The Twelfth International Sunday-School Convention will convene at Nashville, Tenn., and Frank L. Brown of Brooklyn, N. Y., will tell the fascinating story of Bible Study conditions in Mexico, Central and South America. H. M. Hamill, of the British Section of the International Sunday-School Convention will come to tell about Sunday-school work in Africa and South America. Bishop Joseph C. Hartzell, of the M. E. Church, will come to tell about Sunday-school work in India. Of the dozens of kinds of cards that have been surrendered to me, I had never before seen any one of these vile pictures. Some are cheap and crude, others half-tones with more pretension, and still others French Photographs of high finish—but all hopelessly bad in suggestion and character. I have sent a thousand or more of them to Anthony Comstock, of New York, Secretary of Society for the Suppression of Vice.—Mayor McCaskey, Lancaster, Pennsylvania.

Sorrow teaches sympathy. Only the soul that has suffered can be a brother to the soul that is suffering. Ability to enter into another’s feelings and to lift up the hearts that are bowed down is one of the lessons learned in the dark days. Because Jesus was a man of sorrows, every suffering soul that has known him has found him kin.

The distinction between these two things is clearly marked in the Scriptures. "Be ye angry"—here is the allowance for the human, "and sin not"—here is the point where resentment passes into retaliation.
William R. Newell’s “Studies in the Gospel by John,” as follows:

“We have, in Matthew, the Lord Jesus sent as the Messiah to Israel; in Mark, the Servant of Jehovah doing his work of ministry among men; in Luke, the Son of Man in the perfection of his humanity as the Second Adam. Now, in John, we are shown his essential Deity. He walks before us this last time as the Son of God, the Only Begotten of the Father, full of grace and truth. He is manifestly the Lord from heaven in this gospel.

“And we will not only be asked, as in the synoptic gospels, to see and hear, but we will be commanded to believe. The word “believe,” or its equivalent, occurs nearly one hundred times in John’s brief book…. The end of the gospel of John is to lead the heart into personal saving faith in Jesus Christ.

“And we should note the exact character in which he must be believed on: The Christ the Son of God. It is not enough to assent to his Jewish Messiahship, as Matthew sets it forth; nor to admire and preach and even strive to imitate his life of service as Mark portrays it; nor to call him ‘the Perfect Man,’ according to Luke. We must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message. I must accept, at heart, his Deity, and we must accept him as the Sent One sent by God, who hath given me eternal life by crediting the message.(10,12),(992,987)
"This is very like God, indeed. The first verse of the Bible, as has been said, states truth, which once really accepted, makes belief of all the rest possible. So here the whole gospel of John is epitomized in these opening verses; and the first verse has in it the seed of all we are asked to believe in the book. Underline, in verses 1, 2, 4, 5, 7, 12 the words, Word, God, Light, Life, believe, become children of God; read it as a sentence and you have at once the message of the Spirit of John: 'The Word is God, is Life, is Light; believe and become children of God.'

The foregoing is only a beginning, or introduction, of this excellent study of John by Newell, and we do well to go over it again and discover more fully for ourselves what Jesus is to us, and that we accept him fully in all that he is made unto us of God, for he is made of God unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

There would likely be quite a difference of opinion among our readers as to the propriety of opening the columns of the Visitor for the discussion of certain questions pertaining to man's physical life, especially in the realm of sexology. Some would favor it while others would likely censor the editor for permitting it. We have received from one of our correspondents a partial report of a sermon preached on May 10, at Thomas, Okla., by Charles A. Mitchell, President of the Stella Purity Association of Oklahoma. The subject was "Mamma, Where Did Baby Come From?" The ground is taken that the child is entitled to a truthful answer to this question from its mamma, that the method in practice, whether it be the "stork" legend or the "shut up, children must not ask such questions" method, it is the wrong course to pursue, and in the end results in harm to the child. No doubt there are many mothers,—Christian mothers—who would welcome help on this line, being convinced that the lying method is, at least, unsatisfactory. Now the article referred to would certainly point out the remedy in the right direction for conscientious Christian mothers, and yet, we hesitate, knowing that some would honestly consider it unsuitable for our Visitor. So its publication is delayed until the advice of the associate editors can be had. But, whether the article will appear in the Vis- tron later or not, we would recommend to all who are interested in this concern to subscribe for the Stella Purity Advocate, Cherokee, Oklahoma, published monthly by the Stella Purity Association, at twenty-five cents per year. The April number has practically in one of the articles, The Moral Training of a Child, the same information as the sermon referred to above, and would likely be considered worth the subscription price itself.

We would say to those who placed orders for the Rhoda Zook Martin letter, which appeared in the Vis- tron of February 2, pending its being issued in tract form, that the latest information we had of this was that the letter, with photos of the dead missionaries, would be put out in tract form by the Sent of God people of Tabor, Iowa. We have not heard yet whether they are ready for distribution or not. As soon as we know we will inform our readers.

In our last issue we made a mistake in Bro. S. R. Smith's street number, in giving it as 44 N. 12th St. The correct number is 46 N. 12th St. The letters addressed to 44 N. 12th St. have however reached Bro. Smith, but in future please note the correction.

We planned to have this issue go into the mail on Monday morning, the 15th inst., but when it became a question between holding back the Minutes of Conference or the Visitor we decided to give the preference to the Minutes. This accounts for the Visitor being a little late again.

The following paragraph is published by order of Conference and is self-explanatory:

The Elective Board further recommends that the following be spread on the Minutes of Conference and also published in the Evangelical Visitor.

"The misunderstanding caused by an article published in the Vis- tron of August 15, 1907, relative to the Bible School and Missionary Training Home has been amicably adjusted and relegated to oblivion and the church is unanimous in the project of the Bible School and Missionary Training Home, and that it shall be a united effort.

J. N. Engle, Chairman.
J. N. Hoover, Secretary.

The management of the Messiah Home Orphanage has an eight-year-old boy whom it would like to place out into some good family. Any one desiring to know particulars will please address S. R. Smith, 46 N. Twelfth street, Harrisburg, Pa.

We would again call attention to the sermon on Infanticide issued in tract form by Bro. Levi F. Sheets, Florin, Pa. He is prepared to fill orders at 40 cents per hundred. Kindly order direct from him.

Chicago Mission Improvement.

Chicago, Ill., May 26, 1908.

To the Dear Brethren and Sisters: Greeting in Jesus' Name:

By the request of General Conference, we the undersigned met with the Trustees of the Chicago Mission of the Brethren in Christ on the above date, and with careful and prayerful meditation endeavored to look into the situation in a general way, both in reference to the work as the Lord has prospered and also the condition of the mission property with its immediate needs.

And Whereas, We find the frame building in such poor condition and the work being greatly hampered for lack of room to accommodate the audience in times of preaching and Sunday school, etc., as well as needed accommodations for the workers, we beg to submit the following proposition to our dear brethren and sisters and all who feel to have share in the encouragement of God's work in the salvation of lost souls in the city of Chicago.

Also, since feeling that the most feasible plan will be not to spend much money on the old frame buildings, we proposed to take steps to build a new brick front Audience Room of sufficient size, two-story high, with upstairs apartments arranged for the present needs of the Mission, and thereby associating the present apartments with the new building in the most practical manner; this work to be taken up as soon as sufficient funds will be forthcoming to warrant action. We therefore earnestly pray that the Lord may speak to hearts that this call may be forwarded in the near future.

J. N. ENGLE, Chairman.
E. S. ENGLE, Secretary.
H. L. TRUMP, Trustee.
W. H. KREIDER, Committee.
E. S. ENGLE, Trustee.
B. L. BRUBAKER, Committee.
NANCY A. SHIRK, Trustees.

J. N. Hoover, Secretary.

The management of the Messiah Home Orphanage has an eight-year-old boy whom it would like to place out into some good family. Any one desiring to know particulars will please address S. R. Smith, 46 N. Twelfth street, Harrisburg, Pa.
Praise God this morning for his guidance on the road, and having led so many through, his guide is well acquainted with every inch of the road, and crooked things straight; these we may safely depend upon him. Isa. 54:17. Must never let that trouble us for our Lord said, "But if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ, his son, cleanseth us from all sin." Whatever is needful for us to know we shall be made acquainted with. Psa. 32:8-9. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." He will guide us as an instructor does a scholar, and as a guide does a traveller. Rom. 8:14. "For as many as are led by the Spirit of God they are the sons of God." Let us be careful to listen to, and depend upon, and follow our guide for he is a friend that sticketh closer than a brother.

Truly, God is great and worthy to be praised, for the many blessings he bestows upon children. I feel to thank God that he has been so kind, and raised up my companion again, so that she is able to be down stairs. I have gone through a fiery trial, and furniss of affliction. But we read in his word, "Beloved think it not strange concerning the fiery trial." The harvest truly is great, but the laborers are few. Let us come forward here at the Mission to support continually. Bro. Tracey who is old and feeble and not able to care for himself, and sister Shaffer who is sickly and not able to support herself. Besides this, there are many poor all around, who need help. The Word says, If one members suffer we should all suffer with it, for truly we have a large field to labor in, and so feel we all, both in spiritual and temporal work.

We had made a plea in the Visitor for a consecrated sister. Sister Emma Landis answered the plea, and was here a short time, and we were very glad for her help. She went to conference expecting to stay some time, and also expects going to India as soon as the Lord opens the way. We will be glad to have her with us again to labor, and will always have a plea for another consecrated sister to come and help us, for truly we are very busy—meetings every night at the Mission, or on the street, for which we surely need help. This is the most important work that we can do, sowing the seed by the wayside, which we hope will spring up somewhere, for one soul is worth more than the whole world. I am now about with the Gospel Cart to gather clothing for the poor, for surely we have many who are in need. Will you please help us in caring for the poor, with anything you have. I spend my time and all, in the great harvest field for souls.

Will you pray for us that we may do the Master's bidding. Let us be workers together for soon our life work will be ended and may we not only be saved ourselves, but bring some rejoicing, bringing our sheaves with us.

May God's blessings rest upon these lines is my prayer.

Your brother and sister in the work.

Peter Stover and Wife.

NOTTAWA, Ont.—Our love-feast at Nottawa, Ont., was held as announced in the Visitor, on May 30 and 31. It was not as largely attended on account of rain as we would have liked, yet we had a good feast. One young brother was received into church fellowship by baptism, and we pray God that he may grant him grace to become useful in his cause. Brother Ernest Ditson, of Collingwood, who was chosen to the ministry some time ago, was ordained, while brother John Heise, of Cashstown, was chosen to the ministry. Elder John Smith, of Ohio, was with us and administered the ordinance of baptism to one in demonstration of the Spirit and of power. May God bless our brother in his arduous labors. One brother and a number of sisters were with us from Pennsylvania, and several sisters from Markham district, who were satisfied with us the saving and keeping grace of God.

Charles Baker.

Annual Missionary Letters.

MACHA MISSION.—Another year, the first full one at Maches Mission, has rolled around and its work belongs to the past. The All-seeing One alone can estimate its successes and failures. To us it has been a busy year, but the service has also been a joyful one, because we felt that the approval of the Father was upon the work. Whatever good has been accomplished is due to him alone and to him belongs the credit and honor.

The Financial Report has been given in full on a separate sheet. It will be seen by that that three huts were built during the year, a school-house, a hut for new missionaries, and one for the boys. These have been built about as durable as huts can be built in this climate, and are quite comfortable. Our brethren deserve much credit for their work. The borers and tillers, however, while white ants are not so destructive here than farther south, so that the huts built the first year are fast going to pieces. Some of the poles are already eaten through, so that the one in which we are living may not last over another rainy season. It will thus be seen that although a hut here does not cost much, yet it requires a great deal of labor and lasts only a short time, so that the building of huts constantly is expensive work. In addition to this, in such huts it requires constant vigilance to protect clothing and furniture from the ravages of the ants. It is impossible to describe the ugly insects, only seeing is believing. We are more and more convinced that the best and cheapest way is to build of brick with a plentiful use of tar as a preventative against the ants. It will be necessary for us to take steps in that direction the coming dry season.

The Government has agreed to grant the Mission a tract of land of three thousand (3,000) acres, on condition that we pay a small quit rent and the Government sur-

July 15, 1908.
vey. We do not know yet how much the survey will be. That of Matopo Mission costs $100. If this is further increased, it will cost more. Such a tract of land will be very useful in the industrial training of the boys, and in growing grain and vegetables and fruit for their food and our use. We are considering it.

There is no market, however, for produce, even grain costs about as much as we get it to market as it will bring. So that produce will not be a help to the Mission financially.

As we look over the fields, however, and see them white unto the harvest, we do not believe the brethren and sisters desire us to spend so much of our time in these temporal things. Souls are perishing and our hearts long more and more to spend the time out among the people and compel them to see in what the Father's house may be full.

At the opening of the past year, the outlook for school was not very promising. The people did not seem inclined to take advantages of the opportunities that there were for them. Only three during the year came to school from their homes, and they only a short time. About the middle of February, the chief brought his little son, Sichelenka, saying he desired his boy to remain at the Mission to learn, and to work for his expenses. A week later another boy came; thus one after another followed. There were seventeen boys staying at the Mission and going to school. Three others had been there, one of whom finished his term of six months, and another left on account of sickness and is still anxious to return as soon as he is well. At least twelve ran off from home and came. Their parents came and took them home to do the herding. They are often very loath to leave. One of them would run away to a kraal of his own, and have to be torn away by force to be taken home.

These boys range in age from eight to eighteen years, and are bright and quick at learning. Also work well at this work as they are able to perform. Better than this they have given their hearts to the Lord and seem to be walking in all the light they have with the exception of the one who was here only six months. We discovered later that he was a very bad boy and had had a bad influence on the rest. In their darkened homes nothing but ignorance and sin and superstition surround them; we all feel that the Lord is not pleased if we turn away any. The majority come from a distance and could not attend school did we not make a home for them. All those who returned to their homes for a ten days' vacation at Christmas came back again at the opening of the year and four new ones with them. This was rather unusual for this people, as they generally return to their kraals. So we are considering it necessary to build another hut at once for their accommodation.

Special donations have been sufficient to cover the expenses of the boys as well as of the building the past year.

The report of the girls is not so favorable. At present they are not as shy of us as when we visit their homes as they were at first, but they cannot be prevailed upon to come to school or church services. The only time that two have been to church were five who walked eight miles on two successive Sabbaths. We are not discouraged, however, and believe it is only a matter of time until confidence is established and they begin to come. May every girl who reads this feel led to make these dear ones a special subject of prayer, so that another year quite a different report may be given. Our readers may have some idea of their lives when we say that there is no word for virgin among them and doubtless no need of the word.

The attendance of the men and women at the church services has been exceptional. The regular congregations varied from thirty to ninety and were composed chiefly of men and women who listened attentively to the word. The twelve who came to the altar for prayer about two months ago were of those who had been the most regular in attendance. That does not mean that they have renounced their old life entirely, but yet there seems to be a reaching out for something better.

On account of the pressure of other duties, not as much kraal visiting has been done as we would have desired. We have visited about this year near the Mission, some of them a number of times, and the brethren, David and Gomo, have visited and held services at others farther away.

At the opening of the year only one service was held each Sabbath. After the school-house was completed, two were held, and before the year closed, an inquirers' class of about twenty-five members was formed. We had been looking for some time for new workers to join us, and were glad to see Bro. Hemming, of Cape Town, coming to our aid the latter part of August. It was a critical time for the Mission on account of the threatened native disturbance, and we believe God sent him just at that time. He was touched, however, with fever before leaving the Matopos and he was unable to set out. He came so serious that all were of one mind that he should return home without delay. We trust that he whose eye never sleeps gave her a safe homeward journey and that whether her life yet be long or short, she may realize that blessed rest in Jesus which even pain and distress cannot take away. She was compelled to leave the field. How many others will rise up in her stead!

Sister Engle came to us a little while before Sister Werkman's departure, and enjoys the work. She is also a blessing. The past year has brought very material improvement to the Mission. We have had usually from eight to fifteen boys staying with us, some working all day, and others working mornings and evenings attending school during mid-day. They, with ourselves, have made and burned eighteen thousand brick, and built the church. It is needless to say that the building is appreciated. It is also used for school. Besides this, we have also built another workers' hut, another boys' hut, hen-house, store-room, etc. The natives are praiseworthy for the way they stood by the work. They gave of their limited means, and also gave some of their time. Each one of about twenty-five of the boys worked a week free of charge, and the girls brought grass for the church roof. The amount of the work was considerable, it was impossible for us to attend to the more spiritual part of the work as we would have liked; yet God has worked among the people. Our average Sunday attendance this year was about seventy-five. Last year, less than sixty. Some who were very shy of us at first, are be- (Continued on page 12.)
**OUR CONTRIBUTORS.**

**The Gospel Railroad.**

The road to heaven through Christ was laid.
With precious blood the rails are made;
From earth to heaven the line extends,
To life eternal where it ends.

**Chorus.**

I'm going to heaven, I'm going to heaven;
I'm going to heaven where Jesus is;
I'm going to heaven, I'm going to heaven;
I'm going to heaven where Jesus is.

Repetition is the station, then,
Where passengers are taken in;
No fee for them is then to pay,
For Jesus is Himself the way.

The message written to the Laodicean church came forcibly as an em블ishment to the little folks.

A Message to the Lukewarm.

By Levi Donner.

During the sleepless hours of the night just gone, while tired in body but enwrapped in an ecstasy, the Lord very definitely impressed me to write a message to such as are not ready for the Lord's coming. The message written to the Laodicean church came forcibly as an admonition. The message has two parts, i.e., the indictment and the counsel.

**The Indictment.**

"I know thy works, that thou art wert cold or hot. So then because heart or the most lukewarm."

This needs a personal application and if God has impressed his servant to write this message he will surely emphasize these truths upon the hearts of those who are addressed.

Let us all take a retrospective view of our lives and ask ourselves the question, Have I enjoyed the abundant life that God has intended for me, and have I zealously served God since he redeemed my soul from death? Has God received his dues from me? Have I really consecrated myself—time, talent and possessions, and all to his blessed service to serve him in preference to self? Or has self been the idol of my heart—loving ease, pleasures, rich foods—never fastig to enjoy the blessed fellowship of the Holy Spirit in a more real way—ever sitting under the sound of the gospel and never willing to communicate it to others, continually peevish and sensitive to slight, expecting others to serve but never willing nor able to serve others, after being brought low by the enemy of our soul, longing for deliverance and a more victorious life, but too prejudiced against the terms "abundant life," "hot for God," "wholly sanctified," "deeper work of grace" and others, ever longing for victory over sin yet jealous when others have it and testify to it? Have I lacked of power in prayer? Do I feel an uncertainty about my acceptance with God? Tho! I know of a time when I realized that God did a great work for not giving me His Holy Spirit, but now my love has grown cold and my zeal is lost. Am I not lukewarm if this condition exists? Then the message applies to me.

**The Counsel.**

"I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and annoint thine eyes with eyesalve that thou mayest see. As many as I love I rebuke and chasten: be zealous, therefore, and repent." (Rev. 3:18-19.)

It is not God's will that we should want any good thing, but he is willing and waiting to enrich us with all His promised graces. The blood of Jesus Christ can cleanse the vilest heart or the most lukewarm.

Dear unsatisfied friend, Jesus can satisfy your soul. Pour all your idols at his feet along with self and prejudice. Never mind your spiritual reputation as a church member. Confess out to the bottom and Jesus will forgive and cleanse your heart from all sin and take away the desire for sin and give you an infilling with his Holy Spirit. After that you shall receive power—sufficient power, to obey God in all things. Then you can look up and say from your innermost heart; "My Lord and my Christ." You will begin to long for His appearing and do all in your power to hasten Christ's coming. Joy and gladness will thrill you so that you will enjoy fellowship with the Lord more than your old table laden with rich delicacies. You will be willing to say "Not mine, but all his." You will be willing to share with the needy and send the gospel to the nations sitting in darkness. You will get a burden for souls that will actuate you to prompt service in their behalf.

The prayer of my heart is that God may stir up them that sit at ease in Zion that they may escape the "woe" pronounced against them.

"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: And all kindreds of the earth shall wail because of him. Even so. Amen." (Rev. 1:7.)

"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." (Rev. 1:3.)

April 10th, 1908.

For the Evangelical Visitor.

A Voice From the Ozark Hills.

To the faithful in Christ Jesus, we come with Greetings in His dear name.

Believing that a goodly number of the readers of the E. V. are interested in us, and of our well being, we will give a few lines as regards our coming to these parts of God's earth, created for the abode of man until he returns to dust from whence he is taken.

Leaving Elizabethtown, Pa., in company with the lately returned missionaries and the orphan twins, our first stop was at Shippensburg, Pa., where we met and enjoyed the fellowship of a number of our friends of the kindred tie. Next we stopped in Chambersburg and attended the mid week meeting at the Brethren's Mission.

There was quite a large gathering of precious souls. Some were disappointed because the India twins were not in the meeting. We hope no one will think ill of this because it was thought best for the Babies and those who had special charge of them, that they should have rest.

The little folks got very tired traveling and attending meetings so much as they had done since arriving in America, it is marvelous that they stood the travel and mingling among the people as well as they did.

The following day, April, 30, our son, D. W. Zook, and I went to Maugansville, Md., to visit the parents of our dear brother and mis-
sionary, Amos Horst, who was one of the four that laid down their lives for the people of India. We had a very pleasant visit with them and several other families of Maugan-
ville, one being a brother of the departed Amos. The following day, May 1, we took train for Chambers-
burg where we had arranged to meet our wives and the little folks, who remained in Chambersburg, while we went to Mauganville. We were met by them at the train, and together went on to Har-
rissburg, Pennsylvania, and stopped at the Messiah Home, where we received due respect and kindness from those who have charge of the Home and of the inmates. May the Lord bless all for their token of love to us, and the entire company. He will reward even the cup of cold water given to any of his little ones.

At 7:37 P.M. we boarded the train for Pittsburg, on our way to Chicago, arriving in that city about 5 P.M., May 2, and at the Mission about 6 P.M. We were met at the train by Brother B. L. Brubaker, and some of the other workers, and found a hearty welcome with all the workers of the Mission. On Sunday, May 3, the missionary, D. W. Zook, preached the word with power, and we found it very enjoyable and pro-
fitable to listen to one of our family giving the message as from the Lord. To God be all the praise.

On Tuesday evening, May 5, he gave a talk on India and her needs, and on Wednesday evening the 6, he and his wife and the little folks, took train for Grant City, Mo., to visit with his wife's folks where they were hoping to have a rest for their bodies. Up to this time they have not had much rest since they arrived in America, and their bodies have been much worn down by the long seige they had with the sick and also by the six-weeks voyage across the great deep.

Taking all things into consideration we thought it advisable that we should separate for a while and they go to visit with her friends and go on to Tabor, and then later meet us all here in the home of our son-
in-law, J. H. George, where the little orphans Everet and Esther Martin, will find their future home. At last accounts the twins were well and happy.

We remained at the Chicago Mis-
mission until Friday evening, June 8, when we took train for Kansas City, Mo., to visit with our two youngest sons and their families, arriving there at 8 P.M. on the 9th. We found them well and glad to see us once more.

On Thursday, May 14, we took train at Kansas City for Anderson, where we arrived about 8 P.M. and arrived at the home of our children, J. H. and Anna George, about 10 P.M.

The day following, we had our first initiation into the straw-berry business, in helping to get berries ready for market. Our son-in-law has about 2 acres that just came into bearing this season. It was a beautiful sight to see the fine ber-
ries.

This part of Missouri is especially adapted to fruit growing. Straw-
berries are shipped from Anderson by the carload and have been bringing fair prices thus far. Much of the fruit has been greatly injured by the late frosts.

You wonder what we will say about this part of the State. It is a part of God's earth in-
tended for the benefit of mankind. The Ozark Mountains, as they are called, are not mountains like those of Pennsylvania, but are large hills, mostly covered with timber, and it is claimed to be a healthy climate with good water. Winters are not usually very severe, fuel is cheap and plentiful. If one were seeking a home to raise a family this would not be the most desirable place that could be found, or that one might wish for. The church privileges in the surrounding country are not very inviting so we learn. Our son-
in-law superintends a Sunday School about one and a half miles from their home. The average attend-
ance is about 30 young people and children, the old people dont at-
tend. There is preaching at the same place about once a month by a Baptist minister. Many of the people are not Christians. Human nature is the same here as elsewhere. Man is inclined to neglect that which is to his greatest interest and satisfaction both for time and eter-

nity.

We are hopeful of making some arrange-
ments to preach Christ to the people of this vicinity.

So far we know of only one Broth-
er and Sister of our denomination who live not very far from this place. It is our dear brother Samuel Fry and wife, formerly of Dickinson county, Kansas. We hope soon to try and find them. We want to so-
licit an interest in the prayers of all who read these lines that we may be the means in God's hands to reach some of these dear people for whom Christ died, with the Gospel.

We have been out in the open Evangelistic field for over twelve years, and have learned to know and have enjoyed the fellowship of many of our dear Brethren and Sis-
ters in the States and Canada. We feel as the years come creeping in upon us that we are not able to endure the hardships of the constant travel and labor as we did in years that are past. We reluctantly quit the open field that we have enjoyed so much. The dear Lord has sealed our ministry here and there with souls that were born into the king-
dom of God, and others having cut the shore lines have launched out into the deeper things of God, some of whom are witnessing among the heathen in different lands, while some have laid down the armor and have taken up the song of the re-
deemed in the disembodied state of the dead, waiting for the glorious resurrection from among the dead, which is the hope of the Gospel.

We have come here to take up our home with our dear children, and take such part in the affairs of this life as our strength of body may justify us in doing, and also to as-
sist in taking care of the orphan twins left by our children Josiah and Rhoda Martin. The probability is if the children live until they are old enough to attend school, that Brother and Sister George will move somewhere where the children will have easy access to better schools than they have in this community. Under the circumstances we thought it well to forget the pleasure of meeting the dear Brethren and Sisters in General Council, which we would have enjoyed doing, and had several invitations from Brethren and Sisters in the vicinity of Con.

Under the circumstances we are happy to come and make our home with them. Now that we hope to be located here for an indefinite time we will be glad to correspond with many of the dear saints, and now, in conclusion, we commend you all to the Lord Jesus Christ, to whom be glory and dominion for ever and ever, Amen.

Noah and Mary Zook.
Goodman, Mo., May 18, 1908.
but since the dear Lord has led me to switch us in some way or other, standard against us; do all he can be willing to try it. Now it does not as I do, and yet God cares for them; enemy of our souls will raise up a nature of our work will be. Severe matter where we go or what the be perfectly willing to be thought a wonderful satisfaction to me to own, and asked the Sister would she and ask God to make it plain to us. After that we had no place of our word that whatever two agree on what real prayer means, to join me in answer to prayer! I said, "O Lord, if this is truly from Thee, open up the way." I believed that if it was from God, the way would be opened. So as time rolled by there was to be a minister chosen at this place. When the time for voting came I hardly knew how to vote. I felt that the Lord wanted me to preach and yet, I did not want to vote for myself. I did not know who else to vote for. So I voted two tickets, one for some one else, and one for myself. These I mixed all up, so that I could not tell them apart, and drew one out and destroyed the other one. To this day, I do not know which one I voted and which one I destroyed. God alone knows. As you all know the ministry fell upon me. I do not know why I speak thus to-day, but I somehow felt that I should tell it. Perhaps the Lord has a lesson in it for someone. I think that I have never before made some of these things public.

A father had forbidden his girl to associate with another girl. "But," she objected, "I am strong enough so that she can't hurt me." "Bring me one of those dead coals from the hearth," was the reply. She obeyed, and soiled her hands and dress. "Evil may not burn you," explained the wise man, "but if you touch it, it will de- file you somewhere."

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them."—Lutheran.
“Make Me a Little Cake First.”

But of a truth I say unto you, there were many widows in Israel in the days of Elijah, when the bread was shut up three years and six months, when there came a great famine over all the land; but unto none of them was Elijah sent, but only to Zarepath, in the land of Sidon, unto a woman that was a widow. (Luke iv. 25, 26; Compare I Kings xvi. 8-16.)

In the time of famine Elijah was told to go to Zarepath, for the Lord had commanded a widow there to sustain him. Coming to the gate of the city he saw the widow gathering sticks, and said to her, “Fetch me, I pray thee, a little water in a vessel, that I may drink.” As she went to fetch the water he said, “Bring me, I pray thee, a morsel of bread in thy hand.” The widow replied, “As Jehovah, thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.” Elijah said, “Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and afterwards make for thee and thy son.” This demand may wear a harsh and selfish aspect, but it was not that. The prophet sought to test and to develop her faith. He added, “For thus saith Jehovah, the God of Israel, the jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth.” The widow believed God and obeyed the will of His servant, and she, and he, and her house, did eat many days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spoke by Elijah.

The thought in this story that needs emphasis is found in his words, “Make me thereof a little cake first.” There is an axiom to the effect that self-preservation is the first law of nature. That may be true; but if so the question arises, “What method shall be employed in preserving ourselves?” Our Lord taught us not to be anxious, saying, “What shall we eat; or, What shall we drink? or, Wherewithal shall we be clothed?” God knows that we need all these things. If we seek first his kingdom, and his righteousness, all these things shall be added unto us. By complying with the prophet’s command the widow saved her own life and that of her household and secured the blessing of God. Had she and her son eaten their morsel alone they would have perished in the famine. There is a lesson here for the individual Christian. A child of God is not to put his claim first; he is to recognize the priority of God’s claims. God is not a beggar asking alms or the crumbs that fall from our tables. He is a preferred creditor. We are stewards of His manifold grace. What we have we hold in trust for Him. We cannot honestly use trust funds to gratify the lust of the flesh, the lust of the eye, and the pride of life, while we give our savings to assist his work in the world. We are living in the period of unprecedented prosperity. We are in greater peril than were the people in the prophetical age from “pride and fulness of bread, and abundance of idleness.” What were considered luxuries a few decades ago are necessities now. More than ever before is there need of extraordinary stress being laid on God’s claims, because they are anterior to all claims of fashion and society and appetite and vanity. They are of superlative importance. Mrs. Bishop has well said that our scale of expenditures upon ourselves are enormous. We are not any more comfortable or any better off on account of our extravagance and riotous living than we were before. As a matter of fact, we are not so comfortable or so well off. With the clamorous demands of self and the world the call of God for His rightful share first is apt to be ignored or forgotten, or all manner of ingenious excuses are invented to silence the reproaches of enlightened consciences.

The world will never be won to Christ by gifts from our pin-money. The missionary enterprise is beset and put on a wrong basis when Christian people are asked to save a nickel or a dime from their cigars or from their chewing gum or some other luxury. The Lord’s work is, or should be, our first concern, and it should be provided for first. After we have done that we can minister to our own needs. Our Lord did not give that which did not cost him anything. Though He was rich, yet for our sakes he became poor, that we through his poverty might become rich. He gave himself. The servant is not greater than his Lord; the pupil is not above his teacher. Plain living and high thinking should characterize the followers of him who said, “As for the foxes, they have their dens, and the birds of the air have their nests; but the Son of Man has not whereon to lay his head.” If we believe this we can easily see that luxury and magnificence and elegance, while the world is perishing in its need and God’s work languishes, are out of place.

In a public address a speaker intended to speak of the “embellishments of human life.” By a slip of the tongue he called them “embezzlements.” He spoke more wisely than he intended. Our Lord says, “Seek first the interests of the Kingdom”; “Make Me a little cake first.” He does not ask for the broken fragments that remain after we have eaten to satiety; he does not ask for our cheeseparings and pork rinds. We have no authority for putting that last which is in his estimation is greatest. The evangelization of the world is delayed because Christian people put the emphasis in the wrong place. We spread a banquet for ourselves. We fill ourselves up to the throat with all that we desire. We gratify every appetite and every taste and give to carry on the Lord’s work what we never miss and never feel. All the believers in the United States give eight millions a year for world-wide missions. This is a paltry amount for the richest body of people on the globe to give for the greatest work on earth. There are single individuals who could give the whole amount and not know it. Because the primacy of God’s claims is not recognized, we do not honor him with our substance and with the first-fruits of all our increase.

The widow of Zarepath did as she was told, and she never lacked. Is not this the teaching of the Word of God everywhere? If we will honor him he will honor us. When a little band puts God’s claims first and meets in an upper room or in a parlor or in a shop, its success is relatively greater, and its joy completer than when it has every comfort and every convenience, and lacks the consecration and self-sacrifice of the earlier times and the simplest equipment. In many a cathedral with all its appliances, there are few conversions and little spiritual joy; the worshippers attend on Sunday mornings, and suffer an artistic performance. But the hunger of the soul is unfed, and its thirst is un-
slacked. In earlier days, when the claims of Christ were given their rightful place, they said, "This is none other than the house of God, and gate of heaven."

There are those who make the Lord's case first. One of the greatest religious leaders of modern times was asked to make a return of his plate to the government. He had half a dozen spoons, and said he would buy no more while so many around him were in need of bread.

An illustrious Christian soldier gave his fortune and melted down his medals and gave the gold. A man with an income of $10,000 lived on $1,000, and gave the remainder. A teacher lives on half her salary and supports a substitute with the other half.

Suppose all did so, the kingdom of God would come in a day. When Elijah went up by a whirlwind into heaven, Elisha took un

Let me describe the consequences of tarrying at any half-way house. To obey the Lord partially is to disobey him. If the Lord bids Abram go to Canaan, he cannot fulfill that command by going to Haran. Haran was not mentioned in the call. You cannot do God's command by doing something else which pleases you better. The essence of obedience lies in its exactness. Although something else may seem to you to be quite as good as the thing commanded, what has that to do with it? This is what God bids you, and to refuse the thing commanded, professing to substitute a better thing, is gross presumption. You may not think it so, but so it is, that half-obedience is whole disobedience. We can only obey the Lord's command as it stands; to alter it is as great a treason as to make erasures in a king's statute-book. It is will-worship, and not God's worship, if I do what I choose of the Lord's work, and leave a part undone which does not please me quite as well.

Moreover, half-way obedience increases our responsibility, because it is a plain confession that we know the Lord's will, though we do it not. Abram had received the call, and knew that he had done so, else why had he come to Haran? He admitted, by going as far as Haran, that he ought to go the whole way to Canaan; and so, by his action he left himself without excuse. C. H. Spurgeon.
Introduction.—The Israelites asked for a king, as we shall see in the last lesson. Although this cast discredit upon the Lord who was their king, he saw fit to grant their request. Samuel, on the occasion of anointing a wealthy father of the tribe of Benjamin, was young, handsomely appointed, and therefore a servant he sent out in search of his father’s asses which had strayed away. In their hunt they came to Zoph, whither Samuel had come for the purpose of offering sacrifice. Saul goes to Samuel to inquire of the Lord which way he must go. But the Lord, forewarned by the Lord, recognizes Saul as the future king, and invites him to a feast with the chief of the men of the people. Then he anoints him secretly as king and sends his servants to call and anoint him. Samuel and Saul, by means of several seemingly trivial incidents, are brought to a clear idea of all.

COMMENT AND WORD STUDY

(Chap. 9. V. 2) Saul: He is described to Samuel in this verse. He was a large man physically, (I Sam. 10:23), kind of heart (1 Sam. 9:5), but wholly lacking in moral courage (I Sam. 15:24). (V. 6) In this city: Probably Rama-thaim-zophim, that is, Ramah, Samuel’s dwelling place and property. (V. 7) The bread is sent in to the East a great man is always approached with a present, and offering, and there is no doubt the most usual gifts. (V. 8) Shobal: Its value in Samuel’s day is difficult to determine, for the wheat; but in size would be somewhat bigger than a six shekel. (V. 16) Thou shalt anoint him: Kings, like priests (Ex. 28:41), were set apart, and consecrated, as the Lord’s holy anointed, and encourage them to follow. (V. 22) Make them a king: Their desire was granted that they might learn the folly of choosing for themselves. (V. 23) And they ran and fetched him: As they went up. (V. 24) Behold he hath hid himself among the thorns: stopped their ears to the salutary advice that Samuel gave them against their people refusing to obey: Such an advice that Samuel gave them against their people they refused to obey. In their hunt they came to Zoph, whither Samuel also had come for the purpose of offering sacrifice. Saul goes to Samuel to inquire of the Lord which way he must go. But the Lord, forewarned by the Lord, recognizes Saul as the future king, and invites him to a feast with the chief of the men of the people. Then he anoints him secretly as king and sends his servants to call and anoint him. Samuel and Saul, by means of several seemingly trivial incidents, are brought to a clear idea of all.

PRACTICAL APPLICATIONS.—1. Thoughtlessness must aim at no more than the removal of what pain to their benefactors. 2. Often the old and faithful servant of God fails to realize the life of the life of the man who has served him. Such life is a precious possession, and should not be allowed to pass for nothing. 3. The poorest causes are often the most beautiful and noble. 4. Let us be thankful that God does not yield to all our prayers. 5. Sin is always a punishment. 6. Sin is always a punishment. 7. Man cannot afford to notice every little thing. 8. Man cannot afford to notice every little thing. 9. Closest to men, thou pitying Son of man, Dwell in my heart, remote and intimate. 0. Man of Sorrows, with the wounded heart, dwell in my heart, remote and intimate. 1. Champion of all who fail, I fly to thee! 2. O Man of Sorrows, with the wounded heart, dwell in my heart, remote and intimate. 3. Closest to men, thou pitying Son of man, And thrilled from crown to foot with felicity. 4. Yet most apart and strange, lonely as the Good. 5. Gentile as she who nursed thee at her heart. 6. For that which the Lord would have us do, always bring together workers and the results of their ordinary daily affairs. 7. Divine the mouth of complainers. A person cannot afford to notice every little slight with which he may meet. It requires good common sense to know when to keep quiet and when to offer a protest.

PRACTICAL APPLICATIONS.—1. God, to accomplish the purposes of his grace, must guide and direct those whom he chooses to be his instruments. 2. God can make his people certain of his will. 3. God can always find and use the right instruments for the work just at the proper time. 4. We should like, therefore, to see the hand of God in all our lives. 5. We then desire what is our own good. A modest man may gain a kingdom. 7. Prosperity draws flatterers, and excites envy.

"How can I be sure," says one, "that I am doing God's will?" Yes, more, how can I be sure that I can even understand that will, or say nothing of doing it? "Nay, my child," says the gracious and tender Savior, "I do not ask as much as that!" The needle is not asked to steer the ship, but only to passivate to the influence of the pole. It is a beautiful saying from one of our poets, who, speaking of our birth, says: "Every soul leaves home in a sealed order. We cannot know whither we are to go, or how to do it. We may journey to some distant place in a sealed order, which has been given to us, as a kind of authority from heaven concerning their work and how to do it. A voice has come to them from the skies—Clarendon Light. To Jesus the Nazarene."

The children of Beliel: This expression means vessels of wrath, with which they might them no present, which was the token of homage and acknowledgment from the subalterns to the sovereign. Saul was a vessel to sense to hold his peace, a very sure way of closing the mouths of complainers. A person cannot afford to notice every little slight with which he may meet. It requires good common sense to know when to keep quiet and when to offer a protest.

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A critic stood before one of Turner's pictures. It seemed all mist and cloud—hazy, formless and incomprehensible. As the critic was about to turn away perplexed and disappointed, Turner himself stepped forward, and with his brush added a single dot of scarlet to the picture. That brought the critic was about to turn away perplexed and for lack of a suitable building. Yet school was open for all who desired to study about five months of the year, with Sister Frey as teacher. For the boys staying here, school was open for a longer period. Fifty-four pupils were enrolled during the year.

Besides services at the Mission, we have also done a little beginning work from ten to twelve months, and much of which we believe these are all promising fields, and hope to do more definite work there the coming year. From two of these places, some are now regular attendants at the Mission. Then, too, we have heard much about a place twenty-five miles east of us with many people and no missionary. We are anxious to visit that place the coming year. Should it be as reported, it would be a splendid place for another Mission station. Thinking of all these openings and prospects for labor, puts a new desire into our hearts to stretch every nerve and press the battle on. We are glad also to hear of people at home turning to the Lord during the past year, and that the church is active in the salvation of souls. We trust also that others will have responded to the command of Jesus, and come forth before the sheaves have wasted.

We are thankful, first, to our God, and then to the kind brethren and sisters who have so cheerfully given of their sub­ stance, for the work at this place so that our needs have been supplied during the past year. May your own baskets be filled, and may you also have laid up treasure in heaven. We trust also that what has come our way will not have come in vain.

Will you not all join in prayer for us and the work at this place, and also that more men and women will thrust forth into the large, whitened harvest that has but few laborers. Lovingly yours in Jesus,

HARRY J. FROST.

MATOTO MISSION.—Taking a review of the past year we have great reason to praise our God for the many blessings bestowed on us and the work of the Mission.

While we cannot report any great out­pouring of his Spirit, yet we know he has been continually blessing in his own wise way. God has been very gracious in dealing with us in some of our great trials we were called to pass through. He proved, as he ever does, "a very present help in time of need." In looking over the work of the past year and seeing what has been done, we must say it leaves much to be desired. Our absence from the Mission for more than two months caused somewhat of a break in the work. We wish to say that the way the native help stood by the work in our absence is a credit to them. On our return we found things in good condition and well cared for.

During the Winter season we were enabled to build a new school-house about five miles west of here. School had been held in a hut at a Kraal. We found that a number of the natives were shifting to a new location a few miles away. We, and others, considered it wise to build a house for school and worship in a more central place. Here is where our Brother Nyamzama is teaching and as far as we can see is doing splendid work. There were nearly one hundred and fifty people present at the opening of this house, and to our surprise many old men including the chief. They expressed a desire of having their children taught, if taught in the right way. Judging from their attend­ance since no doubt many came for the love of learning.

There were no additions to the church, but, a fair-sized inquirers' class has been kept up. We feel there is not the eagerness to learn about God that we would like to see, yet we are glad to have some who, we feel, are seeking for the truth. Services were held as usual. Sunday morning, inquirers' class. There were at the end of the year thirty-eight who were considered worthy of being included in the class. Perhaps some do not understand what our inquirers' class is. It is made up of those who have shown a desire to follow the Lord either by rising or coming forward when the invitation is given. These are taken into the class and instructed more fully what it is to follow the Lord and to be a member of his body. When they have learned that the Lord has provided for them a place where instruction in the Christian life is given, and matters of importance talked of, they are baptized and admitted into the church. If we understand God's word right we are taught there that our first duty is teaching, teaching the plan of salvation. Experience has taught that this can not be done in a moment of time to a people who are dull of understanding and whose whole being is darkened by the lower intellect and their's devices. This time of probation may vary according to ones ability of comprehension. To us the inquirers' class is a very important feat­ure of the work. Following this class comes the regular preaching service, followed by a short intermission, and after this the Sunday-school. In September we organized the school and got it on better footing. There were 152 enrolled with an average attendance for four months of 35. These are divided into eight classes and all taught by native Christians. This ends our midday meetings which usually last from 10 a. m. to 3 p. m.

In the evening a Bible class is held in the native language, in which the Bible is studied chapter by chapter, questions asked and answered. In this class all who are able to read the Bible take part.

Thursday at 7 a. m., gospel meeting usually followed by testimony. Daily read­ing and prayer in both languages.

Monthly members' meetings are also held, where instruction in the Christian life is given and matters of importance talked over. Besides these meetings have been held even with some of the Kraals.

To prevent regret kraal visiting has been much crowded out by other duties and we see no way open yet with what help we have to do much visiting among the Kraals only one has been done.

The schools were fairly well attended.
and we trust the efforts that have been advanced in that direction will in future days show its value.

As we look back over the time we have been here in the work we can see many changes and improvements. The wider sound of the drums at heaven worship is much more frequent, and in many other ways we can see that almost unawares the natives are losing their old customs and losing sight to some extent of their old practices. One thing that is worthy of notice is the Christians' digging bee without beer. This we trust will have a good influence in lessening the use of beer. Our Christians who must call on their neighbors of making beer (which is the custom) give food instead. It is needless to say that but very few come, but we are glad for the small start in this direction.

There yet remains much darkness and superstition which will take generations before it will be lost sight of. If our Lord delays his coming we believe the day is coming when God will have the pre-emience in the hearts of this people. But who can know how much time there is left to bring about this gratifying result? Perhaps the church in her long delay to enter the work for God lost the opportunity to bring about this result.

What a wonderful blessing she might be to this people now had she been awake to her duty one hundred years ago. Let her not think all is lost—but let her enter the field with more workers, more means, and more prayers to do the very best she can in the short time that remains.

H. D. STARK, HEAD AND WORKER.

MAPANI MISSION.—To the Foreign Mission Board, greeting. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests, unto God and his Father; to him be glory and dominion forever and ever. Amen.

As the year of 1907 has come to an end, and is already past—we will endeavor to give the annual report of God's unfailing love in a very simple and plain way.

We must therefore submit our report according to the instructions given us.

The Lord has remembered us in a special way. Twice our letters were returned and our nearest place to purchase supplies, it being about 430 miles away, our nearest place to purchase supplies, it being about 430 miles away, our nearest place to purchase supplies, it being about 430 miles away.

The Kraal visiting was necessarily neglected, and is already past—we will endeavor to give the annual report of God's unfailing love in a very simple and plain way.

One thing that is worthy of note is the steadfastness of those who were baptized. Probably the boldest aspect of the development of the Christian natives is the steadfastness of those who were baptized.

The Kraal visiting was necessarily neglected; we were sorry but could not help it. On this account our congregations were not so large.

The day school was quite well attended during part of the year, but in busy seasons it was hard to urge the children to come from one to six miles when they were expected to work at home also.

The buildings are completed and appreciated very much. The boys stood by the work very faithfully throughout, and deserve credit for the practical interest they manifested.

The financial report shows better than we had expected. The estimate was carefully considered but we erected another brick hut which cost about $125 and the iron roof on house instead of grass came higher. We also imported pine for roof which we had not intended at first, thus making the total cost of the three buildings, including brick making in 1906 which was $44.87, $73.98.

The owners of the “Block” assured us that we should have first consideration they dispose of the land. The native timber and the grass also is of only short duration and the grass is very dusty. Therefore we thought it wise to make the roof more substantial. Thus the cost is some higher than what was given in first estimate.

The Lord has remembered us in a special way in supplying us with cows. We first built the kraal though it stood unoccupied for some time; then all at once it went on for our own use, so it was filled beyond our expectation. We are needing some for our own use, so it will require some time before we can have any oxen ready for sale. Everything we buy is quite expensive and Bulawayo is our nearest place to purchase supplies, it being about 430 miles away.

God helps us to see our dependence upon him more and more, and let this year that I have lived one year in Africa, the one past, without fever. To him I ascribe all the honor.

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We are wanting some to go again with the wagon in the near future.

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Secret Societies and the Church.

An address delivered by Rev. H. E. Simons, pastor of Trinity Lutheran Church, Ashland, Ohio.

John 3:20-21. For every one that doeth evil hateth the light lest his works should be reproved. But he that doeth the truth cometh to the light: that his work may be made manifest that they have been wrought in God. II. Cor. 6:14-18: Be ye not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols; and what communion have a believer and an unbeliever? and what agreement hath the Lord with Belial? or what fellowship hath Christ with Belial? or what agreeable hath light with darkness? or what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols; and what communion have a believer and an unbeliever? and what agreement hath the Lord with Belial? or what fellowship hath Christ with Belial?

The heart sickness that he felt upon being compelled to enter a home of sorrow and, instead of, as is his custom on such occasions, with comfort from the word of God, to make an explanation of his position, and seemingly add to the burden of the already heart-broken, can better be imagined than described. But as all personal feeling must be left out of consideration in the discharge of our duty, so, in our discussion this evening we shall only strive to be clear and convincing, speaking the very truth of God without fear or favor; forgetting that there may be prejudices before us; never asking ourselves whether it will be for the seeming welfare or detriment of Trinity Lutheran Church (as though the truth could be a detriment to any church) and last of all without any consideration of the consequences to the pastor of this church.

This surely is fair enough. If I do consider the apparent welfare of the church, if I do not regard any personal consequence, you surely cannot ask me to be considerate of the interests of the lodge nor of the feelings of the lodge men present.

You will bear me testimony that I have adhered strictly to the preaching of the Gospel; that I have at least not been a fanatic on this or any other subject. I have never attempted to become a conscience for any of you. I am fully persuaded that there are not only church members but some genuine Christians in the lodges, and so in this matter, too, I have been content to preach the Gospel, believing that the Gospel and time would work the separation that must inevitably take place. But God (and the lodges) determined otherwise. It is often that the world unwittingly accomplishes the purposes of the One who overrules all things for His own glory. How in this instance have they brought about the result?

Your pastor, as already stated, has never denied to them the right to think and to act according to their good pleasure, though there is much within them that is repugnant to his own tastes and antagonistic to the Gospel. Your pastor has always believed that God would reveal them and deal with them in his own good time and way.

What, on the other hand, has been their attitude toward your pastor? Has it been one of liberality or even of charity? They invited him to become a participant in its religious rites. Then they informed him through a number of different channels that it would be for his own good and for the good of his church if he would comply. What does all this mean, figuratively speaking, if not taking a man by the coat collar and telling him to line up or he must suffer for it. If the lodge had treated your pastor and your church with half the courtesy they have received from them, this address would never have been written. As now I have carefully looked into the matter I can only ask God to forgive me for having kept quiet so long; and yet I must repeat the confession, if it had not been for the shameless effrontery of the lodge I would never have spoken.

Yet another word by way of introduction. I have been repeatedly asked to state my position. And surely there is no one in this house so inconsiderate as to expect me to state the position of someone else, or so ungentlemanly as to take offense when I freely and frankly comply with a request that has so repeatedly been made. To-night I thank you for making the request. You have a right to know why your pastor did not stand by the mourners in the time of their extremity: you, my people, the watching over whose souls has been intrusted to me as to an under-shepherd, you have a right to know why; and surely those afflicted ones have a right to know why; and the community into which I have been called to labor has a right to know why; and if I should prove a craven, lacking the courage to tell you, tell you as simply as I can, as honestly and frankly as I can, then you would despise me and should, then you would turn away from your pastor with loathing, and disgust, and seek some one to shepherd you who could at least be true to his convictions. There are several things that will suggest themselves to your thoughts at once.

The reasons for your pastor's attitude must be adequate. No mere matter of personal preference could possibly enter into such a refusal. Manifestly no one would do so were he not moved by deep intense conviction, and that, too, a conviction not with regard to propriety, but resting on the fundamental principles of eternal righteousness.

The reason can hardly be expected
to be in harmony with the fundamental principles of secret organizations, but they are altogether likely to grow out of the inherent antagonism between secretism and Christianity, darkness and light, the God of paganism and the God of truth. We can well afford to sacrifice preferences and opinions; but were the man who throws over a single conviction, that he may there with satisfy the rapacity of the dogs of popularity.

It will be necessary for us to clear away some old-time prejudices before we can deal with the real theme. In our discussion as in our observation we are first of all confronted with a matter that is apparently indifferent, but as it is one that is much vaunted by secret orders, and one that has been much used as a blind for the eyes of sincere men and women, we shall not ignore it. It is the "surface goodness" of these organizations. I am quite sure that I know as many churchmen that are secret society men as you do; and with sorrow I confess it, I know many more preachers that are members of secret societies than you do. But I know another thing, and that is this: The devil has always had his taste. There was a time when there were possibly as many preachers advocating slavery as there are preachers in secret societies to-day; there was a day when it was considered quite the thing for a preacher to go into a saloon and take a glass of whatever best suited his taste. To-day the devil has been robbed of these two classes of stoop-pigeons; and you might have suspected, if you had but thought of his cunning, that he would invent a new variety. Without a surface goodness to vaunt in the eyes of men evil could not long exist in the world. If the devil would only keep right on roaming, and did not stop to make up his toilet as the angel of light, he would be an easy victim and we would have little to apprehend on his account; but darkness retires into the secret chambers and light plays on the surface. You may multiply churchmen and preachers affiliated with secret societies by ten, and still you can argue nothing from it. All the surface goodness of Judea was gathered about the cross mocking and jeering; and oh, what darkness was beneath that covering, while the light of heaven hung suspended between two thieves.

But this boast is surely much overdone. There have been many great and good men even of our own land that have not only not allied themselves with any secret societies, but have acted and spoken against them.

Mr. Moody is recognized as possibly the greatest of the modern school of evangelists. Some of you are his ardent admirers. He was not only opposed to the whole principle of secretism, but his advice to the ministry was to give out the truth on this subject, and if men on that account left the church to let them go.

There is probably not a man here who does not know the place of Wendell Phillips in the life of our nation as an orator and as an advocate of reform movements. His delivery on the subject of secret societies is: "Secret societies are not needed for any good purpose, and may be used for any evil purpose whatsoever; such organizations should be prohibited by law."

Daniel Webster has possibly been unsurpassed as an orator since the days of Demosthenes. You who have read his speeches know something of this great man. He was not only not a lodge man, but speaking from the standpoint of the State, said: "In my opinion, the imposition of such obligations as Freemasonry imposes should be prohibited by law."

In the volume on "American Statesmen" "of "The World's History and Its Makers," in my library are biographies of men who have dealt and dealt successfully with the greatest political questions that have ever confronted us as a nation. Among these biographies are the following: Daniel Webster, "the Expounder of the Constitution," to whom we have already referred; William H. Seward, "Anti-slavery Champion," Charles Sumner, "The Scholar in Politics;" to these ought to be added the names of many who do not appear in this volume, but who have been honored with positions of greatest trust and responsibility, such as Millard Fillmore, President of the United States; John Marshall, chief justice of the United States; William Wirt, attorney general of the United States; all uniting in condemnation. You can easily see that if your pastor is in error in his condemnation of the secret society, his error is shared by a right honorable body of statesmen, who spoke not from a Christian standpoint but from a political, when they condemned lodges.

I believe, too, that you ought to know that they stand condemned by many honorable bodies of Christians, among whom are the sturdy United Presbyterians, the Wesleyan Methodists, the Free Methodists, the German Baptist Brethren and by far the larger part of the Lutheran Church, including three general bodies, viz: the General Council, the Synodical Conference, commonly called the Missouri Synod, and the Joint Synod of Ohio and other States. Are there possibly, after all, two sides to this question, or have these statesmen and Christians all been blinded by prejudice? If it were so we should still have to ask ourselves the question: How did they contract their prejudices?

A claim that has been most enthusiastically advocated is that these societies are charitable organizations. At best the charity practiced by these orders as orders is the charity of the priest and the Levite in our Lord's parable of the Good Samaritan. If the solemn promises and oaths mean anything they mean that you will pass by poor struggling humanity in order to help a brother Mason or Odd Fellow, as the case may be; and if these same vows of brotherhood mean anything they mean unnatural divisions in the Christian church. Is there then a bond that is stronger than the bond of Christian brotherhood? It is the only bond that unites us to the one Father through the Elder Brother, Jesus Christ. It hardly seems possible that a whole-souled Christian should care for a brotherhood outside of the family in heaven and on earth, named after the Lord Jesus Christ. But we are speaking of secret society charity. Is it really engaged in gathering in the name, the blind, the sick and the poor? If this were our observation we should be willing to concede much. But these know better than to knock at your doors for admission; whatever your attitude toward your members you see to it that no dependent, or likely soon to become dependent, persons are admitted. (To be continued.)

Let not the brightest star forget that it is shining by borrowed light. Its principal glory lies in the amount of glory that it reflects. After all, what is man at his best but a reflector, and at his worst but a dull, opaque creature that gives back no radiance of the eternal Light.—United Presbyterian.

"With ordinary talent extraordinary perseverance all things are attainable."
ings we have open air meeting in front of the church-house. We request that you all may pray in behalf of this work—that it may prosper and souls be sapped.

The following donations were received since our last report by way of building fence, plastering and painting, etc., etc, and other necessary improvements in connection with the church-house.

The amount on hand is $89. J. W. and Harriet Hoover. Toronto, Ont., 51 Edwin St.

Subscription Credits.

The Pilgrim's Repose.
I came to the spot where the white pilgrim lay,
And tenderly stood by his tomb;
When in a low whisper a voice seemed to say,
How sweetly I sleep here alone.

The tempest may howl and the loud thunder roll,
Yet calm are my feelings at rest is my soul.
The tears are all wiped from my eyes.
Now that conditions are more settled we

[Note.—The above hymn is found in an

—Sel. by KATIE WINGER.

REPORTS OF FUNDS.

BUFFALO MISSION.

Report for May, 1908.

Balance on hand, ..................... $375.00

DONATIONS.

J. M. Bolster, $5; Samuel Gally, $1; Bro. in Christ, $2; Bro. in Christ, 50 cents; Calvary Bro., $2; Judge B. S. Jones, $3; Hannah Herr, $1; Kansas Bro., $1; John Herr, $2; Jacob Herr, $4; Eli M. Edshungas, $3; Susan Hooks, $2; Sr. Wire, $1; S. R. Smith, Jr. $7.50; Mark Hooper, $5; Sr. B. Benjamin, $2; Sr. Wingert, 50 cents; Ephraim Engel, $1; Samuel Hoffman, $1; A. R. Muster, Sr., $2; John Foutz, $1; T. A. Long, $1; C. C. Burkholder, $1; Sr. Hay, $2; Mrs. Blaetner, $4; Miss Miller, $1; Mrs. Stoner, $1; Bro. Stoner, Jr., $2; Bro. Stoner, Sr., $4; J. A. Richard, $5; a steward; Adam Carrier, $1.

EXPENSES.

Water rent, $2.50; fuel and light, $2.50; Mission work, $3; groceries, household and sun expenses, $27.50; Balance on hand, ..................... $295.10

PHILADELPHIA MISSION.

Report for May, 1908.

Balance last report,_selections.

RECEIPTS.

Philadelphia, $100; Missionary, $3; Ind., $50; In His Name, $10; Kohler, Ont., $1; Fairland, Pa., $20; Union Depot, Pa., $2; Martinsburg, Pa., $4; Love feast donations, $95; Total, $241.52.

Fayetteville, Pa., 1 lb. potatoes.

EXPENSES.

Love feast, $3.50; Ind., $5; Mission work, $20.50; poor, $7.08.

Peter Stover and Wipe, 4929 N. Second St.

DE MOINES MISSION.

Report for May, 1908.

DONATIONS.

Bethel S. S., Detroit, Kans., $16.00; Abilene S. S., Abilene, Kans., $27.25; A Sister of Manor D. S., $10.00; Sister J. Steckley, Ont., $1.00; Bro. Stover, Gormley, Ont., $1.00; A. J. Stover, $1.00; Agnes Lesh, Hanover, Pa., $2.00; Total, $52.50; Ind., $31.41.

EXPENSES.

Gas, fuel and car-fare, $5.00; groceries and other supplies, $200.00; incidental expenses, $24.25; total expenses, $332.25; Balance in hand, $202.95.

May the God of peace bless you all for your liberal giving.

J. B. AND ANNE ZOOK.

Faith and hope are two great virtues;
but those who have them are not alone;
but are like sterile plants that the sun never shines upon.—Francoise-Louise de la Val

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OBITUARIES.

STAH—Harry Stahl, aged 22 years, 3 months and 21 days, was the son of Sister Katie Stahl, of Harrisburg, Pa. His death occurred on June 9, 1908, at Mount Alto, Pa., sanitarium where he went for treatment for tuberculosis. During the time of his illness, he was very brave, and, when he had been cured, he turned to the Lord for help and salvation, and witnessed to his friends in behalf of the Lord. The funeral was held June 9, 1908, at the Messiah Home Orphanage, being received as member even before the Lord called him home.

WINKLER—Ruth, youngest daughter of John and Sister Rebecca Winkler, died after an illness of about three months on May 30, 1908, at Smithville, Ohio, aged 3 years, 2 months and 9 days. This beautiful little child was so precious to her parents and was permitted to bloom for a brief season by the wayside of humanity. We are all gathered about as being ready to go to her future home and reward. Many were her friends and sympathizers, which we offer in connection with her sickness, death and burial. The funeral services were held at the Messiah Home Orphanage where she was committed to its resting place, awaiting the glorious return of her Lord. Services were conducted by Elder Millard G. Enge, assisted by Eld. Benj. Forney, of the Dunkard Brethren. Text, II Tim. 4:7, 8.

ERB—Christopher C. Erb was born in Winlot township, Waterloo county, Ont., Sep. 16, 1835, and died at his home near West Branch, Mich., May 31, 1908. He was married to Martha Slosser (who survives him) at Goden, Indiana, in the 1881 year. They had seven children, three daughters and four sons, who were all present at their father’s funeral except Clarance John. They were as follows: Clara Elliot, of Port Huron; Lizzie Kennedy, of West Branch; Samuel Erb, of Yarker Mills; Mary Windover, of Oneida, Mich.; Cyrus Erb, of Mount Alto, Pa.; and Clarance John. The friends from a distance were Mrs. Frank Parker, Mr. C. L. Muiges and Mr. and Mrs. Henry S. Erb, of Indiana, and Mr. Chas. Slosser, of Yale, Mich. Christopher Erb was converted and united with the Brethren in Christ in 1888, and continued a member until his death. The services conducted at the home by Bro. George Kiteley, of Yale, Mich. Interment in the West Branch cemetery.