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George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
God is our Father. He owns us as his children. To all who receive Christ, to them he gives power to become his sons and daughters.

This relation, divinely established through faith, gives to man the same rights and privileges accorded under universal law to lineal descendants. “If children, then heirs.” It could not be otherwise if such a figure is to be used to represent our relationship to God. Heirship is locked up in the filial relation. The title to the inheritance depends solely on the fact that we are children. For we are born again (or begotten) unto a living hope to an inheritance. No new or special legislation is required. It is enough that God has been pleased to adopt us as children; or to bring it about that we should be born not of the will of the flesh, nor of the will of man, but of the will of God. For of his own will begat he us. Thenceforth, at the proper time, all his will be ours.

This is the most glorious inheritance on record. And while we do not just know what it consists of, there are some things concerning which we have information. It could not be told us now what the inheritance will be; but looking at all earthly inheritances, the Spirit could tell us in what particulars it goes beyond these. And that is the most we know about the heavenly inheritance. In four respects we are informed that the heavenly inheritance is more glorious than any earthly inheritance. Let us look at each.

I. Every earthly inheritance is corruptible. It may be destroyed. It may be burned up. It may be stolen. It may be consumed by moth, or rust. It can not last. If it should outlast one life, sooner or later it must perish. Or, at best it is destructible, as all mundane things are perishable, and all finally will perish. Now, it is said that our heavenly inheritance is indestructible. That it is a good thing is beyond doubt. That it is better than any earthly good we know or can conceive of we are assured. And to this superior character is added the quality of absolute indestructibility.

II. It is undefiled. The earthly possessions are all tainted with sin, and sin is moral defilement. Earthly things are both impure and liable to make impure. Large fortunes have been transmitted which have been tainted with sin in the getting of them. Others have proved the very root of evil, having called out evil passions which otherwise would not have been developed. But our heavenly inheritance is free from all taint of sin in any form or sense. And its possession will ennoble and elevate.

III. It is distinguished, too, by the quality of fadelessness. “It fadeth not away.” It forever retains its colors. Not only is the substance imperishable, but the grace and beauty of its form will abide. Its quality is infinitely superior to anything on earth. We make believe that we have substances which possess this quality, and so we know of “amaranthine bowers,” and of flowers we delight to call amaranth, as if they did not die, but in fact only because they do not die as soon as others. But heaven is the only “amarantas”—fadeless flower.

IV. It is in safe keeping. There is absolute certainty about our getting it. Thieves can not take it from us. The law’s delays can not waste it. We can not be cheated out of it. It is just as sure as the relationship. It is there, and for the child, all the powers of evil to the contrary. And God will preserve us as his heirs to that day, if we permit him to do so. “The divine hand is working on that side of the veil to keep the inheritance for the heirs, and on this side, to keep the heirs for the inheritance; so, every source of fear is dried up by this double assurance of the one mighty hand preserving us for our inheritance, and it for us.”—The Church Advocate.

The son or daughter who is ashamed of honest parents, however poor or uneducated they may be, is a shame to those parents.

There is one good thing about temptation—it reveals to us with unerring certainty the weak places in the wall.
EVANGELICAL VISITOR

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EDITORIAL.
The Open Doors

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to men bebrightened,
The Lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim
Till earth's remotest nation,
Has learned Messiah's name."

We print in this issue a letter from Sister Davidson written from the Matoppo Mission. Sister D. is on the ground and presumably she knows whereof she writes. We hope all of our friends and brethren will read the letter and permit themselves to be stirred up to a greater appreciation of the importance of launching forth into more extensive engagement in mission work. Can the Church, or any one, resist her earnest appeal for prayer, when she says in the intensity of her heart's feeling, "O, brethren and sisters, could you see the ripened fields as we see them, you would be oftener on your knees pleading in behalf of these dear souls. Could you but see the ripened field you would not cease praying until the Lord would send forth more laborers into his "harvest." Everywhere there are open doors of opportunity and it remains for the Church to shut her eyes and blindly ignore these opportunities or go in and possess the land in the name of Jehovah. We believe the Church as a whole fails to appreciate her opportunities and responsibilities.

What Sister Davidson says as to the access which missionaries have to the people is corroborated by the testimony of others. Of conditions in Northern Nigeria, Africa, a missionary writes from there of the readiness everywhere of the people to listen to the gospel. He says:

"Next morning (Sunday), soon after we were up, a messenger came in to say the meeting was ready, and on going out we found a splendid gathering—the queen in the middle, surrounded by the Juju people. We rather expected opposition from these, and were greatly surprised and pleased to find they were the most attentive listeners. How earnestly we together had lifted our hearts in prayer to God for the message and the interpretation. It is our custom to go into the bush before going to a gathering, and there ask God for his Holy Spirit to fill us and use us in the coming meeting. God indeed heard us, and it was wonderful to watch the dark faces and see the deep attention with which they listened to every word. We had a long discussion afterwards, the questions the Juju men asked showing how they had listened. After all, the queen spoke. She thanked us for coming, and for our words. 'They are new and we have never heard them before. To know and serve this good God is better than to fear the evil spirits. We would like to serve and obey him, but won't the evil spirits hurt us?' We told them that God will keep safely all those who trust in him; and this she said they would do, and would we come back and tell them more? After we left the meeting they still stayed talking in groups. This is just an instance of the ripeness of the harvest field in Northern Nigeria. Wherever we go it is just the same.'

Of a service at another town the same writer says, "Here we found the chief sick, surrounded by his Juju people. They worshiped an idol similar to Ejule, and the chief willingly consented to our having a meeting. A very strange thing happened while I was speaking. I was just telling them how powerless evil spirits were to harm them, and how the idol was utterly unable to do anything at all, when a small boy touched the wooden pedestal on which the idol stood and it came to the ground, and, of course, lay there. The force of the whole thing stood out before them and raised a very hearty laugh among them; the king remarking, 'your words are true, for our idol has no power; teach us to trust in that God who you tell us made all things.' I could only promise to visit him at some future time; but he was very sick, and who knows whether he will ever have another chance of hearing again of him who has 'all power' to save and keep!"

But this condition is not confined to Africa; the same may be said of other lands, India, China, Japan, etc., and the question that concerns us as a Church is whether we are alive to the importance of this question as we should be. Some of our dear people have gone forth at the call of God, and in his name. Sister Davidson's letter betrays the concern which they feel and what they have a right to expect from the home people.

We feel there should be a revival of missionary zeal, and if we can bear a hand in stirring up the "pure minds" of our people to greater willingness to pray and work and give and send we will gladly do it. The time is short and to us the word is "what thou dost, do quickly."

We notice that what the missionaries desire first is not money but prayer. In a former letter Sister Davidson suggested that the Brethren every where would set aside every Thursday for special prayer for the Matoppo Mission and the workers there. We do not know how many have remembered this and observed it. Would it not be well to comply with the request everywhere? We are afraid many of us have not learned definite praying to any great extent. God grant that we may no longer withhold that which is in our power to do and give, so that the missionary enterprise of the Church expand more and more.

To All Our Subscribers.

In revising and transferring the names and addresses of those on our mailing list we have endeavored to do everything correctly, but as we have in the past learned that mistakes do creep in unobserved, we would regard it as a special favor if every one would at once examine the address label (it is plainly printed now) and if there is any mistake, either in spelling or in the date of credit or whatever it may be, write to us at once and we will gladly correct it.

We would also request all those whose credit expired on or before January, 1903, to renew if they want to continue the paper, and if in arrears and wish to stop the paper, to pay up all arrears and then the paper will be stopped.

To all those who are on the charity list and have not recently written to us requesting us to continue sending the paper, we would say, unless we in some way hear from you shortly it may be that your name may be drop-
ped. If you appreciate the paper and wish it to be continued, it will be a little matter to write the fact on a postal card and send it to us. Possibly some of those who receive the paper gratis would be able sometimes to make a small donation to the Benevolent Fund. This would be appreciated. A few have done so lately.

Again we would say look at your credit now and if all is not correct write us at once. When you send money on your subscription watch your credit and if it is not changed after the first of the month following write us. It is easier to correct now than later.

The New Directory.

We are requested to state to the different districts that the committee that had the issuing of the new Church Directory in charge have now completed the work, and is now ready to send them out in small or large lots. So far a comparatively small number have been ordered and the committee is anxious that they be ordered and sent out as soon as possible, as the members of the committee are out of their money. The price is about ten cents per copy—a small item. Send all orders to Brother H. K. Kreider, Campbellsport, Pa.

In order that this number may not be delayed and it go out quickly we make use of more selected matter, which the printer has already standing in type, than we otherwise would. We have a quantity of contributed matter on hand which we hope to use in due time. Some needs considerable work to arrange it for the composer, which we will do as we have time, but such is liable to be retarded in the process.

The special meetings, which were commenced at the Messiah Home chapel on the 8th inst., are still in progress. The attendance has lacked in regularity, it being quite fair at times, and small at other times. The Christians have evinced quite an interest in the meetings, and we still hope the Lord may bless the efforts put forth to his own glory and the good of the world.

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We are about ready to have a number of volumes of last year's Visitor bound. The price will likely be one dollar, postage extra. We would like to hear from all who may desire to secure a volume at once.

We once more call attention to "Notes on Bible Study." We wish that all who desire to renew their subscriptions do so at once, or their names will be dropped. The price is 25c., the same as last year.

Every one has some gift. It may not be the kind or the degree he would choose for himself, but it is the gift God has chosen for him and wishes him to make the most of.

A great English writer was asked what he considered to be his best work. He replied, "Sir, it is not yet written." So every Christian should be ambitious to excel his last day, his last prayer, his last effort. "Beat a retreat! Beat a retreat!" said one of Napoleon's officers to a brave drummer boy. The answer he received contained a well-deserved rebuke: "Sir, I cannot beat a retreat; I never learned that. But, O! I can beat a march that will make the dead fall into line."

—"Christian Work."

Just for To-Day.

Lord! for to-morrow and its needs I do not pray; Keep me, my God, from stain of sin, Just for to-day.

Let me both diligently work And duly pray; Let me be kind in word and deed, Just for to-day.

Let me be slow to do my will, Prompt to obey; Help me to mortify my flesh, Just for to-day.

Let me no wrong or idle word Unthinking say; Set thou a seal upon my lips Just for to-day.

So, for to-morrow and its needs, I can not pray; But keep me, guide me, love me, Lord, Just for to-day. —Selected.
weird. Some faithful Christian went to him and said, 'Jerry, give up tobacco for Jesus' sake.' He gave it up, and never fell. He would never allow any one to read the lesson in the Mission, he be convert, layman, or minister, if he knew that he used tobacco. 'Give it up for Jesus' sake.'

J. M. BOSLER.

Canton, Ohio.

For the Evangelical Visitor.

In Defense of Plain Dress and the Covering.

The covering and plainness of dress is becoming to a Christian woman.

I. Cor. xi.: I. Peter iii. 3; I. Tim. ii. 9.

By the help of God I will try and write a few lines on the covering and plain dress. We often hear the remark made if the heart is all right that is sufficient. Well, I believe if the heart is right inside the outside will also get right. There was a time when I could not say, 'thus saith the Lord.' That so the word teaches. I seemed to wear it as a church rule (the covering), but I do praise God the word is so plain if we read it with a prayerful heart we cannot go astray; and what an easy matter it is for me to wear the covering.

I find so many who try to excuse themselves and say the hair is given for a covering. Yes, I admit it is a covering for the head, but it is not a prayer covering. The Revised Version has it veiled or veiling, which means a thin, artificial covering. Also we cannot take our hair off and put it on just as we like, but with the covering or veiling we can take it off or put it on when we pray or prophesy. I believe there never was a time when it was so needed as it is to-day. Years ago all churches were accustomed to the women having artificial coverings but to-day there are only a few churches whose sisters wear the covering. The reason is very plain; it is no use to go around it, that when pride and fashion got into the church the covering was not of any more value to them, also their spirituality was gone because of pride and fashion. How sad I have felt many times when I attended certain churches and looked over the congregations! About all you could see was a perfect flower garden. Now I don't believe it would be so if the churches would have kept to the covering as the word of God commands. I know when pride is in the heart it will manifest itself some way.

'Whose adorning let it not be that outward adorning of plaiting the hair and wearing of gold or of putting on of apparel.' How unconquering it would look to have the hair bunched or had been put up in curling tongs or frizzed and have the prayer-covering over it. I don't wonder that their hearts get hardened, till finally they are lost. O, I do praise God that he never showed me the way! How many there are who are wearing gold! The word does not say where we must wear the gold to be wrong, whether on our finger in the form of a wedding ring, or gold watch, earring, chain, spectacles; all of these would be violating the word of God. I. Tim. ii. 9: "Not with braided hair or gold or pearls or costly array." Now I understand costly array would be something expensive; and silk or satin or velvet is expensive, and they do not look modest either. Sometimes we hear the remark made—'I am not as proud in my plain hat as that one in her silk or satin bonnet.' For my part I do not wish to be a stumbling-block to any one. Also as to fashionable colors, I do not believe we should wear any color that looks gaudy. I believe the plainer the color the more modest we look and how good we feel when we are in order with God's word, and we become more established in the "faith once delivered to the saints." O, I find it pays to go all the way with Jesus; to give up all, and what sweet fellowship and communion we have with him. My pathway is growing brighter, and I find as I launch out in the green pasture and beside the still waters it is so blessed! I am glad for the real testing which I meet as it brings me closer to Jesus.

Truly we are living in the last days when many shall depart from the truth. We see so many are not willing to take the narrow way—to forsake all and follow Jesus. If they could take their pride and fashion with them there would be millions who would be willing to follow Jesus. But they are bound by the fashions and pride and pleasures of this life, and would rather risk their souls a little longer, and so many are snatched away by the chilly hand of death and are lost—lost, forever lost—how sad! O, how many are losing such rich blessings from God by not complying with his word. I believe there are many that dress plain, but they do not have that sweet communion with God. So we see that it is possible that we may deceive ourselves if we are not careful. I often have to examine myself to see if I still am a child of God, and O what a blessed assurance I have in my soul that I know I am his and he is mine. I do find we need to be very careful that we do not put more stress in our clothes than the word teaches, also that we do not allow ourselves to think there is nothing in the modest apparel. I will close, trusting some one may be edified, and that we may be more united in love and unity and be ready for the coming of our Lord.

ALICE A. HEISE.

Victoria Square, Ont.

For the Evangelical Visitor.

God Our Strength and Support.

If God be for us, who can be against us. Rom. viii. 31.

The Apostle here speaks as one amazed and swallowed up with the contemplation and admiration of the privileges of the people of God, and challenges all their enemies to do their worst. "If God be for us, who can be against us." Observe; the ground of the challenge is, God being for us. He is not only, not against us, for that he never is, but is always for us. Rom. v. 8, "But God commendeth his love toward us in that while we were yet sinners, Christ died for us," though we were formerly against him. Rom. viii. 7, "Because the carnal mind is enmity against God, for it is not subject to the will of God, neither indeed can be." He was never against us but against our sins. Rom. i. 18, "For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness." And now, our sins being removed, which was the sole cause of the quarrel, "we have peace with God through our Lord Jesus Christ." "Therefore being justified by faith we have peace with God," by whom (Christ) God has reconciled us to himself, "And all things are of God, who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation, to wit: that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and has committed unto us the word of reconciliation." God has again taken us into covenant with him, and all his attributes are for us, yea, all that he has and is, are for us. What glorious promises for all those who believe them.

I have again felt impressed to write to you concerning the work of the Lord here in Philadelphia. We realize that God is still with us in this part of the vineyard, calling a few out here and there. On New Year's day a brother and sister united with the church, and both seem to be faithful
workers. Others have also started for the kingdom. This is surely the Lord’s work, therefore it cannot help but prosper. Yet we must be up and doing, as the Lord wants busy workers. Faith without works is dead. There are many different ways of working, but to work right, we must have faith in God. Therefore I will again use my pen to work for the Master, and my faith in God is strong, that he will notice the desire of his children. Surely he will, if he notices the sparrow.

Dear ones, I will again plead for God’s work, which I truly believe he has begun here. Our mission is just about finished, but not all paid for. Let us as a brotherhood obey the command, “Owe no man anything, but to love one another.” Quite a number of our brethren possess much of this world’s goods, and should not hesitate one moment, but should at once respond to the request, as I would like to have my mind clear of this debt. There are so many other things to be attended to. Let us be bold in the work, and not be afraid to ask others for help when needed, especially in the Master’s service. Dear ones, I have pleaded so often, and will keep on pleading until the debt is paid. It means much and is quite a task to plead so often. When this debt is paid there will be but little expense on the building any more. Most all the money that came in has been given for that purpose, and very little to support the poor. The 21st of this month I intend taking a girl 11 years old to Greencastle, Franklin county. Surely the Lord has a work for each and every one, somewhere, or somehow. We have experienced this of late, as the Lord has directed a dear young sister, Rosa Wildfong, from Canada, to help us here at the mission this Winter. Praise his name. Remember us in your prayers, that we may keep steadfast. 

Peter Stover.

3423 N. Second St., Phila., Pa.

The way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, industry and frugality; that is, waste neither time nor money (but make the best use of both.—Franklin.

There are two ways of ‘working by the clock.’ One boy watches the time to see that he does not work too long, but another keeps watch of the hours that he may crowd into them as much work as possible.”

Christ wants Christians to work through his church.

Numbering Our Days.

The Psalmist sends a petition up to God, saying, “So teach us to number our days, that we may apply our hearts unto wisdom.”

We have again been permitted to see the old year go out and the new one come in. This reminds us of the shortness of time. Well does the servant of God speak of the frailty of man, and the brevity of human life.

He says, “the days of our years are three-score and ten, and if by reason of strength they be four-score years, yet is their strength, labor and sorrow. For we are soon cut off and fly away.” When we look back and review the past we cannot help but feel sad. Memory recalls days when we have not lived in the secret of God’s presence as was our privilege to do. Had we not formed good resolutions last New Year’s day which we have broken? Have we not had opportunities of doing good to our fellow-men and have left them go by unimproved? Does not our conscience bring up before us our failures and our short-comings? Must we not with regret acknowledge that some of our days during the past year have been spent without accomplishing the good we had hoped to accomplish? Should we not say with the Psalmist—“Teach us so to number our days that we may apply our hearts unto wis-
dom?" Are we not aware that time is short and we who have a purpose in life, should we not be deeply impressed that much time is wasted by not making the right use of it?

But we have all failed to see the new year ushered in. Let us not look back upon our past failures, but let us press forward to the mark of the prize of our high calling which is in Christ Jesus.

May God help us to put forth more consecrated efforts to live self-sacrificing lives, always seeking the good of others before our own, to strive unto more holy living.

May our purpose be to live in closer communion with our heavenly Father in this New Year and if we so live every day in the year it will tell for our eternal welfare.

When I recount the mercies of God during the past year, and all the blessings he has bestowed upon me, I am compelled to exclaim with the Psalmist, "Bless the Lord oh my soul, and all that is within me bless his holy name." I have had such sure evidences of his providential care over all the temporal affairs of my life that I can never doubt his loving kindness to them that fear him.

Let us then live in harmony with the will of God. If any good is to come out of our days that are yet allotted to us, we must, by the help of God, crucify the flesh-life, and live the Christ-life. To do this we need his daily guidance and his constant care and help. Let us then go forward with trusting hearts, for he has promised that as our days so shall our strength be. May God help us all to serve him faithfully and so redeem our time.

Your humble sister in Christ,
MRS. WILLIAM FISHER.
Maytown, Pa.

Work drives away depression, whets the appetite for food, invites sleep, promotes digestion, strengthens them uscuses and sinews, gives free circulation to the blood, stimulates the intellectual faculties, provides the comforts of life, develops all the powers which it brings into exercise, transforms stupid ignorance into brilliant genius, fills the world with works of art and literature, and develops the resources of nature. Nothing can stand before work.

The elegant and fulsome epitaphs that adorn so many tombstones are too often a too tardy attempt to say for the dead what should have been uttered to the living.—Vapereau.

For the EVANGELICAL VISITOR.
Lessons from Joshua.

INTRODUCTORY.

Life is a battlefield. Foes there are on every hand to conquer. God only is able to give us victory over all of these. Joshua is the book of conquest; being the story of the conquest of Canaan by the ancient Israelites as preserved for us by the inspired writer.

From this book many most practical lessons of life may be learned. Some of these we purpose to note in the series of short papers that will follow others serially beginning with the next issue of this paper.

It is hoped to make them intensely practical. You should read them with open Bible, as to economize space many of the references will only be clearly understood by familiarity with the context. That these little lessons may be the means of helping our readers in the conquest of life is the fond hope of the author. They are written by one who has profound faith in the plenary inspiration of the Holy Bible and in the personal direction of the Spirit of God by the word of God in the things of daily life to all those who will permit him to so guide and help.

A. Z. M.

For the EVANGELICAL VISITOR.
A Letter of Reminding.

I feel impressed to write some for the Visitor. I praise God for the peace and blessing we can enjoy in every condition of life—in sickness or health; in adversity as in prosperity—if we believe God's word, which teaches us that "all things work together for good to them that love the Lord." We often cannot see it at once, but we are also taught that "no chastening seemeth pleasant, but grievous, but afterward it yieldeth the peacable fruits of righteousness," and true, we experience that trials and afflictions bring blessings.

Unity has been a text to me lately. How much we need this impressed upon our minds and how much it is needed in these last and perilous days! The adversary of souls is trying in every way to separate and divide. We as Christian people should see at once that the spirit of division is not of God as his word always leads to union. The Psalmist says, "How pleasant it is for brethren to dwell together in unity." If the spirit of Paul would always prevail in our hearts where he says rather than to offend his brethren he would eat no meat, it would truly bind together and bring power with it. How much power there is needed among God's children that they may be a salt to the earth and have that saving power. How many souls need to be saved, and could it be if professors should be a hindrance to God's cause! May the Lord hasten the day when we all come in the unity of the faith, with one accord praising God "for his wonderful works to the children of men." Although it should seem as if mountains rise up before us, so that we cannot see our way, let us trust and still obey. May we be kept at the feet of Jesus and learn of him, always ready to obey.

"Oh to be nothing, nothing, Only to lie at his feet; A broken and emptied vessel, For the Master's use made meet.

Holland, Kans. R. J. L.

Entire Consecration.

"I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable and perfect will of God."

You are here besought by divine authority to present your body a living sacrifice. The presentation of your whole affectional nature to God; necessarily involves the objects of your affections, and are to be laid at his feet for life or death as he may choose. All this and more, is involved in a present and perfect surrender of your will to God, for all time and eternity.

The earnest seeker must not fail to distinguish between a willingness or desire to consecrate, and the act itself. Satan does not care how willing or anxious you are to consecrate, if he can keep you from consecrating. The willingness and determination to consecrate, and the act by which consecration is accomplished, are distinct questions. Consecration is not only the recognition of the rights of God, but the actual turning over into his hands that which belongs to him. Very many persons rest in what they term a willingness to consecrate, and thus never are consecrated. A man desires to sell his farm, and determines it must be done. Ask him, "Have you sold your farm?" and he replies with some confusion, "I want to sell it." That proves that the farm is not sold. Thus it is with many of God's children; they are fully convinced they must consecrate; they de-
sire and are willing to consecrate; but some way they fail to reach the end. Suppose the man referred to at last makes out a deed to his neighbor who has wanted the farm for some years. Now ask him, "Have you sold the farm?" and he promptly responds, "Yes! He does not need any witness to prove to him that the land is sold; he is clearly conscious of the fact. In like manner, the act of consecration, when completed, will inevitably bring the testimony of your own consciousness that "tis done, the great transaction is done." This always ends all efforts to consecrate.

Reader, are you now wholly consecrated? If not, resolve that this matter must be settled at once. Begin; lay open your heart to the all-searching eye; tell God you will settle this question now. Ask him to show you the hiding places of rebellion in your soul. Fear not! God cannot lead you astray. As he shows you the way, walk in it without hesitation. Keep your heart centered on Christ; not on the Holy Spirit, but on Christ. Many have been misled while looking at the Holy Spirit, because, right here, other spirits have interposed and led the soul astray. The devil never comes as "an angel of light," while the heart is stayed on Christ. You cannot reach the end you are seeking without the immediate guidance of the Holy Spirit, but the Holy Spirit always comes as the fruit of faith in Christ. Ask God, in Jesus' name, to give you the Holy Spirit to lead you in this transaction, and give up the first thing he shows you. Be sure that it is really turned over to God for eternity, no matter what it may cost. Keep your heart open and follow as he leads, until the Holy Spirit has taken a complete inventory of all you have and are, or hope to have or be, which he now demands at your hands. Then covenant with Christ that when anything which you do not now see shall be revealed in the future, that also shall be subject to his will. At this point you will recognize that you have reached the end; you have nothing more to give, and your soul will be clearly conscious of the fact that you are indeed all the Lord's. Thus having surrendered all, you are irrevocably his. Not his on condition that he bless you, but his, blessing or no blessing, light or darkness, life or death. You are now in his hands to be made completely holy.

You are now ready to receive by a simple act of faith the divine work of entire purification, which will be followed by the witness of the Holy Spirit, that you are entirely sanctified.


"Surely the Wrath of Man Shall Praise Thee."

The problem of evil in the world is a mysterious one, most difficult, if not impossible, to solve. Equally so is the question of the relation of providence to the existence of evil. Many are seriously perplexed by these problems, and sometimes their faith is severely taxed. But if we can not understand much about these problems and questions, we can gather a multiplicity of facts, and in these we may at times take refuge.

With such thoughts we approached the following question, sent us from Stark county, Ohio: "When persons disobey the commands of God, as Elimeleck and Naomi did, can good results come out of it to please God?" Our answer in a general way is in the affirmative.

We will not make any attempt to explain the matter. If we can adduce some facts from God's word to substantiate our answer, that will be sufficient. And we give,

I. The quotation at the head of this editorial as evidence. "Wrath" is anger super-heated; "anger accentuated to the highest pitch, or blown up into a flame." This wrath is not pleasing to God; neither are the acts which are inspired by it. These men in their wrath "disobey the commands of God." Nevertheless God so overrules this wrath and the consequent acts that they praise him. And we doubt not he is pleased with the results. This wrath often results in correcting evil in God's people, in purifying them, in promoting holy zeal, in separating them from the world. All these results please God. "Furiously winds often drive vessels more swiftly into port." Thus God makes the wrath of man to result in the praise of his glory; brings honor to himself, and serves his own most righteous purposes.

We have a very forcible illustration of this in the case of the wrath of Nebuchadnezzar, when he was "full of fury" against the three Jews who refused to worship his golden image (Dan. iii. 19-29).

II. The case of Joseph and his brethren (Gen. xxxvii. 2-33). That Joseph's brethren disobeyed the commands of God can not be questioned. They did a very wicked thing. Nevertheless "good results came out of their act to please God." Of this fact no one can doubt who, after reading the story of the almost inhuman treatment of Joseph, referred to above, turns and reads Joseph's speech to his brethren when he made himself known to them in Egypt (Gen. xlv. 1-15). It is the most pathetic speech ever made. And it declares, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." All through the history of Joseph will be found wicked acts, all so overruled as to answer God's purpose and bring glory to his name. And he was well pleased with the results.

III. We have no doubt that lying is a sin. Persons lying "disobey the commands of God." We believe the Psalmist expressed the divine mind when he said, "I hate and abhor lying." For Solomon says, "Lying lips are an abomination to the Lord." In the light of these facts let us turn to the case of Ahab and the prophets (I. Kings xxiii. 15-28). The object to be accomplished was to lead Ahab to his death in a battle to be fought at Ramoth-gilead. This was God's purpose, for he said, "Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?" Various plans were proposed. Finally "there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so." We do not doubt that God was well pleased with his own purpose to destroy Ahab. Yet an agent in the work, apparently approved and sent of God, was "a lying spirit." It may be very difficult to explain and reconcile all this; but, then, are not these the facts? Deception, ambush, feints and all the devices to deceive and mislead and entrap an enemy were resorted to by Israel in his wars with other nations, yet the results pleased God. Are all things right in war?

IV. But the most conspicuous instance of approved results following wicked means is that of the crucifixion of Christ. Call to mind the hatred of the Jews; their malice against Christ; their efforts to make him appear disloyal to the government, a traitor and seditious; the treachery of Judas; the mock trial, devoid of justice; the false witnesses. Oh, what a catalogue of vices and crimes on the part of Christ's enemies prepared the way to the cross. But now look on the other side of the picture. Hath not God highly exalted him because of
EVANGELICAL VISITOR

[Jan. 15, 1903.

When we have any doubt about being in the right we must be very near the wrong. The Scriptures say, “He that doubteth is damned if he eat, because he eateth not of faith.” And, “Whatsoever is not of faith is sin” (Rom. xiv. 23). There is something charming in the grace and rhythmical movement of the dance, and when for the sake of avoiding the excess and bad association one is obliged to give it up, the struggle is sometimes severe. Tens of thousands decide for the world and give up Christ when this is but the test of submission. They do not make it a choice between the salvation of the soul and the dance.

O, that we would through Christ lift ourselves above this level of things which are simply frivolous, and set our affections on higher things. Turn away from each pleasure you would shrink from pursuing.

If God should look down and say what are you doing, what would be our feelings? Let us avoid indulgence in worldly amusements that do not tend to the glory of God. “No man can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve the Lord and mammon” (Luke xiii. 16). “Be not conformed to this world” (Rom. xii. 2).

Do those who dance, play cards and attend the theater, glorify God by so doing? Do they do these things for his glory? If not, then no Christian should engage in them. Keep yourself unspotted from the world. The world reads the followers of Christ more than the Bible, and so every Christian should show Christ in his daily walk and life. “Know ye not that ye are the temples of God? If any man defile the temple of God, him will God destroy” (I. Cor. iii. 17).

Again, would you like to go from the dissipating scenes of a ball-room to meet your heavenly Father in glory? And when did the white, glistering boards of a ball-room ever beam the way to eternal joy? And from such a scene of dissolution whoever went home to pray? Oh, that we might appreciate the fact that we have an earnest work in life.

Social dissipations spoiled in thousands of young lives all that is noble in character and useful in life. Many church members and professing Christians dance, yet I trust that on the strength of this you do not deem it a safe amusement. It is not a safe guide to take our Christianity from others; but rather we should only do those things that we can ask and expect blessings upon, acknowledging Christ in all our ways. Do you love God the more for indulging in the dance? Are you made purer, made to think pure and holy thoughts and do noble deeds? Do they not rather lead to impure thoughts and impure deeds, and whatsoever does this is sin.

Let me say a few words to professing Christians and church members who dance. I say “professing Christians,” because sometimes I believe there is a vast difference between a Christian and a professing Christian. To be a Christian is to be Christ-like, and I cannot believe there is anything Christ-like in partaking of pleasures that are leading thousands to sorrow and shame, and tens of thousands to everlasting torment. Do you think that after the dissipating scenes of the ball-room your heavenly Father would say to you, “Well done, thou good and faithful servant. Thou hast spent the evening to my honor and glory. Thou art in the world, and not of it. Thou hast done nothing that could cause thy brother to offend, but hast set a good and godly example. Thou art letting thy light so shine before men that they will see your good works and glorify your Father which is in heaven. Thou art denying thyself, and taking thy cross daily and following me. I left my home in glory and suffered and died the death of the cross that thou mightest take thy pleasure, dance, drink, attend theaters, play cards and be merry, and by and by, when thou comest to the end of life, lay down thy cross and take up thy crown in glory to be with thy Savior and be like him.” How thinkest thou? The current of life is swift. We are but frail crafts tossed upon its waves. The rocks are many; we long for the harbor of eternal rest. Yet we hesitate to accept Christ as our pilot. God help us to sail above the frivolous snares of pleasure, and by the holy light gleaming from the mansion on the farther shore which will greet us. May we have a determination to sail with Jesus in the fathomless billows of God’s mercy and love.—George M. Hulme in The Church Advocate.

“Life is a dead level only to him who is willing to have it so.”

The Harm in Dancing.

The question is often asked, is there any harm in dancing? This is a question of vital importance; a question of right and wrong; and in many instances of life and death.

History does not tell us of the many precious souls that have decided for the world, and gave up Christ, and precious souls that have, decided for the world, and gave up Christ, and.

The harm in them, and after being told as well as in everything else. Let the Lord guide him in his amusement.

These questionable amusements should be given up by all who wish to live near the Lord Jesus Christ.

Do those who dance, play cards and attend the theater, glorify God by so doing? Do they do these things for his glory? If not, then no Christian should engage in them. Keep yourself unspotted from the world. The world reads the followers of Christ more than the Bible, and so every Christian should show Christ in his daily walk and life. “Know ye not that ye are the temples of God? If any man defile the temple of God, him will God destroy” (I. Cor. iii. 17).

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This modern, or so-called social, dance first originated in the early ages of the world, from a very low, irreverent, and serviceable people. In ancient times they had the festal dance and the queens and lords swayed to and fro in the gardens, and so this whirlpool of social dissipation has been for thousands of years, and is to-day, dragging down some of the brightest crafts that ever sailed the seas.

When one makes up his mind to be a thorough Christian he will have to let the Lord guide him in his amusements as well as in everything else.

The amusements that seem the most doubtful are dancing, card playing, and theater-going. The lovers of these amusements say they can see no harm in them, and after being told why the churches and earnest Christians condemn them, they still say they can see no harm in them.

These questionable amusements should be given up by all who wish to live near the Lord Jesus Christ.
HEALTH AND HOME.

The Chosen Way.

I dreamed, and in my dream I stood in an open square; then I saw two roads before me. And people were walking there. One road wound through a valley, twisted a charming “pleasure” way. While the other road wound upward, where thorns and stubble lay. It was a winding path.

Reaching up so very high, it led you near to sky and stars. And scenes pleasing to the eye. Where we walk through the valley. Where seemed sweet calm and rest.

Or would I choose the mountain path? Which road for me was best?

I knew the mountain path was rough. Yet I knew that it led to bliss. Though while the valley tempted, it held no such joy as this.

And so I chose the mountain path. And climbed its rugged way. I cared not for the thorns and stones that along the pathway lay.

Let us choose the highest pleasure, though it be hard to obtain. We must have of pain a measure, when glorious heights we attain.

And when the journey is ended, then our joy will greater be.

If we hear the gladsome plaudit, “Ye trod the rough path well.”—A. L. Demuth.

The Judge’s Mother.

Mrs. Smith had a paper to write for her club. The subject she had chosen was, “How can women uplift the coming generation?”

She was puzzled to choose the best of the many ways which suggested themselves to her. Should it be through art, lecturing, literature or general reform?

She confided her difficulty to old Judge Adams, who was sitting with her husband on the veranda, and the “Youth’s Companion” repeats the conversation that followed.

“I can only give you my experience,” he said. “I was one of five brothers. All were men who exercised a strong influence in the world, and each one of us owed his bent and force of character to our mother.

“Our father died when we were children. Mother made us what we were. Until we were gray-haired men we went to her whenever we were in perplexity. ‘Mother,’ we could say, what is the right thing to do in this case? She knew nothing of law or politics, but she always knew the right.

I think, said the judge, gravely, ‘that my mother influenced the next generation to her own more strongly than any other human being I have ever known.’

“She no doubt had a powerful mind and a broad education?” asked Mrs. Smith.

“No.” The judge smiled. “She got her hold on us in very simple ways. I remember one of them. When we came home from school on cold days, mother was sure to be waiting beside a big fire. She was a plump little woman, with merry blue eyes. Off came our wet shoes and stockings; she rubbed the cold feet warm with her own hands.

Then there was always a huge brown jug waiting before the fire with roasted apples and sugar and hot water in it, and each one had his mug of the delicious stuff; and we sat and grew warm, and joked, and laughed, and no doubt opened our little hearts to the dear, wise woman.

“All day long she was our comrade. Nobody came so close to us as she. We carried to her all our secrets and miseries when we were men, as we had done when we were boys. Two of us were ministers, two legislators who helped to form the laws of new States, but I doubt if one of us ever took an important step in life without being influenced by the opinion of that one good woman.”

Mrs. Smith looked uncertainly at her paper, on which she had scribbled artists, lectures, civil and political reformers.

“You think, then,” she said, “that woman’s strongest hold upon the world is at home, through love and a Christian life?”

The judge’s eyes twinkled. “I can tell you only what I know. I cannot decide for the world,” he said.

Religious Training of Children.

A lady once said to a clergyman, “I have made up my mind not to place my child under religious instruction until he has reached the years of discretion.” The wise friend replied, “You, his mother, may neglect the training of your child for good, but the enemy of souls is never unmindful of his opportunities, and your boy will have an early course of training in evil.”

When someone said to Coleridge that children ought not to be prejudiced in favor of religion, the poet took him into a garden full of weeds, showing it as a spot not prejudiced in the Spring in favor of flowers and fruits. For his part, he “preferred a garden prejudiced in favor of roses and strawberries.”

In the crisis arising in every life the momentous decision will depend upon the habits formed under the parental roof-tree. Sons and daughters go forth to college or business life, meeting many temptations from which they have been shielded in the home, and if the training has been in the direction of truth, nobility and right, and goodness made to seem the natural way of living,” the scales will turn in favor of the true and God like.

The belief in immortality carries with it great responsibilities. The little one, given into the parents’ care, exists not for three-score years and ten, but throughout eternity. The mother’s mission is merely to provide suitable food and clothing; to secure prompt and regular attendance at school and the fit preparation of the lessons; not simply to inculcate ideas of morality and virtue; she has been intrusted with the training of the child’s immortal soul. This training begins at the earliest period of the child’s existence through that indispensable something which we call the atmosphere, or spirit, of the home. This atmosphere should be of a character suited to the development of a great soul; fitted to bring to its highest development the best in the child nature.

There is in every home a center about which everything revolves, and the training therein depends upon what that center is. If the word of God is the ruling principle in that home and recognition of the heavenly Father’s love and care is often made; if the Sabbath is kept in the true spirit as a day of rest, worship and gladness, and if the parents, while inculcating certain necessary precepts, are the embodiment of their own teachings, one may be sure of the benign influence of that home upon its inmates and upon the world.

I cherish a fond belief in child Christians. The home life may be such that the little one will grow up into the Christ life hardly knowing when the so-called conversion took place, and will early take his stand upon the Lord’s side. Parents are the connecting link between the child and its God, and in the ideal home both father and mother are consecrated to the service of Christ, united in their efforts to make the religious life attractive and the home a place of love and blessing.

—Mrs. D. O. Mears.

Mere belief would make religion a mere theology. Mere emotion would make it a mere excitement. The true, divine idea of it is a life begotten of grace in the depths of the soul, subduing to Christ all the powers of the soul, and incarnating itself in a patient, steady, sturdy service. In short, it is doing the will of the Father which entitles us to a solid assurance of our redemption by the Son.—Roswell D. Hitchcock.

Better the turmoil of progress than the quiet of stagnation.
August 1903

### TEMPERANCE.

**Lady Somerset on American Drinking.**

As she was about to return to England, Lady Henry Somerset is reported to have remarked that during her month's visit to the United States her chief surprise had been at the "general sobriety of the American people," and she attributed it to their "greater alertness and energy," as compared with the obviously more intemperate people of her own country. This remark attests to Lady Somerset's frankness of spirit, and it was an exceedingly generous admission on her part to make. And her suggestion that the greater alertness and energy of the American people are due to this greater sobriety carries very much of truth with it. This is evidenced by the fact that whisky drinking is on the decrease in this country as shown by the Government report, and it is on the increase in Great Britain. But apart from this, regarding Lady Somerset's observation, it may be affirmed that the prevalent sobriety of the American workman is both a cause and a consequence of the conditions prevailing in the American industrial system. It is beyond question that only a sober man can keep up the pace, or hold his position in our American mills and factories; hence every man is forced by his own necessities into moderation in the use of stimulating drinks of any kind, and he enforces this moderation upon himself—and often it is total abstinence—as the skilled workman in no other country does. The fact is a man must keep his wits about him; or if he will have recourse to drink and use it so as to keep sober; for all who will not, the asylum, the retreat and the almshouse offer the only retreat till the curtain falls upon the last scene of all.—Christian Work and Evangelist.

#### The Liquor Traffic.

How few people realize what an awful curse the liquor traffic is! It is not generally known that it makes a pauper at every tick of the clock; disqualifies seventy-eight men for business every minute of time; each day it causes 1,000 deaths, 300 cases of insanity, 1,300 fights, beats 1,200 wives, 1,700 children and causes 1,000 divorces every year. Oh! reader, think that ten drunkards die every hour, night and day, in the enlightened and Christian land; that every nine days the entire wages of the nation go for strong drink, the nation's drink bill being almost $2,000,000,000, and you have a picture of the woes of saloonism such as no painter could produce upon canvas. The liquor traffic is an enormous business. The direct cost to the people of the United States is the amount of money spent for intoxicating liquors. This is for native distilled wines, $500,000,000; for domestic beer, $475,000,000; for domestic wines, $60,000,000; for imported liquors of all kinds, $20,000,000; total, $1,055,000,000. To this enormous direct cost, of course, must be added the large indirect cost. This has been estimated all the way from $1,000,000,000 to $5,000,000,000. If we take the most conservative figures and say that the total cost of the traffic is $2,000,000,000, we yet have a sum that is all but unthinkable. If that were saved it would give the sum of $400 per year to each of 5,000,000 families. The saloon excites all that is vile and vicious in the individual; it makes drunkards, thieves, gamblers and murderers. It brutalizes, degrades, debauches, impoverishes; it deposes the reason, sears the conscience, crushes noble affections, leads to sorrow and suffering to want and woe and ends its victims with a drunkard's grave. The liquor saloon is the most damnable curse to our boys and girls. No young man is absolutely safe so long as the organized liquor traffic is tolerated. The money that goes to support the traffic comes out of the pockets of the workingmen. When on pay day the workingman enters the dram shop and drinks down his earnings he has nothing left for the necessities of life. Hundreds of thousands of dollars go to the saloons that have to come out of the pockets of the landlord, the grocer, the coal dealer and the merchant. Now, what can be done to stem this mighty tide of woe, and wipe out the suffering and misery? What can be done to save the many thousands of innocent children from this terrible fate? Surely all can use their influence and power against the traffic. Let all good citizens everywhere array themselves as a solid army against this curse which is the direct cause of so much woe and sorrow.—Eugene B. Willard, in Philadelphia Bulletin.

Earth holds heaven in the bud; our perfection there has to be developed out of our imperfection here. Neither in heaven nor on earth, neither to-day nor to-morrow, neither by God nor by man, will grapes be gathered of thorns or figs of thistles.—Christian Rossetti.

Conventionality saps courage. Only they who dare to be different from other people go from strength to strength of soul.

Pray, looking up, in expectancy; looking down, in humility; looking abroad, in sympathy.

#### The Man Who Never Drank.

When General Grant was in command of the army before Vicksburg, several officers were once gathered at his headquarters. One of the number invited the others to a social glass. All accepted except one. He asked to be excused, remarking, "I never drink." A few days after, this total abstainer received a note from General Grant, requesting him to report at headquarters. Upon his doing so, General Grant said, "You are the officer, I believe, who said the other day that you never drank?" The young man replied, modestly, that he was. "Then," continued the General, "you are the man I have been looking for to take charge of the commissary department, and I order you to be detailed for the duty." All through the remainder of the war he served in that capacity, and after General Grant became President, the young man who never drank was again in demand. The President needing a trust-worthy man for some important position, gave him the appointment. The truly temperate life has power in itself, and exerts a salutary influence upon society. Real temperance is total abstinence from all form of evil, and the wise use of every good form. Conviction, purpose, courage, courtesy, purity, lifted Daniel, not only to a temporal throne, but crowned him with a regal might which has swayed the centuries in a large measure, making it easier for multrads of young men to live honorable and useful lives.—The Inland.
OUR YOUTH.

Two Pennies.

Two beautiful, shining pennies. Bright and yellow and new! Don't tell me about the heathen. I want them myself, "I do."

I want a top and some marbles. A sword, and a gun that shoots. A candy cane and trumpet, and a knife and a pair of boots.

But then, what if I were a heathen, without a Bible to tell The story of Jesus, our Savior? Who loves little children so well.

For Jesus you know, may be asking this question of you and of me, "Did you carry my love to your brothers and sisters, way over the sea?"

I guess you may send them my pennies, perhaps in some way they will grow. For little brooks grow to be rivers, and pennies make dollars, you know.

"I'm not very wise, but there's one thing I think must be certainly true; if little boys ought to give pennies, big men ought to give dollars, don't you?"

—Selected by M. Philadelphia, Dec. 18, 1902.

The Cost of a Boy.

I read the other day that it costs five thousand dollars to bring up a city boy, and educate him and dress him well. I said to myself: "That is because everything in the city has to be bought, and living is high." But I began to study the thing, and I found out that even a country boy costs his parents a great deal.

When you count what a boy eats and what he wears, and the school books he has to have, and the doctor's bills which have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least one hundred dollars a year. If a boy is pretty bad to smash things, or to kick his shoes right out, he costs more than that. So that when I am twenty-one, and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my victuals, made my clothes and patched them, washed and ironed them for me. When I was not sick, and she never charged anything for that; if she were dead, and father had to hire all that done, it would cost another hundred dollars a year more; and that is two thousand dollars' worth of work, father will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that?

These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect to play truant at school? Is it fair for him to play ball, go in swimming, or hang around town all the time, when may be his father's potatoes are peck from him? Is it fair for a boy not dug nor the wood brought in for mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents, and neglect even to write them letters?

Some of our parents have put a great deal of money on about the property they have into us boys and girls. If we make likely boys and men of ourselves, they will be poor indeed; but if we make good citizens and substantial men, they will feel as if they had good pay for bringing us up.

Boys, what are you worth to your parents? —The Advance.

Harry's Missionary Potato.

"I can't afford it," said John Hale, the rich farmer, when asked to give to the cause of missions. Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied; "is it not too bad they can not have churches and school-houses and books?"

"What do you know about the heathen?" exclaimed the old man, testily. "Do you wish me to give away my hard earnings? I tell you I can not afford it."

But Harry was well posted in missionary intelligence, and day after day puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity when his grandfather was in good humor over the election news, he said:

"Grandfather, if you do not feel able to give money to the missionary board, will you give a potato?"

"A potato!" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant in it and what it produces for four years!"

"Oh, yes!" replied the unsuspecting grandparent, setting his glasses on his nose. "Do you wish me to give away my hard-earned earnings?"

"But the poor heathen," exclaimed Mr. Hale, half-seriously. "I can't afford it, John Hale," said the unsuspecting old man, testily. "Please promise me, mamma."

"Yes, sir; and land enough to plant in it and what it produces for four years!"

"What's that?" cried Dick, who had found some cause for complaint. "I do think very hard!" said the still, in a grumbling tone.

"No, Dick, there is one thing that I do think very hard."

"What's that?" cried Dick, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings,"—Phrenological Journal.

Keep Your Promise.

Nellie had a habit of saying, "Promise me." One day she had asked mamma if she might have a birthday party. When mamma said yes, Nellie said, "Please promise me, mamma."

"Why, Nellie," said mamma, "yes is a promise."

"I know it," said Nellie; but when you say, 'I promise,' it makes me feel so sure."

When Jesus made a special promise to his disciples, he began by saying, "Verily."

"Do any of our little folks know a promise of Jesus which begins "Verily"?" Ask some one what that means, and see how many promises you can find which begins in this way.

Never forget that a promise is a very solemn thing, and when you make one, be sure that you keep it.

—Sel.

To win men we must serve men. There is nothing so attractive as selfishness.
PUBLISHER’S NOTICE.

To Subscribers.—Our terms are in cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show when subscribers whose subscription expires.

4. If you do not receive the Visitor within ten days from date of issue, write as at once and we will send the number called for.

To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of justice.

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

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.

Some means by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detweiler, Harrisburg, Pa. Canadian currency is discounted with us.

HARRISBURG, PA., JANUARY 15, 1903.

ADRESSES OF MISSIONARIES.

Isaiah O. Lehman, Mrs. Isaac O. Lehman, Rofoold, Transvaal, South Africa.

H. Frances Davidson; Bro. and Sister H. F. Steigerwald; Bro. Levi and Sister Emma Doner, Matopoo Mission, Bulawayo, South Africa.

D. W. Zook and wife, Mrs. Amanda Zook, Anna Herr, Singap Purumia, P. O., Bankura District, Bengal, India.

Mr. and Mrs. S. H. Zook, Havana, Tex.

J. G. and Mrs. Susan Cassel, Box 74, Guatemala, Central America.

Elmina Hoffman, Kedgeon Poona District, India.

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EVANGELICAL VISITOR.

CHURCH WORK.

Benevolent Fund.

| Donogal, Kans. | $100 |
| Stayner, Ont. | $150 |
| Carlisle, Md. | $25 |
| Upton, Pa. | $20 |
| Mercersburg, Pa. | $100 |
| Victoria Square, Ont. | $150 |

Matopoo Special Fund.

| Sister Minter | $50 |
| Black Creek, Ont. | $125 |
| Mrs. B. F. Greenwalt, Mt. Joy, Pa. | $100 |
| Franklin Corners, Ill., Xmas Col. | $100 |
| Allene, Kans., S. S. | $25 |

Total, $42 16

Total amount received up to January 19, 1903, $3,247 35

This fund has now almost reached the amount required, $3,300, to the estimate. A little more effort would secure the amount and we would be able to make the last remittance. Will any not a few at once come to its help.

Gosper DETWEILER, Treasurer.


Last report, $1,664 70

Sister Good, Pequann, Pa. $100

Catherine Clopper, Broadford, Md. $100

Ella Clopper, Broadfording, Md. $100

S. and Mary Mater, Forks Road, Ont. $200

Elizabeth Hoover, Gormley, Ont. $150

J. A. and Susan Garwick, Morgan- rion, Ill. $300

Mary E. Hoffman, Elizabeth- town, Pa. $50

Annie Beery, Hamlin, Kans. $50

Noah and Mary Zook $25

A. Brother and Sister, Bayneyer, Ont. $60

Sister W. Weeter, Freeport, Ill. $100

W. H. Kreider, Shamor, Ill. $100

Peter N. Stover, Rahway, Ont. $25

Jacob E. Lautenslager, Roslagen, Pa. $25

Two Sisters, Gormley, Ont. $30

Daniel Geiger, New Hamburg, Ont. $100

Total. $1,797 95

The house is now about completed, and we have met with an unpleasantness which was not expected. When we asked for bids to make the desired improvements, we received bids ranging from $1,650 to $2,150 for the same work. Brother Noah Sol- lenger’s son was the low bidder. We gave the work to him. We sometimes felt that this bid was too low, and it so proved to be; the work could not be done for that price. We could not have it said that the money would be spent in God’s house, nor could we believe that the Brotherhood would allow it. Acting in good faith, we then took the actual cost of the work done, including some additional improvements not mentioned in the first bid, and find that the total cost and labor stands is $2,450, a little more or less. In the last report we stated that the additional money needed would be about $175, but as it now stands completed the balance is $420. The committee did not understand how and tried to so adjust matters that would be fair and right to all concerned, and by so doing we acted for the Church’s best interest, as we thought, hoping that fair consideration would be given. Bringing these news before the Brotherhood is not pleasant. Asking your remembrance for us,

Your Brethren,

A. B. MUSSER,

Treasurer.

Messianic Rescue Home, Harrisburg, Pa.

Report for December and January.

Donation box. $2 35

Katie Groff, Lancaster. $10

M. Eby, Harrisburg, Pa. $10

Mrs. Grenewalt, Mt. Joy, Pa. $5

Sophia Putteiger, Harrisburg, Pa. $5

Katie Garman, Harrisburg, Pa. $5

Annie Heisey, Harrisburg, Pa. $5

Mrs. Christ. Hess, Lancaster county, Pa. $5

Joseph Garis, Souderton, Pa. $5

Lydia Hauk, Pa. $10

Mary Kreider, Campbeltown, Ont. $2 00

Mary Hershey, Florin, Pa. $1 00

Emma Booser, Steelton, Pa. $1 00

Catharine Niess, Harrisburg, Pa. $2 00

Two Sisters, Gormley, Ont. $3 00

Total. $16 10

A. B. MUSSER,

Treasurer.

Messianic Home orphanage.

Report for December and January.

C. Heise and wife, Victoria Square, Ont. $5 00

Catherine Clopper, Broadford, Md. $2 00

S. L. Herr, Englewood, Ohio. $1 00

Amie Bond, Lockart, Minn. $1 00

W. H. Kreider, Shamor, Ill. $1 00

Brethren of Montgomery county, Ohio. $1 15

Brethren of Clark county, Ohio. $1 15

Brethren of Miami county, Ohio. $1 13

Mary Kreider, Campbeltown, Ont. $1 13

Lizzie Adams, Harrisburg, Pa. $1 00

Sisters, Franklin county, Pa. $1 00

A Friend, New Cumberland, Pa. $1 00

A Sister, Wilford, Ind. $2 00

Total. $60 40

A. B. MUSSER,

Treasurer.

We certainly feel very thankful for the donations that are sent to these Homes. If the Brethren and Sisters could see what good could be done I know they would be liberal in helping. We can only do good as we have the means. Some will say, “There are so many calls for help,” which is true, but the blessing of God will rest on the liberal giver.

A. B. MUSSER,

Treasurer.

Messianic Home Orphanage Endowment Fund.

In October 1, 1902, issue of the Visitor, an explanation was given as to how an endowment or permanent fund could be established, the interest of which is to be used for the support of poor, destitute and orphan children in the Messianic Home Orphanage of Harrisburg, Pa., which was erected by funds donated by Barbara M. Kern, of Indianapolis, Ind. The Orphanage was dedicated nearly two years ago, but so far only about ten children could be supported by the means so far gathered, notwithstanding the crying need and heart-rending conditions of hundreds of deserted and orphan children in the immediate surroundings of the institution. Subsequent to the publication of the explanation in issue of October 1, 1902, we again explained that different persons were ready to help in establishing such a fund providing it was started, but declined to head the list. However the time has come when modesty must give way to justice, in order that so
In the undertaking, trusting that those devoted men who belong to the M. E. Church. Brother Minnick for the Master. Their testimonies and encouragements to us and our little flock. The fragrance of their consecrated lives refreshed our hearts. G. Hoffman, of Abilene, Kans., also spent a few days with us in December. Deacon C. O. Musser and Brother P. Zook, of Dickinson county, Kans., were with us and spoke words of encouragement to us and our little flock. The text found at the opening of this communication was forcibly illustrated many times in our journey through the South, where missionaries have been at work for years. The mission houses are centers around which the native population gathers for the purpose of receiving whatever advantages result therefrom. In the same way the natives are gathering around Matoppo Mission. And by no means slowly if we consider the time which has elapsed since the opening of the mission. Some of our readers will remember that when we first came to this place, nearly four and one-half years ago, we were greatly disappointed to find the natives so few and scattered. The nearest kraal at that time was a mile away and the number within a radius of two miles was small indeed. We are glad to say that our surroundings have materially changed since then. At first the natives were somewhat cautious about moving nearer, as they did not know whether we had come to stay. During the past two years, however, a number of people have moved this way until at present there are nearly thirty kraals within a radius of two miles. About twelve families have moved down from "Intaba Mission" and some from other directions. Again, since the work here is more widely known, the attendance on Sabbath is much better than formerly. The congregations have always been larger at this time of the year than at any other, and they have gradually in-

The Gigeon Band. They are all confident that those who are inclined to finding fault will withdraw judgment and forbear in love.
increased with each succeeding year. We formerly thought that if sixty or eighty persons were present at an ordinary service the attendance was good; and, compared with the experience of many other missionaries, it was good. Lately, however, the house has been crowded and for the past two Sundays all were not able to enter, so that yesterday an overflow meeting was held on the outside, there being about two hundred people present in all. Some of these walked five and ten miles, and about a month ago twenty young people walked sixteen miles to get here for services, some even starting the day before.

A number of young people have been coming lately from a community about five miles away in a direction never visited by any of our company, and last Saturday the writer with two of the boys went to visit those people. We were greatly surprised to find about twenty kraals within the immediate vicinity. We met with a most cordial reception and were treated to the best they had of food and milk, and were also offered coffee, quite a rare thing among these people. We were also privileged to give the gospel to about one hundred people, most of whom had never heard it. To all appearances they listened most attentively and perfect silence prevailed, even the babies required far less attention than in some of the American churches. We are glad to see the interest they manifest. Many of them were here to the services yesterday.

These are some of the facts in reference to the work at this place. The people are certainly gathering, and the future alone will reveal the result. We hope that with many the gathering may be "unto him." We wish it could truthfully be said that yesterday an overflow meeting may have dwindled down to one-half or one-third its present size, but for the present we have the privilege of giving them the gospel; a privilege which we prize, but which places great responsibility upon us. We fully realize that everything done in our own strength must be an utter failure, that it is only what God can accomplish through us that will count in that day. Pray that we may be hid away and that we may let him work to the saving of precious souls, that the word may be unto many a "savor of life unto life."

We are glad to report that lately three of those who had fallen into sin have come out and confessed and expressed a desire to return to the fold. But, oh! brethren and sisters, could you see the fields as we see them, you would be often on your knees pleading in behalf of these dear souls, yea, you would with us beseech the Lord with tears that the light might find its way to their hearts. Could you but see the ripened fields you would not cease praying until the Lord would send forth more laborers into the harvest.

H. FRANCES DAVIDSON.

Browaye, South Africa, Dec. 16, 1902.

For the Evangelical Visitor.

Enroute for India.

Dear Readers of the Visitor:

"The Lord will command his loving kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my light." (Psa. xii. 8).

For some time we have felt led to write and tell you of the Lord's dealings with us, and of his leadings. Ever since our conversion we felt that God had something for us to do in helping to rescue the lost, and a burden for souls rested upon our hearts, but there came a time in our lives when we consecrated all to God and received the infilling of the Holy Ghost, and subsequent to this there came upon our hearts a burden for the lost of earth, such as we never had before. While the burden for the whole world rested upon us, God spoke to us and gave to us a special burden for the many souls in India, who were dying "without God and without hope in the world," and with it came a divine conviction that he would have us give our labor for her salvation. This conviction did not leave us, but rather became so strong that at last we were led to recognize it as God's call to us, and on doing so, God gave to us the sweet witness of the Spirit that this indeed was his will.

It was with us as with many others. Seeing the great need of workers in the dark land, and having the call of God upon us, we felt we must go as soon as the next time came when the missionaries to India usually leave. We, however, found that God did not want us to rush immediately to the field, but to wait upon him and go through the furnace and be tried and tested. How we thank him for the lessons he has been teaching us, and for the experiences he has given us on many lines and that we learned to hold still until God moved.

We read in the word that at a certain time God's people were to go forth to battle with their enemies, and of course unless God went with them the probability was defeat; but the Lord told them that when they heard the sound of a going in the tops of the mulberry trees then they were to know he was going out to the battle, and then they were to move.

So it has been somewhat with us. We waited until God made it clear and plain that it was his time for us to go, and he himself is pushing us out, and has opened our way. How little we could have done, but how simple to trust and obey and let God lead. Our souls do magnify his name for the wonderful things he has been doing for us, and especially since last Spring, when it was settled through prayer and the witness of the Spirit that he willed that we should go this Fall.

The time of our departure is nearly at hand, and it is with joyous hearts that we look forward to our going forth. On December 3d, we expect, Lord willing, to leave New York, and reach Bombay about January 4th. Though the heartstrings sometimes for a moment seem to pain at the thought of separation from loved ones and native land, it is not in any wise to be compared with the deep, underlying joy in our hearts. "The love of Christ constraineth us," and he gives grace and victory in our going forth, not only to us, but to the dear ones who remain in the homeland.

Dear readers, we crave your prayers and feel like lying low at Jesus' feet. Especially will you pray, as you think of us on the billows, that God will prosper our way and give us a safe and smooth voyage. We also will pray, and are praying that God will lay his hand upon many more laborers, for "the harvest truly is plenteous and the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Amen.

Yours for Christ and India,

JOSIAH H. AND RHODA Z. MARTIN.
The Bible as a Missionary.

H. M. Lane, M. D., who for many years has had charge of hospitals in Brazil, at Sao Paulo, recently told us the following:

Some time after the Presbyterians had established mission work in Brazil, they found in the interior of one of the provinces, quite remote from any Protestant work or influence, a community of Bible Christians, with an organized church, living harmoniously together without any connection or definite knowledge of any other like Christian community.

Investigating the origin of this society, it was ascertained to be a growth from the reading of a Bible that belonged to some one in the community, and fell into the hands of a young man. Other young men joined him in reading it, and became deeply interested. They believed the truths and embraced the salvation thus made known. Others were brought under its influence, and after a time they decided to organize a church according to the teaching of the Apostles, with elders and deacons. One served as pastor, to whom they paid a moderate salary.

The missionaries found that this Bible was one of an edition of the American Bible Society, published in 1834 or 1836, and doubtless was taken to the country by Rev. D. P. Kidder, D. D., a Methodist missionary, who was the first one to distribute Bibles in Brazil. He was there from the Winter of 1837 to the Summer of 1840, and it was this edition which he distributed. No other Bibles were sent to that country till several years later. An attempt was made by the Roman priests to destroy these Bibles, but this one and a few others escaped. This Christian community has been taken in charge by the Presbyterian mission, and is now included in their work.—Missionary Review.

Progress of Gospel in New Guinea.

There are evidences that a change is setting in. Conscience is at work among the people, and when they have been committing outrages they are conscious that they have been doing wrong, and they shrink back from their cannibal encounters in twos and threes, and try to avoid the missionary work, and they omit the war-song and the war-dance, and the public distribution of the cannibal food, which were formerly customary among them. It is a terrible thing that the cannibal raids should happen at all, and yet they are not carried out as in the old days. The people are, in face, emerging from their barbarism, though now and then there is an outbreak of their old habits of savagery. All down the coast a change is taking place. The children are being brought into the schools; the sick are being healed; old and young are being taught; and Sunday is being observed as God's day of rest. A portion of the Bible is being printed in the native language. Two New Guinea Christians are already expert compositors, and they are devoting their services to the setting up of parts of the word of God. And not only so, but industrial arts of various descriptions are being taught to the people. Some are being made boatbuilders, and some are being trained as carpenters. White men said that there was one thing which the New Guinea natives could not be taught to do, and that was to work; but Christian missionaries have proved that Christian natives, inspired by Christian motives, and living in the Christian settlements, can work steadily at the most laborious tasks, under the hottest of suns, and in the moistest temperatures, and can achieve tasks which white men would find too onerous.—Missionary Review.

A converted Chinese thus defines Confucianism, Buddhism, and Christianity: "A man fell into a deep, dark pit and lay at its miry bottom unable to get out. Confucius walked by, looked in and said: 'Poor man, I am sorry for you. Why were you such a fool as to get in there?' There was no advice, if you ever get out, don't get in again. That is Confucianism. Next a Buddhist priest passed by, and said, 'Poor fellow, I am pained to see you there. If you will scramble up three-fourths or even one-half the way I will lift you out.' That is Buddhism. Next Jesus Christ, bearing a heavy cross, came that way, went to the brink of the pit, stooped down and lifted the poor man out, and said, 'Go, sin no more.' That is Christianity."

The following are a few facts sent us by a missionary in China: "The Chinaman can be converted. He is the Anglo-Saxon of the East. As a man he has certain inalienable rights and is capable of unlimited development, both mentally and spiritually. Christian countries have forced the greatest curse (that of opium) upon China. They thrust the Chinese from their shores, break their treaties with China, and yet demand that she keep her treaties with them." A few thousand men and women who believe in China's redemption are praying and working for one-fourth of the inhabitants of the globe. One writes: "It is a joy to live and labor here, an unspeakable privilege also. China does not move fast, but she does move, and is to be the great missionary field of the century. In possibility and prophecy it is the grandest missionary field on this planet."

A Christian woman of Foochow, when in England, visited a cathedral. Noticing the date upon the oldest part of the building, she exclaimed, "What! do you mean to say you were Christians all those years and you never told us?" Is it any wonder she asked the question? We speak with disdain of the lethargic condition of the Chinese. What do you think Christ would say of our condition? We are the lethargic people, living in a torpor of selfish indifference. Do you say the "Chinese are not worth saving?" Men of wisdom say that in all the annals of the Church there never has been such heroism known as that shown by the native Christians during the Boxer massacre. The influence of our high civilization is being felt in China, and she in turn is feeling among us for that which has made our civilization what it is. She is knocking at our doors, entreating us to give her the light for her darkened empire. Will you give her at least one ray?

"China's millions." Who has not heard of them? And we are destined to hear yet more, for the "land of Sinim" has recently called attention to herself in such a way as will never be forgotten. It was in God's plan that she should thus force herself before the eyes of Christian nations and lay her claim upon them. Of the seventy nations mentioned in the Bible only two live to-day,—the Jews and the Chinese. And many are beginning to believe the world will never be redeemed until China is redeemed. "China's millions" live, with more people below the ground than any ancient nation ever had and more above than any nation has. They live and call to you from pulpits and press, from missionaries and native Christians, from heathen lips and martyred lives, "Come over and help us." Will you go?—Selected.

The best rules for everyday living are the opening words of the Sermon on the Mount.

The devil is afraid of the man who is armed with love.
“Where Will You Spend Eternity.”

Daubed on the rocks and fences beside the walks and drives round about one of the most beautiful little towns of Connecticut, a few years ago, the above question thrust itself startlingly upon the mind of the wayfarer. One may question the propriety of thus obtruding such momentous thoughts upon the passer-by, but the question itself is one that has to be answered by every child of Adam at some time, in some way.

Men may question the authenticity of this or that book in the Bible; they may flout the story of Jonah and the whale; they may evade questions of faith and doctrine; they may refuse assent to the gospel narratives; they may hide themselves in metaphysical mazes until the existence of God becomes uncertain to them. But there is one thing that can not be questioned or flouted or evaded or hidden from. There are no metaphysical subtleties that can hide a man from death. “Elixirs of Life” have been announced at various periods, but their discoverers have all “gone dead” when their time came, just as other folks have done. It is the one thing that can not be questioned or flouted or evaded or hidden from.

Men say that there is nothing beyond death. But how do they know? Throwing the whole Bible away and all the evidence that revelation has to offer, and it still remains true that there may be a life beyond the grave, and we will have to face it.

Men say that there is no hell. But how do they know? There is sorrow and suffering and agony in this life, and how can any man say certainly there is none in the next?

Men say there is no God. But how do they know? There is certainly some power in the universe before which we are as helpless as chips upon the current of the Mississippi, which we can not control, can not even comprehend.

If there is a God that is just, what will he do with you? If there is a life beyond the grave, what is going to be your part in it? If there is a hell of suffering and remorse, are you going to enter into it? It is only the fool that refuses to plan for the future until he knows just what the future will be like. The business man plans not for what he knows will happen, but for what he sees may happen to-morrow. The good housekeeper keeps in readiness for the probabilities as well as the certainties of the next day. The wise parent prepares his child for the temptations that may beset him and the duties that may come upon him. What, in fact, are all our strugglings, our pinnings, our hopes, our fears, but efforts to make ready for the things that may be—the needs that may come, the joys that may be obtained, the dangers that may assail, the prizes that may be won? And yet when it is heaven or hell that may be ours, when it is an eternal life that we may be plunging into next year, next week, the next hour, how many of us toss the subject aside frivolously, saying we don’t believe in the Bible, don’t believe in God, don’t believe in immortality, as if our own disbelief would make any difference in the facts of the case. In such a matter as eternity, in which such tremendous consequences are involved, even a mere possibility ought to make one vigilant to prepare for the future. And death is more than a mere possibility.

If the human heart is not a fountain of lies, if nature is not a cheat, if science is not a fraud, then death does not end all. Do not the following words, uttered by Mr. Bryan echo the feelings that the Creator of man planted in every heart?

“If the Father designs to touch with divine power the dull and pulseless heart of the buried acorn, and make it burst forth from its prison walls, will he leave neglected the soul of man, who was niade in the image of the Creator? If he stoops to give to the rose-bush, whose withered blossoms are all the emblems of clay? Rather let us believe that he who in this apparent朽坏 and perishable form is more than a mere possibility. We do not ask that flowers may always bloom, or men always be fortunate, or always happy. We do not ask, O Lord, that thou wouldst grant me plenty of good things which I may enjoy in the hereafter, but we do ask that thou wouldst grant me the power to become a child of the Father.

Men may question the propriety of thus opening such momentous thoughts upon the mind of the wayfarer. One may question the propriety of thus engaging upon the mind of the wayfarer. One may question the propriety of thus engaging upon the mind of the wayfarer.

MAUST—GISH.—Married, on January 1, 1903, at Hope, Kans, Elder Jacob N. Engle officiating, Brother Aaron J. Maust to Sister Mary, daughter of Brother John L. Gish.

OBITUARIES.

MOIST.—Mrs. Anna Moist, widow of the late Rev. David Moist, who was born at Good Will, Fayette Thp., near McAllisterville, April 6, 1806, died January 4, 1903, aged 96 years, 8 months and 28 days. She was the daughter of Rev. David Shellenger, who located in Fayette Thp., over a century ago when the red men roved over the hills and dales of this country. She was united in marriage to David Moist in 1825 to which union four sons and four daughters were born; namely, Henry, of Mexico, Pa.; David, of Greenville, Ohio; A. J. Moist, of Millinton, Pa., and R. S. Moist, of York, Pa.; Mary, wife of Samuel Bosser, Woodbury, Pa.; Eliza, wife of Jonas Kaufman, Walker Thp.; Fannie, wife of James Brearley, Troy, Ohio; and Catharine, wife of W. H. Kurtz, Mexico, Pa. Besides these direct descendants who have been blessed with health, one hundred and eighteen more remote descendants survive, as follows: 44 grandchildren, 71 great-grandchildren, 3 great-great-grandchildren and 3 great-great-grandchildren. Up to within a few months of her death Mrs. Moist was blessed all through her life with excellent health and when death came, she had been confined to bed only four brief days. Funeral services were conducted by Rev. Aaron Martin, of Elizabethville, assisted by William Longacre and S. Lauver. Text—Revelations xiv. 13.

Alas she’s gone, but it is recorded as we live, so shall we die; and we know that grandma is safely landed in her home on high.

Forever.