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George Detwiler
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ADDRESSES OF MISSIONARIES.

Africa.

India.
Josiah and Dorie Z. Martin, Raghmuthur P. O. Maniloom mission, India.

Central America.
J. G. and Susan Cassel, Box 74, Guata- mala, Central America.

Missionaries at Home on Furlough.
Levi Doner, Dunrobin, Ont.
Issac O. and 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 Visi­tor, 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 Messiah 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 before God and his blessings. Of course, we have yet to see what it can do for us under the blessing of God. We have 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 1,360 miles, the question of food for six weeks, 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 enters 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. Our 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 added our mite. 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 kraal explained, "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.)
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, an 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, which carnival comes, means swines and the Lord says the carnal [carnival] mind, the fleshly mind, is enmity against God, it 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 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 apostacy"—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, 1. 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. Myers says, "What have you done with words. 'Every thing shall live, whither 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 will come: persons shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, 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 up 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 genial 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. Musser, 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 Bro. Max Mahler, of the Des Moines Mission, and Sister Ella Martin, daughter of Bro. Eli Martin, of North Dickinson, Kan., were united in marriage recently.

A few of the Red Letter Bibles have been called for since last we spoke about it. We think the offer is especially favorable. A $5.20 Bible for only $3.

Cases have been brought to the knowledge of “The Patriot” where Harrisburg boys have robbed their parents and committed forgeries this season to get money to gamble on baseball, and of wives and children who have been denied the food and clothing they ought to have had because the money to buy them had been lost betting on baseball.

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 footed 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 sullen 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 percent. 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 hard 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 church, when all the laborers have been gathered into the vineyard, or, are we serving our own selfish purposes instead of God's? "Are we hired in God's vineyard, or are we serving our own selfish purposes instead of God's?"

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 our 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 aheathen 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—will save a soul, and the light will shine upon your face as you go down into the vineyard, and, in the words of the Father, 'Every plant which my Father hath planted shall bear fruit; and the fruit thereof shall be in one swarm' (John xiv. 12)."

We have to consider the salvation of individuals, as well as of the world. The moral character! So idleness in God's vineyard is hurtful to the spiritual character.

We have to consider the salvation of individuals, as well as the world. The moral character! So idleness in God's vineyard is hurtful to the spiritual character.

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. 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, prophesies beyond a doubt, that the light shall not only bring on the coming of the kingdom of God (in mighty power) on the day of Pecotoc, for it was noised abroad like a lightning flash, from one part under heaven; shined unto the other part under heaven. And the people were pricked in their heart, and cried out, "Men and brethren what shall we do?"

"Then answered Peter and the apostles, saying, Your heart did this because of the Word which hath proceeded out of the mouth of Jesus." (Matthew xvii. 22)"

The answer came by the mouth of the Apostles, Repent and be baptized. In the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Ghost, you shall be saved, i.e., the kingdom of God came not by observation, but it was created within them; and then the disciples were pricked in their heart, and cried out, "Men and brethren what shall we do?" The answer came by the mouth of the Apostles, Repent and be baptized..."
preserve the right meaning of the Savior’s narrative, we will see Matt. x. 15, “And Jesus saith unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken away from them, and then shall they fast.” At this time Jesus was alluding to his crucifixion, when (he) the bridegroom would be taken from them, and then would they desire to see one of the days of the Son of man, and they shall not see it.

However, this was the darkest time that this old world ever knew of; because the Savior of the world was crucified, and all their (his disciples) hopes were blasted. And they (the false prophets) shall say to you (the disciples) see here; or, see there: go not after them, nor follow them.” Notwithstanding, if they would have followed those false teachers, they would certainly never have received the kingdom of God within them. But as a lightning flash it came on the day of Pentecost, and it lighteneth out of the part under heaven, shineth unto the other part under heaven; so shall it be also when the Son of man is revealed in our hearts. Note, the injunction of Paul, “The kingdom of God is not meat and drink (or any other observation); but righteousness, and peace, and joy in the Holy Ghost.”

“For he that in these things serveth Christ is acceptable to God and approved of men” (Rom. xiv. 17, 18). Let us also see Rom. x. 8, “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge. For their being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law of righteousness to every one that believeth. For Moses described the righteousness which is of the law, that the man which have a zeal for God, but not according to knowledge. Who shall ascend into heaven? For Moses described the righteousness, have not submitted themselves of God’s righteousness, and going about to establish their own righteousness, there in the conversion of the one hundred thousand souls, I feel just as confident in God for Africa’s numbers to be born into the kingdom of God when we get in tune and strike the right keynote. Will you not all pray with us that we may reach that climax of the power that prevails with God though it 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 humble, we believe was to the glory of God, and we pray that the seed sown at this place from time to time will bring forth fruit to the glory of God. At this place our native Bro. Nyamazana teaches school during the week and has as many as twenty-seven scholars some days. He is a young lad of about 17 years, and is a dear boy. Will you all pray for him that he may be kept in the hour of temptation, and that as he grows older in years he may become more useful among his people.

The day, we felt, was well spent. We had our lunch together on the open veldt, and after our own fashion we did keep the Sabbath, and we started homeward. The day was cool, lovely. We turned a little ways to the right to see the Bushman’s cave, a wonderful formation of rocks, a place much frequented in by-gone years by a native tribe called the Bushman tribe. They did not garden any nor build huts, but lived altogether in caves and dens of the rocks. Their living was hunting of what they could get. Their tribe is much scattered and nearly extinct. There are so many different tribes, and so many dialects spoken here in Africa that you would be surprised; and of their manners and customs I have learned but little. Yet, I do thank God to have been privileged to learn about this people and what has been done for them through the gospel. But they need to be taught, as the prophet says, line upon line, precept upon precept, here a little and there a little, 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 a station and have the language to work among these dear native people. We are not disappointed, although a Canada sister wrote us that a good brother said to her, “Oh, the natives in Africa won’t be converted as you and
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 be more work 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 Matoppos 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.
Matoppos Mission, July 24, 1905.

For the EVANGELICAL VISITOR.

The Old Time Regeneration.

In the last and awful days, amid all the apostacies, sham religion, backslidings, 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 driving 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. 24-25). 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, festivities, dark-lantern shows, entertainments, singing and such like. If Jesus were here methinks he would do as in time of old, drive them all out with a whip heller skelier. 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 backslidden, has lost its first love and must repent again (Rev. ii., 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 hypocritical 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- ing the word of God, but you can hear them tell some of the foulest 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. xxiv. 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 up 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 come and follow his footsteps, as also did the men of old, 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 rebellious sinner. Look at his dealings with Israel. How Moses interceded for them. He punished their sins. It is not love that a rebellious 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 if God 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 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 follow it. When we get real conviction we do not seek God because some one else does or some friend wants us to, or because the church requires it for admittance, but because we are sorry for our sin and want to stop it and serve God. You will seek God whether others do or not, whether your friends sanction it or not, or in spite of opposition. You will seek 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 balky 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 stuborn will, perhaps a very few, unbelief. 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 quarrel sweetened, that old hatred must go (I. 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. Bossier.
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 affectation 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.”
"This Grace Also."

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. Pernicious and pietist 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 were 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 covetousness. Only he can lead one to say "There is no joy in having money but to give it." The Spirit of Christ was self-denial and self-sacrifice. The Holy Spirit is ever aiming to conform the child of God to his image. He creates the "readiness to will" and gives grace to execute. As he is obeyed he increases the ability to give. "Them that honor me I will honor." Those who make it the habit of their lives to honor the Lord with their substance are usually prospered. The Holy Spirit can give victory over carelessness, beggary or grudging giving. "Whatevery thy hand findeth to do 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 slavery 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 J. 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 unmentionable 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 ticket-man 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. Mavor, in Christian Work and Evangelist.

A Concrete Illustration of the Value of Missions

Let us for a moment consider an incident showing the leavening of the mass of Chinese society by the woman's medical work. Two young Chinese girls, sent by their mission to the United States, after graduating with honors at Ann Arbor, returned to China, were put in an interior city, and given a hospital wherein they might treat the sick women and children of that province. They were so soon overrun with patients that it was almost impossible for them to get time to eat and sleep, and the wards were crowded. Finally they were obliged to send out word that they could treat no patients beyond their own province, hoping in that way to limit the number sufficiently. But far beyond these limits, a three weeks' journey from their city, there was in a town a poor widow with a little girl who had been born blind. The trouble was only a slight film, which to modern surgery presents a very small obstacle; but the Chinese have no method of treating such cases, and the child was condemned to the life of a blind girl in China, where, as no one wishes to purchase such an afflicted one as a wife for his son, and there are no industries taught to the blind whereby they may support themselves, there was very little prospect of a useful, honorable life for her. The mother felt this keenly, and her love for the child made the prospect seem very bitter. There were no missionaries in that town, and she had never heard of a hospital for women and children. But one day somebody told her that there were people in the distant city who did wonderful things, and who could open even the eyes of the blind. Her mother love made her equal to desperate action, and so, without money, she started to walk with the little girl the three weeks' weary journey. As she begged her way from village to village the people gathered round to inquire her destination and plans. She told them her hopes, and they laughed at her and said she must be crazy. "Who ever heard of a child that was born blind being made to see?" And their
It is fairly pathetic what a stranger
God is in his own world. He comes
to his own, and they who are his own
kinsfolk keep him standing outside
the door while they peer suspiciously
at him through the crack at the hinges.
To know God truly is the beginning
of a normal life. One of the best pic-
tures of God that I ever saw came to
me in simple story. It was of a
man, a minister, who lived in a New
England town. He had a son about
fourteen years of age, and going to
school. One afternoon the boy's
teacher called at the home, asked for
the father, and said: "Is you boy
sick?" "No, why?" "He was not at
school to-day." "Is that so?" "Nor
yesterday." "You don't mean it!" "Nor
the day before." "Well?" "And I supposed
he was sick." "No, he's not sick.
"Well, I thought I should tell you."
And the father said, "Thank you."
And the teacher left.

The father sat thinking. By and
by he heard a click at the gate, and he
knew it was coming, so he went
to open the door. And the boy knew
when he looked up that his father
knew about those three days. And
the father said, "Come into the library,
Phil." And Phil went. And the
door was closed. And the father
said, "Phil, your teacher was here this
afternoon. He tells me you were not
at school to-day, nor yesterday, nor
the day before. And I supposed you
were. You let us think you were.
And you do not know how badly I
feel. I have always trusted you. I
have always said, 'I can trust my boy,
I can trust my boy.' And the boy knew
that was hard on Phil to be talked to
quietly like that. If his father had
asked him out to the woodshed for a
confidential interview, or had spoken
so hard. Then the father said, "Phil,
we'll get down and pray." And the
thing was getting harder for Phil all
the time. He didn't want to pray just
then. And they got down. And the
father prayed. And the boy knew as
he listened how badly his father felt
over his conduct. And they got up,
and the father's eyes were wet. And
Phil's eyes were not dry.

Then the father said, "Phil, there's
a law of life that where there is sin,
there's suffering. You can't detach
these two things. Where there is suf-
ferring there has been sin somewhere.
And where there is a sin there will be
suffering. You can't get the wothings
apart. Now," he said, "you've done
wrong. And I am in this home like
God is in the world. So we will do
this. You go up to the attic. I'll make
a pallet for you there. We'll take
your meals up to you at the regular
hours. And you stay up there as
long as you have been a living lie,
three days and three nights." And
Phil didn't say anything. They went
upstairs, the pallet was made and the
father left the boy.

Supper time came, and the father
and mother sat down to eat. 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 paper to
read, and she sat down to sew. His
eyes were not very good. He wore
glasses. And this evening he 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
see to get the needle threaded again.
You could see they were both both-
ered. By and by the clock struck
nine, and then ten, 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?" And he said, "How
did you know I wasn't sleeping?
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,
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 glintening 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—not the third night again he said, “Good-night, mother. I'm going up stairs with Phil.” And the second night he slept in the attic with his boy, and the third night again he said, “Good-night, mother, I'm going up with the boy again.” And the third night he slept in the place of punishment with his boy.

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 many are careless in this. Everyone ministers before their congregation will pronounce names improperly; then, 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 ministers blowing the gospel trumpets as we should, and are we God's people responding promptly to the call?”

Study carefully the murmurbings 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 to right into the Canaan of entire consecration to the will of God. He ought to settle it once for all—his home. Notice carefully also why Israel did not enter Canaan and see the results.

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Last Words of John Huss, the Martyr.

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 present mind, by thy most powerful grace I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of thy most holy gospel.”

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 fagots were then lighted, and the martyr sung a hymn so loud as to be heard through the crackling of the flames.
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, whereby they forgot the straw-berries 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."

"I wish we had some honey. I'm going to bring up their families. Now, here's a little, light spade. Tony got this, and dragged it into the pasture. At the edge of the bees' nest he paused to consider."

"We won't take all the honey," he said. "We'll leave half of it. And I'll be careful not to shovel into a bee. You stand back, Crystal, so I shan't throw any dirt on you."

Crystal ran a little distance away. Tony carefully stuck his spade into the earth, and then—there was a wild, angry booming, a cloud of furious bees and a shrieking, dancing boy. He tried to get away, but the bees pursued him, stinging his legs and arms and face. And what would have been the end I do not know, if grandpa, grandma, and the hired boy had not come running to his relief. But before the bees could be beaten off and Tony rescued he was in a sorry plight, and it was a long time before grandma's lotions and poultices eased his pain and checked his sores. As for Crystal, though she screamed and danced as excitedly as he did, she was not stung at all.

"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, here-after, 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. "—Farming World."

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 solacing voice of the lonely brother uttered but one sentence: "Dear Lord, keep mother and me intimate."

Said the mother, years after: "I didn't know it would make you mad."

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."

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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 tattlesome 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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To the Poor,—who are unable to pay, we will send the Bible prepaid to the address of others or upon their individual requests. Individual requests must be renewed, as they are no matter of good faith.

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

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

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 1020 Forster St., Harrisburg, Pa. 

Canadian Currency is discounted with us.

HARRISBURG, Pa., September 15, 1905.

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The binding is French Seal, Denomination lackey, Round Corners, Red under Gold Edges, Flexible Back. LEATHER LINEN.

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

Our City Missions.

Philadelphia, 2423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 21 Hawley street, in charge of Brother George Whisler and Sister Elfre Whisler.

Chicago Mission, 3226 Peoria street. In charge of Brother and Sister B. Brubaker, Sisters Anna and Sarah Bert and Brother G. C. Bert.


EVANGELICAL VISITOR.

CHURCH WORK.

Love Feasts.

ONTARIO.

Black Creek, September 16th and 17th.

Walpole, September 23rd.

Markham, September 26th and October 1st.

Sutton, September 27th and October 8th.

(Newest R. R. station, Petersburg.)

Pennsylvania.

Philadelphia, September 8th to Oct. 7th.

Ohio, September 8th to Oct. 7th.

(Communion meeting begins at 5 p. m. Oct. 7th.)

Michigan.

Carland Mission, September 30th and Oct. 1st.

New York.

Clarence Center, September 14th.

Buffalo Mission.

Report for Month of August, 1905.

Balance, $45.80.

DONATIONS.

Anna Swalm, $1; William Stevenet, $1; Della Jones, $1; Flora Sister, $1; E. H. N., $1; Fanny Heise, $1; and others, $1.

John Climenhaga, 50 cents; Andrew Haller, 50 cents; Emanuel Wagner, $1; Ellis Smith, 50 cents; Bertha Smith, $1; Jennie Smith, $1; John Rettger, $2.

EXPENSES.

Gasoline and oil, $1.40; household supplies, $1.40; groceries, carfare and sundries, $7.40. Total, $18.80. Balance, $44.90.

Besides the above mentioned, there have been donations of fruit, vegetables and farm produce, given by members of the Bertie and Climenhaga families, which are always mindful of the donor and give thanks to God for every blessing. Although we can not acknowledge everything in detail through the columns of the Visitor.

The workers here are endeavoring to carry on the work 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 cottage meetings and the Lord is blessing in a real way.

Yours in Jesus,

Garth Powers.

25 Hawley St.

Philadelphia Mission.

Report for Month of August.

Balance on hand, $23.10.

DONATIONS RECEIVED.

Hamlin, Knox, $1; Rheems, Pa., $1; Philadelphia, Pa., $1; Lebanon, Pa., $1; Mt. Joy, Pa., $1.80; Lebanon, Pa., $1; York's Road, Ont., $1; Springfield, Ohio, 50 cents; Donegal and Rapho districts, Pa., $1. Total, $12.10.

Donegal and Rapho districts, 19 bags potatoes, 1 barrell onions, 4 barrells cabbage, 1 box unpeeled, 1 barrell clothing, 1 barrell salt, 2 beans, 3 crates with corn and tomatoes.

EXPENSES.

For Mission, $8; for poor, $12.60; repairing heater in cellar, $14.35. Total, $41.80.

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 we sometimes deal with one another, he would have cut us off long ago. But he is longsuffering and forbearing, very kind, he 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 sins, they desire to have mercy on them, and we see that the Lord is working to deliver them.

Two more have made application for baptism. We want to give God the honor. We want God's people to help us in our prayers.

Pray for the Philadelphia Mission, for we know that the prayer of the righteous avails much. It is the key: it locked the heavens for three years and any new edition of the Bible to the same key unlocked it again that the heavens gave rain upon the earth.

What a blessing! Lord, increase our faith! Brethren and Sisters—you who 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 heart glad again. I don't mean only the workers in Philadelphia, but I mean them in all cities wherever they are, and what a blessing the deep great. O, let us pay our debts. Jesus said, "I was hungry 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 do not unto these, they will also do not unto us. Let us take heed to these calls, for truly this is a short time. If the Lord Christ Jesus have we a home in heaven, not made with hands, to abide forever, and now that 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 hearts of the people. They were moved out quietly and conservatively as have never occurred in the last twenty-five years, but with the advent of C. M. Alexander, "The Apostle of Sunshine," as he became known, the great Torrey-Alexander revival in England, and with an inspired address by Len G. Broughton, the Atlanta, a name for the age come over the place. Prayers for a revival were made incessantly and on the thousand small cards, bearing the following inscription, 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 Christlied. The conference in its final address asked every part of the Union by the thousands who were there and the purpose is manifest everywhere to follow Mr. Alexander and "pray for a national revival, not once but twice, and perhaps ten times." Other speakers took the cause with heart and soul. Dr. G. Campbell Morgan, who lectured every morning at nine, said that all the power of his eloquence; Prebendary Webb-Peploe, of St. Paul's Cathedral, lent his strength to the revival service; Prof. James Denney, of Glasgow, when he said that he had been on the conference and he had never seen a conference like this or know a man with a heart so full. The Conference ended, but many of the speakers remained in Northfield to deliver special post-conference addresses until time to September 15. Dr. Morgan gave the first of these addresses August 21. He ended by saying, "I am going to preach to the visitors." Prof. James Denney, who lectured on the Conference, also gave the last on September 22 to September 7 by Mr. Webb-Peploe, whose subject was "The Holy Spirit and
the Christian Life;" from September 4 to 9 by Dr. G. F. Pentecost, of Madison Avenue church, New York City, and from September 12 to October 15 by Dr. A. T. Pierson, of Brooklyn, who is to speak on "How to Serve Others." Dr. Pier­ son's lectures merge the Post-Conference addresses into the regular exercises of the Northern Training School for Christian workers, which begins its six­ teenth year September 22.

Experience and Testimony.

Once I was lost but now I am found. How glad I am that I can say this with an upright heart. I was once quite young, but did not obey right away. Satan still told me I was too young, but did not obey right away. The Lord called me louder and in various ways. There was something with me that wanted me to be Christian and worldly. Finally, the Lord gave me a free conscience. I had no more guilt feelings at times. It is not so with me now. I thank God for the cleansing and healing to be done.

For a good while I have been impressed with a duty, I hope it may be for good, which duty is to write for the Vis­ oron what I experienced in going through my conversion, in which, had I been more ready to submit to God, I would not have had to labor so much uselessly as I did, and run so great risk of being cut down. Worldliness, fleshly pride, and lust and lustings was exerting its power over me and the inclination for betterment was drowned out. Thus I lived on, but, thank God, I have been called to serve him. I want to live for him who died for me: how happy then my life shall be. I ask an interest in your prayers, that I may be able to live out faithful indeed to come again.

From a weak sister.

SUSIE GUYER.

Roaring Spring, Pa.

To the readers of the Vis­ oron: I am always watching for the arrival of the Vis­ oron, anxious to read all there is in it, especially personal testimonies. The thought has several times been heavily pressed upon me, if I were longing to read and not be able to contribute, there would not be much of such to read. Are we as brethren and sisters in Jesus, obeying the Spirit on this little matter? I believe that many are asked of the Lord to write a few words in his behalf, but Satan tries to make us believe that we cannot express ourselves as well should, or would like to, and would better not make the attempt. Such are my feelings at times. Is it not so with many others? Let us be obedient while we have the privilege to obey his voice, for the day may be too late.

Yours, all for Christ,

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Yours, all for Christ,
My Service.

I asked the Lord to let me do
Some mighty work for him,
To fight amidst his battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.
He placed me in a quiet home,
To fight for his great cause.
Small duties gathered round my way,
That seemed of earth alone;
I, who had longed for conquests bright,
Just what was best for me to do.
Then quietly the answer came;
"Do small things, Thomas;" he say;
Think not that mighty deeds alone
Will bring thee victory.
That battle has been won by me,
Let daily life thy conquests see."
—From the Quiet Hour.

Glad Tidings of Peace!

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.
—Russia agrees to respect the administrative entity of Manchuria.
—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 naval power.
—Russia surrenders the Chinese Eastern Railway from Kwan-Cheng-Tze Pass to Port Arthur to Japan.
—Russia acknowledges Japan's title to Port Arthur and Dalny.
—Russia acknowledges Japan's title to that portion of Sakhalin south of the 50th parallel of latitude.
—Each belligerent shall reimburse the other for the care of imprisoned soldiers, sailors and citizens.

The war was of short duration—from February 5, 1904, to August 29, 1905. Its record is one of unbroken victories for the army and navy of Japan. Japan gains all it contended for, and which Russia had refused to yield in the diplomatic discussions which were in progress from July 28, 1903, to February 5, 1904. In addition, Japan has reacquired controlling influence in Corea, and established a protectorate. It has regained possession of Port Arthur and Dalny, the Liaotung Peninsula, half of Sakhalin Island and the Chinese Eastern Railway. It failed in the peace negotiations to secure an indemnity covering its expenses of the war; to get possession of the interned Russian war vessels, and the limitation of Russia's naval power in the Pacific. The treaty to be signed this week is a diplomatic victory for Russia; it is regarded as a moral victory for Japan. The two nations are apparently alike dissatisfied with the terms of the treaty. It was a question of dollars and territory. Russia insisted that the war must go on indefinitely and at enormous expense of treasure and sacrifice of life, rather than pay an indemnity of $600,000,000, and lose the whole of Sakhalin. Japan, in the interest of humanity and in harmony with the sentiment of the civilized world, conquered its own spirit and commended peace. From a materialistic point of view Russia gained the victory at Portsmouth; from a moral standpoint the Japanese triumphed.

This happy outcome of the peace negotiations augurs well for the nations. The peace which has 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 incandescent 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. By the way, the Christian world thankfully rejoiced over the Treaty of Portsmouth and its meaning to the nations of the earth.—Dr. Forney, in Church Advocate.

Have you made your choice? "Be twixt what?" you say. Be twixt God and Satan; be twixt heaven and hell; be twixt 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 at 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 flushed 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 especial 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 overcome. 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 begots 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.
Home Again.

Continued from page 1.

of us, at least, leaped for joy as we again beheld the old familiar battle ground which we had left to go to work. What a precious privilege it was to look into 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, Mrs. Good reposing also, also dear Sisters, and we felt, so glad to meet us. While we joyfully clasped glad hands, and thanked God for our same arrival, we also 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 unkuni tree. Everything on the place looked well. We were especially surprised to find the garden or vegetable garden planted, 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 knew that the children of God, as we looked upon these outward signs of their labors that they were only a small part of the daily burdens that fell to their lot. Besides the oversight of the 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 weightier 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. Nyamazane is teaching about five miles from here at a place where meeting has been held regularly for some time. He has about forty-five scholars in attendance, and walks back and forth each day. Sis. McIvor also, from far off Mapane Land, with the help of Sinini, is holding forth the word of life to those who know nothing of our Savior. He has a good school and a large attendance on Sunday service.

My dear brethren and sisters, do not forget to let the Lord use us in bringing it about. Let us not be afraid that too many will for or the same be too great. May the Lord help us to be a "peculiar people zealous of good works." Zealots in carrying this soul-saving gospel to the very ends of the earth that the millions yet in midnight darkness may have an offer of salvation. People often place stress on the first part of this Scripture but forget the second.

Dear brethren and friends, we thank God again and again for the wonderful opportunities in the past, and while it will be a pleasure to send you all personal letters, we find that time and the pressing needs of the work here will not permit us to write many of you in this manner. We will try to hear from any and all of you and will endeavor to answer as many as possible. We thank the Lord for our dear Bro. Frey and his wife, also Sis. Kreider and feel that they will all be able and useful members in the mission field. They are taking hold of the language well and seem to feel at home. Bro. and Sister Kreider expect soon to leave us, as not because they have no interest in the work, but because they feel the burden of the work and are anxious to help stir up younger and stronger ones to come up to the help of the Lord. May the dear Father abundantly bless all who read this and give them the dear Father abundant comfort.


OBITUARIES.

STROME.—Catherine Strome, died in Pennsylvania, Wellington county, Ohio, Aug. 12, 1905, aged 87 years, 6 months and 20 days. Deceased was the widow of the late David Strome, who preceded her some thirty years. She was the mother of nine children. Two of these are yet living, four and three daughters remain to mourn their loss. Burial took place at the Wanner cemetery, Waterford, Ohio. Services were conducted by Elder John Wildfong, Absalom Snyder, of the Old-Mennonite church, and Bros. Aaron Hunsperger and Elder John Wildfong. Text, John xi. 25. Rev. xiv. 13.

WANNER.—Bro. Levi Wanner was born near Hesper, Waterloo county, Ont., April 5, 1838, died, August 22, 1905, in Puslinch, Wellington county, aged 67 years, 5 months and 17 days. In 1854 he was united in marriage to Rachel Holm. To this union were born five children, four sons and one daughter. Two of the sons preceded the father in death after attaining manhood. There are left in the family, the mother, two sons, one daughter and four grandchildren. Burial took place at the Wanner cemetery.

OBITUARIES.

STERN.—Bro. Andrew Stern, for many years a faithful member of the River Brethren (Brethren in Christ) church, was born May 6, 1839, and died July 16, 1905, aged 66 years. He was the son of Peter Stern and lived and died in the northern part of Bedford county, Pa. Bro. and Sister Stern were professed believers in Christ. Frank S. Alice Carby and Charles D., are left to mourn his departure. Jacob B. Stern and Catharine, wife of Rev. John L. Streeter, Pa., and Samuel Stern, of Massillon, Ohio, are still left to mourn. Bro. Stern was a regular church attendant until about a year previous to his death sickness prevented him from attending church. He lived south of Woodbury, conducted by the home brethren. Interment was made in the Keagy cemetery. Text, Job xix. 14.

GEOERGE.—Priscilla George, wife of Jacob George, Sr., was born in Franklin county, Pa., June 3, 1839, and died August 16, 1905, aged 65 years, 2 months and 25 days. Jacob George, Sr., is also a son, who survives her. To this union were born two sons and three daughters. Two of the two sons and two of the three daughters died in their infancy. Those who survive her are Sarah A., wife of J. J., and John. Rev. John L. Streeter, Pa., in 1824 he moved to Carroll county, Ill., in 1856, to Whiteside county, III., where they resided until December, 1905, at which time they moved to Carrollton to care for her mother. She had her first stroke of paralysis from which she partly recovered. On July 17, they moved to Carrollton, but in a few days the took up their temporary abode with their son, J. A. George. On July 21, she received the second stroke of paralysis, which resulted in her death. She peacefully met her Maker, she is now at rest, and will be converted in 1830 and united with the Brethren in Christ church, of which she was a faithful member. Funeral services were held at the cemetery. Text, Psalms xxxix. 3. In 1859 she married Jacob George, Sr., and in 1866 they located in Clyde township, where they resided until 1872, when they moved to Morrison, Ill., where they were united in marriage to Rachel Holm. To this union were born five children, four sons and two daughters. Two of the two sons and one daughter died in infancy. The two sons and one daughter that preceded her are united in marriage to Rachel Holm. To this union were born five children, four sons and one daughter. Two of the sons preceded the father in death after attaining manhood. There are left in the family, the mother, two sons, one daughter and four grandchildren. Burial took place at the Wanner cemetery.

BLASCAYO.—Abraham Heisey, of near Elizabethtown, Lancaster county, Pa., was born, as is known as grandpap Heisey, died August 13, 1905, aged 82 years, 5 months and 8 days. He lived with his son-in-law, J. N. Martin, for the last five years. He was an earnest, devoted Christian father in faith, a member of the German Baptist Church for a number of years, earnestly attending divine service, and constantly thinking of the salvation of souls, both young and old. Funeral services were held at the Heisey's cemetery. Text, Rev. xiv. 13. Interment in the cemetery close by.