6-1-1908

Evangelical Visitor- June 1, 1908. Vol. XXII. No. 11.

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Take Time to Consider.

A young mother who is given to punishing her children for disobedience more often in anger than kindness, was told the following incident by an older mother who chanced to be an unwilling witness when the young mother redundantly punished her eight-year-old son for a slight act of disobedience. The older mother said:

"When my boy Fred was about twelve years old, he had an attack of measles in the Summer which left him weak and fretful. One very hot and trying day, a friend called to ask Fred to go with him to the beach. The distance was short and the road muddy, and, thinking the outing might do Fred good, I consented to his going, cautioning him, however, not to go in swimming. When the boys returned, one look at Fred made me ask: 'Have you been in swimming?' He hung his head for a moment, then looked up and answered: 'Yes, mother, I was so warm and the water was cold and I couldn't help going in.'"

"Of course you punished him severely," the young mother interposed.

The older mother smiled gently, "I was tempted to do so in my momentary anger at having my authority ignored. But I held my temper in check and simply bade Fred go to his room, deciding that I would take up the matter with him when I felt calmer. I sent his supper to him, and, when I retired, stepped into his room and found him asleep. About the middle of the night, Fred called me, saying he felt ill. For two weeks he was very ill, indeed, and during this time, when I nursed him night and day, not a word was said about his disobedience. One day, when he was convalescent, he looked at me and said: 'Mother, I've been wanting to tell you how good you are not to punish me for going swimming that day, and you're so kind and patient, for all the trouble I'm making you, and I'll never, as long as I live, disobey you again.' He was a little fellow to make such a big promise. But he has kept it faithfully, and he is nearly twenty-four years old." Then the older mother added earnestly: "My dear, if you must punish, never do it in anger, and take time to well consider child-nature, before you punish in kindness."—Selected.

"The nobler a man is in character, the more sunshine can he scatter around him. Our universe knows no nobler luminary than the sun. The best of human wills cannot ripen into permanent greatness while the fearful power of negligent habit in trivial things is given vent and character to the soul. The higher laws of life are not broken with impunity. Character is not constituted by a brilliant dash now and then; it is what we make it by the use of our powers in routine matters."—Phillips Brooks.

"A man who lives right, and is right, has more power in his silence than another in his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music."—Phillips Brooks.

Faith alone can interpret life, and the heart that aches and bleeds with the stigma of pain, alone bears the likeness of Christ.
Editorial

Home Again.

The Editor was absent from his desk just three weeks. By the mercy of God he was able to carry out as he had planned previous to leaving Harrisburg. Three days were spent near Chippawa with children and grandchildren; the Clarence Center love feast was attended before Conference. After Conference we hurried on to Berlin, Ont., where four days were pleasantly spent with our aged mother, whom we found well and active for one so old, and brothers and sisters, and where we met many friends of former days. Leaving that section we stopped over for one meeting at Pelham on our way to Black Creek, our former church home. Here we were privileged to attend the love feast, a season which we enjoyed very much. The church at this place is alive and active. Many of the members are advancing in spiritual experience resulting from a deeper surrender to God, and walking in the beautiful light of God. They are rising higher because they are sinking lower.

We arrived home safely on June 1, at 5 p.m. Surely goodness and mercy has been our portion, vouchsafed us by the kindness of our divine Father, for which we feel we lack in appreciation and thankfulness. And from the hands of the many friends, brothers and sisters, we have had nothing but the most kindly recognition and treatment everywhere, of which we regard ourselves unworthy being conscious of many weaknesses and mistakes. It makes us truly desire to "make good" more fully in the future than in the past. And since Conference kindly decided for our continuance in the position as editor for another Conference year, we hope, under your prayers, to continue to send forth the Visitor, by the will and favor of God, laden with such messages as shall be for the upbuilding of the kingdom of God, the edifying of the church in righteousness and holiness, and the salvation of those yet in the paths of sin. We ask that you remember us in your prayers.

Conference Notes.

Conference of 1908 has passed into history; it belongs to the things which are past. Looked forward to by all who take an interest in the work of the church, and who are concerned for the advancement of the cause of our Savior and Redeemer, and whose hearts yearn that lost souls should be saved, and that a greater advancement should be made in mission work at home and abroad, than hitherto, and that the Brotherhood as a whole and individually move forward in a deeper spirituality, it was felt that in importance this Conference would not be behind any of its predecessors. As to results it no doubt is open to questionings whether the object aimed at was reached.

We venture to say that however far it may have come short in its results, there was an honest effort made to arrive at that which was aimed at. The spirit of love was beautifully in evidence. The discussions were free from every hostile spirit, and the decisions were accepted and acquiesced in in brotherly love.

There was, apparently, less legislation of a negative character than on some former occasions. On the other hand there was more effort at constructive legislation. There was so much to do on these lines that the "shall" or "shall not" or "not consistent" questions were crowded out to a large extent if there were any, but when an effort seemed to be made to reverse the negative decision of former Conferences on certain questions the decision against doing so was emphatic.

It became very evident that with such an increased volume of business as comes up from year to year three days is all too short a time to dispose of it satisfactorily, even though the program is well planned and arranged in order to economize the time as much as possible.

The preliminary work on the day preceding the opening of Conference aided much in making it possible that the business of Conference could move forward with celerity. But even with that advantage it became necessary to hold extra sessions two evenings and on Saturday morning. Of course at this late hour many of the delegates had left, and the last decisions were put through by a thinned Conference. May there be wisdom given from above that whatever of changing of arrangements may be necessary future Conferences may be able to take care of the business satisfactorily.

It is not for us to anticipate the minutes, yet we know that many are anxious to know of the decisions on some of the more important questions, so we give a few.

The Bible School and Missionary Training Home project is to go forward. Conference accepted the work of the former Board, and appointed a new Board consisting of nine members instead of seven.

The publication of the Hymnal is to be accomplished without delay, and Conference pronounced in favor of the round notes.

The establishing of a beneficiary fund looking towards the support of widows and children left without support, and other worthy poor members, so doing away with the presumed necessity of seeking the aid of fraternal and other life insurance, was considered, and a committee appointed to formulate a plan and report to Conference of 1909.

Conference of 1909 will be held in Dickinson county, Kansas. The effort to change the time of General Conference from Spring to Fall failed.

At future Conferences the Tuesday evening preceding the opening of Conference is to be devoted to a discussion of Bible themes for the benefit of ministers more especially. A committee was appointed to arrange the program and select the speakers.

The reports of work in the mission fields, both Home and Foreign, were interesting and encouraging. The outlook for the future appears to point to a larger horizon in viewing the field, and an activity, devotion and consecration, equal to the enlarged outlook.

The attendance at all the sessions was large. The place is in a most beautiful section of Ontario, a section...
sent so long, and in that we must rush out this issue as quickly as possible. We hope to be on time with the June 15 number.

Church Notes.

We give herewith a summary of a number of reports of incidents of church work which on account of the lateness of our arrival at home we have not time to arrange to give in full.

Bro. Irwin W. Musser, of the Donegal district, Pa., reports a baptismal service held at Cross Roads M. H. when eleven converts were baptized and received into the church; also that two who had left the church were reclaimed. Also that the love feast season at Cross Roads M. H. was a time of refreshing from the presence of the Lord. Many visiting members were present from surrounding counties, ministers and lay members, and the general attendance was large and a good interest prevailed.

Bro. Aaron H. Wingert reports as follows for the Zion Mission at Chambersburg, Pa. The first meeting was held on the first Lord’s day in April, 1907. The interest manifested has been well maintained and the attendance generally is quite good. Some souls have been saved, and on May 3, a baptismal service was held when four souls were received and baptized. Some of these with others who were baptized last Fall, came out in the meetings held by Bro. and Sister Zook. About two thousand people, it was estimated, were in attendance at the baptismal service.

Bro. Noah and Sr. Mary Zook, accompanied by their son, David Zook and wife, and the India twins, left orphans by the recent death of the parents, Josiah and Rhoda Martin, had a meeting at the Mission on April 29, in the evening.

Bro. S. R. Smith, of Harrisburg, was present May 3 in the afternoon and evening, and preached the word with power.

The Sunday-school, which is held at 2 p.m., is well attended and interesting. The attendance averages about one hundred.

The building is owned by and in charge of Bro. A. O. and Sr. Lizzie Wenger. The meetings are in the control of the Brethren. Services are held every two weeks alternating morning and afternoon, and every Sunday evening. Prayer-meeting is held on Wednesday evening, and Bible reading on Thursday evening. The mission is deserving of the support and prayers of all those who have a concern for the Master’s cause.

From the Rapho district, Pa., the following items are reported. A baptismal service was held at Mastersonville M. H. on May 17. Bro. J. H. Myers of Mechanicsburg, was present and preached, having for his text the first part of the third chapter of John, followed by Elder H. B. Hoffer. The attendance was large. One soul was reclaimed, and fourteen were afterwards baptized by Elder Hoffer. The brother reporting this hopes they may all become real workers in the Lord’s vineyard. Amen.

One young sister was added to the church at Souderton, Pa., May 31.

The following loving tribute to the aged elder, Geo. S. Wingert, is given. During the past Winter he was quite poorly, suffering intense pain so that he was unable to take any nourishment for seven weeks. Lately the Lord has been graciously favoring him and has lifted him up once more enabling him to gain strength slowly. Although his steps are yet slow and feeble yet he is encouraged and full of praise to God. On May 26 he witnessed the burial of one of his great-grandchildren, and has attended services twice. He requests that brethren and sisters remember him at the throne of grace. May the Lord bless him and his aged companion, so that their last days may be the best.

As intimated in our note in May 15 number, this number is unavoidably late in reaching our readers. That some are questioning whether their paper has missed is indicated by the inquiry of a few who write us that their June number has not reached them yet. The delay is longer than we anticipated on account of one man’s failure to appear at his machine for service at an appointed time. We thank you all for your kind forbearance in the matter.

Announcement.

The Brethren in Christ of Carlisle, Pa., district, will open a new place of worship, D. V., on June 14, at No. 23 West Louther street, Carlisle, Pa. The Lord willing there will be preaching service at 10.30 a. m. of the above date, and every Lord’s day following the same date. May this work be upheld by the grace of God, and may many souls who are living in darkness be brought to accept the true gospel light.

J. W. Neisley.
**OUR CONTRIBUTORS.**

"God's Plan."

Sometime when all life's lessons have been learned, and sun and stars have forever set, the things which our weak judgment here will flash before us out of life's dark night.

VISITOR

How when we called, he heeded not our sometimes when all life's lessons have been had, and be of one accord, bear with me in expressing these thoughts. I feel as though what a great deal of good could be done if we were more and more looking after the poor. O, may the Lord make us of one mind and of one accord!

Speaking of those note books—I have heard some say they can give nothing towards them, but have never seen them behind in visiting the poor or giving them help. Good singing is good, but the wise man tried everything "under the sun" even had men singers and women singers and all proved to be "vanity and vexation of spirit." O may the good Lord keep us from strife as he did old father Abraham. Pray for me.

For the EVANGELICAL VISITOR. A Sister's Concern.

LIZZIE BASEHORE.

On this beautiful Sabbath morning I will give praises through the columns of the Visitor. We owe all the praise to our heavenly Father that our lips can give. Being I was impressed to write for the Visitor I will now by the help and grace of God do so, as I find by obeying in the small things that the Lord has for us he will bless us continually. If we look out across the fields we can see how great the power of God is.

He gives rain and sunshine. Then also how he created man to tend all these things. For we see how everything is growing, and if it is the Lord's will it will not be long until harvest time. O, how we as God's children would like to impress the truth upon the hearts of the unsaved. In Gal. 6:6 it says, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth of the Spirit shall of the Spirit reap like everlasting." And let us not be weary in well doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith.

God's word is just as it says. Thus we are to do his will to inherit eternal life. I am so thankful this morning for free salvation; that Christ thus died upon the cross to save human beings. If we think on these things we are not able to express the love of God. My heart so often goes out for the unsaved as it is our privilege to win souls for Christ. I am afraid we are not concerned enough about the welfare of others. That is to speak some words of encouragement or to help where help is needed, as we all know that words of encouragement at sometime will do good. I well remember when my uncle and aunt were at my parent's place just a short time before they left for India where they are missionaries now. How my heart was touched and I wished that I was a Christian too. It is my heart's desire to do his will. But I find that the closer we live to God the more we have to contend with.

This has often been my prayer that I might live a pure and holy life, that my actions may speak louder than words, as I want to live true to my Lord, so when the hour of parting out of this world will come that I may be ready, for we know not when that will be. The hymn often comes to my mind, "Watch and pray, the Lord commands, watch and pray, 'twill not be long. Soon he'll gather home his loved ones To the happy vale of song."

Remember me at a throne of grace that I may prove faithful unto the end.

Your Sister in Christ,

LIZZIE BASEHORE.

Sham Pathos.

What is more disgusting in a sermon or address than the sham pathos which manifests itself in "holy tunes," in quavering voices, and in exclamations which are intended to awaken emotion in others which does not exist in the person who speaks? The sooner all this contemptible hypocrisy is cast away, the better. If a man's emotions are not quickened and aroused, let him not pretend to express feelings which he does not possess. Let men who speak be honest, frank, and sincere, and then their words will weigh. If they have anything to say worth saying, men will hear it, and if their thoughts awake emotions in themselves their words will doubtless awake emotions in others.—H. L. Hastings.

Desire only the will of God; seek him alone, and you will find peace; you shall enjoy it in spite of the world. What is it that troubles you? poverty, neglect, want of success, external or internal troubles? Look upon everything as in the hands of God, and as real blessings that he bestows upon his children, of which you receive your portion. Then the world may turn its face from you, but nothing will deprive you of peace.—Pember.
For the Evangelical Visitor.

A Visit to Canada.

By Caty Ann Myers.

Dear readers of the Visitor, I am led to praise God for the way he helps us on our journey, for he is our helper. Isa. 41:10: "Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." Hebrews 4:16: "Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

We read much in our Bibles how God promises to help the poor and needy, and such we are when we go on a mission for God. We feel we can do nothing without his help and the help of good people. "Hitherto the Lord hath helped." And the people too have been kind and generous.

We came to the Buffalo Mission on April 6th in the evening. Hearing the singing of the songs of Zion we were made glad, and walked into the mission room and heard a good sermon given by a young evangelist. We were kindly entertained by the sister workers who were holding the fort in the absence of Bro. Whislers. We then visited Brother and Sister Ehlers and others around them who have been saved through the precious blood of Jesus and born into the kingdom of God and are happy members of the church. We spent the second evening at the Mission again and enjoyed the meeting again.

Then we went to Clarence Center, N.Y., where we visited mostly all of the members and enjoyed sweet fellowship with the saints and were helped in our work. Then we returned to Buffalo Mission and visited nearly all of the members of the Mission and others who have come to the light of the glorious gospel and have yielded their life to God, having accepted salvation as a personal work and are made happy in a Savior's love and see the plain way and say they will walk in all the light God lets upon them. They need the help of God, so let us pray for them so that their influence may go out and reach others that more precious souls may be won for God to enjoy eternal glory at the right hand of God where no sorrow can ever come.

Dear readers, what a change is wrought in the hearts and lives of those who say yes to God, and what enjoyment there is in hearing them tell of yielding the life for God's service. Let us take courage and do our part. We also need the help of God to exercise, wisdom to speak the things which will edify those we meet. O for more grace to so exercise in our devotions that we may increase more and more.

We enjoyed a blessed prayermeeting in the home of those converts. They also desired of me to tell them of our trip to Africa and its needs.

On Friday afternoon we visited the Erie county hospital and almshouse where many poor and needy, lame, and blind, are glad to hear the word of God preached to them. We listened to the Deaconess sisters of the M.E. Church speak to them of the crucified and risen Saviour; of Jesus who came to save his people from their sins. Then they gave liberty to testify of a Saviour's love; and quite a few seemed to know that they are saved and rejoiced in their Saviour's love. Others raised their hands for prayer and seemed to mean it from the heart. Dear readers, pray for the poor and for the needy. We also visited many of the aged and infirm who seemed glad to receive good tracts and religious papers. Please save your Evangelical Visitors and take, or send them, to the almshouses and hospitals and prisons. You are commanded to visit them. Have you done it? Think of it; there are over seven hundred commands and how many are neglected.

"O the good we all may do. While the days are going by," if we are filled with the Holy Ghost and go in the name of the Lord. We can encourage the hearts of the poor and needy, the blind and the weary. She did what she could. Will that be said of you and of me? God help us all.

In the evening we attended the prayermeeting at Bro. Ehlers which we also enjoyed very much. Then we again enjoyed ourselves at the Mission for the night. On Saturday we came to Stevensville, Ontario. Here we were helped on our way by those of like precious faith from one home to the other, sometimes we walked when the distance was not far. In this way we visited many families; sometimes we sang and sometimes we had prayer. We enjoyed their weekly prayermeetings, and Sabbath-school; and when asked to give them a mission talk we were not disobedient to our calling. We told them many things we saw and heard in South Africa and the need of giving the gospel to the heathen.

On Monday, April 27, we came to the Wainfleet district. Here we again enjoyed the sweet fellowship of the saints and visited and made many calls, as high as seventeen in one day. We also met with the saints in prayer-meeting, where they were not backward in telling of the joy had in the Lord's service. On Thursday the last day of the month we saw the snow covering the earth. So we enjoyed ourselves in the home of Peter Ehlers being kindly entertained, and we felt very thankful that we had a place to stay. On Sabbath we also enjoyed their Sabbath-school and their service.

How we praise God for the mission spirit that we find among these dear people. Would to God that all who say, "Lord, Lord," would be willing to give the Lord his share! Then there would not need to be any gathering of special funds to carry on the work of the Lord. One brother said since he gives the Lord his portion he always has money for his work. Then let every one give the tithes into the store-house of God so we are clear and surely we will not rob God if we obey in all the commands.

How God did help us on the way! On Monday the fourth of May we came to Rainham. Here we met the brethren, most of them strangers to us, but they having some remembrance of us. We also enjoyed our visit greatly here, though few in number yet precious in the sight of God.

We next came to Walpole and met with this small band of believers in their Wednesday evening prayer-meeting where we again enjoyed each others testimony.

Now we are highly indebted to God for answered prayers in our behalf, and the way he has protected us from all the harm. Also for the liberality of his saints to us.

Our prayer is that the Lord may graciously prosper the effort we are making to secure sufficient means that the Rescue Home and Girls' School can be speedily established in South Africa, and that all who lent a helping hand may rejoice for having done so. Also that many precious souls may be brought from darkness to light and from the power of Satan to God.

How glad we are to hear of the success of our people in that dark land; and we believe the secret of the success of our people is that they teach the plain, clear, pure way, and by their example show the way we should live. Then when they can read and understand the book they believe and are saved. So let us all be
willing and obedient to the word and will of God for the willing and obedient shall eat the good of the land; and no good thing will be withheld from them that walk uprightly. It pays to serve Jesus.

I want to yet say, I am glad the dear Saviour commissioned us to go two by two, and I am also glad that my dear sister who is with me is enjoying herself with the dear saints. She is happy in her consecration. Will you pray for us that God may lead us and guide us and protect us from all evil and from harm that we may show forth that we have been with Jesus and have learned of him?

"Salvation, O the joyful sound! Tois music to our ears;
A sovereign balm for every wound,
A cordial for our fears.

"Salvation, let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

"Salvation! O thou bleeding Lamb!
To thee the praise, belongs;
Salvation shall inspire our hearts,
And dwell upon our tongues."

For the Evangelical Visitor.

Friendship.

By G. Clifford Cress.

Did you ever take a quiet hour for meditation upon the benefits you are daily deriving from your friends? Ever wonder how much of the joy of life springs directly or indirectly from this sacred relation? Ever consider what life means to the man who has no friends? Probably a few thoughts on this theme might be timely and helpful.

Friendship may be defined in general terms as mutual liking, mutual esteem, a mutual regard cherished by kindred minds as the basis or ground of the interchange of kind and helpful offices.

This mutual interest may spring from congeniality of sentiments arising from family relations, school and community interests and the like. Thus men having similar ideas of life, morals, religion, or intellectual culture naturally group themselves into clubs, societies, orders, or churches in which friendship may have opportunity for large growth. The strong and evident friendship which exists among the brethren in Christ is based largely on oneness of social and religious sentiment.

Friendship also grows naturally out of the soil of community of interests. Where men have a common enemy threatening their security as did our forefathers in the days preceding and during the Revolutionary War, their common interests banished petty personal differences and made them friends in the noble cause of liberty. So should all Christians recognizing their common enemy be united in a defensive friendship. Every parent in our nation should be grateful for the marvelous victories being won by the anti-saloon forces and should recognize the liquor traffic as a constant menace, and this foe should be attacked by a consolidated army of men banded together in Christian friendship.

Friendship in the very nature of its essence leads always to sympathy and helpfulness. To know that one has true friends who will remain constant through every stormy way of life, friends who will give love and sympathy when one has met defeat and loss, is a true anchor to the soul. One of the largest opportunities of our Christian service is in giving generously of our friendly sympathy, not only to our immediate circle of family and church associates, but to those unfortunate children of God who are rendered well nigh destitute of friends through the cruel tragic results of sin and temporal calamities. This sympathy and helpfulness of friendship inspired the deeds which caused the Master to say, "Inasmuch as ye did it to the least of these, my brethren, ye did it unto me."

Friendship is always a growth and thus implies cultivation. In the earliest times of Greece and Rome youth were urged early in years to select some noble and exemplary citizen and establish bonds of lifelong attachment. How salutary this course would be can readily be seen. Noble friends inspire nobility of thought and act in us and conduct us to princely character. Mean and vulgar associates are degrading to any person and our youth should early be prompted to read the lives of the great heroes and to emulate their virtues. Also to seek among their class for the noblest for their friends. If the principles of love are in our lives, friendship must be stimulated and caused to grow.

The proof of genuine friendship is ever found in a willingness to deny self for the object of affection. Where self-denial is wanting there is no true friendship. Our parents are ever our best friends since no sacrifice is too great for them to make for us. What burden of affectionate gratitude therefore should we always bear them?

The helpfulness of friendship is ever apparent. A homely example will suffice on this point. A very successful minister tells that as a boy on the farm his father set him the task of weeding long rows of vegetables. In the hot sun and alone his spirits flagged. But when his father would say, "Let us see how quickly and well we can do this, Job together," the power, inspiration and spirit was lent him through his father! To know that our friends appreciate our tasks, be they ever so irksome, cheers and refreshes us as draughts of cool water.

To imagine what a barren waste life would be without friends one has only to imagine a violent supposition of a man without mother, without father, without wife, or child, without home, without a country, without a God, without a Christ, in fact without a friend and that would be a pit of torment.

Finally we should all seek the abiding friendship of him who was the "friend of sinners," Jesus, the ever-living One, whose love and sympathy, whose precept and example will stimulate in us the highest and noblest ideals of devotion to truth and service. For so long as humanity exists, so long will men need each other's friendship and so long will Jesus be the exalted and eternal Friend—our divine pattern.

Evanston, Wyo.

For the Evangelical Visitor.

Essentials for God's Work.

By Vernon L. Stump.

One of the subjects that many people of to-day are discussing is that of the requirements necessary to do work for God. Some say that one must have a certain amount of preparation, or training, in some college or bible-training school before he can do successful work for God. Others think that men or women should not make any preparation whatever. There are very few Christians, if any, who enjoy, or rather, receive, any spiritual food from a lot of smooth sounding college phrases given by a college product whose head is crammed full of some man's version of the Scripture, and Christ is crowded out. Neither does anyone receive benefit by hearing a man who doesn't take time enough to learn how to correctly read the Bible, something that every one should do and can do.

There are, however, exceptions. Some men go to college and do not forget the fact that we are less than nothing in God's sight and that no man should glory in his own flesh. But only he, who is the source of all wisdom can teach us this lesson.
Where is the man or woman, no matter how great their worldly wisdom, but felt little and unworthy when they were converted.

Let us look into God's word and see what it says. "Well" says the college man, "God teaches me in a hundred different ways; he doesn't do it all through the bible. He teaches me through the stars, the trees, the flowers, etc. Where is the Christian, though per chance only a farmer boy, who does not learn of the Omnipotent One, through the stars, the trees, and the flowers, though he does not study astronomy or botany?"

David was a man after God's own heart and he preferred the counsel of God. Psa. 73:24. "Thou shalt guide me with thy counsel and afterward receive me into glory." A great many people claim that God does not or his Spirit does not, talk directly to them. The reason he does not is because they live so far away from him he cannot be in communion with them. It is our privilege, however, to be in touch with him, and unless we are we shall utterly fall. Every Christian is called to work. Mark. 13:34. "For the Son of Man is as a man taking a far journey who left his house and gave authority to his servants and to every man his work and commanded the porter to watch." Our work may not be a great one but he that is faithful over that he hath is the one who receives the crown. The Spirit divideth of the different gifts as we have need. 1 Cor. 12:11. "But all these worketh that one and the self-same Spirit dividing to every man severally as he will." The Son of God was sent into this world to save, and he saved men to serve. We must, however, have the assurance of our acceptance with him before we can rightly lead souls to Jesus. 2 Tim. 1:12. "For I know and am persuaded that he is able to keep that which I have committed unto him against that day."

Shall we, then fold our arms and expect God to give us a passage of scripture whenever needed? No! but we should study the word. Why? Because we are to be ready to give an answer of the hope that is within us. Because it keeps sin out. Psa. 119:11. "Thy word have I hid in mine heart that I might not sin against thee." It also builds up character. Acts 20:32. "And now brethren, I commend you to God, and to the word of his grace which is able to build you up and to give you an inheritance among all them which are sanctified." And it fits for service. 2 Tim. 2:15. "Study to show thyself approved; a workman that needeth not to be ashamed, rightly dividing the word of truth."

How shall we study? And what shall we study? On our knees with the open bible before us. Jesus and his disciples used sanctified common sense. 1 Cor. 8:22. "To the weak I became as weak that I might gain the weak. I am made all things to all men that I might by all means save some." The trouble with people is, they don't use common sense. For instance, the covering question. If a woman wasn't to wear a prayer covering why did Paul ever say anything about it? He wasn't beating the air. If we tear out here and there and throw away portions of God's word we cannot be his disciples, for his word is truth, and the Bible means what it says. We don't do enough as we are commanded in 1 Thes. 5:17. "Pray without ceasing." Therefore we do not realize the power. Luke tells us in chapter 11:10. "For every one that asketh receiveth, and he that knocketh findeth, and to him that knocketh it shall be opened." If we would be more in a prayerful attitude toward God he would so completely empty us of self that we wouldn't have a long string of pleasant, pleasing words that tickle the ear. Neither will we have preconceived ideas, but Christ and him crucified. Then are we experiencing Gal. 5:24. "And they that are Christ's have crucified the flesh with the affections and lusts." And are able to say, "I am crucified with Christ, nevertheless, I live. Yet not I but Christ liveth in me and the life which I now live in the flesh I live by faith of the Son of God who loved me and gave himself for me." (Gal. 2:20). What a grand place to be when self is all gone and we are filled with the Spirit. Acts 1:8. "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth."

**Nappance, Ind.**

A prominent business man in New York City says the preachers have been giving the reasons why men do not go to church. But the real reason, as he and others see it, is that preachers have lost the spirituality that once characterized the pulpit. Brethren, is this true,—Exchange.

One thing believed is worth a million.

**Dancing.**


**Dancing is—**

—Heathenish.
—A gigantic evil.
—A successful snare of the devil.
—A pestilence that walketh in the darkness.
—The enemy of intellectual development.
—The breeder of domestic in­
felicities.
—Ghostly, deadly and licentious.
—Diametrically opposed to the re­ligion of Jesus Christ.

A crushing indictment of the evils of the modern social dance was delivered by Rev. Richard Hobbs in the Gerrard Street Methodist church last night.

In beginning he said there was not a single danger on the roll of membership of his church, because no modern pleasure dancer could retain membership longer than it took to administer the discipline of the church, an action he felt impelled to perform by his ordination vow, in the interests of the church and in the interests of the delinquent. He felt it necessary, however, to utter a warning lest some one should be "lured, trapped and damned by the fascinating pleasure dance." No dancer could lay any claim or relationship to Christianity, for the friendship of this world was enmity with God.

He had chosen as his text the saying of the author of Ecclesiastes, that there was a time to dance, because it was the text most used by the advocates of dancing to justify their heathen practice. The modern dance, however, which was properly defined by Sam Jones as "hugging set to music," was in no way akin to the dance mentioned in the Scripture—a conclusion which Mr. Hobbs supported by many proofs.

"However pleasing," he continued, "the polkas of Herodias were to Herod, they were death to John the Baptist, and the caperings and frivolities of the ball room mean death to the solemn influence of our ministry." Dancing was defended as an amusement.

"Of course, hugging set to music is amusing," said Mr. Hobbs, "bringing hearts so near that they almost beat together and twisting about hand in hand, arm about waist, face to face, breast to breast, limb pressed against limb, until even the sensual Byron thought they had gone too far."
As an amusement dancing was a curse to the race, a libel to Christianity and a dishonor to God. He would no more send his daughter to learn to dance for amusement than he would send her into a nest of vipers. Death to the body was a small matter compared to the loss of the soul.

Dancing was not a recreation. The time, place and accompaniments of the ball room were all at variance with hygienic laws. It should be avoided as the pestilence that walketh in darkness. It would be better to be bitten by a rattlesnake than to be bitten by society.

Dancing was a relic of heathenism, having no place in our civilization and being diametrically opposed to Christianity. Mohammedans thought it unseemly to the dignity of a man. The better class of heathens had slaves to toil for them.

After reading a description of the Governor General's ball in February, 1896, Mr. Hobbs said:

"In high life we are not much in advance of the aborigines of this country."

"Show me a young man," said the preacher, "who is carried away by the flippancies of the dance and I will show you a man of no intellectual attainments.

The dance was the cause of a multitude of domestic infelicities. Men danced with other men's wives with a closeness of approach no where else tolerated in modern society. Wives and husbands, sisters and brothers, did not dance together, because there was not the same affinity between them. It was no wonder that the divorce courts were so busy or that there were so many suits for damages for alienation of the affections. Many murders and suicides were traceable to the jealousies caused by the promiscuous modern dance.

Three-fourths of the outcasts had a man's arm about them for the first time as a young girl at a social dance. The lowest and most disgusting deeds were done at some of the most fashionable dances.

The preacher had been shocked and disgusted to read that a church with a prefix of Saint to its name had had a dancing party where 70 young couples were dancing.

"The kingdom of my dear Lord can never be set up in such a state of things," he declared. "It is baptized heathenism."

Charity balls were an abomination, he continued.

"After satisfying their lust they give the money to a charitable institution.

To get up such a thing in the name of charity is a libel upon the word charity."—Toronto paper.—Sel. by F. Elliott.

A Testimony at a Love Feast.

Salvation in Georgia.

One of the presiding elders was holding a quarterly meeting in middle Georgia. At the love feast one thanked God for Christian parents, another that he was raised in the lap of piety, and directly a pale, light-eyed young man about twenty years of age just licensed, said, "I am sorry I cannot give the experience of those who have just taken their seats. I wish I could say I was raised by pious parents, but it was to the contrary.

Two years ago my father, mother, nine brothers and sisters were all atheists and infidels, and I myself, the best I knew how. I went to a camp-meeting by myself for fun, as I usually did. At the first service every word of the preacher commenced striking fire down in my heart. I stood transfixed. I wanted to be away but could not leave. When the preacher invited the penitents to the altar I immediately went and commenced praying, God be merciful to me a sinner.

After the meeting was dismissed the preacher came to me and said, 'Come out into the tent, we'll pray with you.' I looked up at the preacher and told him I never knew until an hour ago that there was a God in heaven and do not expect to leave my knees till I make him my friend and he promises me heaven. They sung and prayed with me till one o'clock. A little after that, all at once, I felt indeed that I had opened my soul and Christ had come in as my Savior. I clapped my hands, I said, I have made friends with God. I went out of the tent and laid down to sleep. Oh, what a peaceful sleep it was. When I awoke the morning the sun was brightly shining upon my face—the most beautiful I ever saw, I thought.

"The next morning I started home and this impression came over me, Your father will never speak with you again; your mother will disown you; your sisters will despise you, and brothers too. O how oppressed I was. Before I got home I knelt and prayed, God help me to be faithful. God keep me in this den of lions. I went on to the house, put on everyday clothes, went to work. About ten days after my older brother spoke to me while cutting timber, I had not opened my mouth to any of them. I now said, brother, Tom, I was converted last week at that camp-meeting. Such a look as fell on his face—the big tears were rolling down his face. He said Brother Henry, we've all been watching you since you came home from that camp. Mother says she never saw such a change in any one. You look and talk like an angel. Father says you are the most agreeable one on the place now. Do you reckon God would do for me what he has done for you? Why yes, Brother Tom. There is a camp-meeting begins to-morrow near here. I'll go with you. I believe God will do for you just what he has done for me. We went home, never opened our mouths to a single one. Next day we went for that camp. The third night after we were there my brother was soundly converted. I said, Brother Tom, let us put our light on a candlestick and let it give light to that dark old home. Let's get the Bible down to-night, and pray, if mother will let us. About bedtime I said, Mother, do you care if Brother Tom and I get down that old dust-covered Bible and read a chapter and pray here to-night? She commenced to cry and said, Yes, Henry, you came home ten days ago just like an angel and here comes your Brother Tom with the same expression on his face. You can do anything you please here. God knows in my heart I want just what lights up the countenances of my boys. We got down that old Bible. I read and Tom prayed; he prayed earnestly for father, mother and children. I heard mother weeping over there, my brothers groaning over yonder, and sisters crying from another direction. Brother Tom got hold of the horns of the altar and before we got off our knees my mother, one of my brothers and one of my sisters were converted. We kept on praying night and morning until the last member of the family was converted. There is my old father, now seventy years old, clothed and in his right mind, and on his way to heaven. Precious Savior! fill us so full of thy presence that others seeing our good works may be constrained to glorify our Father which is in heaven.—Selected by Sister Katie Winger.
With Grateful Hearts.

Probably no one ever lived who had, on the whole, a harder life than David, nor a more varied one. He was by turns a shepherd, a champion, an outlaw and a king. He was a wonderful musician. Nature had told him her secrets by starlight and moonlight, in the forest and the field. He caught sweet refrains from the winds that swept over the mountains, from the hisping of the little waves, from the ripple of the brook, from the swaying of the reed. To read the Psalms that he wrote in the fullness of his heart is to reach the highest expression of joy and praise ever spoken by man. The Psalter sparkles and coruscates with praise.

Yet David had multiplied sorrows, delights, and disappointments. He knew what it was to have the face of his Father hidden because he had sinned, he knew what it was to mourn over the death of children, and there are solemn depths of sadness as well as exultant heights of joy in the songs that bear his name.

Whoever reads the Psalter with care will note that the joy far exceeds the grief, and that the poet is continually breaking out into bursts of rapture, crying, "Make a joyful noise unto God," and, "Come, let us sing." The Psalms begin with blessing and close with praise.

What a pity it is that we so often allow ourselves to dwell on the darker side of life, forgetful of the brightness and glory that cast the shadows! This world in which we live is God's world, and it is full of happiness and good cheer. Even when numbers of people go about shaking their heads and lamenting that times are hard, if we take real delight in doing things which we know please the Lord, he will in return give us the desire of our heart. Yet how few people have learned the secret of delighting themselves in the ways of the Lord. When God's way is for us to make some sacrifice for his work, probably deny ourselves of some of the comforts of life that we otherwise enjoy, then especially do some of us fail to delight ourselves in the ways of God. Instead, we draw back and allow the other duties of life to cover up and quiet this impression of the Spirit of God; but in so doing we lose a blessing for our souls. Not only this but some hungry soul may not be fed with the bread of life because we have failed to do our duty. On the other hand if we make the sacrifice, we shall get the blessing, for the word of God standeth sure.

Sometimes the Lord permits some severe trial to come upon us and we desire it to be removed. If it does not go as quickly as we expected let us ask ourselves this question, Have we fulfilled all our duties no matter what they be, and the Lord will take delight in granting us the desires of our hearts.

Let us therefore take delight in doing all our duties no matter what they be, and the Lord will take delight in granting unto us the desires of our hearts.

Delight Thyself in the Lord.

In Psa. 37:4 we read these beautiful words, "Delight thyself in the Lord and he shall give thee the desire of thine heart." What a precious promise! God will truly fulfill it in our behalf if we do our part, which is to delight ourselves in him. If we take real delight in doing things which we know please the Lord, he will in return give us the desire of our heart.

Sometimes we grow almost bewildered when we try to enumerate our separate causes for giving thanks to God.

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

Oh, how shall words with equal warmth
The gratitude declare,
That glows within my ravished heart?
But thou canst read it there.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy."

Perhaps we may need to be reminded of the ways in which we may praise God, in acts of daily devotion and in little sacrifices for the sick, the poor, and the lonely. With grateful hearts we must render obedience to his commands. We may praise him sometimes without a word by the sweetness of our looks, by our smiles, by the trouble we take to cheer the old, to brighten the despondent and to please the little children. Each day has its chances for unobtrusive service.—Selected.
MISSIANARY CORRESPONDENCE.

Miatane Mission.—Dear readers of the Visitor, I know you will be glad to hear from this place again, so will write a few lines.

We are glad to report reasonably good health and courage, and that the Lord has been working in our midst.

Some time ago we reported Bro. Hadwane’s fall, back into sin with all his heart. The burden of prayer was that the Lord might trouble him and make him afraid and bring him to repentance again.

We were anxiously waiting for Elder H. P. Steigerwald to come down on a visit to Hadwane (but since Bro. S. has no way of coming except on foot we hardly dared to ask him of it, as it is a hard, stony path and the people in the country are deep and sultry), but while we were waiting the Lord prepared a meeting for us like this:

The boys and I were coming home from Bulawayo with the team; when about seven miles from town Hadwane came hurrying behind the wagon. He seemed very friendly, sharing his sweet-reed with us and his ears of corn with the boys. He was about to take a direct foot-path for home when he accepted our invitation to breakfast. We had only outspanned and fire kindled, and while I was yet breathing a Lord, send Bro. Steigerwald along.” I rushed up and lo, he was coming down a little descent just before us on a bicycle. It was an agreeable surprise to Bro. Steigerwald, and a great burden was lifted from our hearts.

The following Lord’s day Hadwane came in to be on the platform as the people were entering in the house. It was grand to see how the Brethren and Sisters received him as one risen from the dead. His confession was with humility. He said the Lord did wonderful things for him by bringing him back to the light. He said the Lord called him audibly by name and said, “Hadwane, Hadwane, to whom will you give yourself.” And again, “Hadwane came back to the light.” He thought the word of the Lord was sweet, but when he read it it condemning him so that he threw the book down and went away; but still the words spoken rang in his ears and troubled him continually so that he could not sleep. Then he prayed, “But how shall I get out of this state? My way is closed.” It was while he was asking the Lord to open his way that we met as described above. After his confession he said a great burden was lifted from his heart and joy and gladness had come to fill the vacancy.

Hadwane’s way is a hard one. He needs our prayers continually; so ask you, dear ones, to continue to pray for him that he may yield himself as a servant to the Lord.

When there are victories won and victories lost, the lost victories won are the best of all. The sister referred to formerly is still in bondage. Pray also for her. The other members seem to be in earnest.

A few notes from Sister Matinga’s Sunday-school lesson may be of interest to you:


Questions:

“By whom were the disciples sent?”

To whom did they go?

What did they do?

How were the sick healed? (Various answers were given.)

“If you are sick and Jesus tells you to do something simple and you will not do it because you don’t believe it will do any good, can that be called faith? Then, what is required? Faith. It is only by faith in God that the sick could be healed.

Have the missionaries power to heal us? Who has? Jesus.

The teachers are responsible for the preaching of the gospel and when they have told us of God and salvation the responsibility is transferred to us. Some say the missionaries hate us, but they tell us the truth the word—of the word of God.

The people say, “The white man was chased out of his country, so he came here to ours for a home,” but the teachers came by the will of God.

If we fear our teachers only will it help us? Whom should we fear?

We may hide sin from our teachers, but not from God who can see into our hearts.

Can God raise the dead now? And how can we know if we believe not?

The people say there is only one God, and—by whom are the disciples sent? Satan deceives people and lies. He tells us the truth the word—of the word of God.

We could listen to such talk till the sun set and it would not help us any. We must get away from what the people say and believe God’s word for the way of Satan leads to death.

The above are only a few of the many good things she said, and she taught as one who believes this herself.

While these children are in darkness partaking of the nature of their people they may do almost anything they wish, but when they turn their faces heavenward many barriers are laid in their way. Some say the missionaries hate us, but they tell us the truth the word—of the word of God.

We long to see a real outpouring of Light upon these people and a real in-gathering of souls. They are not being gathered in as fast as we would like to see, but we trust that they who follow us will do more reaping.

The crops this year are very uneven. The locusts destroyed many gardens and the dry weather following leaves the gardens with light crops. In our district there was only a little half as much rain last year. Yet we do not trust in horses, chariots, or gardens, but Jesus is All in All. “The Lord is my Shepherd, I shall not want.” He makes the wilderness to abound with springs of water. Blessed be his name!

We can feel that you are praying for us. Please continue.

Yours in his delightful service.

L. Dono.

April 3, 1908.

EVANGELICAL VISITOR.

Mtapane Mission.—Dear readers of the Visitor: We greet you in the Name of Jesus. It has been some months since we have written to you from this place. However, we have not been idle. Each day has its many duties and opportunities, and is often too short for us to accomplish all we would wish to. Night comes on and our weariest bodies are again renewed by refreshing sleep, so that when another new day is given us, we are given new life and strength to meet new duties.

We thank God for the continued health he gives us. Thus far we, and also the boys with us, have escaped fever this year. The worst time for fever is past. The dry season is again here. We have had little rain for nearly three months.

Sister Engle, Ernest and I spent ten weeks in Bulawayo, returning home on April 7. Husband was with us only one week, he having remained to care for the work here. It was during this time that baby Lois came as a jewel from the Father’s hand. We thank him for her and pray that she may grow up to be a blessing in the world.

We thank God, also, for supplying our needs, temporarily. The offerings sent to us by his little ones are much appreciated, especially so at this time. We were enabled to meet the extra expense of our stay in town. We thank him and also you through whom these blessings have come.

We also thank God for a light wagon and six donkeys toward a team. Could you have realized how much these were needed, you might have an idea of how greatly they are appreciated.

Some of the cows which we were keeping for the milk have been taken away. The others may go soon. We still have milk and butter for use. We hope the time is not so far distant when we will have more cows of our own.

We also thank God for the spiritual blessings he gives us. Our hearts are much encouraged to press on. During the past week we have been made to see again the great privileges which were ours from infancy. We thank God that we were raised surrounded by gospel privileges, taught by Christian parents, with the open Bible in our hands. We are thankful for the blessed privilege of giving the gospel to this benighted people. The darkness in indeed great and some of our people are being persecuted in their homes and forbidden to come to school and church services.

Last Wednesday morning a man came with two girls and one woman, bringing their books to return them to us, saying they must come to school. We let them in and went into the church for prayer. Our hearts ached for the dear ones as they gave us their books, weeping as they did so. The next morning another man brought in two more girls. They sang aloud and even his hard heart was touched at their sorrow, so that tears flowed from his eyes. Yet he was quite determined that they must not learn. On Friday morning two more girls were brought back. This decreases the number in school and on last Sunday many of those who attended so regularly were absent. This is brought to a crisis by the marriage of a
THE SUNDAY-SCHOOL.

Bro. Engle's M.S. failed to reach us up to the time the had to go to press, hence the substitution from the "Workman Quarterly."


Introduction: After Christ showed himself to them, he called them, saying, Follow me. John 21:15. As in the last lesson, they went to Galilee, and returned to their former occupation.

Where? Near Capernaum, on the shore of the Sea of Galilee.


Where? Probably near Capernaum, on the shore of the Sea of Galilee.


Where? Probably near Capernaum, on the shore of the Sea of Galilee.


Comment and Word Studies.

(V. 1) After these things: How long was Peter sure of his own conclusion? Enough for the ardent, impetuous Peter to lose patience and turn back to his former occupation as a fisherman. (V. 4) Know not that it was Jesus: Did not recognize him at first. They were out on the lake and he was on the shore. But his appearance had undergone a change. (V. 5) Children: He was their spiritual Father.

(V. 15) Lovest thou me more than these: Perhaps, meaning: More than these thy companions love me; those are the young of Christ in experience. (V. 16) Feed my sheep: Rev. Ver. 17. Tending sheep: Pharaoh's shepherds. (V. 17) Tend my sheep: Luke 21:19. (V. 18) Verily, verily, I say unto thee: When about to perform some marvelous act, he would gather together the girdle about the waist, so as to give freedom to his movements. (V. 19) By what death should I glorify God: A prediction of his death, and that his death should glorify God. So it came to pass. Tradition says that he suffered martyrdom at Rome—he was crucified with his head downward, and by his own request, not willing to suffer the same kind of death as his Lord.

Practical总结s:

1. Wherever the Lord has promised to meet his disciples, there it is a privilege and duty to go. 2. Jesus is always near in the hour of defeat. 3. The Lord has promised to meet his disciples, wherever they are. 4. Obedience to Christ always brings a blessing.


Where? Written at Rome to the church at Ephesus.

Who? Paul, the church at Ephesus. Introduction: This lesson from Paul's epistle to the Ephesians is introduced into the series of lessons at this time to give upon Sunday-school scholars the duty of total abstinence from the use of intoxicating liquors. Ephesians was noted for its practical directions. Drunkenness was common, and even some of the converts were addicted to it. In this chapter, Christians are told to imitate their heavenly Father, and to withdraw from every filthiness of the flesh. They are purified from all filthiness of the flesh and spirit, and must_PUBLICIZE THE TRUTH.

Daily Food: M. Eph. 5:5-6. W. Eph. 4:17-24. (Continued on page 16.)
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The first prayer of the soul in darkness is, "Lord, give me light." The answer only comes when the Spirit teaches that soul the true Christian's prayer, "Lord, make me a light-giver."

- Nathaniel Glover

Love feels no burden, regards no labor, would willingly do more than it is able, pleads not insuperable, because it feels that it can and may do all things. —Thomas a Kempis

Love Feasts.

Pennsylvania.

Grater's Ford, June 6, 7.
Lykens Valley, June 10, 11.
At the home of Sister Mary Ann Lands, R. R. station, Millersburg. All are cordially invited.

Silverdale, June 13, 14.
Montgomery M. H., June 9, 10.
(R. R. station, Greens Castle).

Ohio.
Richland and Ashland, June 6, 7.
Highland, June 6, 7.
Valley Chapel, Stark Co., June 13, 14.
(All day meeting on Saturday. A general invitation is extended, and a special invitation to ministers.)

Kanask.
Bethel, June 6, 7.
Clay county, June 13, 14.

Canada.
Wainfeet, June 6, 7.
Howick, June 6, 7.
~ater, Rosebank M. H., June 15, 16.
(Railroad station, Peters burg.)

Chicago Mission.

Report for month ending May 15, 1908.

Balance on hand, $90.20.

Received: Peter Bert, Detroit, Kans., $10; Jesse Powell, Chicago, $1; Beassie Weber, Chicago, Svo; John Shettz, Detroit, Kans., $5; Elia Brechihl, Ind., $2; Mrs. Stevenson, Chicago, $2; Noah Zook, $2; In His Name, $2; Ellen Hoffman, Pa., $2; Magdalena Hunsberger, Mich., $2; Y. P. M., $1; rent for hall, $2.

Brehmen of Kansas, one case of eggs; Indiana, one box onions.

Expenditures.

Greeting from workers to all saints.

SARAH BERT.

9566 Peoria St.

Subscription Credits.

From May 7 to June 1.


Askeud of a Father.

Two men had entered into an agreement to rob one of their neighbors. Everything was planned. They were to enter his house at midnight, break open his chest and drawers, and carry off all the silver and gold they could find.

"He is rich and we are poor," said they to each other, by way of encouragement in the evil they were about to perform. "He will never miss a little gold, while its possession will make us happy. Besides, what right has one man to all this world's goods?"

Thus they talked together. One of these men had a wife and children, but the other had no one in the world to care for but himself. The man who had children went home and joined his family, after agreeing upon a place of meeting with the other at the darkest hour of the coming night.

"Dear father," said one of the children, climbing upon his knee, "I am so glad you have come home again."

The presence of his child troubled the man, and he tried to push him away; but his arms clutched tightly about his neck, and he laid his face against his cheek, and said in a sweet and gentle voice—

"I love you father!"

Involuntarily the man drew the innocent and loving one to his bosom, and kissed him.

There were two older children in the man's dwelling; a boy and a girl. They were poor, and these children worked daily to keep up the supply of bread, made deficient more through idleness in the father than from lack of employment. These children came home soon after their father's return, and brought him their earnings for the day.

"Oh, father," said the boy, "such a dreadful thing has happened! Henry Lee's father was arrested to-day for robbing; they took him out of our shop when Henry was there, and carried him off to prison. I was so sad when I saw Henry weeping. And he hung his head for shame of his own father! Only think of that!"

"Ashamed of his father!" thought the man. "And will my children hang their heads, also, in shame? No, no; that shall never be."

At the hour of midnight, the man who had no children to throw around him, a sphere of better influence was waiting at the place of rendezvous for him whose children had saved him. But he waited in vain. Then he said:
"I will do the deed myself, and take the entire reward."

And he did according to his word. When the other man went forth to his labor on the next day, he learned that his accomplice had been taken in an act of robbery, and was already in prison.

"Thank Heaven for virtuous children!" said he with fervor. "They have saved me. Never will I do an act that will cause them to blush for their father."—Unknown.

**What is your Son Reading.**

Reading makes a full man, but it is of the utmost importance that we know what persons are being filled with. Evil thoughts precede evil acts. A man thinks of crime before he commits it. Anything which leads people to think of crime before they commit it is evil. Hence it may be said of a book that anything which your son reads is far more likely to change his character and shape his future than anything which he may hear. That excellent sermon last Sunday night had to compete for his attention against a host of other thoughts suggested to his open eyes; on the morrow its lingering memory is soon obliterated by the daily paper and the business talk, and he cannot recall it a week after. His pastor and his friends were equally puzzled. She made no advance. Her pastor and her friends were equally puzzled. Novel-Killed.

Some years ago a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand her young friends were coming to Christ. But there she stood at the very threshold of the kingdom, wistfully looking over, as if her feet were chained. She had wasted her sensibilities over novels. She has no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her, and the plainest instructions given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months' labor and anxiety, her pastor said, "I can do nothing with Sophy L—she is perfectly unmanageable. I doubt if she will ever yield to the claims of the gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel-reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and of virtue in that of unworthiness and injustice, that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story-papers and the magazines, when we hear of this one or that one who "does nothing but read novels the whole day through," we think of Sophy L—, who is "perfectly unmanageable" on points of truth and duty, and wonder if they too must be given over to mental and moral disease and death.—**Cynosure.**

Everything has its wonders, even darkness and silence, and I learn whatever state I may be in, therein to be content. Sometimes, it is true, a sense of isolation infolds me like a cold mist as I sit alone and wait at life's shut gate. Beyond, there is light and music and sweet companionship; but I may not enter. Fate, silet, pitiless—bars the way. Pain would I question his impetuous decree, for my heart is still undisciplined and passionate; but my tongue will not utter the bitter, futile words that rise to my lips, and they fall back into my heart like unshed tears. Silence sits upon me. Then comes Hope with a smile and whispers. "There is joy in self-forgetfulness." So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness.—**Helen Keller.**

**The Tapestry Weavers.**

Let us take to our hearts a lesson, No lesson can braver be,— From the ways of the tapestry weavers, On the other side of the sea. Above their heads the pattern hangs, They study it with care; The while their fingers deftly work, Their eyes are fastened there. They tell this curious thing besides, Of the patient, plodding weaver, He works on the wrong side evermore, But works for the right a winner. It is only when the weaving stops, And the web is loosed and turned; That he sees his real handiwork, That his marvelous skill is learned. Oh! the sight of his delicate beauty, How it pays him for all his cost! No rarer, daintier work than his, Was ever done by the frost. Then the master brings him golden hire, And giveth him praise as well, And how happy the heart of the weaver is, No tongue but his own can tell. The years of man are the looms of God, Let down from the place of the sun, Wherein we are weaving far away, Till the mystic web is done. Weaving blindly, but weaving surely, Each for himself his fate, We may not see how the right side looks, We can only weave and wait. But looking above for the pattern, No weaver need have fear; Only let him look clear into heaven— The perfect Pattern is there, If he keeps the face of our Savior Forever and always in sight, His toil shall be sweeter than honey, His weavmg is sure to be right. And when his task is ended, And the web is turned and shown, He shall hear the voice of the Master, It shall say to him, "Well done!" And the white-winged angels of heaven, To bear him thence shall stand, And God for his wages shall give him— Not coin, but a golden crown._*—Unknown._
Matebele girl to a young man of another tribe. Before the arrival of the English, the surrounding tribes were conquered by the Matebele tribe and were held as slaves. It is very humiliating for a Matebele to marry one from any other tribe, as they are still considered as slaves.

The girl referred to is a Christian, and her husband is also a Christian. Her father, or rather her uncle, consented though very reluctantly. But now since the missionary has taken the stand that the girls must not come to school. He is a man of influence and thus others follow his example (perhaps obey his command). What makes him still more bitter is because a young girl has refused to become his third wife. She would have consented to this had not the missionaries come, and had she not learned of God.

The boys are allowed to come and learn, for a boy may choose whom he will for a wife, even if she be from among the slaves.

Sixty-eight natives were present on last Sunday. Many prayers were offered and many tears shed in behalf of those who were not allowed to come. We knew not what tests may yet be for us, but we believe they shall yet work out for good, and the spread of the gospel. Of old, God's work was spread and grew through persecution. What else we expect as the Light comes and reveals sin. Satan will not give up his subjects who have served him for generations, without a struggle. But thanks be to God, he is able to deliver, even from such dense darkness.

We believe that through this trial many will hear of God and his work here who might not have heard otherwise, for this is being rehearsed among the people. By faith we see victory ahead. Thank God. We are believing for greater things. Help us pray that not only the young may be saved, but the old as well, and that they may not only know God, but be ready to tell of the Savior of mankind. Do you not agree?

To the young able-bodied, Spirit-filled ones, have you not heard the call? The Lord has need of thee. Do not close your ears to the plea.

To the ones that have that blessed privilege of sending, are you doing what is your privilege of doing? Do I hear some saying "times are hard and we have so many needy ones, have you not heard the call? The Lord has need of thee. Do not close your ears to the plea.”

God's Way Best. Leave God to order all thy ways, And hope in him, whate'er betide; Though thou hast not the very best, Thine all-discerning love hath sent; Nor doth our utmost wants are known To him who chose us for his own.

He comes to thee all unaware, And many as his own loving care. Sing, pray and strive not from his ways, Trust his rich promises of grace, But do thine own part faithfully; So shall they be fulfilled in thee. God never yet forsake at need The soul that trusted him indeed.
**ESTELLA B. PRITZ.—Died, in Harrisburg, Pa., February 27, 1895, Estella B., daughter of B. and Hetty E. Pritz, aged 11 years.**

Dear Editor: I am a little girl eleven years old, and want to tell you that four years ago today I was born. When I was born my mother and father were very happy. They had been praying for a child for so long. When I was born they were very happy and I was happy too. I do not remember being born, but I do remember being held by my mother and father and seeing them smile. They told me that I was their little girl and they loved me very much.

I grew up quickly and soon learned to walk and talk. My parents taught me how to read and write, and I soon became a eager learner. I went to school every day and worked hard to learn as much as I could. I was a good student and always tried my best to do well.

As I grew older, I began to think about the future and what I wanted to be when I grew up. I knew that I wanted to be a nurse, and I worked hard to learn everything I could about the body and how to care for people. I read many books about medicine and nursing, and I studied hard to pass my exams. I was determined to become a good nurse and help people when they were sick.

On the day of my graduation, I was very proud to wear my uniform and stand in front of the class. My parents were there to see me graduate and they were very proud of me. I knew that I had done well and that I was ready to begin my career as a nurse.

I went to work in a hospital and I was soon put to work taking care of patients. I was very happy to be able to help people and make them feel better. I worked hard and never gave up, even when things were hard. I knew that I was doing good work and helping people, and I was very satisfied with my work.

I continued to work as a nurse for many years and I was very successful. I helped many people and I was able to make a difference in their lives. I was very happy to be able to do this and I knew that I was making a difference in the world.

As time went on, I continued to work hard and to learn new things. I was always eager to learn and to improve my skills. I was always willing to help others and to make a difference in their lives. I was very happy to be able to do this and I knew that I was making a difference in the world.

I retired from nursing when I was 65 years old and I was very happy to be able to spend my retirement years doing what I loved. I continued to help others and to make a difference in their lives. I was very happy to be able to do this and I knew that I was making a difference in the world.

On the day of my retirement, I was very proud to wear my uniform and stand in front of the class. My parents were there to see me graduate and they were very proud of me. I knew that I had done well and that I was ready to begin my career as a nurse.

I continued to work as a nurse for many years and I was very successful. I helped many people and I was able to make a difference in their lives. I was very happy to be able to do this and I knew that I was making a difference in the world.

On the day of my death, I was very happy to be able to spend my retirement years doing what I loved. I continued to help others and to make a difference in their lives. I was very happy to be able to do this and I knew that I was making a difference in the world.
words: Empty, destitute of all truth. Cometh the wine of God of salvation, the fruit of the Spirit. (v. 4) [Continued from page 11.]

There at home with Jesus, endless ages of travail. (v. 5) (Continued from page II.)

The SUNDAY-SCHOOL LESSON.

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