paul would come here and stir up things as he did, under God, at Ephesus, the Demetriuses of trade would get a little excited, and likely it would take a strong hand to quiet the riotous demonstration for the protection of the business from which “we have our wealth.” “In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unfashful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness but denying the power thereof: from such turn away.” “For the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth and turn unto fables.” “But thou, O man of God, flee these things; and follow after righteousness, faith, love, patience, meekness.”

Barbara Kern, of Indianapolis, Ind., who through her generosity made the Messiah Home Orphanage possible, is visiting in the East, having spent several weeks at Atlantic City, and a week in Lancaster county, Pa., and is now spending a week with the Orphanage family. She is a well preserved lady, 83 years young. She is greatly pleased to see that evidently the blessing of God is resting on the institution and heartily praises the evident control exercised by the matron and helpers over the children. Her cheerful and quiet disposition make her a welcome visitor wherever she may go, but at no place is her general presence more heartily welcomed than at the institution which she out of a real sympathy for poor orphans, founded.

Will you help to swell the number of subscribers to the Visitor? We would be very glad if our “New Proposition” would find favor and support sufficient to enable us to make the paper a bi-weekly next year instead of semi-monthly. It would mean two papers more per year. It all depends whether we get 150 or 200 more subscribers.

If the Visitor comes to you without you having subscribed, know that some one has paid for it up to January, 1906. It is, of course, hoped that you will be pleased to renew it then and become a permanent subscriber. But if not and the subscription is not renewed, the paper will be stopped.

Bro. A. B. Musscr, of Harrisburg, Pa., wishes to state that all the money pledged at Conference towards the Des Moines Mission debt has been received and paid over, so that the business is now finished.

Bro. B. H. Byer, whose address used to be Oviatt, Mich., has been placed on a R. F. D. route, so all who desire to write to him will please address him at Lake Ann, Michigan, R. F. D. No. 1.

We notice by the Abilene Journal of Publicity that the city have become little better than their hell, openly acting as stakeholders. Certain saloons and cigar shops in the city have become little better than gambling houses because of the baseball betting that goes on in them, in many cases the clerks and attendants openly acting as stakeholders.

Bets are always to be had at these places and the men and boys of the city know it and they go to them to gamble.—The Patriot.

We have many schemes on foot for the abolition of the slums, of the sweat-shops, of the feetid courts and alleys, where crime and wretchedness hide; we long that oaths and blasphemy should no longer pollute the air; we want to see all temptation removed from the young child and girl and boy. But no committees, no schemes, no education merely, will achieve the end we so much desire, apart from a religious revival. Let the temple waters rise in their channel from less to more, let there be an inundating tide of grace, let the beneficent tides flow into the sultry waters of the Sea of Death, and immediately we shall see men restored not only to God, but to one another. They say that in Wales, hymns resound along the corridors that once rang with oaths, and that long standing quarrels have been made up.—F. B. Myer.

A Striking Example.

The contagiousness of inertia is marked in the following instance: The little town of B. had been for over 50 years free from inebriety and pauperism. The town’s expenses for the poor rarely exceeded from $100 to $200 per year. In 1890 a saloon was established and in 1900 20 persons in the town were noted as inebriates. The expenses for the poor had risen to $1,000 to $1,200 per year. The license for this one saloon was $100. The population had increased ten per cent. The valuation of property had decreased. The saloon had actually become a center of contagion and degeneration worse than any contagious disease known.—Journal of Publicity.

I don’t like dancing. It was through a dance that the first Baptist minister lost his head, and I may well be afraid of it.”—Spurgeon.
OUR CONTRIBUTORS.

Why the World is Dying.

Do you know the world is dying For a little bit of love? Everywhere we hear their sighing For a little bit of love: For the love that rights a wrong Fills the heart with hope and song. They have waited, oh, so long, For a little bit of love.

From the poor of every city For a little bit of love, Hands are reaching out in pity, For a little bit of love: Some have burdens heavy to bear, Some have sorrows we should share; Shall they falter and despair For a little bit of love?

Down before their idols falling, For a little bit of love, Many souls in vain are calling For a little bit of love: If they die in sin and shame, Someone surely is to blame For not giving in his name With a little bit of love.

While the souls of men are dying For a little bit of love, While the children too are crying For a little bit of love: Stand no longer idly by, You can help them if you try; Go, then, saying, "Here am I" With a little bit of love.

—Selected by Sarah Custer.

For the Evangelical Visitor.

"Why Stand Ye Here All the Day Idle."

The above is a text I have often found on opening my Bible. First, I applied it to myself; then the Lord impressed me to write on the subject.

The parable of the laborers, as found in Matt. xx., is very applicable by way of the text to us in this age—about the eleventh hour. "And about the eleventh hour he went out and found others standing idle," mark, about the eleventh hour. In the parable, no doubt, Jesus means that time in which the heathen brothers without having a yearning in the bowels of compassion for them. Who can look upon a drowning man and not try to rescue him? And if we get heavenly vision we will see all poor sinners drowning in eternal perdition. "Why stand ye here all the day idle?" Is there no work to do? Have you not heard above the din of business-life the distressed call from the perishing, and the soft appeal from the loving Savior—"Who will go?"

But, says some one, we have heathen at home. Let the answer be a witness against us. "Heathen at home! God help us to realize our responsibility for the heathen in this enlightened land. A rest—a change of the condition and know they need our help. It is said that idleness is a vice, and we observe that it is; and how it hurts the moral character! So idleness in God’s vineyard is hurtful to the spiritual character.

We cannot be in possession of the abundant life if we can look upon the teeming millions of our poor fallen brothers without having a yearning in the bowels of compassion for them. Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Then why should not the gospel be preached to the heathen until the ends of the world are come, as indicated in quotation? Notice also, the quotation is positive. We have reason, therefore to believe that the prophecy is being practically fulfilled. It is God’s command, it is God’s work. Then let the breaks be loosed that the progress be not impeded. And let every hand and heart to put the work along; for there is a work for each to do.

—Livy Doner.

Dunroon, Ont., Aug. 17, 1905.

For the Evangelical Visitor.

The Kingdom of God.

"And when Jesus was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for behold, the kingdom of God (when it cometh) is within you” (Luke xvii. 20, 21).

In a general way, all the aspirations of the Pharisees towards the kingdom of God, to come, was with observation. See verse 22, “And Jesus said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. See, also, verses 23 and 24, etc.; "And they shall say unto you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.” But says Jesus, first must “He suffer many things, and be rejected of this generation. This injunction of Jesus, proves beyond a doubt, the kingdom of God is positive. We have reason, there­fore, to believe that the prophecy is being practically fulfilled. It is God’s command, it is God’s work. Then let the breaks be loosed that the progress be not impeded. And let every hand and heart to put the work along; for there is a work for each to do.

—Livy Doner.

Dunroon, Ont., Aug. 17, 1905.
As was their manner of habit, so it is to-day. Dear brethren, I am so glad that the tide has changed and I do hope that our dear brotherhood may continue to go out and put forth efforts at home and abroad, more than ever. I feel at times as if my time and service would not be much, yet, if in the providence of God I should be spared a score of years, I should say amen, all for Jesus. I will die in the work for him who has died for me. Yes, if wishing would restore past years I should have them for the work of the Lord; how I would love to open my heart's desire and prayer to God our Father, that he may unjoint us like Jacob when he wrestled with the angel. 

Dear ones, we do glory in the God and rock of our salvation. Yesterday morning, Sunday, July 23, as we here at the mission at present are favored with some oxen that belong to natives, we had six of them inspaned in the burden wagon and wife and myself went with Bro. and Sister Steigerwald and four of our native boys. We drove over to Maceba’s kraal where we have services every third Sunday. We spoke to the congregation from Acts ii. 37. Bro. Steigerwald interpreted for me. After singing a hymn Bro. Steigerwald gave a short address. He asked how many were here who wanted to follow Jesus and about the half of our congregation raised their hands, and he then asked how many wanted us to pray for them, and the hands were raised again. Our number was forty-four natives and we four workers making forty-eight. Thank God for the day! Our service, though small, and by the patient persistence of the missionaries many have been brought into the light and are leading their people to see the better way.

Yes, my dear brethren, I am more convinced than ever that we have been too slow in advancing in the spread of the gospel. The article that appeared in the Visitor about ten months ago, that a certain man of one of our sister churches said that we were not an aggressive people or church, I have to admit that he said the truth, but I confess it did not go down with me. I do hold that our people believe the Bible, but, in some respects, they are like these natives here; they say, Oh yes, I believe the word of God; but they don’t act, therefore, they are not aggressive. As was their manner of habit, so it is to-day. Dear brethren, I am so glad that the tide has changed and I do hope that our dear brotherhood may continue to go out and put forth efforts at home and abroad, more than ever. I feel at times as if my time and service would not be much, yet, if in the providence of God I should be spared a score of years, I should say amen, all for Jesus. I will die in the work for him who has died for me. Yes, if wishing would restore past years I should have them for the work of the Lord; how I would love to open my heart's desire and prayer to God our Father, that he may unjoint us like Jacob when he wrestled with the angel.
Catie Ann think." Well, I don’t know what that sister and Catie Ann thought but I am glad missionary work among this people is not a failure. God is blessing the work, although there may work be done like there was in Paul’s time, Philippians i. 14: "And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear." Please read the next three verses.

We are all well here at the Matopo Mission, rejoicing in the Lord, hoping soon to be made glad by the coming band of missionaries. Will you pray for us that we may do what God has for us? Amen.

JOHN H. MYERS AND WIFE
Matopo Mission, July 24, 1905.

For the EVANGELICAL VISITOR.

The Old Time Regeneration.

In the last and awful days, amid all the agencies, sham religion, back-slidings, compromisings and the awful reign of sin and the devil in all its continually increasing forms, not only in the growth of the forms but also in development of new forms of sin, there is great need of knowing what real salvation is. Few people know even the shadow of how sin is running the large cities, and the many heresies the devil is inventing, and many more than we are aware of. Surely the world is not growing better but worse and worse continually. It seems as though the devil is making his last grab for the souls of men, knowing his time is short; he is doing his utmost in all ways, not only in the world but in the so-called church of God. Oh, open your eyes and slumber not, for it is upon us. No revivals scarcely, and if any they are so shallow they only last for a few weeks. Where are the old time revivals of fifty years ago? God is the same. But, oh, it is the church. Meetings can be held weekly all year and no convert. Things are too shallow; they are not on the rock but on the sand, and soon blown over (Matt. vii. 24-29). They are only stuck in the ground, no root (Matt. xiii. 20, 21). Things are toning down and getting easy. Look, where are the prayer-meetings, if any?—Cold, formal, only held as a fashion, no life, brings nothing to pass, church services and Sunday-school likewise. Is it God’s fault? No, indeed. You hear no more the old time shouts or see the saints get happy or see sinners cry out for mercy. The church has lost the spirit not the form. The house of God is now used as a mere theatre where they entertain people with shows, festivals, dark-lantern shows, entertainments, singings and such like. If Jesus were here methinks he would do as in time of old, drive them all out with a whip heller skeleton. No more ringing, burning, glowing, full of zeal, heart-felt testimonies. No more old-fashioned prayers that made sinners shake and tremble, but the thing goes on in the old rut—the same thing over and over again, sort of a machine, no life, not led by the Spirit. The people have Sunday religion and that they can only keep up while at church. You see no more a burden for the lost, they themselves are in the same fix if they do profess religion. Sinners on the road to hell by the millions, scarcely any one seems to care. Many poor souls dropping into the pit every day. The Indifference!!! Not the Spirit of Jesus. Not at all, but rather the spirit of the devil, their father. There is something wrong, the church is back-slidden, has lost its first love and must repent again (Rev. ii. 4, 5).

I am not talking to some far-off people, but right at home also among our own church. Look at those professing salvation, lives scarcely equal to sinners, lives of hypocrisy. You ask me why are there so many skeptics and infidels and why are they so on the increase? Because of the hypocrical professors, and as the hypocrites increase the skeptics and infidels increase. Do you know, beloved! that nothing makes more skeptics and infidels than hypocrites? Ah, the (so-called) church of God is damming more souls than they are saving. You cannot tell them from the world; they go to fairs, parties, picnics, shows, and is it any wonder that the world does not want that kind of religion? Not a bit. You can never catch them in secret prayer or study the word of God, but you can hear them tell some of the lowest stories of any; talking worldly things, about things unclean, about their stock, farm, and such like, also finding fault with those that are doing their best. You do not hear them talk about Jesus or the things of God. Are not all these things the signs of the end? Matt. xxi. 12.

Well, we are all born sinners and we must prepare to meet God (Rom. iii. 23). Not a single sin can enter heaven (I. John iii. 8). And we belong to the devil. (Note. Please always look up reference and see the word of the Lord, readers). Well, to keep on sinning means sure death (Rom. vi. 23). And the only way of escape is through the blood of Jesus (Acts iv. 12), by which you will get the old-time salvation. Unless we take this way of escape we will be damned in hell forever (Psa. ix. 17; Rev. xiv. 11).

The first step in the salvation of a soul is Holy Ghost conviction of sin. He brings us in his own wise way, all the past from the first sin that we committed to the last, and shows how we have sinned against God and grieved him. How we turned our backs on him and hated his ways and his blessed name, also how we wronged our fellow men. How we are insulting him by not accepting his wonderful salvation which cost him so much. Also the evil deeds we did to ourselves and our families, and he also shows us that to go on means to spend a never-ending eternity in a burning, seething, roaring, scorching, tormenting hell of fire and brimstone forever, "where the worm dieth not and the fire is not quenched," where you would gladly give your whole beautiful farm for a drop of water to cool your parched tongue.

When the Holy Ghost convicts a person he is afraid to go on any longer without salvation for fear he will slip into hell the next moment. Ah, sir: don’t you know, one of the reasons for not more lasting revivals these days is the lack of preaching hell fire and judgment? There was never a stronger hell fire preacher than Jesus. Look at the sermon of the "Rich man and Lazarus," also of the many times he warned them of the judgment and taught them of it, as also of hell. Look once you will be surprised. If Jesus did not so exactly follow his footsteps, as also did the men of God who had great success. Many preachers are these days fallen into the trap of the devil of preaching the love of God to those who have had the light and rebel against it. Well, you say, you must preach it out of love. Most assuredly God is angry with the wicked every day and will reap his judgments on them (Psa. vii. 11-18). God does not love a rebellous sinner. Look at his dealings with Israel. How Moses interceded for them. He punished their sins. It is not love that a rebellous child needs, but the rod; not out of anger, but as a punishment for his disobedience, for a good end to him. If the parents would have loved him as some preachers do the people would have handled him easy and left him go, but they look for the good of him for the future, and punished him. So will the true minister of the gospel look for the future or eternal good of souls and may have to be severe to get them to obey, but he will be true to them. A true friend is not the one
that tells us all nice, pretty, smooth things, but the one that tells the truth whether it hurts or not (Prov. xxvii. 6). There is an awful responsibility to ministers. I would rather be a Robt. Ingersol and drag ten souls down, than to be a minister and deceive five. Why? Because those that followed Ingersol were not seeking God and were not being deceived as to what they believed, but those following the minister were honest and seeking after God, looking to him for guidance, but he loved them too much to tell them the straight truth if it did hurt. He deceived them and they go up to the judgment...Oh, how they will curse that minister for deceiving them. If they would have had the true light they would have obeyed and been saved.

Well, but look here, you must preach it out of love. Yes, you love them so well you will do your best to keep them out of hell. God loves the heart that is penitent or the one that will walk in the light as soon as he gets it. As soon as the rebellious heart repents God’s love flows out to him also, but not to the rebellious. The thing we need these days is preachers that are not afraid to uncover sin. You scarcely hear hell talked about any more. People that do not like straight preaching show signs of carnality. If the love of God is preached sinners get the idea he loves them so they will do him a favor by giving themselves to him, they do not think that God is doing the favor, they go as long as the meeting lasts, then off they are, because they did not repent. The preacher must please God, not the people. These people they have itching ears, the word tells us. Ministers, keep your hands clean of the blood of souls!

We are saved through fear and serve God by love. How well I recollect the last night of my unsaved condition, going home it got so hot I thought the wheels of the vehicle were coming off, and death staring me right in the face and I on my road to hell. I was willing to go right to the church and seek God in the dark. Why? God was showing me my condition, just where I was. It is the fear of hell that saves men.

Well, sir; when you get Holy Ghost conviction you will be glad to quit sin for ever and never touch it again, because God showed you it meant hell to you in getting to God. That lie you told him anywhere, whether at church, prayer-meeting, at home or in the field or anywhere. You will not go to an altar and peep through your fingers to see who is coming to talk to you or who else is coming to the altar, nor will you care if people notice you or not, you are beyond such stuff and are bound to get God at any cost, whether people notice you or not.

One great error in altar work is a lot of folks will gather around and begin to say, “The Lord bless the dear precious soul.” “Oh, God, save this dear soul,” etc., and pet them up till they think God is in the fault and balmy and will not fulfill his promises. He can not save them till they thoroughly repent and meet conditions. He saves every one just as soon as we pay the price. The thing that ought to be done is awful, miserable, wretched conviction prayed on them instead of petting them, so they would mean business and surrender.

The only thing that keeps people from getting salvation is their stubborn will, perhaps a very few, unbelieving. The greatest trouble is to get people where they can believe, not with their head, but real living heart faith. A lot of people go to an altar to talk to seekers that ought to be seeking themselves and perhaps are worse than the real seeker. Others talk because they are too lazy to go off in a corner to prevail for the seekers and likely their lives are too dirty to do it. If souls would pray through for themselves they would stick to it. Many souls would be better off to be penned alone away from everyone else. One will say this, another that, and confuse the soul that he will not know what to do. Real conviction will make you quit all your sinning, old things will be laid aside and you will follow God. Often times things in your life hinder you in getting to God. That lie you told must be confessed, that little quarreled sweetened, that old hatred must go (1 John iii. 15; iv. 20), those stolen things confessed and paid back, those things you cheated that person with likewise settled, those old tricks you did on that fellow must be straightened or those sharp, cutting words confessed or those unkind actions, and you will not put the blame on the other fellow, but on yourself. If you get a good case of Holy Ghost conviction the back track will be straightened up. If we have a peep of light, perhaps not all at once, but just as God shows you, you will walk in the light. Any sinner almost of himself when he sees any one converted expects to see him make his wrongs right. Sir! conviction stops your swearing, lying, stealing, cheating and evil habits of every sort. You quit the old life and follow God, and begin to pray and seek for a way out of trouble. We count the cost and are glad to pay it.

Arthur M. Bossler.

Louisville, O., R. R. No. 2.

(To be continued.)

Several years ago the British Medical Association appointed a “collective committee” to make some special researches. They found that of 67 cases of cirrhosis of the liver, 60 per cent. occurred in “hard drinkers,” 30 per cent. in “free drinkers,” and 10 per cent. in “fairly temperate people.”

The best investigators of Europe have agreed that 10 per cent., or upwards of deaths are caused through intoxicating liquor. The ratio may or may not prevail in America. Thirty years ago Dr. Hitchcock, president of the Michigan State Board of Health, made an investigation of the annual loss of production by reason of the premature deaths from alcohol. He estimated the annual loss of productive life at 1,127,000 years and that 98,000 persons were constantly ill or disabled on account of alcoholic liquor. The late Dr. Willard Parker, of New York, one of the foremost surgeons that America ever produced, after a thorough study of the subject in New York City, gave it as his mature opinion “that 33 1/2 per cent. of all the deaths in New York City were occasioned directly or indirectly by the use of alcoholic drink.”

It appears that every medical expert known outside of his own precinct who has made an exhaustive study of the problem has come to the same conclusion, practically, i.e., that a minimum proportion of deaths caused by alcohol is 10 per cent. As there were 1,039,094 deaths in the census year 1900, that would make about 100,000 as alcohol’s share.

It is not claimed that all these were in “drunkards’ graves” in the sense that each one died of alcoholism or delirium tremens, but they filled alcohol’s graves in the sense that had it not been for alcohol they would not have died—alcohol dug their graves.—National Advocate.

"Shun all affection in the pulpit, and mind you never get into the goody-goody style. One of this sort once said: ‘I was reading this morning in dear Hebrews.’"
Paul in his epistle to the Corinthians speaks of giving as a grace. It is not natural to man. It is a mark of sound conversion. When a man is saved from covetousness and avarice and selfishness he is really saved. God deserves all the credit when one has learned to give Scripturally, that is with the right motive and in the right way. A rich man in England had been noticed by his pastor to be losing interest in the spiritual and financial work of the church, and being called to his death-bed found him unwilling to give him his hand. The secret was revealed when it was found after death that he was holding with a death-grip the key to his safe. Penuriousness and piety never go together. Those who are in touch with God always realize something of the sacrifice which has been made for their salvation, that though he was rich yet for their sakes he became poor, and they love much and count it a privilege to give much according to their ability for the cause of him who gave his all for them. Usually comfort creates selfishness. Often those who suffer most are most liberal. Only the Holy Spirit can give victory over the dullest and most uneventful life a hourly being laid at his feet as a precious love offering — this would make the dullest and most uneventful life a continual, blessed and holy romance. How this spirit would cause us to reduce our living expenses to a minimum, to economize everywhere, gathering up the fragments that nothing be lost and to give judiciously and prayerfully and generously and cheerfully. There is no great joy or reward in careless, beggarly or grudging giving. "Whatsoever thy hand findesth to do it with thy might." Giving is more than "twice blest." It not only "blesses him that gives and him that takes," but it satisfies the heart of God and inspires others to like generous action. Many years ago a negro entered Herrnhut, Germany, and told to a carpenter and a potter the pathetic story of the degradation of his fellows in their enslaved condition in the West Indies. They said, "We wish we could go," but they had no money and there was no missionary society to send them, and they feared their Moravian brethren would think them rash and unprepared. They dropped their tools and knelt upon the ground and cried, "Oh God, let us go to the West Indies to preach the gospel. We are ready to go into slavertry if need be." Soon they had the consent and prayers of the Church. With three dollars in their pockets they started on foot. At last they reached Copenhagen, six hundred miles away. On every side the people with whom they talked tried to discourage them. After a time they secured something worse than a third-class passage, and after untold hardship reached their field of labor. But their great work was not only blessed directly in the West Indies, but indirectly, by their example, to the ends of the earth. David Brainerd wrote in his diary, "Last year I longed to be prepared for a world of glory, but of late all my concern is for the conversion of the heathen and for that end I long to live." This saying gave a new impetus to William Carey, who was used of God to set in motion the great missionary movement of modern times. It was also an untold inspiration to Samuel M. Mills and Henry Marten. "Are you afraid to die?" said a friend to a dying Christian. "No, I am not afraid to die, but I am ashamed to die, for I have done so little for my Lord." In India more money is spent at the shrine of one goddess of cruelty, than our American Christians give for the cause of the world's evangelization. Let each Christian ask what his share is in this unanswerable neglect.

It is not a question of giving to be seen of men, nor of the amount of our gifts, but of pleasing God. A ticketman on a cold Winter's night, who required that every passenger going through his gate to show his ticket, was much found fault with, and a kindly gentleman said to him, "You seem to be a very unpopular man tonight." He replied, "I am anxious to be popular with only one person, and that is the Superintendent." If every Christian would so give as to please God, what a transformation it would make in Christian character and what a transformation in Christian giving! — W. J. Muster, in Christian Work and Evangelist.
very fear of having an insane person on their hands induced them to help her on her journey. When, after the weary days, she reached the hospital, she was told the wards were full and the doctors could see no more patients that day. She was in despair; but some one went in and told the Christian physician of the pathetic case, and she, realizing how much was at stake, gave up her own bed that the little one might be admitted. When, after a few weeks, the woman started home again with the child’s eyes bright and clear, she had received spiritual vision. In every town where she entered her very presence preached Christ, for as she assured the incredulous crowds that this was indeed the little blind child, and told them how sight had been given, she also told them of the motive which impelled the missionary to come to do this deed of mercy and of the great vision which had come to her own life, so that in her remote town so many began to inquire about this Christ that it has been absolutely necessary to send missionaries to supply the demand created by a poor widowed Chinese mother.

Miss Clementina Butler, in Missionary Review.

A story is told of a poor soldier who lay dying in a Swiss hospital. His father, coming to him, found him with the stupor of death gathering over his sensitive face. "You must not die," said the old man. "I have brought money. You shall have medicine, delicacies, everything; and when you are strong enough, I will take you home." The sufferer shook his head. The father’s heart sank, and he turned away to hide his tears. Presently he opened his traveling sack and took out a loaf of bread. Breaking off a piece, he gently placed a crumb in his son’s mouth. The longer they chewed, the bigger it got in their mouths. And swallowing it was clear out of the question. Then they went into the sitting-room for the evening. He picked up the evening newspaper and read, and she sat down to sew. Her eyes were not very good. She wore glasses. And this evening she couldn’t see distinctly. The glasses seemed blurred. It must have been the glasses. So he took them off and cleaned them carefully, and found he had been holding the paper upside down. And she tried to sew. But they couldn’t eat for thinking about the boy. The longer they chewed upon the food the bigger it got in their mouths. And swallowing it was clear out of the question. Then they went into the sitting-room for the evening. He picked up the evening newspaper and read, and she sat down to sew. Her eyes were not very good. She wore glasses. And this evening she couldn’t see distinctly. The glasses seemed blurred. It must have been the glasses. So he took them off and cleaned them carefully, and found he had been holding the paper upside down. And she tried to sew. But the thread broke. And she couldn’t seem to get the needle threaded again. You could see they were both bothered. By and by the clock struck nine, and then their usual hour for retiring. But they made no move toward retiring. She said, ‘Aren’t you going to bed?’ and he said, ‘I think I’ll not go yet; you go.’ ‘No, I guess I’ll wait a bit.’ And the clock struck eleven, and the hands worked around toward twelve. They then arose, and went to bed. But not to sleep. Each one made pretense to be asleep, and each knew the other was not asleep. And she said, ‘Why don’t you sleep?’ ‘Well, I just can’t for thinking of the boy.’ ‘That’s the bother with me.’ And the clock in the hall struck twelve, and one, and two. Still sleep did not come. At last he said, ‘Mother, I can’t stand this any longer, I am going up stairs with Phil.’ And he took his pillow and went softly out of the room, and up to the attic stairs, and
pressed the latch very softly so as not to wake the boy if he were asleep, and tiptoed across the attic floor to the corner by the window, and there Phil lay—wide awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got down between the sheets with his boy, and the tears got mixed upon each other’s cheeks. Then they slept. And next night when sleep—

the third night again he said, “Good—

night, mother. I’m going up stairs with Phil.” And the second night he slept. And next night when sleep—

slept. And next night when sleep—

flames.

You are not surprised to know that to-day that boy, a man grown, is telling the story of Jesus with tongue and life of flame in the heart of China. You know I think that father is the best picture of God I ever saw. God couldn’t take away sin. It is here. He could not take away suffering out of kindness to man. For suffering is sin’s index finger, saying, “there’s something wrong here.” So he came down in the person of his Son, and lay down alongside of man for three days and three nights. That’s God. And he comes and puts his life alongside of yours and mine and makes us hate the bad, and long to be pure. To spend your time?

The great Bohemian reformer and martyr, John Huss, was born in 1369. He was burned at the stake as a heretic in Constance, Germany, July 6, 1415. When arriving at the place of execution, he prayed, “Into thy hands, O Lord, do I commit my spirit. Thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist and help me, that, with a firm and strong soul, I may stand under the reproach of the cross, and rely upon the merits of the Messiah Jesus, my Saviour, and merit eternal life.”

When the wood was piled up to his very neck, the duke of Bavaria asked him to recant. “No,” said Huss. “I never preached any doctrine of an evil tendency, and what I taught with my lips, I now teach with my blood.” The flagons were then lighted, and the martyr sung a hymn so loud as to be heard through the cracking of the flames.

Our Bible Reading Circle.

Bible Study.

Numbers I.-xvii.

Dear Bible Readers:—This time we have a very interesting lesson. There are some hard names, but these will be good practice. Everyone ought to have a self-pronouncing Bible and learn the pronunciation thoroughly. So many are careless in this. Even ministers before their congregation will pronounce names improperly; when, if they would take a little time and pains they could pronounce correctly. A self-pronouncing Bible is one that marks the proper names with diacritical marks. Most dictionaries give an explanation of these sounds in the beginning, and almost all school readers and spellers explain them. If you have none of these, get a book on orthography, which will explain it in full. It will pay to learn this thoroughly.

In this lesson study Israel’s use of “the trumpets;” and take your Concordance and look up references on “trumpets” and then ask, “Are we as ministers blowing the gospel trumpets as we should, and are we as God’s people responding promptly to the call?”

Study carefully the murmurings of Israel, and apply the lessons close home. Notice carefully also why Israel did not enter Canaan and see the results. Is this not a vivid picture of the life of many Christians to-day? Just as soon as one turns to God he ought to enter right into the Canaan of entire consecration to the will of God. He ought to settle it once for all that all he has and ever expects to have, all he is and ever expects to be, all his time, talents, money, friends—all, everything, for time and eternity, is for the Lord. But how many; oh, how many, like Israel, draw back. They are afraid, or else are not willing. So, instead of entering into sweet soul-rest, they come, like Israel, into a desert wilderness, where they hear but little fruit for Christ; but instead are filled with murmurings and faultfindings. How is it with you and me? Let us, with the spirit of Joshua and Caleb, go over and possess the land.

Questions.

Carefully review preceding lesson. Select chapter names.

What was the number of the children of Israel?

Which tribe was the largest?

Which tribe had the fewest?

How many and who of the whole company entered Canaan?

Of whom would the Lord make a great nation? Judging from Moses’ answer, do you think he was seeking self-honor? Was Moses’ prayer answered? How many and who of the whole company could enter Canaan? Why could not the others enter? Compare with this Heb. iii. 16 to iv. 2 and then ask. Have “I entered into his rest?”

What became of the ten “cowardly spies”?

What next did the people attempt to do?

What were the results?

Where is the desert of Paran?

What other food did they desire? Did they ever get it?

What multitude first fell to lusting?

What was the gainsaying of Korah?

Who was Hobab?

What was the mode of cleansing the Levites?

Who was the Passover to be kept?

What covered the tabernacle by day?

What was the use of the silver trumpets?

Who was the desert of Paran?

Who was the Levite called Hobab?

Who was the priest of the Levites?

Where had Israel been all this time?

Where was the Passover to be kept?

What word was signal for them to go?

What was the number of the children of Israel?

Where was the Passover to be kept?

What was the desert of Paran?

What was the Ark’s offerings?

What was the mode of cleansing the Levites?

What was Israel fed?

What was their number?

What was the Ark’s offerings?

Where did the extra tribe come from?

Into how many divisions were they divided at this time?

How many tribes in each division?

Instead of whom were the Levites taken?

What was their number?

Which division of Levites had charge of flexible parts of tabernacle?

Which of solid parts?

Which of furniture?

At what age did the Levites enter service, and how long did they serve?

Who should prepare the holy things for moving?

To whom was restitution to be made in trespasses?

What was the law of Nazarites?

Where the Levites for life?

What change was wrought when the day of his separation was fulfilled?

With what words of blessing was Aaron to bless Israel?

Commit them to memory.

How many wagons were used in carrying the tabernacle? How many oxen?

At the dedication of the altar, what did the princes of every tribe offer for a meat offering? For burnt offering? For sin offering? For peace offering?

What was the mode of cleansing the Levites?

Who was the Passover to be kept?

When should those keep it who were unclean or on a journey at regular time?

What covered the tabernacle by day?

What by night?

What word was signal for them to go?

What to stop?

Where had Israel been all this time?

How long had they been at Sinai?

Who was Hobab?

What did Moses say to him?

Did he go along?

What was the use of the silver trumpets?

Where did Israel first go?

Where was the desert of Paran?

How were Israel fed?

Describe this food.

What other food did they desire? Did they ever get it?

What multitude first fell to lusting?

What did Miriam sin? What was the punished?

Why did the spies go up to Canaan?

How many days were they gone?

How many periods of forty days in the Bible?

How many brought evil report? Why?

How many did God tell Moses what they would do?

Of whom would the Lord make a great nation?

Judging from Moses’ answer, do you think he was seeking self-honor? Was Moses’ prayer answered? How many and who of the whole company could enter Canaan? Why could not the others enter?

Compare with this Heb. iii. 16 to iv. 2 and then ask. Have “I entered into his rest?”

What became of the ten “cowardly spies”?

What next did the people attempt to do?

What were the results?

Where had Israel been all this time?

Who was Hobab?

What was the Ark’s offerings?

Where was the desert of Paran?

What other food did they desire? Did they ever get it?

What multitude first fell to lusting?

What was the gainsaying of Korah?

What lesson in the budding of Aaron’s rod?

Give at least six principal topics in the lesson just studied.

Harvey Frey.

Rutelwayo, South Africa.

“Mind your figures of speech are not cracked. Don’t talk like the brother who said, ‘I fly from star to star, from cherry-beam to cherry-beam.’”—Spurgeon.

“Mind your illustrations are correct. It will never do to describe Noah as one did, sitting outside the ark reading his Bible.”—Spurgeon.
OUR YOUTH.

Getting Acquainted With the Bees.

Tony and his sister Crystal were from the city, and were on their first visit in the country. The beauties of the woods at once attracted them, and they rambled off, stopping on the way, however, to pick some berries. But there were so many berries that pretty soon they forgot about the woods. They kept on picking and eating until by and by a big bee went booming past, whereupon they forgot the strawberries and watched the bee. He paused and hung in the air not very far away, and then, still booming, dropped into the grass. Creeping through the grass, Tony followed the bee, and Crystal followed Tony, till they came to a spot where a great many bees were crawling, hovering, and humming over a low mound of earth. Back and forth and all around the lively insects moved, buzz-zz-ing with deep, strong voices; and every now and then a bee would come sailing out. Come, let's get it now."

"What were you doing it for?" asked grandpa, when Tony had quieted down.

"I was going to get some honey," Tony replied. "I didn't know it would make them mad. I wasn't going to hurt them."

"Don't you think it would make you mad," asked grandpa, "if some great giant should suddenly put his spade down through the roof of this house, right in among us, just to get some of the pies and tarts your grandmother has been making this morning?"

Tony thought a minute. "I should be scared," he said; at last, "I shouldn't have time to be mad, I should be so scared."

"Well, bees are scared and mad at the same time," said grandpa.

"But you wouldn't have got much honey, even if you could have dug it up," he went on, "for those were not honey-bees, but bumblebees. Honey-bees build their homes in hives and hollow trees, and make a great deal of honey; bumblebees build theirs in the ground, and make only enough honey to bring up their families. Now, hereafter, when you want to investigate, just come and ask grandma or me first. You are too young to know what will bear handling and what must be let alone. Remember, "Taste not, handle not, But look with all the eyes you've got."" I guess I shan't forget that," said Tony."

Keeping Hold of the Boys.

There were once two boys in a home I know, and after a few happy years one was taken into the Shepherd's arms.

The boys and their mother had always knelt together for the bed-time prayer and each had offered a simple petition. The first night there were only two to kneel, the sobbing voice of the lonely brother uttered but one sentence: "Dear Lord, keep mother and me intimate."

Said the mother, years after: "I consecrated my life to answer that prayer."

Did she have to give up anything? Yes; receptions and calls were secondary matters when the boy's friends needed entertaining. Embroidered doilies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her and the answering of his prayer. "Always give me the first chance to help you, dear," she would say, and he did. Whatever was dear to his boyish heart found sympathy in her.

Perhaps mothers do not always realize how soon a boy begins to think toward manhood, and so they treat him like a child to be watched and scolded instead of being helped and trusted.

This mother's boy was just as active and self-willed as you often find. But she had a few rules that helped wonderfully. Shall I copy them for you?

1. I shall pray and work to be patient.
2. I will strive to "grow in the knowledge of God."
3. No matter what happens, I will try to hold my temper and my tongue.
4. I will try never to scold and never to reprove or punish in anger.
5. I will listen patiently and tenderly to my boy's side of a grievance.

You will notice that these rules are to govern the mother instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not "good form" to display emotion, but the real holding one's self in hand.

Fashion would tie the mettlesome steed fast. Control harnesses him to life and lets Christ hold the reins.

This mother's boy made many a blunder; he had his days of waywardness, but never a time when he was not sure that his mother was ready to listen, advise and help. There were times when his impulsive ness made him sore trouble, but the first place he turned for help was to the tender, loyal "mother-friend," and he was sure of comfort.

Do you think it paid? When she reads in the papers the theories on "How to get hold of the boys" she thanks God she has never lost her hold on her's. And in the answering of the boyish prayer the mother has not only grown more intimate with him, but both have grown intimate with Christ. Mother, you have no "charge to keep" half so sacred as the heart of your boy. Are you true to your trust?—Christian Work.

Is thy friend angry with thee? Then provide him an opportunity of showing thee a great favor. Over that his heart must needs melt and he will love thee again.—Richter.

God's children are known by their family resemblance.
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Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 22 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.


Des Moines, Iowa, Mission, 237 Ninth street. Church, Thirteenth and University Ave. Church, Fifth Street and Superior St. Anna Zook. Residence, 1226 Eleventh street, N.

EVANGELICAL VISITOR.

[September 15, 1905.]

CHURCH WORK.

Love Feasts.

ONTARIO.

Black Creek, September 16th and 17th Walpole, October 1st and 2nd Markham, September 26th and October 1stottawa, September 27th and October 1st....... Wentler, Kenoth M. H. Oct. 7-8 (Nearest R. R. station, Petersburgh.)

Pennsylvania.

Philadelphia Mission, Sept. 30-Oct. 1 Masterworks Avenue, Sept. Oct. 7-8 (Communion meeting begins at 5 p.m. Oct. 7.)

Maryland.


Buffalo Mission.

Report for Month of August, 1905.

Balance, $45.80

DONATIONS.

Anna Swalm, $1; William Steevenet, $1; Della Jackson, $1; H. Sider, $1; Effie Smith, $1; Fanny Heise, $1; Lizzie Bieringer, $1; John Climenhaza, 50 cents; Andrew Hagger, $1; Emanuel Wagstaff, $1; Ellis Smith, $1; Bertha Smith, $1; Jennie Smith, $1; John Felling, $2.

EXPENSES.

Gasoline and oil, $1.40; household supplies, $1.75; groceries, carfare and sundries, $7.60. Total, $11.80. Balance, $24.40.

Besides the above mentioned, there have been donations of fruit, vegetables and term produce, given by members of the Birtie and Chrennon acts. Our missionaries are always mindful of the donor and give thanks to God for every blessing. Although we cannot acknowledge everything in detail through the columns of the Visiter.

The workers here are endeavoring to carry on the work as the very best they know how. The Lord is mindful of his work to give some manifestation of his favor and blessing.

During this month the Lord has been a very present help in time of need. Homes are opening up for Visiter meetings and the Lord is blessing in a real way.

Yours in Jesus.

George D. Burtin,

25 Hawley St.

Philadelphia Mission.

Report for Month of August, 1905.

Balance on hand, $23.10

DONATIONS RECEIVED.

Hamilt. Knox, $2; Rheems, Pa., $1; Philadelphia, Pa., $7; Lebanon, Pa., $1; Mt. Joy, Pa., $1.90; Lebanon, Pa., $1; Fort's Road, Ont., $1; Springfield, Ohio, 50 cents; Donegal and Raphael districts, $1; Total, $2.10.

Donegal and Raphael districts, 19 bogs potatoes; 1 barrel onions, 4 barrels cabbage, 1 box appetizer, 1 box hatter, 1 box clothing, 1 barrel apples, 3 cakes of corn and tomatoes.

EXPENSES.

For Mission, $8; for poor, $12.60; repairing heater in cellar, $1.35. Total, $24.05.

We come with praises and thanksgiving to our heavenly Father for his wonderful care over his children; he is blessing us far above what we deserve. If he would deal with us as he sometimes deals with one another, he would have cut us off long ago. But he is long-suffering and forbearing with us; he loves us. But lets the rain come upon the just and upon the unjust. In him we see nothing but that which is good. So I feel to thank and to praise his holy name for the blessings that we enjoy. Thank him also for the trials and temptations, for I believe all these things will draw us closer and nearer to him. We are having really good meetings here in this wicked city. We realize that the Lord is still with us. Souls are confessing their sin and asking God to have mercy on them, and we see that the power of God is still working in a mighty way to save. Two more have made application for baptism. We want to give God the honor, whom we want to be helped. We want to give God the honor in their prayers. Pray for the Philadelphia Mission, for we know that the prayer of the righteous availeth much. It is the key: it locked the heavens for three years and any time it struck the same key unlock'd it again that the heavens gave rain. What a blessing? Lord, increase our faith! Brethren and Sisters, we have good homes and are not called into this kind of work, and are blessed with this world's goods, do what Jesus said, "remember the poor," for you have no idea how it is in these great cities. There is much suffering. "Can any good thing come out of Nazareth? Come and see," and I am sure it will make your hearts to ache with joy. I don't mean only the workers in Philadelphia, but I mean it in all cities wherever they are. We know what the great deep. O, let us pay our debts. Jesus said, "I was an hungred and ye gave me no meat, I was thirsty and ye gave me no drink." How do we stand on these lines? He says if we are not right here with our children, we do it unto us. Let us take heed to these calls. for truly this is the time of short and if we neglect it, and if we have Christ Jesus we have a home in heaven, not made with hands. Praise his name and ever when this short life is ended. Praise his name.

Yours,

Peter Stover and Wife.


Prayer for a National Revival.

The Slogan of the Northfield Conference.

Post-Conference Addresses.

The largest and most consecrated General Conference ever held at Northfield closed a sixteen-day session August 20, and a song of glory and a prayer for a national Revival filled the Conference Hall to overflowing. It was followed from August 22 to September 7 by Mr. Webb-Peploe, who was there and the purpose is manifested to everyone. We are and will be doing quietly and conservatively as have been others, but with the advent of C. M. Alexander, "The Apostle of Sunshiny," as he became known in the famous Torrey-Alexander revival in England, and with an inspired address by Len G. Broughton, Atlanta, a new name for the place. Prayers for a revival were made incessantly and we are now in the thousand small letters, bearing the following inscriptions, were scattered broadcast among the people. "O Lord, send a revival and begin in me, for Jesus' sake. Amen." Personal work came to the front and not an unchristian man at the conference was left unapproached. After-meetings were held at each evening service, and on Sunday, "The great day of the feast," hundreds were led to confess Christliness. The call to unity in this prayer was sent to every part of the Union by the thousands who were there and the purpose is manifested everywhere to follow Mr. Alexander and "pray for a national revival, not once and twice, but praying until it comes." The other speakers took up the cause with heart and soul. Dr. G. Campbell Morgan, who lectured every morning at morn and evening, and Sunday, with all the power of his eloquence: Prebendary Webb-Peploe, of St. Paul's Cathedral, lent strength to the canvass by his sermons and service: Prof. James Denney, of Glasgow, made an appeal to the hearts of the Conference. The Conference ended, but many of the speakers remained in Northfield to deliver messages until the Conference moved to Ceylon, and closed a sixteen-day session here in time to September 15. Dr. Morgan gave the first of these addresses August 21. He spoke to the youth, particularly. Prof. James Denney, who lectured on the importance of the young in the great movement. Two more have made application for baptism. We want to give God the honor, whom we want to be helped. We want to give God the honor in their prayers. Pray for the Philadelphia Mission, for we know that the prayer of the righteous availeth much. It is the key: it locked the heavens for three years and any time it struck the same key unlock’d it again that the heavens gave rain. What a blessing? Lord, increase our faith! Brethren and Sisters, we have good homes and are not called into this kind of work, and are blessed with this world's goods, do what Jesus said, "remember the poor," for you have no idea how it is in these great cities. There is much suffering. "Can any good thing come out of Nazareth? Come and see," and I am sure it will make your hearts to ache with joy. I don't mean only the workers in Philadelphia, but I mean it in all cities wherever they are. We know what the great deep. O, let us pay our debts. Jesus said, "I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink." How do we stand on these lines? He says if we are not right here with our children, we do it unto us. Let us take heed to these calls. for truly this is the time of short and if we neglect it, and if we have Christ Jesus we have a home in heaven, not made with hands. Praise his name and ever when this short life is ended. Praise his name.

Yours,

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Prayer for a National Revival.
I praise God this afternoon for a few leisure moments to obey the Spirit in writing a short column for the Visitor. Oh, I am convinced so much lately to obey God. I just finished reading Paul's letter to the Romans when the Spirit said that prayer that Israel might be saved. He don't mean being saved once, but that we might be saved, Jew or Gentile. This don't mean brethren in Christ, but God's Israel everywhere. Oh it is wonderful at what a low ebb the work of God is going at some places. My eyes shed tears; my heart bleeds. Souls should be saved and saints and preachers sanctified and preach full salvation, but how can they preach something they haven't got? Oh, I am wonderfully pleased this afternoon, for we cannot be a holy people if we do not read good books written by Holy Ghost men. My soul leaps for joy. Lately I read a book that woke me up more on a holy life. Dear brother or sister, I don't care what we put on, or how we look; that ain't holiness. Oh, praise the Lord, I see it clearer this afternoon than ever before. We may try to keep peace with the brethren and try to obey rules and orders, that ain't holiness. I tell you I have reason to say it is better to obey God than man. Thank God, I am not looking at myself or others, but to God. Pray for me. I am writing in the Lord's name. AMANDA SNYDER.

The Psalmist said: "The fool hath said in his heart, 'There is no God.' There is a bigger fool than that, He is the one who says, 'There is a God, but I am going to live as if there were none.'"

One reason that God does not reveal and entrust to some his wonderful secrets, is that they give them away before the proper time.
The great war in the Far East has been brought to an end by a mutual agreement, reached on all points on August 29, between the Plenipotentiaries of the two belligerent nations. An armistice has also been agreed upon. The treaty will probably be signed this week. In brief terms, as far as made public, the treaty will provide that:

Russia recognizes Japanese preponderating influence in Corea.

Both nations agree to evacuate Manchuria.

Both nations agree to uphold the open door policy in Manchuria.

Japan ratifies Russia's lease of the trunk line railway across Manchuria to Vladivostok.

Russia agrees to the limitation of her armaments, and if the insignia of rule and dominion are still building war vessels, casting big guns and storing up military equipments, and if the insignia of rulers are not the dove of peace, but the eagle of war. The treaties which have been concluded will be without bitterness. Already it is rumored that a treaty of alliance will follow the treaty of peace. The two nations will be better friends because Japan has yielded. There will be nothing left to irritate.

Japan comes out of the conflict with its prestige enormously enhanced among the great powers of the world. Though not a strong nation compared with Russia, Germany, England, France, or the United States, its rank as a military and naval power has been immensely advanced. As a result of the naval battles Japan has largely increased both the size and power of her navy at Russia's expense, and has practically banished for a generation the Russian navy from the Pacific Ocean. As a military power Japan has acquired a standing in every respect which challenges the admiration of the world. After all, the glory of the war and the glory of the peace now assured belong to Japan. And Japan itself will soon see, as all the world now knows, that it has been "the chief winner in peace-making as it was in the war."

Peace at this juncture is a great blessing to both nations. To fight for money is a losing fight. Japan could never have exhausted Russia. It could never replace its own slain sons. All that either nation would have sacrificed from now on in wasteful war would have been sheer loss. Better lose $1,000,000,000 in peace, without loss of life, than spend so enormous a sum to gain it. Besides, Japan now has before it, with its strength unwasted and its finances and credit in excellent condition, a more splendid opportunity for national development than it ever had before. Russia has by the termination of the war saved more than Japan yielded in the peace negotiations. What a continuance of the war would have meant for Russia the foresight of man can not tell.

Peace as thus arranged has been an immense gain for the peace of the world. The United States stands opposed to war, and in favor of arbitration. President Roosevelt, the successful peacemaker, alone has made the meeting of the Plenipotentiaries of the warring nations and their achievements at Portsmouth possible. The great powers of the world stood behind him. The moral sentiment of the world commanded the sword on Manchuria's incendiary fields to be sheathed, and nearly two millions of men laid down their arms. Such a potential voice could not have spoken on February 5, 1904. The future for the world's peace is radiant. If the time is not yet when nations shall learn war no more; if America and Europe are still building war vessels, casting big guns and storing up military equipments, and if the insignia of rulers are not the dove of peace, but the helmet of Mars, nevertheless the voice of these same rulers is the voice of peace. So strong and universal has become the sentiment in favor of arbitration that the provocations must be clearer and stronger than ever to justify nations in going to war. Well may the Christian world thankfully rejoice over the Treaty of Portsmouth and its meaning to the nations of the earth.—Dr. Forney, in Church Advocate.

Glad Tidings of Peace!

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Have you made your choice? "Be­twixt what?” you say. Betwixt God and Satan; betwixt heaven and hell; betwixt happiness and misery forever. "Well,” you say, "I confess I haven't thought so much of it as I ought to have done, but there's plenty of time." That time is your awful mistake!

God gives us his best. It is his de­sire that we should have all good, all that is really good for us. In proper season he wishes us to enjoy ourselves in merry making.

Christ must be your door, by whom you go in to God and out to man.—Henry Van Dyke, D. D.

Following Christ is a giving up, a taking up, a rising up, and a lifting up.
Cheating at School.

When I was a boy at the High School, a few boys in the class devised a labor-saving plan which seemed to them admirable. One who found mathematics easy but languages difficult, performed the problems in Algebra, and gave a copy to the others; another wrote the German exercises, which the others obtained by like easy effort.

Our German teacher occasionally sent the pupils to the blackboard to write out sentences which they had translated into German in order that difficulties might be discovered and explained to the whole class. On one occasion a boy belonging to this little circle of "cribbers" was called to the blackboard and wrote out a sentence in which occurred the German word zvar, meaning truly; but as the word was new to the class, not having occurred in our previous exercises, the boy confused it with a familiar word and wrote zwei, meaning two, and spoiling the sense of the phrase. The teacher looked at the blackboard and then to the boy and remarked:

"You copied it wrong."

"What, sir?"

"You copied it wrong," repeated the teacher. "You may sit down," and the boy did, amid the laughter of his mates, while the teacher went on in tones that sobered us, somewhat as follows:

"I suppose you thought that I would never know the difference, if you copied your work; but a teacher can tell as soon as a boy takes up the chalk to write, whether that boy has done the work or whether someone else has done it for him—even though he may not always think it is best to call him to account. Some of you boys think that you gain some credit by copying the work of another. But when I see a boy write a perfect sentence on the board when his work through the year has shown that he could not write such a sentence correctly, I know the boy is cheating. He can't hide it. On the other hand, when I see a boy go to the board and make an honest mistake, one that with his present knowledge is quite excusable, I am pleased,—not on account of the mistake, but because I know the boy has done honest work, and will profit by that mistake, and probably not make it again. So remember, boys, it is not me that you are cheating; but yourselves, when you copy from others' work."

A story in the "Little Chronicle" points the same moral, and is worth a reading, not only by young people who are nearing the end of their school days, but by those who are just entering upon them.

Professor Lewis, the instructor in English at the Glencoe Academy, had sent for Harriet Blaney, a member of the graduating class. She entered his study rather nervously, and stood before him in a shrinking attitude.

"Sit down, Miss Blaney," he said, kindly. "I wish to have a little talk with you about your thesis."

Harriet seated herself on the edge of a chair, and waited with flushing cheeks for his next remark.

"It is a remarkably good essay. In fact it is so much better than anything you have done before, and so different in character, that I am troubled about it."

Professor Lewis paused for a moment, but Harriet did not speak, and he continued:

"If you have been capable of such work as this during your course at the school, you have done yourself a great injustice by handing in greatly inferior work. I have always thought that you were one of those people who have special difficulty in expressing themselves in writing, and in marking your themes I have made allowance for what I believed was a natural disability, that you were earnestly laboring to improve. But your graduating essay shows such facility in expression and such abundance of ideas, that I feel that I ought to revise the markings on your previous compositions, which must have been done very carelessly. Of course, if I should do that your averages would be so greatly lowered that graduation would not be possible. It is a very unusual and a very trying case."

Professor Lewis sighed, and Harriet echoed that sigh with one that was almost a groan.

"Not graduate with my class!" she gasped. "Oh, that would be a dreadful disgrace."

"Yet I know of a greater," sighed the professor again. "Dishonor is worse than failure."

Then the tears that had been suffusing Harriet's eyes overflowed.

"I see that I don't have to tell you that I didn't write that thesis," she sobbed. "It is just as you say, it seems impossible for me to express myself in writing, and the thought of the thesis became such a bugbear to me that I asked a friend of mine at home to write it for me. I told her that I would do something for her in return, and it didn't seem so very wrong."

"Yet it was very dishonest, and had I not detected the deception a great injustice would have been done to your classmates, because it is so much better than any that they have written that it would have received the highest mark, and you would have had the honor of reading it. You know only the two best ones are to be read."

"I realize now how wrong it was, and I'm—I'm much obliged to you for making me see it," said Harriet, hesitatingly. "I suppose I can't graduate now," she went on with an effort to maintain her composure.

"Graduate! Why, of course you will! You still have two weeks before commencement to devote to a thesis, and I am sure that you will write something that will do us both credit."

Although Harriet's essay was not one of those which were chosen to be read at the graduating exercises, Professor Lewis told her in a little note, which she prizes as one of her greatest treasures, that there was no work done by any member of her class that gave him more pleasure and satisfaction than did her thesis, which showed earnest thought and honest endeavor to do the best work she was capable of doing.—Common People.

The Secret of Winsomeness.

What is it in Jesus that draws men, that wins their allegiance away from every other master, that makes them ready to leave all for his sake, and to follow him through peril and sacrifice even to death? Is it his wonderful teaching? "Never man spake like this man." Is it his power as revealed in his miracles? Is it his sinlessness? The most malignant scrutiny could find no fault in him. Is it the perfect beauty of his character? None, nor all of these will account for the attraction of Jesus.

Love is the secret. He came into the world to reveal the love of God—He was the love of God in human flesh, his life was all love. In most wonderful ways during all his life did he reveal love. Men saw it in his face, and felt it in his touch and heard it in his voice. This was the great fact which the disciples felt in his life. His friendship was unlike any they had ever seen or ever dreamed of. It was this that drew them to him and made them love him so deeply, tenderly. Nothing but love will kindle love. Power will not do it. Holiness will not do it. Gifts will not do it. But love begets love; heart responds to heart. Jesus loved.—Selected.

Don't let the madness of fault-finding enter into you. It is the most destructive thing on earth.—Toledo Blade.
of us, at least, leaped for joy as we again beheld the old familiar battle ground with all that we held dear. What a precious privilege it was to look in to the faces of the dear boys and girls, as they came running down the hill to greet us, as well as to see those who came to see us later, to express their pleasure at our return. Truly he is "able to do exceeding abundantly above all that we ask or think." As we came up the hill, we found dear Sister Myers and Brother Kreider, also Sisters Steigerwald and Kreider there to meet us. While we joyfully clasped glad hands, and thanked God for our safe arrival, we thought of one who had bade farewell to us near the same spot over a year ago, but whose form now lies beneath the spreading unki tree. Everything on the place looked well. We were especially surprised to find the church under cover and many other improvements made. Truly Bro. and Sister Steigerwald have nobly borne the burden and heat of the day and certainly deserve the prayers and hearty support of all. We keenly feel the loss of the dear boys and girls, the patience needed in dealing with the natives as they come from their homes, and the long trips to town and Mapane Land, also the sickness and death in their midst, I say, besides all these, is the still weighty burden of caring for the souls of this people and giving them the "everlasting gospel." And yet they have had strength for it all. We were also surprised to see what rapid strides Bro. Steigerwald had made in the language. Sister Kreider has also been much used of the Lord, both in the spiritual and manual part of the work.

We found the school in a flourishing condition under the management of Bro. Matshina and Sister Kreider. The attendance is large. Bro. Nyamarande is teaching around about five miles from here at a place where meeting has been held regularly for some time. He has about forty-five scholars in his class, besides all these, is the still weighty burden of caring for the souls of this people and giving them the "everlasting gospel." And yet they have had strength for it all. We were also surprised to see what rapid strides Bro. Steigerwald had made in the language. Sister Kreider has also been much used of the Lord, both in the spiritual and manual part of the work.

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