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Slipshod Saints.

There are many slipshod saints. They are not slipshod because they are saints, nor are they saints because they are slipshod; but they are saints in spite of being slipshod, and slipshod in spite of all their saintliness. The grace of God renews men's hearts; but the reformation of their lives involves continuous instruction and careful training.

Among these slipshod saints are men who get in debt and do not pay; who do business without keeping accounts; who make promises which cannot be depended upon; who incur obligations which they know not how to meet; who spend their money for that which is not bread, and sometimes even for tobacco and strong drink; who are always behind the time; late in the morning, late at meeting, late in fulfilling their engagements, and slipshod in all their business arrangements.

There are slipshod saints in the pulpit, who find it easier to preach bad grammar than to learn to correct it; who are too lazy to get things right; who find that guessing is easier than studying; and who have spent the time which should have been employed to improve their minds, in dawdling and fooling, in cracking jokes and telling stories in places of public resort. There are men who do not adorn the doctrine of God our Savior; whose course of conduct is not calculated to inspire confidence in the Master whom they serve nor the religion which they profess. They suffer themselves to be entangled in snare; they are overtaken in faults and improprieties; they are creatures of habit, and their habits are mostly bad; they do not discern quickly between the right and the wrong; they sometimes do wrong with the best motives and refuse to do right with conscientious zeal. They need to be toned down, strengthened in conviction, enlightened in judgment, quickened in conscience, and so prepared to serve their generation by the will of God.

Slipshod saints are not to be cast away or despised. They need instruction, honest reproof, plain speaking and plain dealing; and this course of treatment will do much towards straightening them up, and making them what they ought to be, followers of the Lord Jesus Christ in all the ways and walks of life.

It is well for young persons to beware of this slipshod method of living and acting. Carelessness in regard to personal habits, engagements, and business transactions brings people at last into a condition of chronic unreliability, lowers the moral tone, and not only subjects the persons themselves to contempt, but brings reproach upon the cause of Christ. The Lord calls on us to be examples of manliness. "Quit you like men," is the divine instruction, and when we do this we find a blessing such as never can be known to persons of careless, indifferent, and slipshod life.—The Christian.

If you can't do the work you like to do, try to like the work you have to do.

It is always safer to say No to yourself than to God.

EDITORIAL NOTES.

A Kansas correspondent informs us of progress being made. At the Brown county love feast one person was received by baptism. At the Bethel love feast season three were baptized and later several were baptized at Newbern. The Belle Springs district has called two brethren for the ministry. The brethren, David Brehm, who a little over a year ago moved from here to Kansas, and Homer Engle, son of Elder Jacob N. Engle, are the ones who are thus called into service. Bro. Engle has just recently attained his majority, and possibly is the youngest brother in the ministry. May the Lord bless and equip these brethren that they may effectively serve the church, and win many souls for Jesus. They need the sympathy and prayers of the church.

We are anxious that our list of subscribers be enlarged. We ought to have 1000 permanent paying subscribers. We would urge the brethren who are appointed in the various districts to look after the interests of the Visitor to make a special effort to secure new subscribers. In order to help this effort we make the offer to send the Visitor to new subscribers the balance of the year for 35 cents. This means six months for thirty-five cents, and the offer should bring in a goodly number of new names. We hope there will be a quick response.

It will be noticed in Bro. Whisler's report of the Buffalo Mission Building Fund that there remains a comparatively small deficit to be provided for. As we scan the list we notice that the response from a number of districts is very meagre and it would be a very small matter for such to wipe out the deficit. We feel to commend the Buffalo Brethren for their evident devotion to the cause in donating the amount they did. We are not aware of any of them being rich.

Character is bounded on the north by sobriety, on the east by integrity, on the west by industry, and on the south by gentleness.—Frances E. Willard.
The privilege was to attend a number of love feasts in nearby districts. The gathering at Cross Roads, near Florin, was quite large, as is generally the case in Lancaster county points. A deep solemnity pervaded the meeting, and many members participated in the ordinance service.

At Mechanicsburg, the attendance was not so large, since there is not near the aggregation of members within reach as is the case in other places. However the house was well filled, visiting members being present from Franklin county districts, from Lancaster, Dauphin and Lebanon districts, and a few from Philadelphia. The preaching by the visiting ministers was appreciated and enjoyed, and the testimonies and experiences were encouraging and cheering.

At Ringgold, Md., the attendance was fairly large, there being a goodly number of visiting members present from the other districts of Franklin county. The membership in the Ringgold district is not nearly as large as it once was. The emigration to Kansas, about thirty years ago, took away a goodly number; and other removals, and deaths, have thinned out the membership. A stirring revival is much needed and it seems urgent. The emigration to the Ringgold district is not nearly as large as in Lancaster county points. A deep solemnity pervaded the meeting, and many members participated in the ordinance service.

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Later, June 6 and 7, we attended the feast of the Dauphin and Lebanon district, held near Annville, Pa. This was designated an old-fashioned love feast, it being held in the barn and yard of Bro. Jonas Kreider. There was a large attendance on the first day, and an overflow meeting was held in the afternoon in the nearby grove. Visiting ministers and lay members were present from the several districts of Lancaster county, whose ministry in the word, as also in testimony, was helpful and encouraging, and was appreciated.

We learn that the love feast at Air Hill, Franklin county, was largely actual and edifying. At Lykens Valley tended and the exercises were spiritual; the attendance was not so large, but those who were present realized that the Lord was there and the believers were edified and encouraged. At Black Creek, Ont., the attendance of members was large, and a spiritual feast was enjoyed.

Recent experiences in speaking to congregations in some of our large meeting-houses has made us somewhat painfully sensible of the fact that we, in building these large houses of worship, have no attention to the science of acoustics, with the result that to speak so as to be easily understood in every part of the building is a difficult matter. There is, what is called a science of sounds—acoustics, and it would be well for us not to be ignorant of its principles, nor to ignore it in planning our meeting-houses. And while we are calling attention to this matter, we may not overstep our privilege when we call attention to another source of disturbance, more or less, in some of our meetings. We refer to the bare floor in many of the meeting-houses. We need not say that the much walking of adults and children on the bare floor during divine service is disturbing, if not annoying, to the worshipers; it needs no demonstration. And it is so easily remedied. Matting placed in the aisles and open spaces overcomes the difficulty, and only an ultra-conservatism which hardly any of our most conservative brethren adhere to in providing conveniences for their own homes, or in adopting modern facilities for farming operations, prevents the application of this remedy in all or nearly all of our houses of worship. It is related that where the inventor of the now almost universally used umbrella appeared on the streets of his city, protecting himself from the falling shower with his new invention, the populace greeted him with a shower of stones and rotten eggs, and its adoption by the people was indeed slow. We may smile at the evidently extreme conservativeness of such people, but the fact nevertheless remains that the same spirit is often painfully evident and stands in the way of needful progress on lines of evident utility.

So far as we know the Sunday-schools of the Brotherhood are free from the practice of "Child-Exhibition," which prevails so largely in many of the other schools. We remember a father's answer when he was urged to permit a little daughter of his to prepare a recitation for his anniversary occasion. He said he could not afford it. The thought was it was dangerous to the child in that it engenders love of praise and egotism. The article elsewhere in this issue, entitled, "The Dangers of Child-Exhibition," speaks quite fully on this question, and is evidence that the danger is recognized by some, at least. It is not only in public places and gatherings that this practice is a menace to the child, but in the home as well, when he is set up to "speak his piece," or when his cute sayings are paraded in his presence. Many a sweet child has been spoiled by the fondness of parents and others who thus develop the spirit of pride and love of praise. Let parents read the article referred to. It will be seen that the article is written in answer to an inquiry for a suitable book of recitations for children for use at a Sunday-school soirée.
To whom it may concern, Greeting: Since General Conference has recommended us to do evangelistic work in the north-western provinces of Canada, Manitoba, Assiniboia and Alberta, we request all who have children or friends living in those provinces whom they would like to have visit, please send us their names and addresses, or publish them in the columns of the Visitor, July 1 number.

Yours seeking the lost,

NOAH AND MARY ZOOK.

P. S. We are preparing to start on the journey by July 1, or soon after as the Lord directs.

N. and M. Z.

Death is continually doing its work and our fellowmen are being hurried into eternity. Recently two of the ministerial staff of the church, one an elder, have been removed from the scenes of this mortal life. Bro. Jacob Eisenhower, of Abilene, Kansas, one of the oldest of the servants of the church, passed to his reward. In recent years, on account of physical infirmity, he exercised but little in the ministry. In former years he was an active man in the work. Bro. Abraham S. Leisher, elder of the Montgomery district of South Franklin, Pa., passed away quite suddenly and unexpectedly. Bro. Leisher was on the invalid list for a number of years and but seldom was able to engage in official work. However, though physically unable to attend to the active duties of his office he had a lively concern for the welfare of the flock, and was beloved and respected by its members. We hope these servants may receive the faithful servant's reward.

QUESTIONS.


Bible Study.

We study this time the book of Psalms. Who could read these inspiring verses and not be benefited? I sat down and began with Psalm 1. I kept on until I had read perhaps thirty. To say that I was greatly benefited thereby is putting it mildly. They are so interesting and inspiring. The Psalms consist of prayer, praise, testimony, confession, thanksgiving and victory. Also some are prophetic, and a few are historical. If one is depressed in spirits, let him read the Psalms. If one is victorious, he will also enjoy the Psalms. Though they were written in Old Testament times, it has been said, and I think properly, that they belong to the new dispensation as well as the old. They express the sentiments of the heart; and these do not change.

The Psalmist was not ashamed to say that he would praise God in the great congregation. He even exhort ed the people to shout for joy. He believed in letting God have his own way, whether in prayer, praise, confession, or shouts of joy. That is the way we can have blessed meetings today. People may give vent to their feelings in various ways, but if they all obey God, there will be perfect harmony. There are those who say they are afraid to testify, for fear that they will not live up to their testimony. But such people are never happy. If we trust and obey God, he will help us so that our lives will correspond with our words.

The delegates who attended the recent Conference in Des Moines, Ia., are in agreement in their appreciation of the excellent arrangements and facilities provided for the entertainment of the Conference guests. The devotion and foresight of the late Elder Charles Good in providing and donating to the church such an excellent equipment should certainly be greatly appreciated and made use of to its greatest extent to carry forward the work of the Lord.

A minister and two deacons were elected in the Morrison's Cove, Pa., district recently. Bro. Aaron Stern was installed as minister, but the names of the deacons we have not learned.
So Much To Do At Home.

In the burning heat of an African sun,
One sultry Summer day,
I wearily walked at the hour of noon,
Alone was my work and my task done;
Till I thought of the love of my God's own Son.
When he left his heavenly home.

The sun was hot—but what mattered that?
There was work which must be done;
There were dying men to be visited,
And those who were mourning their buried dead,
Others whose hearts I could make glad
If I told of a heavenly home.

The sun was hot—but what mattered that?
Souls were waiting for words of life,
Those who were longing to learn of heaven,
Those for whom Jesus his life had given.
I forgot all else. I had not even
The time to think of home.

Time—when in the early morning light
The entreaty rang, "O come teach us of Christ—and late at night
The old, the young, were in my sight,
Multitudes asking for Gospel light;
Who had time to think of home?

That day passed by, like every day,
With its heat and weariness,
We know how to ask for strength by the way!
Strength from the Lord but for one day—
"Give us this strength. O Lord, we pray,
Unto the end of our land take us home."

On that day, from a region wild and lone,
An African chief had come;
There the word of life had never gone,
And he prayed that he would send him one
To tell them of Christ, but there was none
To go to that heathen home.

My frame was weary, and deep my sleep
When I reached a Christian land;
I stood in a temple large and wide.
Filled with the wise and good;
Fond of our country beyond the tide
Told of the heathen on every side.
How they gathered to us from far and wide;
I told of this at Home—

In that Christian land, and to Christian men
Who professed to love the Lord
Who died for them!—even God's dearest sons
Yet not only for them, but for heathen men;
Their answer was. "It is true, but then
There's enough to do at Home."

Next I stood where assembled, only, were
God's ministers great and wise;
I told of these voices that called from afar,
Of our strength worn out in our daily care.
And entreated, "O come to our help—come there!"
But they answered calmly without a tear,
"There's enough to do at Home."

Sharp, agony then convulsed my frame
As I thought of going alone
To tell the heathen, for whom I came.
They must die, not knowing of Jesus' name.
For Christians could not see their claim.
With "so much to do at Home."

Then I passed through that country near and far
Through cities and villages green;
I appealed to strong men to maidens fair.
To the young, to the old with whitened hair—
"O send! O come!" But all said, "Not there;
There's enough to do at Home."

"We give our money, and some there are
Who perchance might go away;
But what are you doing? How came you here?
There is work in our land both far and near;
'Tis not that we care not, not that we fear,
But—there's so much to do at home.

Deep agony then my soul overthrew
As I walked from that fearful dream—
Waked, O so sadly—for well I knew
That, though but a little while I was slain,
That none will come; all say, not the few,
"There's enough to do at Home."

O say, can you wonder, in that far land,
If I told of a heavenly home.
Who perchance might go away;
All say, not the few, at least;
Keep—keep—"Gave us this strength. O Lord, we pray,
Unto the end of our land take us home."

They know no darkness of heathen night;
With its heat and weariness.
I wearily walked at the hour of noon,
Almost wishing my work was done,
I stood in a temple large and wide.
Filled with the wise and good;
Fond of our country beyond the tide
Told of the heathen on every side.
How they gathered to us from far and wide;
I told of this at Home—

Our Contributors.

So Much To Do At Home.

In the burning heat of an African sun,
One sultry Summer day,
I wearily walked at the hour of noon,
Alone was my work and my task done;
Till I thought of the love of my God's own Son.
When he left his heavenly home.

The sun was hot—but what mattered that?
Souls were waiting for words of life,
Those who were longing to learn of heaven,
Those for whom Jesus his life had given.
I forgot all else. I had not even
The time to think of home.

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Their answer was. "It is true, but then
There's enough to do at Home."

Next I stood where assembled, only, were
God's ministers great and wise;
I told of these voices that called from afar,
but it would have been for this life only and would have vanished away, and his glory here would only have added to his misery in eternity. Therefore, dear readers, let us live the Christian life so that when the chief Shepherd shall appear, we shall receive a crown of glory that faileth not away. Your brother in Christ.

Florin, Pa.
Levi F. Sheetz.

Additional Notes of the Recently Held General Conference.

[The following interesting notes of the recent Conference may be a little late. They were intended to appear in our last issue, but failed to reach our office until the issue was out. However we deem them of sufficient interest to warrant us in giving them space.—Editor.]

The annual Conference of 1906, held in the Gospel Temple at Des Moines, Ia., May 16, 17 and 18, will be cherished by many as a precious memory.

Some forty regularly accredited delegates and an equal number of church officers constituted the voting body. Besides there were a goodly number of visitors from various parts of the brotherhood, chiefly from Pennsylvania, Ohio and Kansas, and from the nearby Iowa congregations.

The building used for the purpose is the Chas. Good gift to the church and is well suited to the purpose. The basement dining hall, the large committee rooms, the living rooms, the great attic, converted for the occasion into sleeping apartments, the spacious auditorium and the extensive and well-kept lawn, all conspire to make it an inviting place in which to hold a great church meeting. In addition, the homes of members and friends living adjacent to the church were thrown open without reserve for the comfort of the Conference guests.

It is impossible, nor is it expected, that a detailed statement of the proceedings be here given. The minutes and proceedings will soon be published. As matters of especial importance or interest these items may be mentioned:

By a vote of two to one, Conference voted in favor of the establishment of a Missionary Training Home and Bible School. The time, place and manner of proceeding were deferred to a later date.

A committee of five members was named to publish a church hymnal with music.

The present superintendents of all the City Missions were reappointed.

Provision was made for a regular Conference Committee on Nominations.

The year book of the church is to contain the names and addresses of all officers of the church.

A tract fund was established.

A General Conference fund is to be started, supported by annual fees of all members of the church.

Elder Aaron Martin was given the oversight of the Philadelphia Mission.

The effort to eliminate the church decisions relating to photographs, did not succeed.

General Conference of 1907 is to convene at Harrisburg, Pa.

All permanent boards will hereafter go into session on the Tuesday preceding date of General Conference.

Authorization was given for the enlargement of the Des Moines Mission building. An entirely new building and change of location are possible.

An hour was spent most profitably upon the subject of marriage and divorce. No changes in the present church rule resulted.

The action on the EVANGELICAL VISITOR provides for the retention of the present editor at a slightly increased salary.

The reports of the various Boards, Missions, Committees and general officers were uniformly interesting.

The present traveling evangelists of the church were authorized to continue their work.

Both the delegates and the Visiting readers will await with interest the published minutes.

Of the regular delegates, 41 per cent. were elders, 41 per cent. were ministers, 8 per cent. were deacons and less than 10 per cent. were laymen.

There was scarcely an unpleasant incident to mar the entire proceedings.

The press of the city, although not succeeding, did not make void the tongues of men and of angels, if we have in possession the LOVE described in said chapter. Verse 2. Neither does he make void having the gift of prophecy, and of understanding all mysteries, and all knowledge; and of having all faith, so that we could remove mountains. If we have in possession the LOVE, the mystery connected with chap. xiii. i. Cor., it is plain to the minds of many of the so-called Christian professors of to-day. Verse 3. Neither does Paul make void the bestowing of all our goods to feed the poor, and the giving of our body to be burned, if we have in possession the LOVE. And God, in HIS infinite wisdom knows best what is required of us to promote HIS glory.

Verse 4. "LOVE suffereth long, and is kind; LOVE envieth not; LOVE vaunteth. Neither doth he make void the bestowing of all our goods to feed the poor, and the giving of our body to be burned, if we have in possession the LOVE. And God, in HIS infinite wisdom knows best what is required of us to promote HIS glory.

Verse 5. "LOVE doth not behave itself unseemly; LOVE seeketh not her own; LOVE is not provoked; LOVE thinketh no evil." Verse 6. "LOVE doth not behave itself unseemly; LOVE seeketh not her own; LOVE is not provoked; LOVE thinketh no evil; LOVE rejoiceth not in iniquity, but LOVE rejoiceth in the TRUTH. Verse 7. "LOVE believeth all things; LOVE believeth all things; LOVE believeth all things; LOVE endureth all things." Verse 8. "LOVE never faileth; but whether there be prophesies, they shall fail; whether THERE BE tongues, they shall cease; whether there be knowledge, it shall vanish away.

Verse 9. "For we know in part, and we prophesy in part." Verse 10. "But when that which is perfect is come, then that which is in part is done away." Verse 11. "When I was a child, I spake as a child; I understood as a child, I thought as a child: But when I became a man, I
put away childish things." Verse 12.
"For now we see through a glass darkly but then face to face; now I know in part, but then shall I know as also I am known." Verse 13.

And now abideth FAITH, HOPE, LOVE, these three; but the greatest of these is LOVE.

Dear ones, we have before us, the most profound subject recorded in God's eternal TRUTH; because God himself is "THE" LOVE. Love never faileth, etc. Verse 9. "For we know in part, and we prophesy in part," i.e., before we have attained to the perfection, that Paul is alluding to in this chapter. Verse 10. "But when that which is perfect is come, then that which is in part shall be done away." Verse 11. "When I was a child, I spake as a child," etc. "But when I became a man, I put away childish things." Verse 12. "For now we see through a glass darkly; but then (when we have attained to THE perfect LOVE) face to face." Verse 13. And now abideth FAITH, HOPE, LOVE, these three, but the greatest of these is LOVE.

Culbertson, Pa. J. S. LEHMAN.

A revival that is to be desired is one that comes down and bears with it unmistakable heavenly marks. And when it comes to a church or a community or land there will not be wanting sufficient tokens of its origin and power to convince those whose faith and desires have been heavenward that the favored time has arrived. But that does not mean that pastors and people have not been besieging the throne of grace that "showers of blessing" may fall. It does not mean that Christians have been going on in the old-fashioned hum-drum way, heedless largely of what is of vital and infinite concern to the souls of men. Rather does it mean that praying souls have poured out their inmost being in intercessions, have in different ways presented the truths of salvation to those outside the kingdom, and have sought with zeal and knowledge to induce children, young people, and those more mature to respond to God's mercy and salvation.—Canadian Baptist.

No large growth in holiness was ever gained without taking time to be often and long alone with God.—Austin Phelps.

Could you recommend any good book of interesting and instructive recitations suitable for the children at a Sunday-school soirée? Also, could you suggest anything fresh in arranging a program for such a festival, most of which has to be carried out by the children themselves? I do not know a book of this sort that I can recommend. Most of them leave much to be desired, and must be used with the greatest caution,—indeed, there is nothing that needs more careful consideration than the question of children's entertainments.

Public recitations for children are of doubtful value, and generally out of place. Nearly all such exhibitions are forced, strained, and unnatural. Self-consciousness and perriness, the destroyers of character, are produced and developed. I would advise the teacher to find some other method of making a program. What form the entertainment shall take must largely depend upon the nature of the daily occupation of the child in kindergarten school or Sunday-school, as the case may be. Very special preparation should not be necessary. The exercises should be something closely connected with the child's everyday activities. Otherwise it will lose its naturalness, and consequently its charms. It should be said that it is always safer to have children's entertainments limited in attendance to the children themselves. The presence of adults changes the atmosphere, and engenders love of praise and egotism. Children should not be used as entertainers of adults, and different grades of children had better have their entertainments at different times. If we appreciated the harm that is being done by children's exhibitions, we would hesitate before giving time and strength to their arrangements.

For a children's entertainment, that is, one at which children only are present, the exercises may take the form of story-reading, or games, or something of the kind. Ask the children—then will you tell them what to do; but when the adults are admitted, and become an "audience," only those exercises in which all, or at least a considerable number of children take part together, should be encouraged. Recitations, dialogues, solo singing, and that sort of thing, should be banished. Some of the objection is removed if a dozen or so children unite in a recitation. The child under those circumstances will be merged into the group. Concerted exercises, such as story and song cantatas, with the solo parts omitted, or taken by an adult, may not be objectionable.

Surely anything and everything that tends to develop self-consciousness should be eliminated as far as possible. Humility is the mother virtue, pride the basid vice. Humility eradicates all worry and discontent. One has said: "Humility is perfect quietness of heart. It is never to be fretted or vexed, or sore or disappointed. It is to be at rest when nobody praises me. It is to have a blessed home within myself into which I can go and shut the door and kneel to my Father in secret, and be in peace as a deep sea of calmness when all around and about is in trouble."

A child's religion is shaped more by the atmosphere of the home and school than by any formal religious teaching.

Dr. John Dewey says: "The feelings and sentiments are the most sacred and mysterious part of the individual, and should always be approached and influenced indirectly."

Du Bois says: "We often speak of the advantages of living in an art atmosphere, a musical, literary, scientific, or other intellectual or affective atmosphere. It is our indirect training which we feel to be not only congenial but essential. Yet we seldom realize its potency as a method of child-training, much less as typical of the only method for the education of the child's feelings."

As nearly as possible a child should be protected from any atmosphere which tends to develop the spirit of pride and love of praise.

It is said that when the German princes went out to play in a certain corner of a Berlin park, they were apt to be more or less observed by the public. The Empress-mother, finding the little fellows flattered by this observation, tried to excuse the multitude, and to administer at the same time an antidote to incessant vanity, by saying that the people were probably looking to see if the Emperor's children behaved as well as their own little ones at home.

A luminous writer on the subject says: "To discuss a child's character within his own hearing, and especially with some one not a member of the family, is certain to wound his feelings if he is sensitive and shy, or to encourage conceit in him if he is inclined to be forward. In any case it


A child who has once tasted the sweets of flattery craves it thereafter as he does other unwholesome delicacies. It would astonish his thoughtlessness to know the burning restlessness that obtains possession of a young mind that has been thoroughly aroused into self-consciousness. A teacher should be a protector, and afterwards a teacher.

The habit of self-excusing robs the heart of courage and the hand of power.

Goodness expands the heart and makes it humble.—F. W. Robertson.

Evangelical Visitor.

Special Services.

We live in days when it is more than necessary for strenuous efforts to be made to impress what we believe fundamental principles upon the conscience and hearts of men and women with a view to leading them into the light and liberty of the gospel of Christ. There is so much apart from what is religious to occupy the time and attention of young and old, that when it comes to the matter of pressing the claims of Christianity upon individuals it is soon found not to be an easy thing to secure their diligent and thoughtful care respecting spiritual conditions and destinies. By means of special services night after night, the great facts of sin, personal responsibility, salvation through faith in a crucified Redeemer, and the necessity of definite and timely decision to accept the overtures of divine mercy, are brought home to the hearts and consciences of the people in a way that is impossible where only the accustomed services are in vogue. Every pastor should be both evangelical in his preaching and evangelistic in his methods; and so should all those who are known as Christian workers in Sunday-schools and other departments of the church's work. But that makes it none the less necessary and desirable to have seasons of special effort, occasions when continuously and close together, there shall be a number of evenings devoted to urging fervently and explicitly upon young and old the claims of Christ. To carry out this idea it is not necessary to stick to any of the names that ordinarily have been employed to designate this class of meetings. Let the words revival, protracted, evangelistic, special, etc., go to the winds so long as the definite and particular effort is made nightly to preach the gospel both to saved and unsaved with the purpose of seeking the salvation of souls. In the conduct of the meetings it need not be thought requisite to conduct them in the same way in which they have been conducted by certain others. With some people the "inquiry room" is the ideal and only proper method of dealing with any whose minds may have begun to ask what they shall do to be saved. With others it is enough to ask for the "standing" of those who desire to know the Savior. And with still others there may be other methods which seem ideal. Again we say, let no customary methods, however good they may be, deter any from entering on a campaign for souls, thinking that they must of necessity adopt ways of doing their work that others have employed even with success. Let every man be persuaded in his own mind, using in a common sense way the methods that he believes to be best adapted to the community and likely to be the most successful in leading saints and sinners to confess Christ the Lord and Savior. And that the employment of an evangelist is not always a necessity we are convinced. There are not a few pastors who have become aware of the fact that they themselves possess the evangelistic gift, and there is in every church more or less material that may be employed in some way or other at a time when special services are held. Yes, it is rather an advanced position to take, but we have unbounded confidence in our pastors and churches. They are able to do what will astonish themselves and others, if only they give themselves with a consecrated abandon to the delightful labor of seeking to win souls to the Savior. We would not say that neighboring pastors and evangelists are not to be called in to give assistance in the harvest, to sow and to reap, and to rejoice with those who bring in the sheaves. In some places it will be found to be the height of wisdom to seek for assistance from one or both of these sources, but the point is, not to consider the help of others as absolute necessity before anything is undertaken in the matter of soul winning. Let helpers be called, but called only when home hands are too few or unadapted to the harvest in hand. And another word of exhortation we would give. Do not consider it necessary to wait until there is general manifestation of concern and anxiety. Enough to know that there are men and women and children in the community who have not experienced the saving power of the gospel, and who are not walking after Christ; or, enough at least to know that here and there a brand has been lighted in the shape of a quickened conscience or a soul awakened to ask the way to Zion. Let not the time be lost by procrastinating. The message to the unsaved world is, "Behold, now is the day of salvation." Let that message determine the attitude of those who possess the words and means of eternal life.—Canadian Baptist, Sel. by F. B. Enslow.

Certainly, love is the force by which, and home the place in which, God chiefly fashions souls to their fine issues.—Rev. W. C. Gannett.

When thou pratest, rather let thy heart be without words than thy words without heart.—Bunyon.
Love and willing obedience gives him the Lord is not slack concerning his promises, the condition of which they have not been converted. And if they have been converted, when they sought the grace of pardon and found that their sins were all forgiven, what were they then? Just pardoned criminals, and are not ready to teach the higher Christian graces. And as a great portion of the ministers do not enjoy this grace, how can they teach it? And quite a big proportion of them oppose the doctrine. I have been a Christian for many years and have noticed where the societies had not the whole gospel preached and taught, the society becomes proud and worldly, and have gone to their fine churches to show off and make a spread. Now what can a young convert do under such teaching but follow in the wake and think that they are all right. Why is it that so many of the so-called ministers are in the downward road?—Sel. by Lydia Williams.

**Two Souls for a Sneeer.**

In a religious meeting, one evening, a timid old lady felt that she ought to speak to a couple of young men about their souls, but it was some time before she could find the courage to do it. She had been a church member from childhood, and no one doubted her piety, but she was so reserved and quiet by nature that she instinctively shrank from doing anything that would bring her into the slightest prominence.

Finally, however, she made the effort, and with limbs almost sinking under her, she went to the young men and told them they ought to be Christians; but she did it in such an odd and hesitating way that both laughed at her face as I did. It wouldn't do for us, and I hate myself for laughing in her face, and made no reply. This so mortified her that she began to cry, and returned to her seat, feeling that she would never again attempt to say a word to any one about being saved. She would leave that work to the preachers and others, who had gifts in that way, she resolved.

Now, it happened that these two young men were roommates, and late that night one of them awakened, and heard the other give a groan that alarmed him.

“What’s the matter?” he asked, and the other replied: “I am disgusted at myself for the way in which I treated that good old lady. It was a bad thing for her to come and speak to us, and I hate myself for laughing in her face as I did. It wouldn't do for anybody to behave in that way to my members the duties of Christian perfection as he should have done.

There are so many men who think they have a call to preach and in many cases they have not been converted. And if they have been converted, when they sought the grace of pardon and found that their sins were all forgiven, what were they then? Just pardoned criminals, and are not ready to teach the higher Christian graces. And as a great portion of the ministers do not enjoy this grace, how can they teach it? And quite a big proportion of them oppose the doctrine. I have been a Christian for many years and have noticed where the societies had not the whole gospel preached and taught, the society becomes proud and worldly, and have gone to their fine churches to show off and make a spread. Now what can a young convert do under such teaching but follow in the wake and think that they are all right. Why is it that so many of the so-called ministers are in the downward road?—Sel. by Lydia Williams.

**Backsliding.**

It has been a source of wonder to me when looking over the large percent. of converts, who appear to be converted, and in everything appear to run well for a season. But the time comes when they begin to neglect their Christian duties, and coldness and lukewarmness comes over them and they neglect their reading and study of the Word, and have their mind on some old novel or daily paper; and it will not be long till they will stop going to the prayer-meeting, perhaps go to some little party, and neglect private prayer and religious duties. Now is the time to have a good careful watch over them, and he will be able to help them over this dangerous point in their Christian life. And if their ministers will get them thoroughly aroused on the doctrine of Christian perfection they will not backslide but will grow stronger and stronger in the Christian graces, and will soon be able to help others into a stronger Christian life.

If the Christian ministry would urge their young converts on to Christian perfection there would be only a very few that would go back to their old life of sin. What a pity that such a small per cent of our ministers have the experience of Christian perfection ,and as a result they can not teach or enforce the doctrine of holiness as they should. At one time, Mr. John Wesley was going around amongst his ministers and one was complaining that there are so many that had backslidden. Mr. Wesley told him he had not urged upon his
mother. She wanted to do me good, and I should have been civil to her at least."

The other young man assented to all this, and was soon feeling as bad as his friend.

One of the two became a preacher, and the other is to-day a prominent manufacturer. He is an active, earnest Christian worker, whose influence for good has long been felt all over the country and beyond, and all through the halting effort of the timid woman who was laughed at in her first attempt to say a word for Christ, at the prompting of the Holy Spirit.

This story was told me by one of the converted men while I was a guest in his home. Surely, it ought to give inspiration and encouragement to every Christian worker, whose influence for good has long been felt all over the country and beyond, and all through the halting effort of the timid woman who was laughed at in her first attempt to say a word for Christ, at the prompting of the Holy Spirit. Surely, it ought to give inspiration and encouragement to every Christian worker, whose influence for good has long been felt all over the country and beyond, and all through the halting effort of the timid woman who was laughed at in her first attempt to say a word for Christ, at the prompting of the Holy Spirit.

Two souls for a sneer! What a precious reward! God is still using the weak things to confound the mighty. Why should any one have a starless crown?—Epworth Herald.

Why Did He?

J. C. RICHMOND.

[I wish this republished, hoping that it may help some poor, erring person to stop and think where they are going to spend eternity. Oh, dear reader, stop and think before you far go. Jesus stands with outstretched arms bidding you come just now. Why wait longer? His Mother.]

"I know better, oh, why did I do it?"

These were the impassioned words of Prof. J. D. Orr, an intimate friend of mine, as he lay whispering in pain with every delicate nerve fibre exposed to the pitiless breath of the atmosphere, while death, with inevitable and unrelenting grasp clutched the knob of his chamber door and only waited a few more ticks of the clock to enter, and claim his victim as his own. He was building the kitchen fire with as little delay as possible as he was to attend a teachers' meeting that morning at an early hour. In his haste he snatched up the coal oil can and poured some of the contents over the smouldering stuff that so stubbornly refused to burn. A flash followed by a quick explosion, and he was covered from head to foot in a cabbage patch than as invoice clerk of any duty to our blessed Lord. Timid one who shrinks from the call of any duty to our blessed Lord. Timid one who shrinks from the call of any duty to our blessed Lord. Timid one who shrinks from the call of any duty to our blessed Lord. Timid one who shrinks from the call of any duty to our blessed Lord. Timid one who shrinks from the call of any duty to our blessed Lord. Timid one who shrinks from the call of any duty to our blessed Lord. Timid one who shrinks from the call of any duty to our blessed Lord. Timid one who shrinks from the call of any duty to our blessed Lord. Timid one who shrinks from the call.

So it will be at the judgment. Few if any, will there be who shall stand before the great bar of God and receive sentences of condemnation who can say, I did not know better, when the awful sentence comes, Depart from me ye cursed into everlasting fire prepared for the devil and his angels. The justness of the judgment will be unquestioned, but with what anguish and hopeless despair will they turn away to serve the sentence of everlasting punishment as they chloride themselves with their own cutting words, "I knew better; oh, why did I do it?"—Selected by Lydia Williams.

Smooth Preaching.

We have at present a great deal of smooth preaching. It suits the people. They do not want to hear anything hard from the word of God. The word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Heb. iv. 12.)

Many church members want smooth preaching. They love to hear about heaven and heavenly things, but they do not want to hear one word about hell. I believe that many precious souls are going to hell over smooth preaching. God does not want his word smoothed over. Christ sent out his disciples to preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned. Paul prophesied that the time would come, when they will not endure sound doctrine. After their own lust, shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. It seems we live in the time this prophecy is fulfilled. For this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

What will be the end of those who are smoothing over the gospel of God to poor lost sinners?—Selected.

"Thumbs!"

"Sorry, my lad, but you won't suit!" said Philip Dalton, with an air of reluctance, left the desk of the venerable merchant to make way for the next of a number of applicants, all of whom were eager for the coveted position.

"Won't suit!" he echoed, as, in passing through the general office, he was confronted by a large mirror. "A bit of farce, too," he muttered, as he recollected one clause of the advertisement: "Applicants must be of respectable appearance."

The hump of self-esteem was by no means undeveloped in Phil Dalton and he drew himself up to his full height as he chuckled: "Respectable appearance, eh?" at the same time taking in a full survey of his dignified form, which, from the carefully parted hair to the highly polished footwear, proclaimed him every inch a gentleman.

"My appearance is not at fault, certainly. What's the trouble, then? Mr. MacKinnon complimented my fine penmanship, so that I passed muster in that line."

Just then he heard the words, "You'll suit!" and gave a quick glance in the direction of the private office. "Humph! Old Mac's evidently easily pleased, after all. That chap looks about as green as they grow—there's country stamped all over him. He'd be better employed, seems to me, in a cabbage patch than as invoice clerk here," and with a sullen expression and dejected air he walked out of the office.

Phillip Dalton had set his heart upon the situation in question, and his disappointment did not in any way mellow his temper. In fact, his good humor diminished to such a degree that his friends scarcely recognized him as he strolled homeward, so curt were his replies to their greetings.

He was half-way home when Dr. Seymour's buggy drew up, and a cheerful voice said: "That you, Phil? Jump in, my lad! I'm just bound in your direction." Phil reluctantly accepted the offer, then regretted it when he perceived that the doctor was mak-
ing a careful diagnosis of his mental state.

"Phil, my boy, what's up? You've evidently been in Dumpseland to-day."

Phil tried in vain to bluff the question, but noticing the doctor's face wore an expression of the kindest interest and sympathy, he told his trouble. Then he looked the doctor full in the face:

"See here, Doc, do you see anything wrong with me, that would prejudice that old fellow against me? I want the truth, mind—point blank."

"And won't be offended to hear it?"

"Not a bit! He's a sort of old woman with lots of whims, I fancy."

Dr. Seymour paid no attention to the last utterance of his companion, but said, abstractedly, as if to himself: "Thumbs!"

"Thumbs?" repeated Phil in a bewildered tone.

"Yes, thumbs. See here," and the doctor took Phil's right hand as an illustration of the little sermon he was about to deliver.

"Do you think, Phil, that Mr. MacKinnon, or any other man of common sense, would prefer to employ a young man who is addicted to the cigarette habit? All the polished manners and good clothes in the world would not make up for lack of moral force. See that thumb? It's positively brown! The left is not quite so bad, but bad enough. That's what nicotine does, my dear fellow, and if you don't stop the habit, it will stop you. I know what I am talking about. You know that a watch that is not properly cared for wears out before one that is treated well. No man, if he has a grain of sense, wants a clerk whose brains are clouded with cigarette smoking. Only last week I was called in to see a young fellow about your age, who was a victim to the habit, in the last stages. I could do nothing for him—he died from the poison. That's what you are coming to. It's plain speaking, but I am in duty bound to tell you."

"What?" gasped Philip. "Is that the brilliant future for me?"

"It certainly is, if you keep on at this rate, young man. Better make a right-about-turn now, before it is too late."

Dr. Seymour's concern was so great for his young friend that he drove fully a mile further than necessary in order for time to administer this ample dose of advice and to secure Phil's promise to make a start in the right direction.

It was a very different Philip Dalton who entered Mr. MacKinnon's office a year later and expressed a wish to see that gentleman. He was soon ushered into his presence.

"It seems to me I recollect your face," said Mr. MacKinnon, rising.

"You certainly should do so," replied Philip, pleasantly. "You gave me a start in life."

"Gave you a start in life?"

"Yes, sir, when you sent me about my business a year ago."

"How's that? I have no recollection."

"Don't you remember? I'm the first young fellow you refused when you were receiving applications for an invoice clerk."

"Well, to be sure! But I fail to see why you are indebted to me, since I didn't employ you."

"If you had employed me," remonstrated Philip, "I might not be here now. I would probably have kept along in the same old way and succumbed to bad habits. Tell me, sir, did my thumbs prejudice you against me?"

"They did. Why?" asked the merchant in a tone of agreeable surprise.

Then Philip related the whole story of his disappointment, his chat with the doctor, and his resolution.—Selected.

The Tide Will Turn.

You are hindered, slandered, troubled, misrepresented and lied about. Bad men make false statements, and good men believe them; and you find yourself condemned unheard, and cast out and scorned. And if you defend yourself you will be counted quarrelsome, and if you expose the hypocrisy of your assailants, they will put on the garb of injured innocence, and claim to be persecuted for righteousness' sake, and you will find your last state worse than the first.

What can you do? Rest in the Lord. Do not struggle like a horse in a snow-drift, till you break everything in pieces. Do not try to compete with Satan or his children in abuse or in railing accusations—Michael the archangel knew better than to do that. Wait on the Lord. Let liars lie. Let slanderers slander. Let men have plenty of rope, and they are quite likely to hang themselves. The men who wrong you to-day will wrong some one else to-morrow, and some time their evil deeds will come to light. The men who wrongly accuse you now, will be accused themselves by None and by, and will have plenty to do defending themselves, without troubling or hounding you. The men who have believed lies, and acted upon them, will by and by find that their turn has come, and the venomous tongue which has sting others will turn and sting them, and compel them to speak in their own defense.

Do not fret. The tide will turn. Men will find out who lies and who tells the truth. Men will learn who is selfish and who is disinterested. And men who have climbed up by pulling others down, and who have sought to build their own houses by tearing down the houses of others, will see their hopes and plans end in ruin and in chaos, while dwellings of the faithful will stand secure upon a rock.

The tide will turn: if not now, by and by; if not here, hereafter; if not in time then in eternity; and we shall see that all things have been working for good for those who love the Lord, and who are called according to his purpose.

Men who are right can afford to wait. Men who are to live forever need be in no hurry. Men who have God for their friend need not fear what man can do unto them. Wait on the Lord. Keep his way. Trust in him at all times. He will never leave nor forsake you, and by and by the tide will turn, and right will flourish, and wrong will fail and die.—H. L. H. Selected by Geo. Lembert.

Love is the great miracle worker. In the storm of battle, what multitudes have gladly died for king and country! Without the help of passionate, hot-blooded impulses, thousands of men and women have sincerely accepted death in cruel and ghastly forms, because they loved one who first loved them. One who loved them when they could plead no loveliness of their own. One who loved them till love itself burst forth from unhealed fountains within and washed them clean. Selfishness is a great power, but love is a greater; it is the motive and interest of the highest life on earth and in heaven.—Rev. C. G. Ames.

You can make the clock strike before the hour by putting your own hands on it, but it will strike wrong. You can tear the rosebud open before its time, but you mar the beauty of the rose. You can make the clock strike before the hour by putting your own hands on it, but it will strike wrong. You can tear the rosebud open before its time, but you mar the beauty of the rose. So we may spoil many a gift or blessing which God is preparing for us by our own eager haste. He is weaving our lives into patterns of beauty and strength. He has a perfect plan for each. Don't pull at the threads of life. God's love is the motive of all delay, to give us unexpected and surprising blessings.—Freedman's Friend.


“The wicked servant. An unforgiving spirit is wickedness. This spirit was the undoing of this servant. Because of his resentment he murdered his master, away and punishment was meted out to him. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts. He forgives us, and blesses us, and gives us ten thousand talents of his love. Let us forgive, freely, generously, and hold no grudges against those who have or have seen to be, unkind to us. Thus shall we be the children of our Father who is in heaven.

The Assistant Superintendent.

Where does the Assistant Superintendent come in? Is he really needed? How can he be taught? We have not yet found the Sundayschool that could not use an Assistant Superintendent. The office is important and should be better filled. The determination is largely determined by the Superintendent.

The Assistant Superintendent must plan the work for him. He must make specific requests. The Assistant does not like to take hold unbidden for fear he may be encroaching upon the duties and prerogatives of his superior officer. Most assistants would do more and better work if they were only asked. But this must not be done in general terms. He must assign definite work, and assign it with caution. What would seem to one—perhaps a slight task—would lead another to despair.

But what can he do? He can stand at the door and accord every one that comes a hearty greeting. He can lead the teachers’ meeting—if he can? He can lead in a responsive way to the lesson. He can pray—if he is not too long-winded or too bashful. He can be conned to cut off his prayer at both ends and set fire to the middle. He can teach. If teachers are very scarce, or if the school is not too large. He can conduct the entire opening service, or the closing service. He can conduct the five-minute review (three, or even two, is better). He can substitute for the Superintendent in the absence of the latter. But never, or at least rarely, should he be expected to do them all. He must be ready to be notified in advance; a week if possible. In any case the free rural mails and telephones leave but little excuse for thrusting an important task undeservedly upon the unpaid and overworked Superintendent. It is not fair to expect him to do well on short notice what the more extended time requires. The Assistant Superintendent requires the week to prepare for.

Deal fairly with him. Keep him at work. Do the things that he can do.

If the school is large, several assistants are likely to be needed. They should be given definite work, and not be used as errand boys. The assistant, himself, must not be sensitive. He must not be looking out so much for praise as for the right to help. He is the helper, the assistant you know!
CHURCH WORK

Love Feasts.

Indiana.

Nappanee, ......................... June 16-17.
(A cordial invitation was extended.)

Ontario.

Waterloo, (at Rosebank M. H.), June 16. (R. R. station, Peterborough.)

Philadelphia Mission.

Report for May.

Balance on hand, $77.54.

Receipts.

Green Castle, Pa., $4; W.ellserville, Ohio, $5; Gormley, Ont., $25; Mount Joy, Pa., $7; Donations for Love Feast, $2; Clayton, Ohio, $25.

Expenses.

For poor, $38.25; Love Feast, $31; bapt. $5; mission, $5.

Now I want to say, with Paul, to my dear brethren and sisters, “Be perfect, be of good cheer, be of one mind, live in peace, and the God of love and peace shall be with you.” Now, may the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, now and forevermore. Amen. Your brother in the battle.

Harristown, July 15, 1906.

PETER STEVENS.

Our Bible Offer.

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send you a Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

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Philadelphia, 3423 N. Second street, in charge of Brother Peter Sower and Sister Sower.


Des Moines, Iowa, Mission, 251 Ninth street, Church, Thirteenth and University Ave. In charge of Bro. J. R. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

Our City Missions.

BUFFALO MISSION.

Report for May.

Balance on hand, $72.50.

Expenses.

Geo. Galoway, $1; Susan Rhodes, $1; T. S. Doner and wife, $1.

Expenses.

Gasoline and oil, $1.40; groceries and sundries, $2.84; and household supplies etc., $5.62. Balance on hand, $17.75.

To the readers of the Visor:

Greeting in the precious name of Jesus,—We have abundant reasons to feel true gratitude to God for his goodness and mercy toward us. Indeed we have been, and are, unworthy of the blessings received from his bountiful hand. Although there is still a deficit on the building fund I am sure no one would dare say the Lord has not supplied the need of the work in a most providential way.

We believe there are some in the brotherhood who have not yet given, but will feel that they want a share in the work. Time and space would not justly allow us to state all the help given and kindness shown in so many ways. Where we have failed to show our appreciation we beg forgiveness. If in any case we have failed to acknowledge offerings it was by mistake and we will try to receive notice of such failure.

Our ranks have been strengthened by the coming of another worker, Sister Minnie Bodler, of Canton, Ohio.

Now that we know that the equipment of the mission is better the workers feel their responsibility more keenly. The Lord is keeping us separated from the world, and we are certain that the number are receiving part of their inheritance spoken of in Mark x. 30, 30, that comes as the result of such separation. We solicit an interest in your prayers that the spiritual tide of the mission may be just what the Lord would have it. Yours, in his service.

C. E. EVANGELICAL VISITOR.


Donations.

Upland, Cal., $25; Ramona, Kansas, $38.90; Belle Springs, Kansas, $12; Mt. Joy, Pa., $2; J. Heise, Harrisburg, Pa., $1; Brother and Sister L. B. and N. H. Stover, Clayton, Ohio, $10; Laura Clapper, Sippo, Ohio, $2; J. W. J. Detwiler, Brown county, Ohio, $1; Lizzie Mohler, Sippo, Ohio, $2; Susan Doner, Gormley, Ont., $1; Anna Doner, Gormley, Ont., $1; Cora and Joe Dvorak, Clayton, Ohio, $1; Albert Baker, Winnipeg, Canada, $1; Harry Engle, Acme, B. C., $1; I. H. Scott, Kalamazoo, Michigan, $1; Anna, Colorado, $1.41; Lizzie Engle, Mt. Joy, Pa., $2; Lydia Moisit, West Milton, Ohio, $7; L. A. D. Detweiler, Spencerville, Iowa, $5; William Solberg, while town, Wakefield, Kansas, $1; Lizzie Engle, Mt. Joy, Pa., $1; Miss John, the Mission, Ottawa, Ohio, $6.25; E. A. Black, Louis ville, Ohio, $1; W. D. Black, Columbus, Ohio, $1; P. W. Page, Detroit, Kansas, $1; Brother and Sister Solenger, Polo, Ill., $1; Samuel L. Johnson, Detroit, Kansas, $1; from other sources, $13.

Expenses.

House rental for May, $15; groceries, gas water, etc., $23; deficit, May 1, 1906, as reported in EVANGELICAL VISITOR, $70; balance on hand, June 1, 1906, 49 cents.

Case of fresh eggs from Newbern, Kansas, divided among the three families, Mahlers, Minaugh and ourselves.

Since Brother and Sister Mahler are moving to the mission and will devote all their time to the mission work, all donations shall be directed to Bro. Max Mahler, 737 9th street, Des Moines, Iowa, for their support, and we will depend on private donations, and other sources for support. Bro. and Sister Menagh will move into the rear rooms of the Gospel Temple church, and we believe they also will be kindly remembered by our dear brotherhood as the Lord may direct. A mistake occurred in stating the type of our last report which appeared in EVANGELICAL VISITOR, May 15. It should have read— a devoted brother, $6; it should have read —a devoted brother, $90.

We were requested not to give name nor address. There is no need to give the management of the mission as far as we know (the minutes of Conference not yet published), only in respect to the financial support of Sister and Sister Mahler, and that by mutual consent.

We believe that General Conference has been a great blessing to the work of this mission, and it was Hitler's prayer that we may have so many of our dear people in our midst.

We held a protracted meeting of two weeks following Conference, in which a number of young people and others sought the Lord for refreshing, from the presence of the Lord. We had a baptismal service June 2, 1906.
Sister Menagh, Pearl Teal and Bertha Zook were received into church fellowship. The brethren that assisted in those meetings were Brother Lehman, of Upland, Cal., who visited us over the first Sunday after Conference, also Elder Isaac Troum, of Selden, N. Y., A. M. Engle, of Dayton, Ohio, who remained a few days longer and Bros. Noah Zook, Traveling Evangelist, of Louisville, Ohio, H. J. Myers, Traveling Evangelist, Brother Worchester, also dropped in a few nights during these meetings and took an active part in the meetings.

Our dear and helpful brethren did not shun to declare the whole counsel of God, which had its desired effect on saint and sinner.

On Sunday evening, June 3, we had a small love feast, and we feel it will always be an evergreen spot in our memories and lives. The power of God and fellowship of saints were truly manifest. We have reason to believe that others will soon follow in the holy ordinance of baptism and unite as co-workers in the vineyard of the Lord.

Please allow us to express our heartfelt thanks to our beloved brotherhood for so looking out and coming to our help in meeting the deficit of the mission expenses, as you see, this mission has a small balance in favor of the mission. We have a small balance in favor of the mission.

On June 1, 1906, which we will turn over to the mission, and from future donations for the mission work of this place shall be directed — 737 9th street, Des Moines, Iowa. Continue your kind support for Jesus' sake. Yours, with sincere regards,

J. R. AND ANNA ZOOK.

From Markham, Ont.

According to appointment, our love feast was held June 2d and 3d, and proved to be true to name. We were favored with the finest weather, and the district was well provisioned with means to make the guests comfortable. And to one and all we would wish to say, "Come hither, soul, I am the way;" because I was not saved from sin.

We have been recommended by the Home Mission Board and was confirmed by Conference to labor in the Western parts of Canada, but at present writing we don't know when the work is to be begun. Arrangements have been made to begin special meetings here on Sunday evening, June 10, Lord willing.

These were the services here yesterday, 10 a.m., Sunday-school; 11 a.m. preaching; prayer hour from 6 to 7 p.m.; Young Peoples Meeting in the mission hall from 7 to 8 p.m., and a street meeting also at the same time and preaching in the mission at 5 p.m.

At this time of year the Sunday-school falls off in numbers because of the attractions: the school yesterday numbered 177. There are great inducements in this city as in others to attract the old and young and keep them from Sunday-school and from church. It is a shame that this so-called Christian nation tolerates so much Lord's day desecration. But we need not hope nor look for any great improvement on these lines until the Lord will come himself and take the reins of government.

The signs of the times indicate that his coming is drawing nigh. Will he find us watching? Yours, in hope of his coming.

NOAH AND MARY ZOOK.

Chicago Mission, June 4, 1906.
Permanent address, Harrisburg, Pa.

From Sister Lillie Evans.

Dear brothers and sisters: I have felt for some time impressed to write to the Visits.

I felt as if I am not very often among my brothers and sisters, therefore I should write and tell them how I have been going along upon his narrow way. I have felt so long as if I should write but I feel my weakness very much. I hope you will pray for me that I may not be so backward and so timid, but give up all and try to do the will of my Father, which is in heaven.

I was reading a chapter this afternoon, St. Mark xiv., and when I came to the 35th verse I thought I guess this is the way with me. The spirit truly is ready, but the flesh is weak. I just thought we ask the Lord to do so many things for us but the flesh is so weak and I need the Lord to be there and perform that which I cannot perform. The Lord said, 'My word shall not return unto me void,' etc.

On Lord's day, May 6, we attended the Mennonite Mission in Kansas City, Kans., where we also gave the message and then go on to preach on the life hid in Christ. One man who was under the influence of liquor earnestly called on God to forgive him. He said, 'My word shall not return unto me void.'

On Lord's day, evening, May 6, we attended the Mennonite Mission in Kansas City, Kans., where we also gave the message and then go on to preach on the life hid in Christ which was generally well received. We thank God for these open doors along the way and without an apology we give the message and then go on to work committing results to him, who is always kind to those who perform their duties.

On Lord's day, May 6, we were invited to preach the word in an Evangelical church to a fair audience. The dear Lord helped to give a great outpouring of the life hid in Christ which was generally well received. We thank God for these open doors along the way and without an apology we give the message and then go on to work committing results to him, who is always kind to those who perform their duties.

On Lord's day evening, May 16, General Conference convened and it was a great outpouring of the life hid in Christ which was generally well received. We thank God for these open doors along the way and without an apology we give the message and then go on to work committing results to him, who is always kind to those who perform their duties.

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The Lord has been graciously pouring out his blessing upon his people at this place. On June 2 and 3 we had a love feast. We came together at half past two Saturday afternoon. The Lord in a marvelous way displayed his power, tears of joy were flowing freely because of the great things God has done for us. In the evening forty-eight participated in the humble ordinance of feet-washing and communion service, which proved to be a real blessing to all. On Sunday morning God again poured out his blessing upon us. Two souls were received into full fellowship; also a ballot was cast for deacon, the lot falling on our dear Bro. George Decker. May the blessing of God be especially upon Bro. Decker and wife in this calling that God may continually have his way in their lives.

We were also glad to have Bro. J. B. Leaman with us on this occasion, who just returned from Conference.

June 4, 1906. C. C. BURKHOLDER.

From Bro. Benjamin Gish.

To the readers of the VISITOR, Greeting:

"The sword of the Lord and of Gideon." It is not my intention to comment much on the above text, nor to give part of our visit to advertise the same, but as a means or stimulant to stir up the "pure minds" of our members, and all that wish to work for the Lord. We cannot have the right in all these things, for we now have more time to labor for God and humanity than if cumbered with much of this world. But we still have obligations to meet and shall never feel satisfied until all is met, and if it should require all our life time to accomplish the same.

Our time so far was given free at the Black Creek love feast. It was truly a feast to us to see so many old and young members and the brethren considerable vitality, and some are yet teach and endeavor to live out the doctrine we heard sixty-five or more years ago. The meeting was announced at Black Creek and Markham, Saturday, 10 a. m.; Sunday, 9 a. m., testimony; from 10 to 12 a. m., preaching. There was good attention; moderation, gravity and sacredness prevailed, and good order with young people.

We are now in the Nottawa district and expect to go to all the love feasts we can, and also visit all the members we can, and whatsoever we do wish to do it all to the glory of God. We desire the prayer of God's people that our hearts may be filled with the love of God and that utterance may be given.

From Bro. T. A. Long.

General Conference, held in Des Moines, Iowa, has gone into history, and, no doubt, most of those in attendance have reached their homes and settled down to their various occupations, and now have time to reflect over the results. I have attended quite a number of conferences in my time, and must say, I can think of none that seemed so much filled with brotherly love from start to finish; and so it should be; when once in grace we are commanded to grow in grace. I was pleased to meet so many with whom I had associated in the past.

We are now in, what was called years ago, the far West, but in reality the Middle West. My labor has changed much from being located where every week long trips were made to fill from two to four appointments, and also traveling as evangelist, for some years. But we frequently quote the Apostle's language, "All things work together for good," etc.

Many of the readers of the Visnor know that through some investments all we had was lost, which much reduced my activity in my calling. But the Lord always has a purpose in view in all these things, for we now have more time to labor for God and humanity than if cumbered with much of this world. But we still have obligations to meet and shall never feel satisfied until all is met, and if it should require all our life time to accomplish the same.

Our time so far was given free at this place. The directors of the Home kindly agreed that all the income from the Industrial Home Journal shall be as an income for us. I want to suggest to all the readers of the Visnor, if every member would favor us with a subscription for the paper, and do as some have already done, subscribe for one, two, or three more, the burden would soon be lifted and we would be entirely free. When that is accomplished we will soon be able to give much time, as before, to respond to calls far and near, to hold services. In this way it could be accomplished and no one would feel any incon-
Because he pardoned all my sins.

Just think of the time that's coming

I promised him when I started,

What joy just then filled my soul,

Hillsboro, Kans.

True love is always loyal.

Family Worship.

It is to be feared that there are

thousands of professed Christian fam-

ilies in which family worship is not

heard morning or evening, and where

the only formal recognition of God

is a mumbled 'grace' at meals. The

heads of these families profess to be

believers in Christ, and to desire that

their children should believe in him

also. But in their family life they ig-

nore the existence and worship of God.

The reasons which influence men

thus to neglect the duty of family wor-

ship may be classed under three heads

(1) They think they have no time for

it, (2) They are simply indifferent

about it, (3) They are too timid to

undertake it.

Many business men ease their con-

sciences by the plea that they have no
time to attend to it properly. The day

is so filled up that it seemed hard to

hit upon a convenient hour for family

worship. They would like very much,
to say to themselves, to have such a

worship but really there is no opportu-

nity for it. In the morning they must

hurry from the breakfast table to the

store or office or work so as to be there

in time. In the evening after supper

the paper is to be read and by the
time that, or its contents are properly

digested, the children are in bed or

scattered in various directions, or some

engagement calls them from home.

It does not seem to occur to these

busy people that family worship

should itself be made a part of the

business of the day—as much so as

eating breakfast, or attending to the

routine of shop or office, or even of

the ordinary household duties of the
day.

God has a right to such portion of
every day as may be needful to

serve and refine family life, and there

is nothing that can possibly take its

place. The children who grow up un-

accustomed to the voice of prayer in

the home circle are to be sincerely

pitied, for they are most deeply injur-

ed. An irreparable wrong is done

about it, (2) They are simply indifferent

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MISSIONARY.

Addresses of Missionaries.

**Africa.**


Jacob O. and Mary C. Lehman, New Primitive, O. M. Co., Germiston, South Africa.

**India.**

A. L., Mrs. A. L. and Eza Musser, Maggie Landis, Gheeserludi Mand, Lucknow, India.

D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.

Josiah and Rhoda Z. Martin, Raghunathpur E. O., Manloob district, India.

N. H. and Mrs. N. H. Reichard, Raj Nagroo C. P. B. N. R., India.

Fanny Hoffman, Khamagion, India.

Central America.

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

**At Home Again.**

Now that we have reached home again, and are once more engaged in the work we love so much, it gives us pleasure to say that we have had a pleasant time of rest, and feel much better for it. We left Cape Town April 20, in the morning, and arrived at Bulawayo on the 23rd in the evening. We had a pleasant trip, the weather being lovely. Brother Doner being with us, made a party of things and we were favored with a companion to ourselves. A companion is supposed to hold six, but there were not many traveling our class, so we were not crowded. At best, it is a wearisome journey; the distance should be made in one-half the time, but in this country you are hauled on the end of a freight train which only travels about twelve miles an hour; traveling third class is not as nice as first and second, but is much cheaper. We traveled by this class to save the Lord’s money.

Brother Frey and a few of the native boys were at the station to meet us and we were glad to see them once more. We had a strong invitation from our friend, Mr. Sherif, to come to his place to stop for the night, which we gladly accepted. We expected to stop only one night in town, but on account of Brother Doner wanting to buy donkeys to help take the heavy load of goods out which he brought with him from America, we did not get away until the second day. Then came the task of breaking in the new donkeys. They are all young and had never been hitched. They were so wild that they could scarcely catch them. When we finally did get hold of them they reared, jumped, kicked, and bit in their effort to get away. After some pulling and tugging, we succeeded in inseminating them, and then we went on our way. Things went along right until we were within about four miles of the Mission. Here we had a swamp to pass through, and this was the last place we were to see of the interior of Africa. When we landed it seemed impossible to wait so long before going on, but there still seem to be difficulties, and almost insurmountable obstacles in the way which tend to hinder immediate advancement. It is but just that we should be perfectly frank in reference to the matter, so that the many who have so liberally contributed to that work and are anxious to see the gospel carried into the regions beyond may know how to pray for us.

Sister Engle and Brother Ndhlamibi are the two who have been moved from this earth, and we regret to have to move out on account of the sickness. First Ndhlamibi was sick “nigh unto death,” but prevailing prayer was made and he is fully restored. Then Sister Engle took down with the fever. She recovered, but at present writing she is again prostrated together with Sister Kreider. We had thought best to have a covered wagon to travel in that country, and that has been unexpectedly delayed by the manufacturer and will not reach here for a month or two. Then in correspondence with some of the officials of that country, in reference to a site, they seem to think the place too unsettled at present and too wild for women to go alone without a white man in the company, and therefore advise us to wait.

The prospects are certainly not encouraging, and did we look on the troubled scenes surrounding us, we might, Peter like, begin to sink, but, thank God, our eyes are still fixed on him. We know he did not put into our hearts for naught this burning love for the souls of Central Africa. We wish to be of the greatest service that time and still believe the door will ere long be opened. The questions which confront us at present are whether the Lord’s will is done here, or whether these hindrances are allowed for the trial of our faith. If it is the latter, and he says “Go north,” we are ready in his face of all obstacles to move on, knowing that he will go before and prepare the way. But, if the time is not yet fully ripe for such an advance move, we desire to know it and let patience have her perfect work in our souls. There is still a number scattered here and there in this part of the country who know nothing about Christ and perhaps the Lord has something more for us to do. Will all those who desire to see the Great Commission carried out make this a special subject of prayer, so that the will of the Lord may be clear to us.

Your’s in his name.

H. FRANCES DAVIDSON.


Do not question the validity of your baptism because it was succeeded by a fierce temptation.

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**OBITUARIES.**

BURGER.—Died, in the town of Chip­pewa, Wellford county, New York, on May 21, 1905, Frank E. Burger, son of Mr. and Mrs. Edward Burger, aged 7 years, 10 months and 17 days. Funeral on the 23d, at their residence in town. Obsequies im­proved by A. Beers, V. D. M. Subject, “The child in glory,” from Luke xx. 35. Interment in the Drummondville cemetery.

HEXIMER.—Margaret Heximer, wife of Levi Heximer, of near Chippawa, Ont., died April 17, 1905, aged 75 years. She was the daughter of John Winger, of Stevensville, Ont. She was a member of the Lutheran church at New German, Her last words were, “I am going home.” Funeral service and burial were held at New German church, conducted by the resident minister. Her husband and four small children are left to mourn her decease.

EISENHOWER.—Bro. Jacob F. Eisen­hower died at his home in Abilene, Kans., May 20. Decenez was ill but a few days. Death was caused by a stroke of paralysis, which he had received a few days before his death. Bro. Eisenhower was born in Pennsylvania, September 26, 1835; died May 20, 1905, aged 79 years, 7 months and 24 days. Funeral service and burial were held at New Abilene church. Interment in the Breth­ren’s cemetery at Abilene. Bros. Jacob Stauffer and M. L. Hoffman offici­ated.