
Brethren in Christ Church

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EDITORIAL.

Lawlessness a Present Age Characteristic

The India Alliance, a missionary paper, quotes the text of Scripture, "Obey them that have the rule over you;" and discourses as follows on the prevalent lack of obedience to constituted authority in this our day. The claim that lawlessness is a characteristic of the present age is, we believe correct, and is one of the marks that these are the last days. Whether we look into the political, business, social or religious life, it is a condition prevalent everywhere, and we believe the writer is correct in attributing the cause largely to the elimination of the Bible from the school. "There is no fear of God before their eyes," describes perfectly the prevailing heart condition of the people.

"Obey them that have the rule over you."

"One of the chief characteristics of the present age is its lawlessness. In almost every country this lawless element seems on the increase. Whether the government is monarchical or republican seems to make no difference the opposition being apparently to law, in any form, and those by whom the law is enforced.

"The most enlightened countries, and those in which the people have a large share in the government as well as in the making and administration of the laws, are no better off in this respect than those in which all the power is vested in a single absolute monarch.

"Turning from the political to the business world what do we see? Great combinations of men which do not hesitate to dictate as to who shall work, and who shall not, what amount of wages should be paid and who, unless their demands are complied with, do not hesitate to wreck homes, destroy property or even commit murder unless restrained by superior force.

"Again, turning from the political and business world do we not see in the social world the same spirit of lawlessness working in the home? Children disobedient to parents and unruly, conduct tolerated and excused which a generation ago, would have been considered impossible, disrespect towards elders and superiors.

"The spirit of lawlessness is in the air and demon forces are at work all over the world preparing it for the revelation of "the man of sin," "the lawless one" whose coming is according to the working of Satan; he who first taught man the lesson of disobedience even to the law of the Most High.

"One reason for this state of things is not hard to find. Most of the great world-powers and governments are in favor of a secular education in which there is no room for God. Refusing to have the Bible, that butt and support of all law and good government, taught in their public schools, their youth are deprived of the word of God which teaches them to "be subject to the higher powers, for the powers that be are ordained of God and whosoever resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation."

"Fear God, honor the king, 'thou shalt not speak evil of the ruler of thy people,' etc., etc. Deprived of the authoritative teaching of the Word of God and considering disloyalty and rebellion only as a sin against a human government, is it any wonder that their loyalty should only be a thing of their own choice or will and exist only so long as their interests and the interests of the government are identical or so long as the government is strong enough to enforce it.

"The same Word of God instead of giving licence for retaliation and bloodshed on the part of those who are oppressed and 'whose wages are kept back by fraud and violence,' counsels 'patience until the coming of the Lord.' (Jas. 5:7 and 8.)

The same book teaches obedience to parents and respect for elders and superiors, giving as signs of the last days that men will be heady, high-minded, unhumble and disobedient to their parents; so that we see plainly it is rejection or neglect of the Bible and its precepts that is the cause for lawlessness in the state, in business or in the home.

"This is bad enough, but what shall we say when we see this same spirit of lawlessness entering into and increasing in the Church of God.

"In how many church-councils has there been division, separation or compromise because of self-will, pride or headliness on the part of either a single individual or a small minority of the workers. "Even on the mission-field this spirit is not unknown. The desire to be at the head of something, to run things one's own way, with the result that the Church is not presented to the world in its true light. Our unity is of the utmost importance to us, and if we are not careful we shall lose it. We must not allow ourselves to be divided because of petty disagreements over trivial matters. Let us strive to keep the peace and work together for the glory of God."

(Continued on page 2.)
in mission stations and occasionally leads to separation from the mission or the retirement of an otherwise good missionary from the field. "Obey them that have the rule over you and submit yourselves' and 'submitting yourselves one to another in the fear of God' are divine injunctions which every new missionary and some old ones need to keep in mind and practise as occasion arises."

Our City Missions.

Possibly about twenty years ago Conference gave recognition to city mission work and under its consent work was commenced in Chicago, and probably about the same time or soon after the work in Philadelphia was commenced. Later came Des Moines, Ia., and Buffalo, N. Y., and in the recent past Chambersburg and Lancaster, and Toronto, Ont., have been added. With the exception of the last named, all are in active operation to-day and there seems to be sufficient evidence that the brethren made no mistake when they launched the city work.

Devoted workers have, so far, been found who have not spared themselves from taking up the burdens incident to such a work. They have borne the labor and heat of the day. They have made sacrifices of ease and comfort, and in some cases of health, and have, under the blessing of the Lord, built up a work which gives evidence of having been, and is now being, fruitful in soul-saving, and in bringing comfort and encouragement to many hearts. The workers are certainly deserving of the respect and loyal support of the whole Brotherhood, and it becomes the duty of the Brotherhood to nobly stand by these self-sacrificing workers, and make the burden as light as possible for them.

Up to now the support of this great work, financially, was entirely dependent on the free-will offerings of individuals, Sunday-schools and districts. And it is the testimony of the workers that the Lord graciously provided not only for the immediate needs of the workers, but also enabled them to do much good among the poor. The offerings were sent direct to each mission as the donor felt led. It is a matter for thankfulness, and also a credit to the Brotherhood, that there has been uniformly, with but few exceptions, a generous response to any special appeal for funds. The workers testify to having received many definite answers to prayer, an experience which has been very precious unto them.

But Conference has seen fit, with the hope of bettering the methods of city mission support, to make some changes and has seen fit to place the city missions under the care of the Home Mission Board, and decided that they be supported through this Board. We now learn that this ruling of Conference is somewhat confusing and disturbing to the workers. Our editorial notes in former issues in reference to this matter have more or less helped the confusion. Now, however, the minutes of Conference are distributed, and no doubt, a better understanding will obtain.

It will be noticed that it is not intended to prohibit the sending of money direct to the individual or individual, or mission, for whom it is intended, but rather encourage it, but that a record of it be furnished the treasurer of the Home Mission Board. The minutes say that the report is to be made to the treasurer by the mission receiving the same. We understand now that:

(1) Free-will offerings can be sent to missions designated by the donor through the Home Mission Board treasurer.

(2) Such offerings can be given, or sent, direct to the mission designated and report of such offerings is to be made to the treasurer by the mission receiving it.

(3) Missions that are largely supported by the congregation that worships there and by donations from visitors to the mission are not hindered from being supported in the same way as heretofore, only that they make a monthly report.

(4) Mission workers are encouraged to practice the life of faith and prayer as heretofore, bringing to the Lord their special needs. Tell the Lord about the coal fund, or the interest fund. Without Him moving the people to contribute the Home Mission Board will be helpless indeed.

We feel impressed to urge every member of the Home Mission Board to encourage the giving of special contributions for the sustaining of our city missions by individuals, Sunday-schools and districts in the territory assigned to him or her. It is now time for us to remember that a supply of coal for the coming Winter is needed at all of the missions. Chicago is in special immediate need of money to meet interest due on the 13th inst., amounting to nearly one hundred and fifty dollars.

We earnestly appeal to our Brotherhood everywhere to wait on the Lord and ascertain what He would have each one do individually. Let Him so work in every heart that each one will consider it a privilege to be a co-worker with God, and with the workers in this blessed work.

Special Notice.

By a misapprehension on the part of some one it has happened that the names of the Chambersburg, Pa., Mission workers, Bro. Abn. O. Wenger and his wife, Sr. Lizzie Wenger, do not appear in the list of recognized Home Mission workers in Conference Minutes. We are sorry that it so happened, and hereby notify all whom it may concern that they are so recognized and are continuing in the work as heretofore.

Harvest Meetings.

Bro. Enos W. Tyson, of near Schwenksville, Montgomery county, Pa., has arranged for a union barn harvest meeting on his farm on Saturday, July 30, commencing at about 9.30 a.m., and continuing all day. A
cordial invitation is extended to every­
body to attend.

An all-day harvest meeting is also
announced to be held Saturday, July
23, commencing at 9.30 a. m. at the
home of Bro. Geo. W. Wingert in the
New Guilford dist., South Franklin,
Pa. The nearest R. R. station is East
Fayetteville. All are invited. Ser­
vices will also be held in the evening
and Sunday morning at the New
Guiford M. H.

DISAPPOINTED.—We had hoped to
be able to announce at this time that
the ten thousand dollar fund for the
Messiah Bible School and Missionary
Training Home has been completed,
and that the greater number of the
three hundred pledges for ten dollars
a year for five years, as a Maintenance
or Operating Fund, proposed by us
Guilford M. H.
vices will also be held in the evening
and Sunday morning at the New
Guiford M. H.

AUNT BARBARA KERN.—The Mes­
siah Home Orphanage is at present
favored and blessed in that it can
entertain once more Aunt Barbara
Kern, she whom the Lord moved to
make the institution possible, having
herself experienced in her girlhood
what it means to be an orphan child
without a home. We remember of
having referred to her as being 83
years ago, and as we met her on her
arrival this time we thought it is still
appropriate to refer to her as being 83
years young, although the hair is sil­
very white and the frame a little more
thin than when she was here before.
We could feel that her heart rejoiced
with bounding joy as she met the
girls who are sheltered by the institu­
tion of the Lord’s founding through
her, and saw how they had grown,
with bounding joy as she met the
community.

A letter from Bro. J. H. Myers, of
Clay Center, Kans., informs us that the
love feast held June 18 and 19 in that
district was a very good meeting. It made
a good impression on the neigh­
borhood. The Spirit of the Lord was
plainly present. Quite a number of
brethren and sisters were present from
Dickenson county. Bro. Wm. Stein­
braker was ordained to the ministry
and Bro. Christian Hodal to the deacon­ship.

We have quite a supply of the Bible
Term Lesson pamphlets on hand yet
which ought to be distributed among
the people. We expected the demand
would be much larger among the read­
ers of the Visor. We would be pleased to receive orders for several
hundred, and are willing to make the
price five cents each postage prepaid.

Please Notice.

All money for Foreign Mission
Funds should be sent to the treasurer,
P. M. Climenhaga, Stevensville, Ont.
All money for Home Missions, Poor
Fund, Relief, should be sent to the
treasurer, A. O. Zook, Abilene, Kans.

writes hopefully and optimistically of
the outlook in that part of Texas, al­
though there are hardships and dis­
appointments on some lines. He ac­
appreciates it very much when friends
in the East correspond with them and
“water the lilies.”

We are requested to inform all
those who subscribed money to the
collection for the support of the for­
eign mission fund during Conference
and have not yet paid that it would
be considered a special favor if they
would pay at the earliest convenience.
Bro. Aaron D. Wingert, Chambers­
burg, Pa., R. R. No. 2, has the list
and the money should be forwarded
to him. It turns out that the amount
of the free-offering is less than the
first count showed. Last year the
amount turned out to be more than
the first count showed.

We are much pleased to learn that
the brethren in the Rapho, Pa., dis­
trict, where they just recently started
Sunday-schools, are able to note that
the effort is under the blessing of God.
A brother writes that it is beyond
what they expected. Well, that is just
like our good Father. He is able to
do above that which we could ask or
think. May the result be not only
a large attendance but rather the salva­
tion of many of the children of the
community.

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price five cents each postage prepaid.
Luther Burbank is an expert horticulturist. He has been sometimes called "The Plant Wizard," because of the wonderful results that he has achieved in plant culture. He has very decided opinions about alcohol and tobacco using. We herewith give his opinion as to the use of tobacco given in reply to an inquiry:

"If I answered your question simply by saying that I never use tobacco and alcohol in any form, and rarely coffee or tea, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of stimulants is incompatible with the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work 'puttering,' and have to give it up, owing to inability to concentrate their nerve force.

"Even men who smoke one cigar a day cannot be trusted with some of the most delicate work.

"Cigarettes are even more damag­ing than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction.

"I do not think that anybody can possibly bring up a favorable argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction.

"No boy living would commence the use of cigarettes if he knew what a useless, worthless thing they would make of him."

It will be noticed that, as a rule, the user of tobacco, even so little as one cigar a day, was found incapable of doing some of the most delicate work. We think of this sometimes and when we see how some men who are in responsible positions—positions of trust—are slaves to the habit, we wonder whether they are able to meet the requirements of their office satisfactorily. We have in our mind a bank president whom one hardly ever meets or sees without carrying a cigar between his lips or between his fingers, momentarily, while he goes through the ecstatic enjoyment, we suppose, of expelling the last whiff of smoke through his nostrils. And he is only one of many men in the many different walks of life who seemingly are hopelessly joined to the weed idol, enslaved by a habit at once repulsive and disgusting, and, if Mr. Burbank's opinion is correct, are not capable of doing delicate, expert work in any of the walks of life. There are reasons and reasons why boys and young men should never form the habit, yet there are comparatively few who escape becoming enslaved thereby.

"Of course the growing of tobacco and the manufacture of the same for the consumer is a very great industry and the ranks of users must have recruits constantly so that the business can go on regardless of the ruin which it works."

Pray to be taught to pray.—McCheyne.

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Mat­topo Mission, Bulawayo, South Africa
Myron and Ada Storr, Choma, N. W. Rhodesia, South Africa
H. Frances Davidson, Matopo Mission, Bulawayo, S. Africa
Harvey J. and Emma Frey, Elizabeth Engle, Mthahzeni Mission, South Africa
The following are not under the F. M. B.: Jesse R. and Malinda Eyser, Modern­tein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa
Isaac O. and Alice Lehrman, Box 116, Fordsburg, Transvaal, South Africa.

India.


Central America.

Mr. and Mrs. J. G. Cassel, Huehuten­ango, Guatemala, C.

Our City Missions.

Philadelphia, 1423 N. Second street, in charge of Mrs. Kichelberger and Landis.
Buffalo, N. Y., Grace Mission, 35 Hawley street, in charge of Brother George Whis­ter and Sister Eliza Whistler.
Chicago Mission, 6039 Halsted St. in charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.
Des Moines, Iowa, Mission, 1265 W. 11th street. in charge of Eld. J. R. and Sister Anna Zook.
Toronto, Ont., Mission in charge of D. W. Heise, Germany, Ont.
Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 7.

MORETOWN CENTER, MICH.—Our love feast was held on June 11th and 12th. It was a real feast, true to name. Elder Henry Heise, of Marktum, Ont. and Bro. Henry Schneider, of Carland, Mich., were with us and preached the word in love and power. We were much encouraged. One was baptized, a little girl of Bro. Vander­veer's.

Bro. Slosser, from West Branch, Sr. Erb, from Blaine, Bro. and Sr. Witmer, from Brown City, and Bro. George Mather, from McGregor, were also with us to en­joy the meetings. May God be praised for all His goodness.

GEORGE KITELY.


BUFFALO, N. Y.—To all the saints: Greeting: During the past month the Lord has continued to bless and encourage our hearts. There are times when we feel the pressure of care and responsibility, and in these times especially we praise Him for the privilege of casting all our care on Him, realizing that He careth for us.

It was our privilege to have Elder J. R. Zook labor with us one week during which time meetings were held at the Mission. Our dear brother entered heartily into the spirit of the work and he was made a real blessing to all who were privileged to receive. Quite a number, mostly profess­ing Christians, bowed at the altar, and they who bowed in humble submission of heart drank of the waters of salvation to the satisfaction of their souls.

We bless God for the precious manifesta­tions of the Holy Ghost. Personally we have never more sincerely desired to let Christ live out His life through us than just at the present time. With this ambi­tion all the perishable things of this world vanish from our affection.

After attending Conference and spend­ing a few weeks with her parents in Ohio, Sr. Minnie Bosler has returned and re­sumed her place in our ranks as a co­worker. We feel that the Lord has greatly cared for this worker and His blessing in so many ways in the past, but we do especially need your prayers at this present time.

Your brother and sister, laboring in the interests of souls.

Geo. F. AND EFFIE WHISLER.

HIGHLAND, OHIO.—Evangelist J. B. Leman and brother and sister A. L. Eisen­hower came here Saturday, June 18, and were with us at a cottage prayer-meeting and over the regular services on Sunday morning at Highland, after which four special meetings were held at the same place, closing on Tuesday evening.

The services were an inspiration to many hearts. The theme, in the main, was com­pleted sanctification as an experience by the believer. It is not in the province of your correspondent to say whether any one received definite help. No special demon­stration that is known to the writer was manifested. The Lord bless the effort to the good of us all.

BENJ. CASSEL.

Dear readers, I greet you in the precious name of Jesus. There is victory in my soul. We are praising the Lord for His goodness to us on every line. Truly "It pays to serve Jesus. I speak from my heart." I am not sorry that I gave my
The meeting closed at the Highland M. H. and we bade good-bye to Bro. Leaman. He left on Wednesday for other appointments. We remained in the community and did some visiting among the saints and had a grand open-air meeting in the village near the church. That was a great meeting. We don't know how many heard the truth out in the dark, but some got through to victory and others are still seeking.

So we are very favorably impressed with the work in Ohio as far as we have come. We desire your prayers for all of us here in the battle as it means so much for us as God's people to keep in the Spirit in all that we do and say.

We spent the night with Bro. Herr's, and had a grand time with them and the family. We then returned to Medway, our home. Truly the Lord is good to us. He does more for us than we are able to ask or think. Our appointments are Medway, Donnelsville, Springfield. There are blessed brethren and sisters in these places who are real, as the Holy Ghost and the Father and the Son are concerned for the work of God, and I know if we stand in the battle as one man we will be able to do work that will stand the test of judgment, though we have some prayer. We have your prayers so we will be very best for God and souls. We remain yours in the service, praying for the work everywhere. Our address is Medway, Ohio.

AN AFRICAN LETTER.

Returning.

After a good rest, I am again on the way back to my field of labor. I most heartily thank all who have contributed toward the expenses of my trip. It is a long distance from Macha to the sea, and that, together with the living expenses while there, made my vacation an expensive one, but personally I have received the full benefit of the money expended. The isolation and surrounding of the work in the interior had made it necessary for me to have a change or else leave the work altogether. Then the climate of tropical Africa is injurious to the constitution that in some places missionaries have a leave of absence at the end of every three years to return to America for a change. I would be sorry to have to do that; but one can never realize what effect isolation has until he is cut off entirely from other associations.

The only village of white people in that section is Livingston, 150 miles south of us; and, however much one enjoys the work, the constant drain on soul and body makes a change and rest absolutely necessary at times, otherwise both the work and persons suffer. On the other hand being away from one's work here is much like parents being away from their family. The heart-strings are pulled so hard by the letters received, and the needs of the field, that one often feels he must hasten back to the children (for they are all children in His eyes), long before he has received the full benefit from his trip. I had a short stay in Natal, resting by the sea and revelling in the abundance of fresh fruit. Then, too, it was my privilege to visit a number of mission stations while I was there. Many are doing good work, but the stations are crowded too closely together.

This with the civilization all about them, presents a strong contrast to the work at Macha. I also enjoyed my visit with the brethren Lehman's and Eyster's at Johanneshurg. May the Father bless them in their labors!

April 13th I reached Bulawayo and found Bro. Doner waiting with the whole team to convey me to Matopo Mission, where my first years in Africa had been spent. It was a great pleasure to me to visit this familiar battle-ground after an absence of nearly four years. Here it was my privilege to come into contact, for the first time, with raw heathendom, and to have the joy of seeing light enter the darkest minds, and souls born into the kingdom. So it occupies a tender spot which later experience cannot touch.

There have been some changes lately, prominent among which are two substantial brick buildings—one for the girls and one for the boys; and there are about thirty-three boys and girls occupying these buildings. May they become in time the sound as they are today.

Since here I have been hearing the familiar paths, visiting the people in their homes, and renewing old acquaintances. There is a nice little band of believers at this place, and some of them are engaged in the Master's service. Then again it is sad to see that some have fallen by the wayside. However, the Lord has not yet left them to themselves, but the Spirit is striving with them, and we hope and pray that they will soon be brought back to the fold.

Will you join your prayers with ours in their behalf; and for those at other places who have fallen by the wayside; for the enemy is hard after them.

It is a pleasure to hear some of these older ones testifying to the saving power of Christ. Muttchua's mother's testimony rings out clear and strong as she tells how the Lord saved her, and how she longs for more and more of His fullness. Then old Uliga, though long afflicted with a loathsome disease, is also in the fold. Truly the Lord is no respecter of persons. Praise His name!

There is a family near here, where the father is a paralytic. He can move his body only a little and his speech is gone so that he cannot utter inarticulate sounds. His name is Buka, and when the mission was started here, he lived about six miles away. His son Kolica, first came to the mission and gave his heart to the Lord. Then later when the father became afflicted, Bro. Steigerwald took pity on the family and brought them nearer the mission, and gave them gardens so they could help themselves. In the past few years the oldest girl has become a Christian, then the mother followed. These three are now in the mission; the first Sunday at Matopo, in company with Bro. and Sr. Doner, I visited this home. A smile of recognition at once lighted up the face of the invalid father, and though he could not talk, the family could interpret the sounds he made. After he had expressed his welcome, he said that though his body and speech were paralyzed, yet his heart was all right. During another visit, he tried to explain to us how Jesus was dwelling within him, how glad he was that when he got over the ceme he would not be sick. One could not help feeling that he had learned to know the

(Concluded on page 12.)
A child came close to his teacher's side, His book tight clasped in his little hand, "Teacher," he said with wistful eyes, "We're coming to words that I don't understand; I've turned the pages over and over, And the words are so big, and they're all so new. When we come to the lesson where they are put, Oh, teacher, I don't know what I'll do."

The teacher smiled at the troubled face, And tenderly stroked the curly head, "Before we reach them I think you will learn The way to read them," she gently said: "But if you shouldn't, I'll help you then. And don't you think that the wisest plan Is to learn the lesson that comes to-day, And learn it the very best you can?"

And it seems to me it is so with us: We look at days that are still ahead—The days that perchance may never be Our own again, and we wonder With a pitiful longing and nameless dread, But surely the teacher who gives us the task Will lovingly watch as we try to read With faltering tongue and tear-dimmed eyes, And will help his children in time of need.

—Charlotte L. Scatter, in Christian Observer.

My Father and I.

A. Z. Myers.

Gal. 4:6. And because you are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father.

Jesus revealed to us God as our Father. Men did not speak of God as Father before Jesus so taught them. And so to-day the spirit of Jesus teaches us to call Him, my Father. Oh what a world of meaning there is in these words; if we would but think them through in our consciousness and let them mean to us what Jesus meant they should mean as we lived in the fellowship of the Father as He purposed for us. Alas! so many of us just will not. We just will not learn this lesson.

Jesus revealed the Father and taught us to know him as our Father. By His teaching. Go over the teaching of Jesus again and see how He taught the fatherhood of God—one of the most precious truths of all revelation, a truth we so little understand. He taught us to pray to "Our Father," but we just will not learn. How many Christians persist in beginning their prayers addressed to "Almighty God." Of course God is almighty, but do you, my brother, not feel when you address God thus that you are shoving Him away off in some remote part of His universe. Stop to think a little. Mark the people who pray to God as "My Father," or "Our Father," and those who pray "Oh almighty God," and see if the former do not live on a different spiritual plane than the latter. On which plane do you live?

Jesus taught us to pray to "Our Father" in His prayers. So far as the prayers of Jesus are recorded you find Him addressing God in every one of them as "Father." Just take your Bibles and sit down a few minutes and ponder the example He gave us in the following passages: Matt. 11; John 12, and John 17. In each of which He addresses His Father just as if He were alone with Him.

Jesus taught us to speak of God as our Father by His life. Read again the Gospel story, especially that as recorded by John. In that one Gospel alone Jesus speaks of God as Father, His Father, etc., more than 100 times. I counted 105. He just lived the life of His Father. "I do always those things which please Him."

Jesus' way is the child way. The child does the things of the father. This will help us understand what Jesus meant when He said, "Except we receive the kingdom of God as a little child we shall in no wise enter therein. Oh that we were childlike enough to believe it!

As I have thought over this truth and, as I have been trying to learn for myself something of the meaning of the relationship expressed in the words written for our subject, the following propositions to which we must confine ourselves, stating them very briefly, have formulated themselves very distinctly in my mind. If ever I found a truth that I wanted to preach to my own heart and then to the hearts of others it is the truth as enunciated in these seven propositions. They are:

1. I am more to God, my Father, than I am to myself. Think this into your own consciousness. You fathers and you mothers; you know that your child is more to you than it is to itself. You know how you have suffered as it was sick, or as you found it necessary to discipline it, or as you saw them go over "fool hill" and tripe with the fire, and sow their "wild oats" and all that. They were thoughtless regarding things concerning the eternal verities that mean so much to you. Thinking along this line of thought will help you know what I mean, then I say that we are more to God our Father than we are to ourselves.

2. God my Father knows what I need. See Matt. 6:8. Of course He does. An omnipotent, omniscient, omnipresent God knows all things, but there is a much greater depth of meaning in these precious words, "My Father knows."

3. God my Father is eager to give. He is more eager to give than I am to receive. How contrary this seems to our experiences so often. We pray so wildly and longingly that some things He does not give us. He seems to pass up riches, banks, stocks and farms at some people—some who even defy His name—and keeps us so poor. But despite the seeming contradiction of our experience to the fact, it is a fact, a fundamental proposition in our relationship to God our Father that He is much more eager to give than we are to receive. Oh that we believed it!

4. God, my Father, has a will for me. Or perhaps you will grasp my meaning better if I say He has a plan for my life, though I prefer to use the first word. It says more. His plan is His will for me, and if He is to be my Father in reality then it is His will not mine that shall rule my life. Oh, how glad I am for this truth. Life without it would be such a void. So many find it so. Chasing after riches, after pleasure, after things as abiding as soap bubbles when compared with the eternities, so nauseating to many that they seek death, until we learn to know our Father and see that He has lifted us up into divinity itself and has proportioned out our life for us. Your life is planned for you. We may have called you to be a farmer, a miner, a merchant, or to any honorable, honest occupation, but it is just as much in fellowship with Him as mine is, as His minister, that is, God wants it to be, and it is if you are living in fellowship with Him.

5. God my Father's will is best for me. Of course it is. I need not stop to prove this. We agree to it quickly theoretically, and kick against it many days and often take our own way. Yes brother, God makes no mistakes. Fond parents may. God our Father, never. Thank God. Never mind about proving this proposition. Just believe it and act it.

6. It is safe for me to trust God my Father. I can trust Him though the way is dark and I cannot see. This again is the child way. Just trust. A wise father is a good guide for the son, and the son can trust that father, but how much more can we
trust Him whom Jesus revealed as our Father.

7. I can make God my Father happier. Jesus pleased His Father. So can we. God our Father is not hard to please. Oh, it is a wonderful thing that I with my little blundering life, can be something to God. It puts a new meaning in my life. It will in your life if you will believe it.

Oh my friends, we have stated these things almost in outline, but what an outline it is. What a world of meaning in these seven propositions if we still think through them until they bring us anew into the loving relationship of our Father, sin has so often interfered with. God help you every one to realize anew the meaning of the words of our text as you make them personal in your relations to your Father.

What Shall An Evangelist Preach.

By L. W. MUNHALI, D. D.

A little while ago there appeared in a certain theological magazine an article from the pen of a prominent and popular evangelist, in which the writer takes decided grounds against an evangelist preaching and teaching the doctrines of the Bible. His thought is that an evangelist should avoid all debatable questions, and that his preaching should be of ethical matters and exhortive.

Of course, by such a line of action the evangelist could avoid arousing any opposition to himself upon the part of the many who should be reached and could make himself very popular with the crowd and have a most delightful time; but, would he be doing God's work? Jesus said, "If they have called the master of the house Beelzebub, how much more do they of his household," (Matt. 10:25.) Paul said, "For if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10.) The gospel is an offence to the natural man (see 1 Peter 3:14, 22; 4:19.) "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.)

An evangelist can preach faithfully the sublime truths of the Sermon on the Mount and not give offence to unchristian people, because the Sermon on the Mount was not intended for unchristian people. Christ taught it to His disciples. The evangelist, as all Christian preachers, should preach the Sermon on the Mount, with emphasis, to Christian people, that its wondrous teachings may more and more prevail in their lives; but the unchristian man, though his moral life be as correct as was Nicodemus' or Paul's before they were converted—and no Christian can live a more correct life, morally, than did they—yet is he an enemy of God by wicked works (see Phil. 3:18; Col. 1:21;) and until he is reconciled unto God "Through the blood of His cross" (Col. 1:20), all his "Righteousnesses are as filthy rags" (Isa. 64:6;) and will be as certainly rejected as was Cain's offering, and for the very same reason, viz.: there must be reconciliation before there can be fellowship and acceptable worship.

How is this reconciliation of the sinner to God to be effected? Through preaching the Sermon on the Mount and other ethical truths of the Bible? God never so ordained.

It is a noticeable fact that the preachers who deny the fundamental doctrines of grace are those who are preaching most the ethics of the Bible. Unitarian ministers do this kind of preaching quite as much and as well as any of the so-called orthodox preachers. It is likewise true that those churches that are doing least soul-saving work, and are most worldly, demand most this kind of preaching, and always dislike the other, i.e., doctrinal preaching.

It is only through the preaching of doctrine that the sinner can know of his condition—his peril and his need, and the way of salvation. "For the preaching of the cross is to them that perish foolishness, but to us which are saved it is the power of God." (1 Cor. 1:18.) The Gospel "Is the power of God unto salvation." (Rom. 1:16.) Paul in giving instruction to Timothy as to how to "Do the work of an evangelist," said: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure the sound doctrine." (2 Tim. 4:2.) The time spoken of here has come. Therefore it is the evangelist's duty to preach all those doctrines of the Word of God that are in any way related to the sinner's salvation. What are they? The following are the chief ones:

First. Sin.—Its universality and heinousness. Man must believe himself to be a sinner, or he will never desire salvation. Show him what the Book says. See Gen. 6:5; Ps. 14:1-3; Rom. 3:19-19; Eph. 4:17-19; 2 Cor. 7:20; 1 John 1:8, 10; Rom. 7:24, etc.
utmost that come unto God by Him; seeing He ever liveth to make intercession for them." (Heb. 7:25.)

Sixth. Repentance. Matt. 9:13; Mark 1:14, 15; Luke 13:3, 5; Acts 2:38; 3:19; 17:30; 20:20; Rom. 2:4; 4:25; 7:9, 10; II. Tim. 2:25; II Peter 3:9. Repentance means a change of mind; and this change of mind is brought about by the Holy Spirit, through the knowledge of the sinner's condition, needs and peril, by which the sinner is convicted of "Sin and of righteousness, and of judgment" (John 16:8), and is induced to yield himself wholly, immediately and irrevocably unto God.

Seventh. Faith. Heb. 11:6; Rom. 10:17; Gal. 5:22; Eph. 2:8; Gal. 3:6-12; 2:16-20; Rom. 4:13-16; 3:21-28; Acts 13:39; 16:30, 31; John 5:24; 6:47; 1 Cor. 15:1, 2; 1 John 5:1, 9, 13, etc.

Eighth. Regeneration and the New Birth. Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." (John 3:3.) Richard Watson defined regeneration as "That mighty change in man wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his present state, is broken and abolished; so that with full choice of will and the energy of right affections, he serves God freely, and runs in the way of His commandments. See Ps. 51:5; Rom. 5:12; 8:8; John 6:53; Jas. 1:18, 21; 1 Peter 1:23; John 1:12, 13; 2 Cor. 5:17; Gal 6:15; John 5:24; 6:47; 1 John 5:11, 12; Titus 3:5-8; Rom. 8:2; Eph. 2:11.

Ninth. Justification. See Acts 13:39; Rom. 3:24-28; 4:5; 5:1-9, 16-18; 8:30; Gal. 2:16; 3:11, 24; Titus 3:7. The law is inexorable in its demands and "Is holy, and the commandment holy, and just, and good." (Rom. 7:12.) The sinner has violated the law and broken the commandment. But "Christ also hath once suffered for sins, the just for the unjust" (1 Peter 3:18), and thus by His passion and death is become "The end of the law for righteousness to every one that believeth." (Rom. 10:4) and it is now possible for God to "Be just, and the justifier of him which believeth in Jesus." (Rom. 3:26.)

Tenth. Obedience, in which is included confession and water baptism. See Ps. 107:2; Matt. 10:32, 33; Rom. 10:9, 10; 1 John 4:15; Matt. 38:19, 20; Acts 2:28, 38; 8:12, 13; 16, 36, 38; 9:18; 10:47, 48; 16:14, 33; 19:5; 22, 15, 16; Rom. 6:3, 4; Col. 2:12; 1 Peter 3:21; 1 John 2:3; 3:22.

After these doctrines have been preached to the unsaved and they have yielded themselves to the divine requirements, and not until then, should the Sermon on the Mount and the other ethical truth of the Word of God be preached. This is the divine order. To reverse this order is to encourage men in legalism, towards which they are already too much disposed. Reconciliation first—then fellowship, worship and service follow.

Men of uncircumcised hearts, like Ahab of old, are always demanding of the "Man of God" that he prophesy to please them; but he who is divinely sent, and is faithful to his mission and commission like Micaiah, will say, even though the king "Hate him" and shut him in prison "And feed him with bread of affliction and water of affliction," "As the Lord liveth, even what God saith, that will I speak." 

Reality of Salvation.

BY REV. C. R. RAYMOND.

"How shall we escape if we neglect so great salvation, which, having at the first been spoken through the Lord, was confirmed unto us by them that heard." (Heb. 2:3.) "For in that he himself has suffered, being tempted, he is able to succor them that are tempted." (Heb. 2:18.)

The assumption that underlies this word "salvation" is a great offence to many a liberal thinker. Our age is tolerant because the Christian missionary in­vades the homes of other ethnic faiths. Other men criticise foreign missions and urge ministers to stick to the 'simple gospel' and not meddle with mush-raking and politics.

The third fact to be remembered is that there are always many inconsistent Christians. We all fall short of the glory. The best of us are but Christians in the making. Paul count­ed himself not yet to have appre­ciated. And the final and most important reason for the obscurity of the reality of salvation is that salvation is an inner fact seen in its fruits, to be sure, but it is not the same thing as its
f. is not always the season for fruits. The apple tree is not less an apple tree in blossom-time or in the Winter season than in fruit time. There are times in the history of the Christian when the fruit is not in evidence. The life is an inner fact, in the last analysis not to be demonstrated beyond the possibility of doubt.

The late king of England was the official head of the Established Church of England, but he, like his humblest subjects, could possess this great salvation only as an inner fact to be known by his own soul and God, and only by his soul and God. We do not wear our heart upon our coat-sleeve and into the holy of holies of our soul the onlooker cannot idly enter. There is an obvious and a necessary obscurity about this supreme fact of the human soul. It is a 'great salvation,' 'confirmed unto us,' 'spoken through the Lord.'

The second question raised by the objector to the universal assumption of Christianity touches the heart of the problem. After all, is this great salvation a real need? Do we need to have anything done to us or for us to save us? Is not all this talk about salvation mere mysticism? Does it touch life? And for this question I find a double answer.

First, there is a real need for something. The most fundamental thing we know is the consciousness of sin and guilt and our consequent need. This is more than the problem of evil and pain. We can find some disciplinary value in suffering, perhaps, but the problem of sin is something more fundamental. Because of this, every race of mankind has raised its altars. We are not religious as men because of the priests, we have a place for priests in every tribe because we are religious. We are religious because we are conscious of our need for salvation. We need to be freed from our sense of failure and guilt. The humblest, most degraded savage, who has never heard of Calvary, has a need which is strangely met by the cross of Christ. That cross fits the human heart as the key fits the lock for which it was forged.

This consciousness of failure, which is universally met among the lowly, does not fade as the light of learning illumines the race. The loftiest souls feel the problem of sin most keenly. Paul cries out, 'Oh, wretched man that I am! Who shall deliver me out of the body of this death?' And John, the beloved apostle, declares, 'If we say that we have no sin we deceive ourselves and the truth is not in us.'

If it is said that this universal need for betterment is not a need for saving but for training and culture, I add, in the second place, these four reasons for putting salvation before education as the supreme need of the human race.

First, we all need culture. A tree that bears good fruit needs pruning and spraying. Christianity has no quarrel with culture. But secondly, a bad kind of fruit is only cured by replacement when a new kind of life is grafted into the tree. It is no use to prune until after the new life has been grafted into the old stock. Therefore, I say, thirdly, that despite all the rosewater philosophy of a specious nonism, sin is not good in the process of becoming. There is something radically wrong with the sinner. And, so I add finally, that in salvation there is a real contact with the Eternal, an alliance with God. He is able to succor them that are tempted. This is the power of salvation. This is the power of the evangelist. Where mere culture is impotent the power of the divine life is omnipotent.

We easily realize this re-enforcement for the human soul in the case of the drags of humanity, when we read such books as Begbie's 'Twice-born Men.' We need also to realize that no amount of culture can take the place of life. The slums need cleansing. More light and air are needed in the tenements of the poor. Our congestion of population is the shame of a so-called Christian age. But great houses and spacious lawns, clean clothes, books and music, all the culture that Greece could give and all the wealth that New York heaps together, cannot make one soul clean before God or strong in the hour of temptation. Christ has but one and the same message for the man of culture on Clinton avenue and for the hopelessly ragged flotsam of the Bowery. The word comes to every man of us from this unknown writer of the first Christian century and from the experience of all the Christian centuries: 'How shall we escape if we neglect so great salvation?' and 'He is able to succor them that are tempted.'—The Montreal Witness.

NOURISHMENT IN CRUMBS.—Eat of the crumbs. Dr. A. T. Pierson gives this incident in "The Miracles of Missions." Mr. Williams, the apostle of the South Seas, once had his attention arrested by seeing a man arise from some stones and walk on his knees to meet him. "Welcome, servant of God, who brought light into this dark island," shouted the man. Then the two engaged in a conversation, concerning the man's experience. Mr. Williams said: "Butew, where did you obtain all this knowledge? I do not remember even to have seen you at the settlements where I have spoken; and, besides this, your hands and feet are eaten off by disease, and you have to walk upon your knees." Butew answered: "As the people return from the service, I sit by the wayside and beg from them as they pass by a bit of the Word; one gives me one piece and another another, and I gather them together in my heart, and thinking over what I thus obtain, and praying to God to make me know, I get to understand." The poor cripple had picked up the crumbs that fell, and had found great satisfaction in feeding on them.—Selected.

High School Corruption.

Social corruption finds its way into the most sacred associations and relations wherever there is leniency or want of watchfulness. Its most subtle invasions are among the young, even small children are often found its sad victims. The public schools which should be the promoters and preservers of virtue, are often by this want of Biblic morality the promoters of vice.

The following from Francis E. Clark, President of World's Christian Endeavor Union, under title, "High School Folly and Wickedness," should arouse the patrons and friends of pure education to an investigation of the influence to which their children are exposed in the public schools and to demand a return to the use of the Bible as a code of morals:

It is high time that the people of America were awakened to the foolishness and wickedness that are found in some of our high schools. I write not without knowledge of the facts, and I write with full knowledge of the many excellent high schools and high school teachers in the country, and in full sympathy with them.

These good schools, however, should not shut our eyes to a considerable percentage of schools whose influence is demoralizing and degrading. In my opinion the high school dances are responsible for much of this deterioration. It has come to pass that in many high schools there can be no graduating exercises or any social function without a dance. In spite of the fact that many parents are opposed to the promiscuous embraces, and the
late hours, and the accompanying dissipation, of these dances, the dances are encouraged by the teachers; and the pupils who do not go in for them are out of the "social swim," and feel themselves cut off from the legitimate social features of school life.

But this is comparatively a small matter. I am speaking by the book when I say that there are many girls, not out of their teens, who have been ruined body and soul, for time and eternity, by these dances. If I should mention the respectable families whose daughters in the high schools have thus brought shame and disgrace upon themselves and their parents, it would be an appalling revelation.

And, of course, wherever a girl has been ruined, a boy has been ruined also, if we believe in a white life for two.

But, bad as these high school dances often are, probably the most foolish and wicked institutions connected with our high schools are many of the secret societies to which the boys and girls belong. The case of the girl who has recently become a nervous wreck and practically insane through the initiatory ceremonies in one of the sororities is still fresh in the public mind, and the "ritual" of initiation in such schools has been made public. It is not only foolish, but disgusting.

A piece of raw meat is burned under the nostrils of the young initiate, and at the same time, while it sizzles, on her bare back is clapped a piece of ice to make her think that she is being branded with a hot iron. Macaroni is cooked with soap, and sliced with the white of an egg to resemble angle-worms; and this she is obliged to eat.

In other ways she is tortured with a fiendish ingenuity scarcely equalled in the torture chamber of Nuremberg.

Of course, some girls, perhaps the majority, can stand this sort of "rough house" and come out physically little the worse for it; but others, more delicately constituted, will be injured for life; and all, particularly those who inflict these tortures, will be reared, their sensibilities will be blunted, and their whole nature degraded.

I formerly thought that girls were more easily reached by the appeals of religion than boys, and their consciences were more sensitive and their higher natures more fully developed than their brothers. I am coming to doubt that, especially with girls of the high school age.

On the cars and on the streets I see more vulgarity and rudeness of behavior, less respect for others, and more indifference to the general public welfare among the high school girls than among the boys; and it is often harder to find steadfast, earnest Christian workers among them than among those of the other sex.

Yet it is not the teachers or the pupils who are chiefly responsible for this condition in many of our high schools, but primarily the parents who do not know enough or care enough to keep their children out of these secret societies, and who encourage the late hours, the dances, and the attendant dissipation for the sake of the supposed social advantages. Or, if they do not encourage them, they yield weakly to the importunities of their children, and the demoralizing results are the same.

Many a father and mother has awakened with shame and contrition, when it was too late, to the results of such carelessness and overweening ambition when the daughter has brought disgrace and confusion of face upon the family.

I write about this because I have upon my heart particularly the boys and girls of this high school age, the age of adolescence, the most critical, and in many respects the most important, period of human life.

I know thousands of these boys and girls in our high schools of pure, noble Christian characters. I know scores of teachers who are conscientious and watchful of the morals of their pupils. Alas that all are not of this type! for the future of our nation is largely determined by the high school of to-day.—Selected.

THE FAITH THAT HOLDS ON.—Lord, help me. Read how a laboring man, shut up in the ill-fated mine at Cherry, Illinois, had a faith that would not be denied: When death was staring them in the face, with half of the miners either dead or dying right before their eyes, William Cleland, one of the miners and a devout Christian, encouraged the others as follows: "Keep up your hearts, lads. God is with us. Don't despair. Others have been shut off from the light of day as we are, and in God's good time came out alive. So will we. The Lord is with us, even here, and great is his mercy." When the rescuers went down, a week after the accident, the first sound that came out of the depths to cheer them was the air of a religious hymn. In a little pause, one of them said, "Listen, boys!" Then, like an echo from far away, came the sound of a voice singing. They strained their ears, and presently they caught the words of the well-known hymn:

"Abide with me,
Past fœlles the eventide;
The darkness deepens,
Lord, with me abide."

The sound died out, and the miners were wiping their eyes, not realizing its significance for the moment, when one of them cried: "That's Bill Cleland, I know his voice." And it proved to be Cleland, who had kept hope alive in the men by his brave Christian spirit.—Selected.

EVIDENCES OF CHRISTIANITY.—Years ago there were two eminent lawyers, one named Lyttleton and the other West. These two men were deists; that is, they had faith in a Supreme Being, but did not believe in revelation, or in inspiration, or in the miraculous. One day they got to talking about their views, and finally one said to the other, "Well, we cannot maintain our position until we disprove two things: First, the reputed conversion of Saul of Tarsus; secondly, the reputed resurrection of Jesus Christ from the dead." Said Lyttleton to West: "I will write a book to prove that Saul of Tarsus was never converted in the way in which the Acts of the Apostles record." And said West to Lyttleton: "I will write a book to prove that Jesus Christ did not rise from the dead as the evangelists say." Well, they wrote their books and when they met afterwards, West said to Lyttleton: "How have you got on?" "I have written my book," said Lyttleton; "I have become convinced that Saul of Tarsus was converted in just the way in which the Acts of the Apostles says he was, and I have become a Christian. How have you got on?" "Well," said West, "I have sifted the evidence of the resurrection of Jesus Christ from the legal standpoint, and I am satisfied that Jesus of Nazareth was raised from the dead just as Matthew, Mark, Luke and John record, and I have written in defense of Christianity." These two books can be seen in our libraries to-day.—Torrey, in Gospel Herald.

If the faith of the heart had been sufficient God would not have given you a mouth.—Selected.

It is highly reasonable that He that laid down the whole price should have the whole praise.—Flavel.
OUR YOUNG PEOPLE.

Waiting.

We're glad to have sorrow
We're glad to be weary,
We're glad to have the cross,
We're glad to have the storm of life,
We're glad to have the thorns of life,
We're glad to have the battles of life,
We're glad to have the trials of life,
We're glad to have the hardships of life,
We're glad to have the struggles of life,
We're glad to have the pain of life,
We're glad to have the suffering of life,
We're glad to have the struggle of life,
We're glad to have the fight of life,
We're glad to have the battle of life,
We're glad to have the war of life,
We're glad to have the conflict of life,
We're glad to have the, contentment of life,
We're glad to have the, comfort of life,
We're glad to have the, peace of life,
We're glad to have the, joy of life,
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To Subscribers—1. Our terms are cash in advance.
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3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the VISITOR within ten days from date of issue, write to us at once and we will send the number called for.
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2. Communications without the author’s name will receive no recognition.
3. Communications for the VISITOR should be sent in at least ten days before date of issue.

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HARRISBURG, Pa. JULY 11, 1910.

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NEWS OF CHURCH ACTIVITY.
(Continued from page 5.)

Lord. His present condition is in striking contrast to that of eleven years ago when we first visited him. Then his body was well but his heart. Oh! so dark!
The school stands quite prosperous, and it keeps Sr. Heise and Bro. Mathshula both busy while it is in session. Bro. Mahlenhla teaches about eight miles from here and his pupils have nearly all expressed a desire to follow the Lord.
Bro. Donner’s are very busy attending to the work here in the absence of Bro. Steigerwalds, and also in attending to their own station in Mapungu Land. They kindly took me to that station to see something of the work there. Bro. Nyamazaza has had charge of the work there since the time Bro. Donner’s went south for a rest. He is not so clever in books as some of the rest, yet he seems filled with the Spirit and fully alive to the responsibilities resting upon him. He is doing a good work and is gaining the confidence of the people.
There is a company of earnest Christians at that place. We happened to be there the first Friday in May, the day set apart for prayer and fasting. On that day the seventy assembled on that day for services and fasted until night. They included the members of the church and many of the Inquirer’s class. We had a most precious waiting on the Lord and listened to many soul-stirring prayers and testimonies. Many seemed to be reaching out for greater fullness of the Spirit, while others were overcoming with the joy of the Lord. We also spent two days visiting the homes of some of the members in the neighborhood of the school taught by two of the native brethren. At one of the homes we heard a new beautiful hymn of praise in Zulu, which a young sister had heard sung by heavenly voices when she was sick and she remembered both the words and the tune.
The week before we went down there, there had been quite a demonstration of the Spirit’s presence at Bro. Nyamazaza’s. His wife’s sister, Mantombi, lives near Myabei Mission and is one of the first baptized converts at that place. She is a young girl of about 17 or 18 years of age, and a modest, earnest Christian. Though she lived in a very reählenous home, Bro. Frey said she had always been faithful in the Lord’s service. She had been sick for some time, and my wife, who was near to her as my wife, could not interpret because she was unable to speak Zulu. We thought, too, that the Lord knew her people would not understand if this had come upon her in her home, as He brought her over to us.
There was another teacher there too, and the inquirers and that one corresponded with the above. None of them are of an excitable nature but they simply and reverently seem to accept this manifestation of the Spirit’s presence. Bro. Frey said when he reached the place, he heard substantially the same as I have written. He said the girl still lipsed some and also sang some new hymns of praise in Zulu which they were able to use in their prayer and fasting. He thought, too, that the Lord knew her people would not understand if this had come upon her in her home, as He brought her over to us.

"What did you think about it when you first heard her speak? Did you think of the day of Pentecost?"

"No, I did not think of that at first. I just thought she was going to die. I didn’t think she could speak in Zulu. I thought she was going to die, but she said, ‘If the Lord wants to speak to you, He will.’ She said, ‘If the Lord wants to speak to you, He will.’"

"How did she look? Did she seem happy?" He replied, "I was not as near to her as my wife, but she said that Mantombi’s face was very bright, and especially when the girl sang her face was so radiant one could scarcely look at her."

"Has she spoken in tongues since?"

"No, she has not. She said she did not want to do it herself unless the Lord put it upon her, for fear she might grieve the Spirit. She has been unusually quiet since."

"Why did you think about it when you first heard her speak? Did you think of the day of Pentecost?"

"No, I was not near to her as my wife, but she said that Mantombi’s face was very bright, and especially when the girl sang her face was so radiant one could scarcely look at her."

Mrs. Doner took me to Myabei Mission, whence they returned home after a short visit, and I remained for a week. It was a pleasant visit to that station, and an enjoyable one. Bro. Frey’s has a good location, and a nice little company of Chris-
tians have been gathered together. There were services in the church the first two mornings, at which a number were present. Then on Thursday Sisters Frey, Engle and myself went in the wagons to visit some members about eight miles distant. We met with a warm reception. One old sister was very busy trying to make us comfortable. The evening about thirty gathered around the campfire to listen to the mes­sage. Then a number gave a clear testi­mony to the saving power of Christ. We could not help contrasting this little com­pany with the people here, believing in other gatherings, which we have often seen in the hours of night in dark Africa, where beer, the dance, licentiousness, and all forms of devil worship made night hideous. One can best understand what the Gospel message is doing for this people if he first sees something of raw heathendom.

On Sunday we had a most precious wait­ing on the Lord. When the altar call was given a number came forward weeping as they came. There were truly penitent hearts there. Among them was a number of young men seeking to get right with the Lord. One old sister also. Then some gals. Here was a woman whose husband had two wives and she was much persecut­ed at home and hated, yet she wanted to follow the Lord and piously in the path of her Lord she asked what she was to do. Then another, a Magdeline, confessed that she had fallen into grievous sin and like one of old came with her bitter tears to the feet of Jesus. Another found a hard way to follow the Lord on account of her hus­band's unfaithfulness, and so on. But the one that seemed the most touching was an old woman about sixty years old. Her married daughter, who is a Christian, was much in prayer for this mother; and so the old lady came and with the most utter­fulness, saying she was only a dog and asking the Lord to pick her up. It seems to me I never saw such utter surrender anywhere. These people as was manifest in that woman, and she received definite help too. We were truly penitent, among these people as was manifest in that.

I have been away quite long enough. May the Lord open a way for you to bring us the news as to how they enter­tain a regular attendant in their services, or how they are situated. If life's exigencies have so placed you that you cannot both be happy, why not make it your care to look after the one? But did not know what I was doing all that for because I was simply blinded with the outward show of the church. But thanks to prayer, time came when at the proper hour I was convicted of what I had been doing before. It first originated with my father who being previously aware of the vanity severed all connections with the churches and for some considerable time remained aloof. He was earnestly en­deavoring to get the truth, when after a prolonged test and trial, he found his way to the Brethren in Christ Mission. I joined the membership with my father and brothers and this day I am so happy to bear witness to the wonderful change of my life. Here I learned many things and God helped me to have my spiritual eyes opened. I gave up fashions and formalities and when I look back upon the long space of time I was in bondage to the vanities and folellies of the so-called church, I can­not but hide my face with shame and sorrow. A line comes to my memory which runs thus, "A good behavior is better than a learned sermon." This, at any rate, proved true to me to be very considerate. I can think about the behavior and kindness of Brother Musser and family and Sister Landis. It is mostly by the kind deeds not words, the self-sacrificing spirit, not selfishness and hypocrisy, that they have drawn us nearer to the cross of Christ.

I am so glad that I have learned to trust in Jesus on whom I cast all my burdens. My life may be spent for his glory—the glory of the only begotten of the Father who has done so much for you and for me.

Your sister in the faith,
TORU LOTA SEN.
April 11, 1907.

Not Both.

"We two can't be happy living together," said a woman, speaking of herself and a relative with whom circumstances com­pelled the sharing of the home. "I've given up, trying, for my part." "Yes, I suppose that is all that you can do," agreed my friend. "It is from her she was confiding. "If you can't both be happy, there doesn't seem to be any way left for you but to make her as happy as you can, and give up trying for your own part."

The tone sounded sympathetic, the words seemed to be a repetition of the ones her own lips had just spoken, but the complainer of domestic infidelity flashed upon her companion a startled half-questioning glance, dropped the subject thoughtfully upon her homeward way, not quite sure whether she had met a case of innocent misapprehension or a new recipe for shaping her life.

Supposing it to be the latter, it might be one well worth trying by persons similarly situated. If life's exigencies have so placed you that you must live with some one, and you find that you cannot both be happy, why not make it your care to look after the happiness of the other one? Try it, and you shall assuredly find that in some way, unexpected and unsuspected, your own share has slipped into your life and heart. He who makes the few hoarse many" will take care of that. —Forward.
Repentance and Consecration.

A great many people get repentance and consecration confused in their minds as if they were the same thing, but they are never used as synonyms in the Scripture. Repentance is always addressed to sinners, and consecration is always addressed to God’s people. Let us notice some of the differences between repentance and consecration:

1. Repentance is a deep sorrow for sinful action, with a sense of guilt, involving the wrath of God, and the fear of the punishment that is due to our guilt. On the other hand, consecration is the outcome of the intense longing to be set free from the secret evils of our nature, and a fixed purpose to abandon our entire being to the will of God, to be purified, and conformed to the image of Christ. Repentance prepares the way for pardon, and removes the hindrances between us and God, putting the soul in such an attitude that Jesus can forgive us. Entire consecration, on the other hand prepares the way for the cleansing of our hearts from all sin. Neither repentance or consecration have any saving virtue in themselves, but they remove the difficulties, so that the Holy Spirit can work in us the new birth or heart purity.

2. Repentance is the renunciation of all our bad things, of evil companions, unrighteous business, sinful conduct, and the turning from every known sin, and every purpose of committing sin. On the other hand, consecration is the yielding up to God of all our good things, the utter surrender to His disposal of our wills, our treasures, our loved ones, our choices, our capabilities, our reputation, all our outward goods and all our inward lives, and everything we hold dear. Thus repentance is giving up to Satan what belongs to him, and consecration is giving up to God what belongs to Him. To illustrate this point. At one time I heard one speak of consecrating their tobacco habit to the Lord. In their heart they meant all right, but did not properly express the truth. The Lord does not want anyone’s tobacco, for it is a vile weed that not even a hog would touch. What God wants for such is to throw their tobacco away, and then consecrate their mouth to the Lord, to be filled with prayer and praise. So repentance has reference to sin, but consecration has reference to holiness.

3. Repentance can only be in connection with things in the past, but consecration can never refer to the past, but must deal only with the future. We can never change the past, and an act once committed can never be uncommitted, but must remain as a fact forever unchanged in the annals of creation. While this is true, God has made arrangements, through saving grace, to separate from the penitent sinner all the guilt and evil of the actions committed, so that while the sinful act remains an act forever and ever, yet all the quality of the act is separated from the one who performs it. This is a mystery that philosophers can not understand, because it lies outside of the laws of nature, and belongs entirely to the kingdom of grace, and is made know only by revelation through Jesus. It is on condition of repentance that the guilt of past actions can be removed. On the other hand, consecration has its eye on the possibilities of holiness, extending from the present over all the future. Consecration in itself does not produce purity of moral nature, but is the placing of ourselves in the hands of Jesus for the purpose of having Him impart to us the holiness of His own nature. The heart of the thirsty Christian does not want its own righteousness, but desires above all things the very purity of Jesus, and His holy love to take possession of it. Both repentance and consecration are useless unless they have a definite end in view, to the obtaining of forgiveness or cleansing. A repentance that is not for the purpose of being saved from all past sins is only a mental fiction. And likewise a consecration that is not for the specific purpose of being purified from all inward sin, amounts to but very little. In these times there is nothing but unceasing consecrating ourselves to the Lord in a general haphazard way, without any definite purpose of being sanctified, or filled with the Holy Spirit, and consequently the results are very meager, and such people have to be forever going over the same ground of consecration without ever reaching the point of a complete finished consecration which always brings the cleansing power and inflowing of the Holy Ghost.

4. Repentance is the act of one who has been a rebel, but consecration is the act of one who is a loyal citizen in the kingdom of grace. In repentance we surrender to God, and ground our weapons of rebellion; but in consecration we come as citizens, and volunteer to join the army, and be a soldier for Jesus, and we heartily agree to be anything, to do anything, and to suffer anything, that our Lord and King may choose for us. It is the fear of the Lord that is the beginning of wisdom and leads to repentance; but on the other hand, it is the love of Christ, that draws us to yield ourselves perfectly and ever—lastingly up to Him. Hence the motive power of repentance is fear, but the motive power of consecration is love. There is a difference between being a citizen and a soldier. Repentance leads us from rebels to citizens, but consecration leads us to become soldiers, and volunteer to die for the Lord in addition to being citizens. When a citizen joins the army he assumes liabilities of danger, and hardships, and death, far beyond the liabilities of a simple citizen, and in like manner entire consecration to Christ to be made holy, to be filled with the Holy Spirit places the Christian where he must expect to have crosses and opposition, and persecution, and to be assaulted by Satan in different ways, much more than the Christian, who is not so bold and out and out for the Master. We become citizens by being born in a country, but we become soldiers by taking the oath of allegiance, and this binding oath of loyalty to the death is exactly what entire consecration is in the Christian life.—Sel.

The Secret of Prayer.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.)

"Whateverye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.)

There must be something in faith which makes it not only an arbitrary condition, but a real spiritual force. It seems to belong to the law of the fitness of things. This faith is really the act of a sanctified will and the putting forth of an energy which resembles the power of God himself.

There is in the human will, when exercised on the natural plane, a strange controlling power by which one strong nature can hold in subjection many human minds and press through the strongest opposing barriers to the accomplishment of his purpose. We can sometimes feel the pressure of a human will against us until it becomes painful and almost pierces like the piercing of a sword.

On the higher plane of the spiritual world, there is no doubt that a powerful will, inspired by the Holy Ghost and working in accordance with the will of God, is a mighty spiritual force. This comes into play when we
The writer remembers a touching case. A lady came to him to ask him to pray for her healing. She was suffering greatly. They knelt together, and he offered an earnest prayer to God for her deliverance, and felt that she was in perfect accord. When he had finished, he asked her to conclude with a few words of prayer. To his surprise, she seemed to have forgotten all about her own sickness and even failed to follow him in his petitions for her healing, and there broke from her lips with a flood of tears one cry, “Lord, bless that boy.” It seems that she had just heard of a poor lad who was in great danger and temptation. She was superintendent of a home for boys, and her mother heart had taken hold of this case so intensely that she quite forgot about her own healing, and was lost in a whole-hearted cry for the one she loved and pitied. It was most beautiful and touching. Self-interest was lost in unselfish prayer. God understood it, too, and while her prayer was answered for the poor lad, there came a still more glorious answer of blessing for hers.

The deepest kind of prayer is often voiceless. It does not ask for anything, but it just pours out its being and desire when you pray" is one of the Lord’s descriptions of prayer. We can pray best for the people we love in sympathy. When we are deeply attached to some one meaning to wish and the other to command. Here it has the force of command. It is as some one has said: “Send your orders in upon my bank and I will honor them.” It is a respectful but forceful command. Thus God lets us command Him in prayer. Away back in the Old Testament He said: “Ask me of things to come concerning my sons, and concerning the work of my hands command me.” It was thus that Jesus prayed: “Father, I will that they also, whom thou hast given me, be with me where I am,” which was His last pattern prayer before His disciples. When we thus pray we not only ask, but we take that which we ask and we refuse to doubt or be denied.

This is the prayer that beats back the powers of hell, that claims healing and rises up against disease and temptation and presses through all barriers in our victorious way. This is the prayer that lifts the weak and defeats the devil and fights the battles of the Lord. It is a great spiritual campaign, it is a glorious conflict in the heavenly places, and it is the mightiest force on earth to-day.

Another secret of effectual prayer is desire. “What things soever ye desire when you pray” is one of the Lord’s descriptions of prayer. We can pray best for the people we love best. Here again in the very nature of things, there is a strange force in intense desire, and if it be holy desire it reaches the very heart of God.

Mightier even than the power of faith is the power of love. Daniel was called by the angel “a man of desires.” His nature was full of intensity, affectionateness and sensitiveness. When we are deeply attached to some one we can carry them in prayer even as we would carry our own souls, and can almost impart to them our own souls in sympathy.

When God baptizes with a deep love for souls, we can pray for them with tremendous force. When He lays upon our hearts some glorious trust we can carry that our hearts might like it, ever open it before God with doubly effective intercession.
REPORTS OF FUNDS.

Foreign Mission Funds.

Report for May and June, 1910.

GENERAL FUND.

Receipts.

Ahlema, Kansas, congregation, $19.00;
Ahlema, Kans., S. S., $7;66; Pleasant Hill, Kans., S. S., $31.40; Rapho Dist., Pa., $2.00; Bethel, Kansas, (special for Matopo), $20.30; South Dayton dist., Ohio, $44.00; Donegal, Pa., dist., $6.00; Waterford, Ont., dist., $11.40; P. N. Chalm. Cal. S. S., $6.03; Lebanon dist., Pa., $25.00; Donegal, Pa., dist., $78.00; Kans., Brethren, $1.00; Zion, congregation, $55.00; Belle Springs, Kans., dist., $15.02; Fairfield, Pa., S. S., $55.00; Hummelstown, Pa., S. S., $20.00; Sr. S. Leavengood, $2.00; Carlisle, Mich., S. S., $80.00; Brown county, Kans., S. S., $35.00; Bethel, Kansas, S. S., $92.00; Clay county, Kans., S. S., $22.85; Sr. M. Hotel, Kans., $5.00; Christ, Hotel, Kans., $5.00; Jacob Her, Kans., $10.00; Sr. J. Kellar, Kans., $1.00; Palmyra, Pa., collections, $2.00; Conference offerings, $68.00. Total, $2001.02.

Balance on hand, $1 99.

Balance on hand.

Report for two months ending June 15.

Balance on hand, $1.02.

Ahlema, Kans., S. S., $11.66; Hamlin, Kans., S. S., $2.00; bro. Hoffman, Abilene, Kans., $240; Anna Page, Abilene, Kans., $5.00; P. S. Hoffman, Abilene, Kans., $5.00; W. Kreider, Shannon Ill., $20.00; Sr. Reeter, Shannon, Ill., $5.00; In His Name, $50.00; S. Eberholtzer, Ind., $20.00; J. Deeter, Chambersburg, Pa., $2.00; Sr. Gerrick, Morris, Ill., $1.50; Sr. Martin, Coleta, Ill., $1.50; In His Name, $4.50; Adam Book, $2.00; David Shirk, Kans., $1.00; William Page, Kans., $20.00; A. Sr., Pa., $1.00; In His Name, $2.00; Y. P., $5.72. Total, $76.30.

EXPENSES FOR TWO MONTHS.

Water tax, $10.00
Gas, $10.00
Repairing, etc., $10.00
Groceries, 4431

Total, $72.31.

Balance on hand, $1 99.

DEbits.

روفات Home.

There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. They have nothing to do with the hand, with the sweat of the brow, with the toil of the brain, their work is all with the heart. But what a work that is! The toils of the hand and brain are nothing to it; this yields a solace to their energy, but the sad heart has only to bear. It is harder to bear than to do. I may be readily justified in the race, but the race itself gives an excitement that makes me forget my pain. I am there at least, in the company of my fellow-men. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but bear the burden of one great cross—this is the trial of life, this is the real trial of love. Yes, my soul, and this is thy communion with thy Lord. His work, too, was nothing for home, takes no thought of incidentals. 3.00

Expenses.

Gas, $1.00
Water tax, $10.00
Incidentals, 3.00

Total, $20.00

Bal. in hand July 1, 1910, $21 52

J. R. AND ANNA ZOOK.

[Note. The above came just as we were making up the forms. The letter accompanying the Ind., was born June 20, 1892, and died March 21, 1910, aged 14 years, 9 months and 1 day. She leaves to mourn her early departure her parents, one brother and three sisters and a host of friends. Funeral service was held in the church, Union township, conducted by Elder J. A. Stump. Text, Matt. 24:44. Interment in Union cemetery.

MARRIAGES.

CASSEL—MOIST.—Married, on June 19, 1910, at the home of the officiating minister, Elder J. N. Hoever, brother Jesse Cased to sister Annie Moist, both of Miami county, Ohio.

PETEKE—PRINGLE.—On June 20, 1910, Bro. Robert Peteke and Sr. Nina M. Pringle, both of Buffalo, Ohio, were united in marriage at the bride’s home, Bro. Geo. E. Whitter officiating.

KEEPS—SULTZBAUGH.—On June 23, 1910, Bro. J. Will Keefer and Sr. Elizabeth B. Sultz­baugh, of Harrisburg, Pa., were united in holy wedlock by Bro. Geo. DewЇer at his home in Harrisburg, Pa.

OBITUARIES.

LAUGHAN.—Laughan, daughter of Mr. and Mrs. Laughan, of Calcutta, India, who came to India as a young missionary some years ago. She leaves as her property her parents, one brother and three sisters and a host of friends. Funeral service was held in the Brethren’s church, Union township, conducted by Elder J. A. Stump. Text, Matt. 24:44. Interment in Union cemetery.

BUTCHER.—Bro. John Butcher died in Townsend, Haldimand county, Ontario, on June 16, 1910, aged 80 years and 10 months. He leaves a widowed wife, a monther, and three younger brothers, and a large circle of friends and acquaintances. Funeral services were conducted by A. Bearss. Subject, “The ripe Christian Dying,” from Job 5:26. Interment in the Springfield cemetery.

SEB—Sister Tori Lota Sen was born May 21, 1891, in Berhampore, Bengal, India, and died at the home of her parents, in Calcutta, India, May 31, 1910, aged 19 years and 10 days. On March 30, 1908, she was joined in holy matrimony with Bro. Ezra B. Musser, of the United States of America, who came to India as a young missionary many years ago. She leaves a dear husband, father and mother and two younger brothers, and a large circle of friends and acquaintances. The news of her death was received with deep regret. We hope our loss is her eternal gain. Funeral services were conducted by the writer at the home of the parents. Interment in the cemetery.

A. L. MUSSER.