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George Detwiler

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The Kingdom Within Us.

Interpreters of Scripture differ on the meaning of the word “within” (entos) in Christ’s words as recorded in Luke xvii. 21—“For behold the kingdom of God is within you.” Addressed to the Pharisees, it is held that the word can not mean within them. So that Dr. Vincent and others insist that it should read “in the midst of you.” Dr. Lange gives three reasons for this rendering. Nevertheless it is true, as Scott says, that the original word rendered “within” never has the meaning “in the midst” in Scripture. And Dr. Strong defines it, in his Lexicon of the New Testament, “inside, within.” Thayer also, in his New Testament Lexicon, defines it “within, within you; i. e., in your souls.”

But aside from these authorities on this particular text, it can not be doubted that in the ethical sense of moral rule or control over a man the kingdom of God must be within us. What is meant by this is, that when a man accepts Christ, returns to his allegiance to God, becomes a subject of the kingdom of God, it must become a moral and an internal controlling force. There is implanted in his soul, in the inner man, a principle of loyalty, of obedience, of purity, of holiness, of submission to God and his law which controls and governs him in the entire manner of his life. If he does not have such an experience it is vain for him to claim that he is a subject of the kingdom of God.

This principle of inward control is not fear, nor self-interest, nor prudence, nor hope. Fear of results, or of power to punish, is a strong regulative principle. It may restrain a man, and may make him outwardly quite exemplary. But this is not the kingdom of God. This fear is cast out of the heart of the child or subject of God. What is meant by this is, that when a man accepts Christ, returns to his allegiance to God, becomes a subject of the kingdom of God. Not mechanism, but vital force, makes the man of God a moral and an internal controlling force. Laws are only rules of conduct, directing how the inward impulse of holiness is to be carried into effect.

The Scriptures in various ways give expression to this idea of the indwelling kingdom of God. They insist on the Christian being constrained by the love of Christ. They represent Christ as living in us. They assure us that we partake of his nature, so that the fruits of holiness are as natural as good fruit on a good tree. The kingdom of God is within like the vitality and life-power of the branches of the vine. Hence, they make nothing of a clean outside without first a pure inside. Life is the choice figure of inspiration for the new order of things under the kingdom of God. Not mechanism, but vital force, makes the man of God. We are as individuals not built up as a house, but as a tree, a plant, a vine.

Is the kingdom of God within us? Then our outward life will show the fruits of obedience, of piety, of purity, of righteousness and holiness.—The Church Advocate.

One step in the school of forbearance is the lesson of keeping silent and delaying judgments. Many of the painful quarrels and much of the bitterness of what we call so often “incompatibility of temper” would never be known if we would learn to keep silent when others wrong us. The insult unanswered will recoil upon itself and be its own destruction.—J. R. Miller, D. D.

The firmest thing in this inferior world is a believing soul. Faith establishes the heart on Jesus Christ and hope lifts it up, being on that Rock, over the heads of all intervening dangers, crosses and temptations, and sees the glory and happiness that follow after them.—Robert Leighton.
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Canada Money.

We have spoken of it before, but some seem to forget, so we speak of it again. Canadian money—bank bills or silver—is discounted here. The best way to make remittances from Canada is by postal order, express order, or bank draft. This same rule also applies in sending donations of money to any of the City Missions except, perhaps, Buffalo, N. Y., as that is near the international line. Will our Canadian friends remember this when making remittances?

General Conference.

Word has been received that it has been decided that next General Conference will be held in Lancaster county, Pa., at the Cross Roads M. H., near Florin. More extended particulars will be given later.

The regular installment of "Notes on Romans," by J. R. Zook, and "Beautiful California," by I. John Romans, are crowded out this issue. They will again have their places in March 13th number. In place of the regular page on BIBLE STUDY, Brother Ransom contributes the 11th chapter of I. Corinthians in Modern English, which no doubt will be interesting reading to many of our readers. We are glad to say we are quite well supplied with articles for the paper at present, and hope our correspondents may continue active. A goodly number of our friends take time enough to say they are pleased with the improved appearance of the Visitor since its advent in its new location. Thanks to all: we appreciate your kindly remarks. Yet we desire that the paper may still improve from time to time.

Ever since the prohibitory law was passed in the State of Kansas, it has been much hindered in its beneficent effects in that the federal Government at Washington, D. C., issued Federal Licenses, and liquor could be carried into the State and sold in original packages. The courts decided that the State law was overruled by the Federal law, and much liquor found its way into the State by this piece of unrighteousness. We are very glad to learn that this has been reversed and that before long the prohibitory laws of individual States must be respected by outside parties. Since we have come East into a State where the liquor traffic is legal, we are more than ever convinced of the wisdom of prohibition, and we hope Kansas will never sound any retreat on this line. A young lady who is in the swing with the crowd that frolics and dances and runs to theaters, recently gave it as her experience so far as she is acquainted with the young men of her set, that very nearly all of them drink—not that they get drunk, but they indulge to some extent, and she was doubtful whether it is safe for a young lady to take chances in marrying any of them. In Kansas the business is outlawed, as stealing or murder is outlawed, and those who carry on the business are sensible of being guilty, and it usually hides itself in some out of the way place. But here it lifts up its head boldly and openly flaunts its temptations in the face of all, and the result is poverty and crime and cruelty, and runs on every side.

Sister Mary J. Long writes us to correct a statement in Elder Davidson's Report of Matoppo Mission Donation. She is credited with a box of dry goods especially for her daughter. She says the goods were not of her own giving but those who gave did not request to have their names given. The $250 in cash for which she is credited is given as a collection without giving the names of the contributors.

Brother D. L. Graybill, of Donegal, Kans., informs us that he has removed to Harvey county, Kans., and that his post-office address is now Sedgwick, Kans. His friends will bear this in mind when they write him.

In him we live, in him we move, in him we have our being; and he in us, Christ, is all in all, above all, and through all. Praise his name! O praise his holy name!

SISTER OBER.

"God will ever be doing new things. He is forever active. He has purposes concerning me which He has not unfolded. Therefore, each year grows sacred with wondering expectation. Therefore, I and the world may go forth from each old year into the new which follows it, certain that in that new year God will have for us some new treatment which will open for us some novel life."—Phillips Brooks.

Too many have no idea of the injection of their tempers to the influence of religion, and yet what is changed if the temper is not? If a man is as passionate, malicious, sullen, moody or morose after his conversion as before it, what is he converted from or to?—John Angell James.

OUR CONTRIBUTORS.

Knowing and Trusting.

I think if thou couldst know, O soul that will complain, What lies concealed below Our burden and our pain, How just our anguish brings Neatly those longed for things We seek for now in vain— I think thou wouldst rejoice, and not complain.

I think if thou couldst see, With thy dim mortal sight, How meanings, dark to thee, Are shadows hiding light; Truth's efforts, crossed and vexed, Life's purposes all perplexed— If thou couldst see them right, I think that they would seem all clear, and wise, and bright.

And yet thou canst not know, And yet thou canst not see; Wisdom and sight are slow In poor humanity. If thou couldst trust, poor soul! In him who rules the whole, Wisdom and sight are well, but trust is best.

Thou wouldst find peace and rest...—By A. A. Procter.

For the Evangelical Visitor.

Mission Work.

Christian missions had their origin in the example and command of our Lord himself. (Matt. xxviii. 19.) The first foundations of the church had hardly been laid by our Lord and Master, before individual activity marked the life of each of the Apostles. Of the actual details of their labors we have been permitted to know but little. Only three of the immediate followers of the Savior have any conspicuous place in the apostolic records, and St. Paul, the most illustrious in the whole domain of missionary activity, did not belong to the original twelve. His activity took the form of journeys and voyages, chiefly to large cities where his message came in contact, either with the Jewish synagogue, or the aspirations of the Gentile world. The result of his labors and those of his successors was that towards the middle of the second century the church had gradually extended its conquest through Asia Minor, Greece, Italy, southern Gaul, and northern Africa. Ecclesiastical history can tell but little of the church's earliest teachers, and the infancy of many of the primitive congregations is wrapped in hopeless darkness. Whatever was effected was due to the evangelizing labors of individual bishops and clergy, who occupied themselves "in season and out of season," and toiled zealously and effectively in the spread of the church, though leaving no record of their devotion. Others have followed, who after persevering in the face of apparently insurmountable difficulties
and hardships, have landed on the torch of self-denying zeal to others, so much so, that a spark has even been kindled in our beloved Brotherhood, and it is to be hoped that we as a people of God will show ourselves worthy of so great and noble an enterprise.

Mission work is the life of the church. A church without being engaged in mission work cannot prosper. The motto of the church ought to be, "One for all, and all for one." As our body cannot do its work properly unless every member of it performs its proper functions, so cannot the church succeed in mission work as it ought, unless every member takes an active part in it. We all ought to be engaged in missionary work to a certain extent, for we cannot escape the responsibility. We stand at the open door of great opportunities. There ought be no delay. Time is precious. Souls are dying. If we cannot go ourselves, we ought readily help some other way.

Two things are essential to carry on missionary work, money and men. Great as is the need of the church for money wherewith to carry on missionary work, a far greater need is men, missionaries and evangelists in the field, as well as ministers, who believe that they are faithfully laboring for Christ, but when their work and the theology of their teaching is inquired into, we fear the contrary. The only soluble means of solving this important question is to strictly adhere to the principles laid down in regard to this in the word of God. In it we find not only what kind of men are wanted to carry on this great and noble and arduous work, but also what they are to teach and to observe.

In order to find out what kind of men are wanted to carry on missionary work, we will point our readers to several passages of Scripture, namely, I. Tim. iii. 1-13; Titus i. 6-9; II. Tim. ii. 2.

The above Scripture passages we find embodied the mind of Paul in regard to the qualifications of the different ministers of the house of God. We find that they all are expected to have certain qualifications in common, and, in addition to this, each is to possess some special qualification peculiar to his own office. "Although the missionary and the evangelist are not mentioned, yet we believe that they are also included, and if there are any who require a nobler spirit, and superior qualifications, it is the missionary and the evangelist, but, especially the missionary."

The bishop, or elder, on account of the sacredness of his office is to be of an amiable disposition, and in connection with this he is to have a good report from those that are without, and be no novice. Then, too, he must be apt to teach, holding fast the faithful word as he hath been taught, etc. But if he does not possess ability of teaching like his brother minister, or the qualifications of a financier like his brother deacon, it will not disqualify him for his important position. The minister, ought in turn, possess all the above-named virtues, with the special ability of teaching, but the duties of his office do not in particular demand that he needs of necessity possess the qualifications of a deacon nor the shepherdizing or the overseeing ability of a bishop or elder. But the missionary on account of the peculiarities of his office ought to possess all the above-named virtues and qualifications of bishop, minister and deacon combined.

The missionary ought, above all things, together with the above-named virtues, have a thorough experience of regeneration, and be filled with the Holy Spirit. Then, too, he ought not to be a novice, but a "faithful man" as Paul puts it in II. Tim. ii. 2.

A "faithful man" is one who has already had considerable experience in the Christian life, and who through his exemplary walk and conduct has gained the confidence of the church and the respect of the world. A "faithful man's" is also sound in faith and holds "fast the faithful word as he hath been taught." The man who is "tossed to and fro, and carried about with every wind of doctrine," etc., is not worthy of being entrusted with any one of the sacred offices of God's house. The missionary who is generally away from all church surroundings, with the exceptions of perhaps a few of like precious faith, ought especially to be sound in "the faith." It is frequently intimated that a missionary, or an evangelist, ought to be excused if he somewhat compromises with those of a different persuasion, in his teachings, or otherwise. But, when we examine such a theory, we find that it is only a ruse of the enemy. The enemy knows very well, if he can gain an inroad into the church by way of the missionary or the evangelist, that he has gained his point. If the out-posts of an army, who are generally picked men, men who have been tried, and who on former occasions have proven themselves worthy of such an important position, allow the enemy access into their ranks, the whole army is in danger of being annihilated. If the missionaries and the evangelists, who are figuratively speaking the out-posts of the church, who also ought to be picked men, etc., through their indifference to some of the principles of God's house compromise with others of a questionable
faith, or give away somewhat to the
catering of the world, the whole
church, through their conduct, is in
danger of losing its primitive identity.
Hence, the necessity for the mission­
aries and the evangelists to be trust­
worthy men, men in whom the church
can place implicit confidence, and who
will do their utmost to keep the enemy
at bay. Men, who would rather sacri­
cifice their own lives, as to think of
sacrificing one of the principles of the
gospel of Christ, knowing, that
through their neglect, or indifference,
life even would gain access into their
ranks, and that through his malicious
devices would eventually succeed in
dividing the church, as the continual
tapping on a wedge will divide a log.

CHARLES BAKER.

Nottawa, Ont.
(Continued next week.)

For the EVANGELICAL VISITOR.

Greater Than Riches.

A good name is rather to be chosen
than great riches.—Proverbs.

Make for yourselves purses which
wax not old.

Lay up for yourselves treasures *
* * * * where neither moth nor
rust doth consume.

What shall a man be profited if he
earn the whole world and forfeit his
life? or what shall a man give in ex­
change for his life?—Jesus Christ.

There is a burden of care in getting
riches, fear in keeping them, tempta­
tion in using them, guilt in abusing
them, and a burden of account at last
to be given up concerning them.—
Matthew Henry.

In this age when money-getting
seems paramount, it may be well for
us to stop a moment and “take our
bearings.”

Notwithstanding money is desira­
ble and useful, yea, in this commer­
cial age, indispensable, yet there are
many other things of far greater value
than gold.

In an ancient myth, King Midas
asked that everything he might touch
be turned into gold, for then he
thought he would be perfectly happy.
His request was granted, but when his
garments, food, drink, and even his
little daughter were turned into gold,
he begged that the golden touch might
be removed. He learned that there
are many other things intrinsically far
more valuable than gold.

Money-making is unhealthful when
it engrosses one’s thoughts—leads
him to live coarsely, to do without
books, pictures, music, travel, and
causes him to find his highest joys,
not in the culture of his mind and
heart, not in doing good to himself
and others, but in piling dollar upon
dollar.

If Abraham were living to-day, sup­
posing that he lived four thousand
years ago, and had deposited fifty dol­
ars ($50) in the bank each day of
his life, without interest, he would be
worth less than Jay Gould when he
died. Yet Gould’s life was not a suc­
cess, nor should his career be quoted
to young men.

A man may make a fortune and yet
his life be a failure. Money-making
is not the highest success.

Character is success, there is no
higher.

When a lady is married it is too
often asked, “Did she marry well?”
That is, did she marry money; not did
she marry an honest, clean, upright
man of noble character. What can
be more pitiable than a fat purse and
a lean soul, a large house and a small
character?

Who has the audacity to measure
money with character, or stocks and
bonds with true man and woman­
hood?

Who shall say that houses and
lands compare with wealth of mind,
of heart, or of culture?

And what price shall be set upon
virtue, health, eternal happiness?

Who can conceive of Jesus Christ
or St. Paul, Martin Luther, or John
Wesley, George Washington or Abra­
am Lincoln, scheming to make
money? They had loftier and nobler
aims in life.

The richest productions of any
country is its crop of men. Men—
highest, they can be trusted anywhere
—upright, not contaminated by the
existing evils in this world, noble—
refulgent with the glory of character
—unselfish, they remember the golden
rule—beneficent, a benefactor to the
human race—energetic, they have
not dissipated their best energies.

Such take a blessing with them
wherever they go. They enhance the
value of every acre of land in the vi­
cinity in which they dwell.

“If we work upon gold, it will per­
ish; if upon brass time will efface it;
if we rear temples they will crumble
into dust. But if we work upon im­
mortal minds—if we imbed them with
high principles, with the just fear of
God, with manhood and respect for it
—we engrave upon these tables some­
thing which will grow brighter
through all eternity.”

J. I. L.

Abllene, Kans.

For the EVANGELICAL VISITOR.

Humility and Pride.

“For whatsoever exalteth himself
shall be abased; and he that humbleth
himself shall be exalted.” (Luke xiv.
11.)

This verse plainly teaches us the re­
sult of humility and of pride. It tells
us that those who exalt themselves
shall be abased, they shall be brought
low. In James iv, 6, we read: “God
resisteth the proud; but giveth grace
unto the humble. This again shows
us plainly that God hates the proud;
he has no delight in them, for they es­
teem themselves highly in their own
eyes, and do not give God the honor
and glory. The Apostle Paul ad­
monishes us not to be wise in our own
conceits. (Rom. xii. 16.) And so we
find in searching all through the
Holy Scripture that we are not to ex­
alt ourselves, but to be humble, meek
and lowly of heart, and to give all the
honor and glory to God, the Creator
of all things.

We can find many examples in the
word of God where those that exalted
themselves were abased; but I chiefl y
wish to call your attention to the
fourth chapter of Daniel, where we
find that Nebuchadnezzar, that great
and powerful king of Babylon, who
led the children of Israel from their
native land to Babylon captive, and
who exalted himself so highly that he
saw no one to honor but himself, was
abased of God. He was even ban­
ished from the human family and his
dwelling was with the beasts of the
field. He ate grass as an ox and his
body was wet with the dew of heaven,
till his hairs were grown like eagles’
feathers and his nails like birds’
wings.

Dear reader, should not the above
instance warn us from exalting our­
selves and not to think more highly
of ourselves than we ought to think;
for it is all through grace that we are
what we are, and not our own works
or goodness. We find that Nebuchad­
nezzar thought that it was through
his own works and his own power
that he had become such a great and
powerful king; but God knew the
thoughts and meditations of his heart
and heard the words of his mouth.
So dear reader, God knows our
thoughts and hears the words we speak.
How careful each and every
one of us ought to be that we do not
exalt ourselves and forget to give God all the honor and glory.

After Nebuchadnezzar lived with the beasts of the field for seven years, he lifted his eyes unto heaven and his understanding returned, and he began to bless the most High and praised and honored him, and he had realized in his exilement that God is the King of kings and that his dominion and his kingdom is from generation to generation. He also realized that the inhabitants of the earth are reputed as nothing in the eyes of God, and that he doeth according to his own will.

Nebuchadnezzar was again restored to his kingdom, and excellent majesty was added to him and he was able to say, “Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.” He could say out of experience, “whosoever exalteth himself shall be abased.”

Let us now direct our thoughts to the second clause of our text, which treats of the result that follows those who humble themselves. Jesus said they should be exalted; but let us remember, not in their own eyes will they be exalted, but in the sight of God they are exalted. They appear very little in their own eyes; they see nothing good in themselves, but they realize that all that they possess and all the privileges they are permitted to enjoy, both spiritual and temporal, are given them by their Heavenly Father, and often they fall down upon their knees, while the tears run down their cheeks, lift their eyes toward heaven, and call upon their Father whose dwelling place is in heaven. They often call upon him when they are sore oppressed by the temptations of this world, and often when they feel that they have done something that was displeasing to him. Often they feel as did David of old, who fell upon his face and asked the Lord to pardon him from all his iniquities. The Lord heareth their cry and helps them, for he remembers the cry of the humble. (Psalm ix. 12.) They are exalted before God and he loves them and is well pleased with his humble followers.

Let us turn but for a moment to the third chapter of Jonah, in which is recorded a beautiful example of how the Lord heareth the cry of the humble and saves them. We find in this chapter that God commanded Jonah to cry against the wickedness of the inhabitants of Nineveh, and when Jonah told them that in forty days Nineveh should be overthrown, the inhabitants of the city humbled themselves; even the king arose from his throne, laid his robe from him and covered himself with sackcloth and sat in ashes. They were little in their own eyes, but God heard their cry and saw their humility and exalted them. He saved them anu their city from destruction.

Dear readers, let us all meditate on the subject of humility, so that we may ever be humble and with Mary, ever abide at the feet of Jesus. (Luke x. 42.)

Your brother in Christ,
Levi F. Sheetz.
Florin, Pa.

For the Evangelical Visitor.
A Visit to Pennsylvania.

Dear readers, I greet you in Jesus’ Name with John v. 39. “Search ye the Scriptures,” for we are glad, when we are weak; and this also we wish, even your perfection. Dear readers, by request, I will write you a few of my many pleasant enjoyments on my visit to my native State. I left Buffalo October 18th, at 9 a.m., and arrived at Harrisburg, Pa., at 5 p.m. I was soon conveyed to the Messiah Rescue Home, where I met many of the dear saints gathered in worship, holding communion services in their usual way, finding them happy and rejoicing in the Lord, and in the blessed Master’s service. It is just wonderful what the dear Lord is able to do for us if we trust and obey him! This Home is not yet seven years old, but a visit to it, and also to the orphanage near by, will convince one that God has graciously blessed this place and it is a blessing to many.

It proves that God does not despise the day of small things. Here our dear people of like precious faith have a most lovely place where they may worship God, and how good it is that the dear aged people residing here have so many blessed opportunities to attend the worship of God, and hear the blessed gospel preached, and the testimonies and praises of the saints for what the Lord has done for them. Well may they say with the poet:—

“Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly,
And you will be singing as the days go by.”

“When you look at others with their lands and gold,
Think that Christ has promised you his wealth untold;
Count your many blessings wealth cannot buy.
Your reward in heaven, nor your home on high.”

I praise God that I could visit so many of my dear old friends, as also many new ones, in Harrisburg and surrounding community. I was also permitted to attend a communion meeting at Mechanicsburg, Cumberland county, on November 21st and 22d. Here our aged Elder H. Davidson preached a very earnest discourse, having for his text, “Preach the word.” (II. Tim. iv. 2.) It would be better if all who undertake to preach would preach the word and not man’s theory. If this were done there would not be so many church members without salvation. How we should praise God for the Bible! Praise God for ever and ever! How it gives us joy to meet each other and renew our acquaintance and have sweet fellowship here below! Then too we are glad when we find the dear saints hungering and thirsting for the word of God and true righteousness for we know they shall be filled. Praise the Lord! If all those who say, Lord, Lord, would be willing to follow the light they have, what a wonderful change would take place in the churches of to-day. Men and women would let God’s searchlight go through their lives; they would lift up holy hands without wrath or doubting, as we are commanded to do.

On November 12th, in the evening, I reached Mount Joy, Lancaster county, where at the home of Brother David Engle I met the outgoing missionaries, D. W. Zook with his wife and little daughter, Pauline. Missionary meetings were held here, and I thought how it should awaken us all in the interest of missions. O, the great need of giving the gospel to the heathen! How can they serve a God of whom they know nothing? How can they call upon Jesus if they have never heard of him?

I was with the missionaries during the three weeks previous to their sailing and enjoyed myself much in their company. I learned many things about the worship of the heathen and how they can be brought to the light if some one has sufficient courage to bring the gospel to them. I praise God for the privilege of helping the dear people in repacking their boxes, and could see what the people had do-
nated to them! Praise the Lord for all his promises! Those who give as the Lord has commanded—cheerfully—have the first blessing. God loves a cheerful giver.

I am glad I could be a little help to the dear ones; and also glad that the Lord has ever burdened my poor heart for the heathen world and has given me such a love to work for souls. It is so blessed to have no will of our own. How I wish every child of God had a real mission spirit! When we consider how our dear Savior left the shining courts of glory and came into this sinful world to save the lost of earth—to save me and whosoever will—how willing we should be to do what we can. Let us ask God what we shall do in the great harvest field.

I also met some dear saints who gave me some of the Lord’s money to use as he directed and I felt thankful for the opportunity to give to the needy. If all the Lord-saying people would look over their accounts many perhaps would find that their account is not what it ought to be. O, Lord, help us all to look over our accounts and lives before it is too late. Could it be said of us, They have done what they could in helping to give the gospel to the heathen? Think how the poor heathen women are so cruelly and shamefully treated by their wicked, sinful men, who know no better until the light of the gospel is given to them when they learn to work and live righteously. We should gladly help in this noble work. I am so glad the Lord provided so bountifully the means for the dear ones. They did not trust in vain. Their prayers were answered and they went on their way rejoicing, knowing that he, whom they have believed, is able to keep that which they had committed unto him against that day. If any of our readers did not have opportunity to give their mite, there is yet opportunity in assisting in providing a better building or buildings for themselves and the orphan. Who would not like to help in so worthy an object? Who can say how far the command do unto others as ye would that they should do unto you,” reaches?

We also stopped at Souderton and Silverdale, in Bucks county, where we had fellowship with the saints, and arrived in Philadelphia at the Brethren’s Mission on November 29th, and had a very profitable all-day meeting the following Sabbath. I feel to say Brother and Sister Stover are worthy of your sympathies and prayers. They are laboring faithfully in that great city. I feel that but few of the readers would be willing to practice the self-denial in their lives, and for the work of the Lord, as they do. How many could send them some of the bounties with which they are so richly blessed. God help you. "It is more blessed to give than to receive."

On December 2d we went to New York city and found entertainment at the Christian Alliance House, 520 W. Forty-fourth street. In the morning we went into the prayer-room where we heard some wholesome instruction from some of God’s children. Praise God for that blessed prayer-room in this large, wicked city! Here we all gathered together for the farewell reading of God’s word and prayer, also anointing with oil the babe who had been quite sick during the night. When the amen was spoken she said with a clear voice, Amen. It gladdened our hearts to see people take the Bible way to treat their children. How much better to obey the commands of God than to take man’s way!

When we arrived at the wharf, expecting to see the outgoing missionaries sail, we learned that the ship was not ready and would not sail before the 6th. Some of our company could not stay for that date, so we bade them farewell and wished them God-speed, and that the God of peace would guide them safely over life’s billows till Jesus comes.

We returned to Philadelphia and the same evening I took train for Williamsport and thence to Philipsburg, Pa., to visit our son, A. Z. Myers, and family for ten days. Here again I could attend meetings and witness for Jesus as well as elsewhere: I learn that people are hungering and thirsting for the deeper truths of God’s word, which was the means of binding and uniting me to these dear mining, mountain people. They are so precious to Jesus.

Again, on December 13th I bade farewell to our loved ones and came back to the Buffalo Mission, finding them all well and happy in the Lord. I often had to feel grateful to my heavenly Father for his care over me, and while I saw multitudes of people I had to pray God to send some one to give them the blessed gospel of Jesus the Christ, the Savior of the world.

Pray the Lord of the harvest to send forth laborers into his vineyard, for there are so many sheaves waiting on the plains.

Buffalo, N. Y. CATIE A. MYERS.

For the EVANGELICAL VISITOR.

Faith.

Jesus says, “without me ye can do nothing.” Feeling very weak in myself but having faith in Christ I can do all things through him that strengtheneth me? I am often made to think that there is a great lack of faith among God’s people to-day, making this a very important subject, and I also feel that this subject should be studied more and preached up, because the word says “according to thy faith be it unto thee.” Even this little passage has deep meaning. Again we read that without faith we cannot please God. (Heb. xi. 6.) Of the many thousand promises between the lids of the Bible we do not accept or claim one because some heavenly visitor has assured us of their truthfulness, but we accept and claim them because we believe God is true and his word is true. That assures us they are all for God’s people and they may claim them all. Even such as this, “Jesus said, this is the promise, that I give unto them, even eternal life!” and another one where he speaks of those mansions in John xiv.

But, as long as we speak of crowns and mansions, and eternal life, and come ye blessed, it seems all have faith but, where the conditions are read or brought out by the authority of God’s word, where is faith then? I often hear it said, “Yes, I know it says so but my faith is this way. If I do as well as I know how I don’t believe it just has to be so.” Why, how shocking to say we believe God’s word and at the same time claiming our own way is just as good—making God a liar, and our own way truth! God’s word teaches contrary to this. Let God be true and every man be a liar. Let us remember, he is merciful but also just. What he says he means. His conditions are not like sale conditions or any other earthly conditions, where you can buy and walk off and fail to meet the conditions, and possibly cheat and even, never pay and escape punishment for it here; but not so with the eternal Bible conditions. No man can cheat his way into heaven, for God will not deal with a cheater and my faith is that such a man will go down to an endless hell!

According to the Scripture, plenty have faith in the crown preaching but not in the cross. But the word says take up thy cross, deny thyself and follow me. Have you faith in God’s word? or are you a skeptic, a doubter.
like Thomas when the other disciples came and told him they had seen the Lord? Where was his faith? He said, "except I see in his hands, the print of the nails, and put my finger into his side, I will not believe." Oh how faithless! Jesus said, he should thrust his hand into his side—and not be faithless but believing. Thomas then said, "my Lord and my God!" It seems to me, too, day, doubt God and quite forget him till an awful thunder storm or hail storm comes, then he is, "my Lord and my God." Some such experience has been my own, and I do not confine it to my neighbors or relatives, but it is best to come home to ourselves, but, thank God, through faith I have been redeemed by the blood of the lamb. Amen.

We may have faith in our brother or sister and not in Christ, and if that brother or sister makes a blunder or mistake, then our faith is all gone. Faith in this one or that one will never save you, neither will weeping, praying, singing, going to meetings which is all good and right, save you, but only faith in the Son of God will save you: for in him we have eternal life. In the last chapter of Mark where Jesus appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen, he said, "go preach the gospel, whatsoever seeth. He that has no faith shall be damned."

I think there is too much heaven preached and not enough hell. This don't seem a pleasant theme to speak about, and truly we don't wish it to be talked about, much less to any soul. Have faith in Christ and live.

Let us look at Peter one of the twelve who desired to be very close to Jesus, and wanted to go to Jesus while walking on the sea, but he came to doubt and sink. Jesus had told them to be of good cheer, "it is I be not afraid." Peter said to Jesus, "If thou be thou, bid me come to thee. He bade him come. But when he saw how boisterous the waves were he got afraid and cried, "Lord save me." Jesus said, "Oh thou of little faith, why didst thou doubt? But there is a good lesson here. He only sank to his knees and cried out, Jesus save me. Jesus took him by the hand. But how many there are who travel over life's tempestuous sea, cares and troubles confront them and they sink down to endless night and torment where there is weeping and gnashing of teeth because they will not sink down on their knees and cry out,"Jesus save me or I perish." Again, let us look at that certain woman, Mark v. 25, who was afflicted for twelve years. When she heard of Jesus she came in behind him and touched him. Jesus asked, "who touched me—virtue has gone out of me?" When she came and fell at his feet and told him the truth, he said, "thy faith hath made thee whole, go in peace." Oh for a faith that will not shrink!

Many seemingly have faith and say they are not condemned of all the pride and fashions they are following after. Up-to-date jewelry and costly array, hair puffed up that the cap will hardly go on their heads, which, I believe, is just as bad in the sight of God as frizzles or bangs. What does God's word say? I. Tim. ii. 9, "let the woman adorn herself in modest apparel with shamefacedness and sobriety, not with broidered (puffed up) hair or gold or costly array, but, that which becometh women professing godliness." Are you not condemned already? No matter how you feel; if God's word condemns you, you can rest assured it is so. Again, turn to James ii. 1, 2, 3, speaking of a gold ring and gay clothing. Have you faith in God? or don't you believe? Oh, my friend, it may go with you as it did with one I was reading about who went to a faithless grave. Oh, how his dear ones told him and pleaded with him to cry out and grasp it by faith but he said he must die without Christ; he had sinned all his convictions and day of grace away. Christ had left him. The Spirit of God will not always strive with man.

Another picture, where the scribes and pharisees brought unto him an adulterous woman who, they said, Moses said should be stoned. John viii. 4-11. Till they were done Jesus said, where are thine accusers? She said that no man had condemned her. "Neither do I condemn thee,go and sin no more," he said. Let us look to Jesus too. He will help us too, for he is the author and finisher of our faith.

Faith is the victory that overcomes the world. Let us wake up and get stronger in faith. Much could be said of the old prophets and patriarchs: of the three Hebrew children (Dan. iii. 17), how they were cast into the fiery furnace, saying their God was able to deliver them, oh what faith. Abraham offering up his son Isaac of which all Bible readers know. These were proven and tested and stood the test. Faith in God was all that helped and saved them. Daniel trusted in his God and was not torn to pieces in the lion's den. Moses lead Israel through the Red Sea. The Lord enabled him to do many things with his rod. Those who were bitten of the serpents were to look at that brazen serpent and looking they should live.

Let us all examine ourselves whether we be in the faith, so that when we come down to die, or when the Lord will gather up his jewels we may say with Paul, "I have fought a good fight. I have kept the faith, henceforth there is laid up for me a crown of righteousness, and not for me only but also for all those who love his appearing." II. Tim. iv. 7.

Amanda Snyder.

For the EVANGELIST VISITOR.
In Honor Preferring One Another.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another." (Romans xii. 10.)

This admonition of St. Paul to the Romans foreshadows a condition of deep spirited unselshiness—a condition not only essential to Christian life but one that is the inevitable result of the real indwelling of Christ's Spirit in the hearts and minds of his professed followers. However it may be quite easy to assimilate the terms "kindly affectioned," and "brotherly love" but the test of sincerity comes in "preferring one another." In applying this noble test a great many people at the present time are preferring themselves in the higher stations of life, or in prosperity of so-called success; thereby leaving their brother behind who walks in the humble footsteps of our blessed Lord and Savior, Jesus Christ. Now whenever we see men striving in honor preferring themselves in the higher stations of life or in prosperity of so-called success; we can readily see they are not "kindly affectioned one to another," neither have they "brotherly love," in deed and in truth. They say it with their lips but their actions and conduct are far from it.

George S. Grim.

Louisville, Ohio.

"Growing up" is a phrase that has a meaning in it. We need to grow upward, in thought, in deed, in spirit, as well as in inches. The man that is not nobler than the boy was has grown not up, but down.
"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him as the Lord hath prospered him, that there be no gatherings when I come." (1. Cor. xvi. 1-2.)

There is very little attention paid to the admonition of the Apostle in regard to the matter of giving. There is much said by ministers in regard to forms and ceremonies, the prayer covering, etc.; but this matter, which is really of more importance, is left untouched, and we must believe that the beloved Apostle meant it just as much as he meant anything else he has said. But a minister hardly dares to touch upon this subject or he will soon be called a "money beggar," when he is only telling us of our duty. The Apostle certainly must have had a mark in view when he told them to lay by them on the first day of the week according as the Lord had prospered them, and we must believe he meant the one-tenth according as God had commanded Israel, but when we speak of giving the tenth some will say, "You are going back under the law, we are under the gospel and it is all the Lord's." That is all true, but how much does he get of it? How much of it goes to the work of the Lord and for the spreading of his kingdom? Most people are much more concerned about laying up treasures for themselves and their children, than those that have an abundance, and often more in amount. The Apostle also gave this admonition, "let every man give according to that which he hath, and not according to that which he hath not." So, if all would follow according to the Apostle's teaching, then all would give the same, and there would be an equality reached that can be reached in no other way, and God's favor and blessing would rest upon his people, and there would be no need of making one appeal after another to the church for means, but there would be an abundance to carry on the work of the Lord in the homeland and in foreign fields. Let us pray about this matter and ask God to help us to obey his word on every line lest falling in this one great point we may be found wanting when weighed in the balance.

We believe also that each one should have the privilege of stewarding what he lays aside for the work of the Lord according as he or she is directed by the Holy Spirit, and with only the glory of God in view all will be directed aright. "The Lord loves the cheerful giver." Yours with a willing heart to obey God in all things. M.

For the EVANGELICAL VISITOR.

"Bible."

I greet the soldiers of the cross, with the salutation of H. John iii. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." I rejoice greatly for the victory we can have in our souls through Jesus Christ.

Dear readers of the VISITOR, I have been impressed for some time with the word "Bible." I suppose we all know what the Bible is, it is a book, or that which contains the Word of God. Dear readers have you ever looked at the letters that constitute the word Bible, and what these letters contain in themselves?

The letters of the word, Bible, contain very much; that is, B has a meaning, i has a meaning, a has a meaning, e has a meaning. By the help and grace of God I will try to bring your minds to the letters of Bible.

B stands for buy or bought. Some one may say, I am going to buy a Bible to lay in the parlor on the table or on the shelf, because it is a good book, and he buys a very fancy one, and lays it away and very seldom looks in it. Another may say, I have bought a Bible, a beautiful one. He will show it to his friends and neighbors and never think what is written therein. Many a one buys a Bible and gives it as a present to some friend, not because his friend is hungry for the word, but simply gives it for the sake of friendship. There was a certain man who was wishing for a book of that kind. At last he found a missionary lady who gave him a copy of God's word. His heart leaped with joy. As he was at his daily labor he could hardly wait till evening. On his way he was led to reflect on the value of the treasure he had about him. This book said he to himself, contains the words of God. If we would have in possession a book that would teach us how to become rich in this world, we would greatly prize it, but the Bible will teach us to be rich forever, and we should value it very highly. I fear there are many people who are ignorant of the Bible, and many professors have it in their homes but do not appreciate it as the words of God. And some do speak evil against those who appreciate the Bible. Now we have the first letter B, which is buy or bought. We will take the next letter i, and see what it has to say. I has the meaning of investigate, or to search into. I fear that some professors do not investigate their Bibles as much as they should. They have them laid away, and prefer other books, more pleasing to the carnal mind. I fear some professors do not read their Bibles in the morning as they should. In the rush and hurry of business they omit reading the holy book. Some read the Bible and overlook what they have read and so fail to investigate the Bible. Some do investigate the Bible and it makes them think of their past life, and find that they are sinners. To judge from the character of the teaching put forth by the majority of professes ministers of the gospel, they have never been willing to follow up or to search into the mysteries of divine grace. It is the duty of all to investigate the Bible. "Search the Scriptures" is the command of Jesus Christ. (John v. 39.)

If we investigate God's holy word with an honest heart, we will find ourselves sinners, and we will find in the Bible, that in God's glorious kingdom, all who are translated are delivered from sin, and partake of the holy nature of Christ. We find in the Bible beautiful promises, and we find that God will pour out his wrath upon those who neglect to investigate or search into his word. Let us be wakened up and see our privilege. The time is coming that we will be sorry for neglecting and trifling our time away. Eternity is rapidly coming on. "Lo! an eternity there is, Of endless woe, or endless bliss; And swift as time fulfills its round, We to eternity are bound."

"The time is short!" beware, beware, Nor trifle time away; The word of your salvation hear, While it is called to-day." A. L. M.

(To be continued.)
HEALTH AND HOME.

"I'll Do What I Can!"

Who takes this for his motto, "I'll do what I can," and makes it his watchword? Shall better the world as he goes down life's hill and do what he can, oft can do what he will. The willing young heart makes the capable man, and who does what he can, oft can do what he will. There's strength in the impulse to help things along, and forces undreamed of will come to the aid of one who, though weak, yet believes he is strong, and offers himself to the task unafraid.

"I'll do what I can," is a challenge to fate, and fate must succumb when it's put to the test; a heart that is willing to labor and wait, in its tussle with life ever comes out the best. It puts the blue imps of depression to rout, and makes many difficult problems seem plain. It mounts over obstacles, dissipates doubt, and unravels kinks in life's curious chain. "I'll do what I can," keeps the progress machine in good working order as centuries roll, and civilization would perish, I ween, were not those words written on many a soul.

They fell the great forests, they furrow the soil, they fear no exertion, make pastime of toil; Oh, do I in earth's debt of "I'll do what I can."—Ella Wheeler Wilcox.

Need of Sympathy.

Many of us have had almost such experiences as the following, related by a mother in the Church Evangelist, and can sympathize with her in the feeling of remorse which followed.

"Mother, mother!" cried little Willie, coming in upon me as I sat busily at work, "I have lost my arrow in the grass and can't find it." He was ready to burst into tears at his mishap. His grief was forgotten. In a few minutes he was out shooting his arrow again. But I could not forget it.

I was serious for many hours afterwards, for the consciousness of having done wrong, as well as having been the occasion of grief to my child, lay with a heavy pressure upon my feelings.—Selected.

The Abuse of Shade.

For our hot Summers, shade around the house seems to be an absolute necessity. It is well to remember, however, that, like most other good things, we may so use shade that it becomes absolutely harmful. It has often been observed that while a home is new and has little shade it is healthful, but after the house is buried under trees the family begins to suffer from various diseases, which when the trees were small and cast little shade they were entirely free from.

The explanation is this: When a house is buried in shade it becomes dark and damp. Darkness and dampness are both favorable for the growth of molds, mildews and disease germs. Sunlight dries the house and kills outright the germs of most of our formidable diseases. Rheumatism and consumption thrive especially in dark and damp houses.

Shade should be around the house, not over it. Let there be open places all around the house, so that the sun may shine directly upon it. This will keep it dry and wholesome.

Another evil which comes with too many trees is the shutting off of the current of air so necessary when it is very hot. Heat is much more endurable with plenty of moving air than it is when there is no circulation whatever. Plant trees; plant them in abundance, but not too close to the house, and when they become too dense cut them out.—G. G. Groff, in New York Tribune.

Rev. Daniel Burgess, a dissenting minister of London in the seventeenth century, preaching on the robe of righteousness, said: "If any of you would have a good and cheap suit, you will go to Monmouth street; if you want a suit for life, you will go to the Court of Chancery; but if you wish for a suit which will last to eternity, you must go to the Lord Jesus Christ and put on His robe of righteousness."

Gracious human nature, even wholly sanctified human nature, but especially carnal human nature, to form "a mutual admiration society" of those who contend for our creed, who train with our theory, who follow us!
OUR YOUTH.

Mother’s Comfort.

I know a little girlie,
With loving eyes so blue,
And lips just made for smiling,
And heart that’s kind and true.

She wears no dainty dresses,
No jewels does she own;
But the greatest of all treasures
Is her little self alone.

Her name is “Mother’s Comfort,”
For all the livelong day
Her busy little fingers
Help mother’s cares away.
Then, when the letter written
And hide in her soft hair,
And dimples chase each other
About her cheeks so fair.

Oh, this darling little girlie,
With the diamonds in her eyes,
Makes in mother’s heart a sunshine
Brighter far than floods the skies.
But the name that suits her better,
And makes her glad eyes shine,
is the name of “Mother’s Comfort,”
This little treasure mine.

—Canada Presbyterian.

For the EVANGELICAL VISITOR.

To the Little Children.

Dear Little Children: I love you all and want to talk a little with you about Jesus.

I trust you are all good little Christian boys and girls who love Jesus, and papa, and mamma, and all good people. There is also a way to love people who are not good, though we must not love their sinful ways, but love their souls; for they too have precious souls to be saved and Jesus will save them if they come to him, for he said he came to call sinners to repentance.

We had a very nice lesson last Sunday teaching us about love. We learned that love makes us patient, kind, helpful, and unselfish and helps us to see good things in others.

Jesus loves us all very much and wants us to be happy and good. He loved and blessed the little children when he was here on earth and he still loves and blesses little children, for he is the very same Jesus.

God’s word teaches us to “love one another: for love is of God.” If our hearts are full of God’s love there will not be any room for sin in them, for God’s love will not dwell where sin reigns. Sin is what leads us away from God. Let us ask God to keep us from sin and fill our hearts with his love; then our lives will be a blessing in this world and we may be able to lead others to Jesus.

We have a class of nice little boys and girls in our Sunday-school who love Jesus. They sometimes sing for us—

“Jesus loves me, this I know,
For the Bible tells me so,” etc.
I hope to meet you all around God’s throne where we can join in singing praise to him forever.

Yours in Jesus’ Name,
AUNT EMMA.

The House That McGovern Built.

Recently I attended an auction sale of real estate, and while viewing a piece of property that was under the auctioneer’s hammer, was impressed by the effect of a simple statement that the auctioneer made when he was about to let his hammer fall for the third time. He had succeeded in raising the bids until the five thousand dollar mark was reached, but that seemed to be the limit.

“Gentlemen,” said the auctioneer, raising his hammer for the third time, “I am offered but five thousand dollars for this house—a house built by Henry McGovern; who will give me fifty-five hundred?”

A gentleman nodded in the affirmative.

“Fifty-five hundred I have; give me six thousand.”

Another gentleman motioned to the auctioneer.

“Six thousand I have; give me sixty-five hundred.”

The former bidder nodded again.

“Sixty-five hundred I have; give me seven thousand.”

Five minutes later the house was sold for sixty-seven hundred dollars.

“It was strange what a jump the bidding took when the auctioneer mentioned the builder,” I remarked to a by-stander, as the crowd broke up.

“You must be a stranger about here,” said the gentleman. “McGovern has a great reputation as a builder, and justly so. If he builds a house, you can be sure that honest work has been put into it from the cellar to the ridgepole.”

Seventeen hundred dollars for conscientious work! McGovern, were he to learn of it, might well feel proud of his reputation.

A few days later I learned more of McGovern, the contractor. A carpenter had come to him well recommended as an efficient workman. The first day that he worked for McGovern the latter stepped up behind him and arrested his arm as he was about to drive home a nail.

“What are you using that split piece of joist for?” he asked.

“The boarding will cover it up,” said the carpenter.

McGovern took out his notebook and wrote a few words. “Take this to the office and get a week’s pay,” he said; “I can’t afford to keep you any longer.”—Frederick E. Burnham, in Forward.

A Generous Act.

“One doesn’t have to be worth a great deal of money to make costly gifts,” said a man who goes about the streets with wide-open eyes. “I’ve been interested in a little street urchin that I’ve met going to and from the hospital on the street cars.

There was something wrong with one leg—he had met with an accident, I believe—and he was receiving treatment through the free clinic. He had a ticket entitling him to treatments, or something of that sort, and was never tired of praising “his doctor.”

“One day I saw him on the car with a very shabby man whose arm was in a sling. Tim nodded to me brightly enough but avoided conversation. When I met him two hours later, he was alone.

“How is the leg?” I asked.

“Gettin’ along first rate. See that fellow with me on the car? He’s got an awful arm, but I know my doctor can make it all right, and I ask him if he’d give that fellow half my treatments. He didn’t want to at first, but bime-by he ‘greed; so that’s where I was takin’ him. Me? Oh, I’ll get along—somehow. Why mister, that man’s got a wife and three little girls to care for!”

Think of the gift he is making.—Sel.

The good comrade has something to contribute to the common fund, some fun, some fancy, some bit of song, and thus the days go on in brightness from morning till night, and nobody minds though the road be rough.—Ladies’ Home Journal.

Fault-finding is an enemy of happiness.

If I Were You, My Boy.

I would learn to be polite to everybody.
I wouldn’t let any other boy get ahead of me in my studies.
I would never make fun of children who are not well dressed.
I wouldn’t go in the company of bad boys who use bad language.
I wouldn’t get sulky and pout whenever I couldn’t have my own way.
I would see if I couldn’t get people to like me by being civil to everybody.
I would keep my hands and face clean and hair brushed, without being told to do so.
I would try to see the little things that I could do to help my mother, and do them without being asked.
I wouldn’t conclude that I knew more than my father before I had been more than sixty miles away from home.—The Sunday-school Evangelist.
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Let the Christ who is not only wise, but wisdom, choose your path, and be sure that by the submission of your will all your paths are his, and not only yours. Make his path yours by following his steps, and do in your place what you think Christ would have done if he had been there.—Alexander MacLaren.

To be misunderstood, even by those whom one loves, is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand. It is what must have awaited the heart of the Son of Man.—Amiel.

There is nothing that persuades us of the great realities of moral and spiritual being as the man in whom God is manifest, the type of our human nature at its best, and the indorsement of the sublime faith that God in humanity is the supreme revelation of himself.—Horatio Stebbins.

On Wednesday night, the 4th, we began meetings in the Brethren’s M. H., near Grater’s Ford, where we had had good attendance when the weather was favorable. The afternoons have been fruitful of good results. One old brother who has been on back ground has been reclaimed and is now rejoicing that he has so far escaped the snares of the devil and feels again of that joy of God burning on the altar of his heart. Others have seen their need of a deeper work of grace in their hearts and have been earnestly seeking of the Lord for those longer. On those lines there is a great lack on the part of many who profess to be God’s children. They need encouragement to cut away the shore lines and launch out into the deep of the ocean of God’s love.

At present writing the weather and roads are not favorable for meetings. There is no time set as to how long these meetings are to continue; we trust the word will dwell in the members. It is certain that souls are under deep conviction, but whether they will yield remains to be seen. We are still hopeful of good results. Will you all pray for us and the work?

Yours in Him,
Noah and Mary Zook.
Permanent address Harrisburg, Pa.
February 16, 1903.

For the EVANGELICAL VISITOR.
Meetings at Valley Chapel, Ohio.

On January 10th, we commenced a series of meetings which were continued until February 15th. All these meetings were conducted by Brother J. R. Zook, of Des Moines, Iowa.

Our much beloved brother came filled with the Holy Ghost, and we are quite sure that he declared unto us the whole counsel of God with holy boldness, which resulted in the conversion of about fifty souls. Nearly all of them are bright conversions.

The ages of the converts run from eight to seventy-five years. A number of heads of families are among the converts, who have been entirely, consisting of father and mother and two daughters. In a number of families but one are now on their way to heaven.

In addition to the above mentioned are about twenty children who testified of having given their hearts to Jesus.

Many of the believers received the baptism of the Holy Ghost by the laying on of hands and prayer. Among whom are many of the converts. Also many of the believers, after receiving the laying on of hands and the “prayer of faith” having been offered in their behalf for physical healing, testified of the same. Surely, all this caused one to think of the apostolic days as is recorded in the Acts of the Apostles. Surely Jesus is “The very same Jesus.” We praise God for victory.

The meetings were very well attended, with the exception of a few nights when the weather was very indelicate and the interest so increased to the end, the power of which was felt far and wide.

Oh, may the Lord bless Brother Zook in all his labors! And may he ever remember how helpful he was to the Monomie Brethren in Christ, where we had a blessed meeting.
go on until all the sinners in these parts have yielded to the Gospel of Christ which "is the power of God unto salvation." Your brother in Christ, Aaron Breckel, Canton, Ohio.

Another account of this revival was sent in later by Brother J. Myers Bosler, which is in agreement with the above. He says that the Valley Chapel congregation had for a number of years gone "through severe spiritual drought, storms and testings," but fervent prayers have finally prevailed and brought the showers of blessing. "Some whole families were swept into the kingdom. Not a few were saved in their homes, among them one aged man seventy-five years old. "The greater number of believers believed the second time and entered into Canaan." Fifteen have already obeyed in baptism.—Editor.

Meetings at Blackwell, Oklahoma.

According to arrangements, Brother David Eyster, of Thomas, Okla., preached at the Mission here for one week less one day. During his stay here he was joined by his wife and Brother David Book, which strengthened the work. May the Lord reward them for their faithful service. The preaching was not without enticing words of man's wisdom, but in demonstration of the Spirit and power, and while the preaching was thus strong, those who were of the world were offended. Jesus never laid a soft pillow under anyone's head, but as he spoke to the unbelieving Jews and Pharisees they went away angry.

The meeting was well attended but none were saved. But we believe in sowing the seed first and God says his word shall not return void. We are praying God that he may send workers here, as this city is nigh to Sodom and Gomorrah. About one-third of the population goes to church. The saloon runs wide open and with it go all the evil things. The theater for the pleasure seekers in which religious professors are not far behind. May God speed the day when the church is nigh to Sodom and Gomorrah.

For the Evangelical Visitor.

A Letter From Brother Elliott.

Dear Editor, Brethren and Sisters:

I feel glad to be able this morning to write a few lines to the Visitor. I have been confined to the house for nearly four weeks with my old enemy, "grip," and was not well for some time before. I guess some wonder why I do not write for the Visitor as I used to do. I sometimes wonder the same thing myself. I am sure it is not for want of love to my Editor, for he is one of my dearest earthly friends, and the paper is no discredit to him either. I love the church, too, and if I could in the least encourage any one by writing I would be glad indeed.

A short time before my illness, I was preparing an article, and I got it about two-thirds done, but had to come to a full stop. I had some eye weakness that for over a week I dare not look at a book or write. I am now up every day and do a limited bit of both. No one but those who have passed through the ordeal of six or seven years of attacks of "grip" can realize the terrible inroads it makes on one's body and mind. This is at least severe for me, and I sometimes wonder that I am here to tell it. Little did I think when I last spoke to God that I should ever get to Ohio Conference, or later on to Kansas. Oh, I praise God for his mercy and care; for permitting me to enjoy such privileges of resting and widening my acquaintance with his people.

Our church in Markham has been wonderfully blessed with a great awakening, both out and in the church. I thank God it has reached out and led me to Christ. It was good for me too, for while I had salvation, I had lost much of its joy. You know David did not say restore unto me thy salvation, but the joy of thy salvation. I feel sorry so many people dishonor God, and belittle the work of saving souls. May God speed the day when the church is nigh to Sodom and Gomorrah.

The church at Ephesus had many good things, but they had "left their first love." I felt so cold and indifferent last Summer and Fall. I did things merely as a duty. I felt very unhappy. When Sunday came I felt no inspiration or desire to preach, yet I felt deeply for the flock to be fed. Sometimes I would, in the barn, cry in agony to God and say: O Lord, if I must feel so miserable myself, O give me at least a feeling message for the dear people. I would go to church and my prayer would at once relapse into its former state. How often I felt I should tell the people how I felt, but fear of discouraging some who were weak enough already, and being too proud to confess my being so long on the way, and a minister for twenty years! O, my, it seemed awful! One night when Brother J. R. Zook was preaching on such things, it was so heart-searching. Every little while an arrow pierced between the joints of the armor. I said Lord that's for me, help me to take it to heart, and not find fault with the preacher. I went home sad and heavy, but I resolved to tell it out, how cold and indifferent I was. And I asked God to give power to do so and there came into my soul such sweetness and joy and such peace that I could have cried out for gladness. It was no trouble to tell my feelings and confessions to this I took no part in the meetings, and felt like finding fault; now I bubble over with love and praise.

The rest of those blessed meetings linger in my mind as in the most fragrant memories of my life. Praise the Lord! My desire is to live for him here and to meet you all at home in the great beyond.

F. ELLIOTT.

Richmond Hill, Feb. 18, 1903.

For the Evangelical Visitor.

A Philadelphia Letter.

Dear Brethren and Sisters:

I feel to thank and praise God this day, more than ever, for his great love that he is continually showering upon us from time to time. My wife and I lately made a trip through Lancaster and Franklin counties, and were also to Ringgold, Md., to visit the children we sent out from the Mission. It made their young hearts rejoice when they saw us. They are all along nicely, and all have good places, which causes me to rejoice and praise God, that he ever thought worthy to do such a work, by his help. I wish many more would take hold of this kind of work. We read in God's word that the ministers were so busily engaged in preaching the gospel that they had no time to look after such business; then it was said that they should choose seven men of good report, full of the Holy Ghost, to look after the widows and poor in general. Dear brethren, where are we? Are you called for such an office? If you are, then carry your calling for it means much. Let us not have excuses, for God will not accept them.

We are many members in this body, and have not all the same office to fulfill, but God has placed every member in its place. Now let us be careful that we may know our place, then there will be no trouble. The material of which Christ's church is built is chosen out of the world for that purpose. (John xv. 13.) If ye were of the world, the world would love his own, but because ye are not of the world, but have chosen you out of the world, therefore the world hateth you. And though he employ many hands in carrying on the building, he himself is the great Master-builder. Hence, he says, I will build it. (Zech. vii. 12, 13.) The world and all that is therein belongs to God.

Brethren, let us take heed to our calling, and make good use of these few days which we have in this life, for it is like a vapor, today we are here, and to morrow we may be gone, and oh, if we should come before the Almighty God unprepared, how hard it would be if he would say, I know you not, depart from me, ye workers of iniquity.

As I have been writing, I thought of the widow we read of in Luke xviii. 1-6, who had been pleading and pleading to be avenged of her adversary. And he would not for a while, but afterward he said within himself, "I will avenge her, lest by her continual coming she weary me." So, dear ones, I too will plead and plead again, the dear Lord has yet have on the Lord's house in Philadelphia. It is about
four hundred and fifty dollars yet, then it is complete. I think we should all rejoice and be glad that such an effort is being put forth to have it paid. I would like to have it off my mind, so I can go to Conference with a clear title. My prayer is that God may move my dear brethren and sisters to make every effort. Soon our work will be ended. Let us clear things up while we have opportunity. I don't doubt that some who have passed away from time to eternity, if they had their time over again, they would be more active in God's work. I will close by wishing you all God's richest blessings, and desire your earnest prayers for me and us all.

From your brother in the Master's Service,

PETER STOVER.

MISSIONARY.

Addresses of Missionaries.

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

Isaac O. Lehman, Mrs. Isaac O. Lehman, Roodport, Transvaal, South Africa.

D. W. Zook and wife, Mrs. Amanda Zook, Amman, Penna., Tex.

Mr. and Mrs. S. H. Zook, Havan?, Tex.

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

Emma Doner, Matepe Mission, Bula-

Jan. 20, 1903.

Dear Readers: "Ask and ye shall receive." We have been asking God for souls at this place and he has been answering. A week ago Sunday a high school pupil prayed confessing his sins and was converted. The next night this young man came back with one of his schoolmates who gave his heart to God and was saved before going away. In this way one after another has been led to Christ and we are expecting still greater things from God.

Last week an old man who had walked many miles came and begged us to give him some work so he could earn some money, as he was very hungry. We could not give him work but gave him some food and talked salvation to him. Just then God sent in a Christian who talked and prayed with him until he was saved. This Christian who talked to him is of the better class, a doctor's son, and it was enough to touch any heart to see him on his knees, with one hand on this poverty-clad, dirty old man with tears praying God to save his brother. Mr. A. has a sister about fifteen years old who several times went under the preaching of the gospel, but did not give up her will until last week. One of her brother prayed with her, saw, weeping her way to the cross, she prayed until peace came to her soul.

We workers and Christians here at Choshi, with co-workers at home, are praying and having faith for 356 souls this year. Who will join us in this prayer and faith? I go out quite often with our Bible woman from house to house with tracts and gospels. The other day an old woman who was listening to me became angry at the crowd that had gathered at the door to hear and said, "Be still, go away. Give me a chance to hear." Another said, "I did not hear well. Please come to my house and teach me more."

Since the storm in October there have been very few fish caught here and many people are very hungry. Some have sold of their clothing for food. Others are almost on the point of starvation. This is very sad, but the fact that they do not have the bread of life is still more sad.

SUNDAY-SCHOOL WORK

In Choshi is being wonderfully blessed of God. Since returning here in November we have re-opened one and opened two new Sunday-schools, making four in all. The one at the Mission here is attended by about eighty-five, the Sunday-school at Kokowada, a village half a mile from here, about forty-five; the one at Hasaki, a village across the river, about eighty, and about eighty-five at the one in the eastern part of town. One day at Hasaki, the people crowded in so that the door went down. Next Sunday we were afraid the whole room would go down as it shook very much, especially when children with babies on their backs would jump up and down to keep the babies from crying.

The seed sown in these little hearts is not in vain. Already we are beginning to see the results. One little girl, eight years old, a very bright child, one day while eating said to her elder brother, "The devil is fighting with all of us." Her brother said, "Who is the devil?" "What does he look like?" "Did you ever see him?" She said, "No. I have not seen him, but I know surely there is a devil, because he makes me feel bad things now. When people do bad things it is the devil that makes them do it, so we know there is a devil." At another time when her brother was going to tell a lie she said, "Jesus will scold you." Last Saturday it rained very much and this little girl and her sister prayed for a nice day Sunday. Sure enough, Sunday was a lovely day, but it rained all day Monday and Tuesday.

These girls' parents are not Christians, but these can not help but preach to them.

Yours only for souls.

MARY LONG SMELSER.

I Corinthians xi. 2.

If life is spent in a mad scamper after things of no real value, or even after valuable things we can grasp but superficially, it is as much wasted as if thought were dulled or capacities neglected. The hungry mind should not injure itself by ignoring what it cannot digest. Wisdom lies in clearly discerning between the things worth doing, the objects worth pursuing, from those which, though perhaps good for others, may not be good for us.—Christian Register.

Tell me how you obtained peace and satisfaction? I think I may be sure it was by the path of unrestrained trust in Jesus as my Savior.—James Hinton.

III.

"Arise, go over this Jordan." (Josh. i. 2.)

Jordan is a typical difficulty. How we all would succeed if there were no Jordans. It was not one easy. A large body of water is a fearful thing, scatteredJordan was the Jordan of low, in which his people was only a stepping-stone to faith. Joshua had faith to take God at his word and God was equal to his word and when Israel came to Jordan it was not there. You see now the force of our last lesson.

"Arise," difficulties vanish as we arise in the God-given strength that is ours. When Booker T. Washington arose and with his little bundle of clothes tied in a kerchief, battered boot, and ragged tarp. There was no bridge, not even a pontoon.

God said: "Go over." There are no difficulties to God. Jordan to Joshua and his people was only a stepping-stone to faith. Joshua had faith to take God at his word and God was equal to his word and when Israel came to Jordan it was not there. You see now the force of our last lesson.

For the EVANGELICAL VISITOR.

Lessons From Joshua.

I. COR. IITH CHAPTER.

I. COR. 11TH CHAPTER.

I praise you for the deference which (2) you show to me and to my teachings. But I wish to correct your practice. God has established an order of dependence. Every man is dependent upon the next higher, in this natural (order), and man on the other, in that in the public assembly the men should appear with united, headed, heads and the women with veiled, heads. If the man wears the symbol of de-
March 2, 1903.

We may rejoice in the joy of the Lord, and make him our strength. Whenever we see the hand of God in the history of the world, we find that he acts always to the good. We find, then, that God's way is the right way. Let us follow that way, and we shall be led to eternal life.

I. J. Ransom.

Our Opportunity.

The voices that are calling
From many lands to-day,
Where heaven shrines are falling,
And hands shall cease their sowing
Where human hands may carry
All who have lives to live,
With glory from on high,
Then consecrate your purses,
And speed the gospel's flight;
Where heathen shrines are falling,
And waving fields are white,
To gather in the store.

For the Evangelical Visitor.

Testimony.

Dear readers of the Visitor:

This is my first effort to write for the Visitor. I have for some time felt impressed to do so, and this afternoon I feel that I want to do something for the Lord. I want to do his will for if we do what he has for us to do we will receive a blessing, want to do little things he has for me to do, and keep low down at the feet of Jesus doing his will at all times. There are great responsibilities resting upon us while traveling through this world. How sad if we as God's children should say or do anything that would be a hindrance to any one in their Christian life! I want to live so here that my influence may go out for good. I often think of these precious words,

"How careful then I ought to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

I feel I need the prayers of God's children that I may be kept faithful in his service and that I may some day meet you all in heaven. From your unworthy sister in Christ.

A Brillinger.

Victoria Square, Ont., Feb. 8, 1903.

TEMPERANCE.

Young Man, Don't Drink!

Under the above caption, the following appears in the editorial columns of the Kansas City World. Like temperance matter has of late frequently found place in the New York Journal and other great dailies owned by Mr. Hearst, as well as in various other secular papers, East and West.

This is most cheering. With hearts grateful to God we welcome such allies in this fight.

The young man who drinks strong liquor is like the commander of a fortified city who deliberately admits a known enemy within its walls.

Drink is more hostile and more deadly than any army. It has sent more men to destruction and death than have all the armies of the world.

There is nothing in it. You cannot gain by it; you may lose everything—health, position, reputation, self-respect, manhood, soul.

The first drink admits a demon that every successive drink strengthens, until some day it may be strong enough to dominate and glut its revenges appetite with your brain and blood.

Don't deceive yourself about your strength. You know nothing about that until the test comes, and then it often is too late. You may never be sure you have the strength to resist until you have asserted that strength by resistance.

To resist once, or twice, or a dozen times, does not prove strength to resist always. It can be proved only by constant and unyielding resistance. Any man can resist sometimes. The only man who can have absolute confidence in his power to resist is he who never drinks at all. If you have the strength, use it. Assert it now. One drink more is too much. Be strong right now. It is your best chance.

Strong young man! If you can to-day mock at the assertion that one drink is too much some day you may think the same of ten drinks, and later of twenty. And when that day comes the strength that could not resist one drink, before appetite was formed, will be but as a straw in a whirlwind.

If you have not the strength and sense to stop drinking right now, when will you have it? Will continued yielding give you added strength or better sense?

When the ravaged nerves of a disordered stomach and the flaccid tissues of a softening brain demand whisky, will you, who could not re-
sist when strength and sense were whole and craving was unknown—will you be better able to resist then? It is not an abstruse question of piety, or ethics, or morality; it is a simple question of common sense and health.

One does not need to Become a drunkard in the gutter to be injured by whisky. It is poison even in small quantities.

Few physicians prescribe it any longer for any purpose, except in hopeless cases to dull the senses at the approach of death. No physician of learning and honor administers it to the young in any case.

When impure, as most of the commercial whisky is, it is full of unknown dangers. When pure it is more dangerous still.

It is sometimes given to pups to stunt their growth and turn them into "freaks." The young man hoping to "freak" himself in the place of the pup.

"Young man, don't drink! Refuse the first drink, or, if you have taken that and more, assert your strength now and refuse to take another, and the spirits of all dearest to you on earth or in heaven will lean and listen and smile.

Take it, and devils will laugh and leer and mock.

The Age of Alcohol.

France has often been pointed to as a land where the moderate consumption of wine served to discourage the use of stronger liquor, and where much drunkenness was unknown. A careful study of the facts, however, does not seem to confirm these opinions. The population of France is practically at a standstill, but the consumption of alcoholic drinks has increased at a fearful rate since the early part of the century just closed. A noted Frenchman said lately: "One might say of the twentieth century that it is truly 'the age of alcohol,' for never have we seen its consumption make such progress." Not only so, but strong liquors are being used in France as never before. The Government is concerned about the question, but no effectual means for stopping the evil has yet been devised—Union Gospel News.

The gods of the heathen are false gods; but our God is living and true, all-wise and almighty, merciful and loving, the gentle Father and the omnipotent Creator.