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George Detwiler
Apparent Decadence of the Church's Ministry and the "Languid and Deplorable" Condition of Religious Piety Among Church Members. — By Captain Alfred T. Mahan.

As a remedy for this unfavorable condition Captain Mahan insists on the restoration of "personal religion; the direct relation of the individual soul to God," and that this idea must have "that primary place in the Christian scheme which it has momentarily lost." And if his diagnosis of the disease is correct, undoubtedly this is the remedy. We need to see that the first great thing for us to do, our abiding work and mission, is to save the soul, and for each man and woman to save his own soul. The idea of self-culture, too, as a substitute for personal religion needs to be abandoned. What if we can repeat the Lord's prayer in Latin, but cannot truthfully say in English, "My soul is saved?"

We may have all the culture impressed on us, but will not answer. We effect all kinds of reforms, still souls are not saved. "And," says Captain Mahan, "who shall thus save his people? Who but Jesus Christ? And what is personal religion but the co-operation of man's will with the power of Jesus Christ, that man's soul, man's whole being, may be saved; not for his own profit chiefly, but that he may lay it, thus redeemed, thus exalted, at the feet of him who loved him and gave himself for him."

As said, others have heartily endorsed these views. They think there has been too much emphasis put on "the religion of kindness and benevolence to fellow men." And that the secular press has helped to impress this idea of religion on the public mind, but while human brotherhood and Christian fraternity are right and good, yet "standing alone" these are "no religion at all." "There must be some conscious rendering of obligation to God in order to bring into life the essential religious element." In other words, we have developed a type of religion which is no religion. It is a startling charge to make, but one which seems to have been echoed with much unanimity from many points of the compass. If it is true, it behooves us to return speedily to the old order of spiritual things. — Dr. C. H. Forney, in Church Advocate.

It is part of my religion to look well after the cheerfulness of life, and let the dismal shift for themselves, believing with good Sir Thomas More that it is wise to be "merry in God." — Alcott.

Vicarious suffering is a fact of life, and cannot be expelled from life until love is expelled. We cannot care greatly for the highest interests of another without bearing his infirmities and bearing on his sicknesses — even to the burden of his sins. — Hugh Black.

It is, indeed, blessed to be human beings, with Jesus Christ for the centre of humanity. — George MacDonald.
that this act is of the nature of spiritual worship.

In what sense is it possible, however, to present the body to God? Not by scourging or mutilating or burning or destruction. These are all false and imperfect methods. The true ideal is that of using it in all its powers according to the good and acceptable and perfect will of God. The central consideration is not to be the fashion of the age as to intellect, emotion, or will, as to food, or raiment, or occupation. It is rather to be that of the Divine will. The spirit of man restored to God through faith in Christ now dedicates the body to his will, and so the mind is renewed. Note the completeness of the Apostle’s ideal of life! It is wholly dependent, however, for fulfillment upon that faith in God’s provision for man upon which man is justified, and through the exercise of which sanctification proceeds.

Verses 3 to 8.—Having declared the true attitude of the Christian life to be sacrifice to the will of God, the Apostle next proceeds to show how that sacrifice will be expressed. It is important to notice this carefully, as there may be much talk of submission to the will of God while there is no practical evidence of the same. The whole of chapters twelve and thirteen are really occupied with this subject. Chapter twelve shows the evidence manifested in personal life, and chapter thirteen as regards the world.

One of the first positive proofs of abandonment to the will of God is that of humility. Here of course it is spiritual humility. There is always danger that a person having solemnly dedicated everything to God should on that very account become puffed up; and there is no pride more objectionable than spiritual pride. To prevent this the Apostle declares the great truth concerning the whole body, and the complementary nature of the offices of the members thereof, showing that for the fulfillment of the whole function, the service of every part is necessary. Consequently, the importance of each is measured not by its own significance but by its contribution to the whole.

The enunciation of gifts is full of interest. Prophecy, the extraordinary gift of spiritual interpretation; ministry, the business details, the serving of tables; teaching, the patient work of imparting knowledge; exhortation, the stirring up to obedience of those who are taught; giving, having special reference to actual financial contributions; ruling, the leading and conducting of the affairs of the Church; showing mercy, the work of charity and kindness. How different are these gifts! How easy it would be to set them in order of importance, according to popular conception! Yet they are mixed promiscuously as it would seem of set purpose, in order to show that in the economy of faith they are of equal value. Humility is manifest in the exercise of a gift with a view to fulfilling the function of the body, rather than for the glorification of self.

Verses 9 to 17.—Wherever such humility exists, there necessarily follows genuine love. This paragraph almost defies detailed examination. It is a collection of epigrammatic injunctions. The first of them, however, is the all-inclusive one, revealing at once the true impulse of obedience to the rest and the unifying bond which holds them all in true relation. “Let love be without hypocrisy,” that is, let it be without acting, let it be genuine.

Then follows the analysis of what that means. It is interesting to note the alternation between personal character and relative conduct. The arrangement under verses somewhat confuses this balance. Let us read without the verses, dividing by the distinction between personal and relative.

Personal. “Abhor that which is evil; cleave to that which is good.”

Relative. “In love of the brethren be tenderly affectioned one to another; in honor preferring one another.”

Personal. “In diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer.”

Relative. “Communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another.”

Personal. “Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.”

Relative. “Render to no man evil for evil. Take thought for things honorable in the sight of all men.”

Comment is needless on each sparkling epigram. It is, however, of value to notice carefully the relation between these personal and relative injunctions: the first revealing the mind of love; the second, showing the method of love.

Verses 18 to 21.—Such self-emptied, love-centered devotion to the will of God will alone make possible obedience to what follows. What a wonderful ideal is presented in this brief paragraph! Notice carefully that the “if it be possible” is not an ex-
cuse for an unbeliever under any circum-
stance to break the peace. It is rather a recognition that there will be
some men who will not be at peace.

The burden of responsibility, how-
ever, is indicated by emphasizing the
word "you," "as much as in you lieth."
There is an old adage that "two are
necessary to a quarrel." Taking this
for granted, the Christian should see
to it that there shall be no contribution
on his part to the making of a quarrel.
If there is a breach of the peace, it
must not be created by such as are de-
voted to the will of God.

Moreover, he believers ever re-
member that in cases where an out-
side violates this principle of peace,
they are not to avenge. "Vengeance
belongeth unto me; I will recompense,
saith the Lord." If the para-
graph had stopped there, it would have been possible to understand a
very popular attitude of mind toward
this great declaration. How often we
have been tempted to say with a sigh
of relief, "Yes, thank God, vengeance
does belong to the Lord!" Thus, al-
though active reprisals are prevented,
the heart rejoices in the thought that
at last the punishment of God is to be
meted out to the wrong-doer. Yet
this attitude in itself is out of har-
mony with the will of God for his
child; and therefore that child is call-
ed to such action as will demonstrate
the existence of true and unfeigned
love. The hungry man is to be fed,
and the thirsty one supplied with
water.

The closing injunction deals with
the inner motives. "Be not overcome
of evil, but overcome evil with good."
Thus the first expression of true de-
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OUR CONTRIBUTORS.

**Life's Railway to Heaven.**

Life is like a mountain railway. With an engineer that's brave, we must make the run successful. From the cradle to the grave, with the curves, the fills, the tunnels, do not falter, do not quail. Keep your hand upon the throttle and your eye in the rail. Chorus.

Blessed Savior, thou wilt guide us till we reach that blissful shore, where the angels wait to join us in thy praise for evermore.

You will roll up grades of trial, you will cross the bridge of strife, to that Christ who is your conductor. Never falter, never fall. Keep your hand upon the throttle and your eye upon the rail. Chorus.

You will often find obstructions, look for storms of wind and rain, on a curve, a fill, a trestle. They will almost ditch your train, put your trust alone in Jesus, never falter, never fall. Keep your hand upon the throttle and your eye upon the rail. Chorus.

As you roll across the trestle,光滑 of Jordan's swelling tide, you'll behold the union depot into which your train shall glide. There you'll meet the superintendent, God the Father, God the Son; with a hearty, joyful plaudit, weary pilgrim, welcome home. Chorus.

This was composed by an Engineer on the railroad some years ago. Selected by Henry Balsbaugh, 222 South 17th Street, Harrisburg, Pa.

For the Evangelical Visitor. Notes on Romans.

No XVII.

2. The Law of Love—Rom. xiii. 8-10.
3. Vigilance urged; The approach of the Day of the Lord; A State of civil powers—Rom. xiii. 1, 7.

True Christians are loyal citizens under whatever form of government they may be found; because they love every body, pray for everybody, pay their taxes and debts, and live in peace with all men as far as possible, respecting law and authority. Paul recognizes governments as being of God and therefore should be respected—"The powers that be are ordained of God. Whoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves judgment." We must be honest in naming all our taxable property and moneys to the assessor.

We must regard all legislation that will not cause us to violate God's holy word, the game and Sabbath laws. It is anarchal to knowingly break the law of the land. It is a delusion to think that breaking the law of our country is all right as long as we are not discovered. We are guilty in the sight of God. While the Christian is urged to honor public officers and governments, he is not encouraged to seek and hold public offices in the temporal government nor to mix up in politics—hands off of politics if you want to be kept saved; for they are rotten.

There is no government on the face of the earth that is what it should be, but nevertheless, an imperfect government is better than none. Whenever Christians meddle with politics they are on the path which leads to Romanism. To participate in politics and hold high official positions involves on us the responsibility and service of war which is strictly forbidden in the gospel of Christ—the glad tidings of love.

**The Law of Love.** Rom. xiii. 8-10.

"Owe no man anything save to love one another: for that loveth his neighbor hath fulfilled the law." Love is a debt that we will never be able to dismiss. It is a continuous indebtedness which death itself does not discharge.

"Owe no man anything" cannot mean an indebtedness well and honestly secured by mortgage or otherwise: for if that were wrong then you could let no money, and we know Jesus gave teachings which included the letting of money for interest. In case of a mortgage a person virtually transfers his property to the mortgagee so in fact the mortgagee owes him nothing. I do not mean by this exposition to encourage great financial responsibilities on the line of incumbrance, but rather to discourage it, because it is apt to absorb all our time, or at least too much of it, and we thereby neglect the most needful thing which Jesus calls "The Kingdom of heaven." If we take money or property from any person, company, church or State by shrewdness, misrepresentation, or by any other unfair means, we owe it, and God Almighty will hold us guilty until we meet it in some satisfactory way. Since it is a sin to deal unfairly in financial matters with man, have we a right to rob God? What is the answer? I imagine I hear a multitudinous throng acclaim—"No. But where are we as a brotherhood? Many of us are shamefully in debt to God. Where are the tithes? Let us bring them in and see what great prosperity God will give the brotherhood. We must be a consecrated people—consecrated to God, not to self. If our people would tithe in a systematic way and put it into a common fund for religious purposes what a great work could be done. What good will our wealth do us if we disobey God? James says it will corrode our flesh as fire, and be a witness against us in the last day. If we observe the law of love we will obey God in things relating to him and to each other. Many boast of their honesty and are constantly robbing God. What a shame! I repeat it in the name of Jesus Christ, what a shame: for "thou shalt not steal."

Paul says—"it is high time to wake out of sleep." May the thunders of God's judgment awaken us—"without are thieves."

**Thou Shalt Not Commit Adultery.**

If all the adulterers of this land should die in a single day I am sure there would be a coffin "famine." Just think of it, there are 300,000 fallen girls in the United States.

This is only a fractional part of those guilty of adultery. I don't know why there is no estimate made on the number of men fallen in this awful sin. From the very nature of the sin there must be more men than women. (Five fallen men for each fallen woman is the estimate—Editor.) Besides those known to be guilty of adultery there are millions who live secretly in the sin.

If mothers actually knew what stealthy traps these city private offices are to steal the virtue of their girls they never would consent to have them employed at such places. Drugs and all manner of methods are employed to seduce them. An old Scotchman, who was a justice of the peace in a city of Illinois, a man of means and who was considered as being respectable, said to me, personally, that to commit adultery was no sin as long as it remained undiscovered. He was one of those that did not believe in hell punishment. What diabolical corruption!

Many are living in adultery under the cloak of matrimony. Many have been divorced and have remarried contrary to the Scriptures. If the curtain of society were lifted and the real condition unfolded what a horrible picture we would see. This sin is prevalent among all nations of the world and apparently is growing worse. The worldly dress feeds the lust as also do the God-forbidden meats. If we observe God's law in dress and food it will be a great help to virtue. And then to be sanctified

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through and through exterminates the serpent lust.

Besides literal adultery there is an untold amount of spiritual adultery even in this fair land of Bibles. To give our love and devotion to any other object than God is spiritual adultery. Here are some of the gods—fashion, money, society, lodgery, clubs, formality, etc. Are we free?

"THOU SHALT NOT KILL."

The word "kill" is applied to no creature but man in this command, and means "thou shalt do no murder." Many say we have a right to kill in self defense. Where do we get the right? Christ's message of love forbids it and says "pray for your enemies." How could we pray for a person and then turn about and take his life? It can't be done. We might pray "at" a person and then murder him; but to pray "for" a person and then kill him is impossible.

In time of war murder is committed with impunity. It is legalized and wholesale. Nations ought to be ashamed to go to war with each other. Deliberate duelling is illegal both in the United States and England; and a death resulting from this cause is regarded as murder, and the seconds or witnesses are liable to severe punishment as accessories. Since nations (United States and England) classify duelling as murder, why not war as well? for God plainly says "thou shalt do no murder."" "No murderers shall enter the kingdom of heaven." Sherman said, "war is hell."

How many women, even mothers, are guilty of this bloody crime in the destroying of their unborn children? Many of them are members of churches occupying the highest seats in the synagogues while their hands are dripping with the blood of the innocent. They talk like saints but act like devils. Many men encourage it, and doctors perform abortion for the money that is in it, thus breaking the laws of God and of their country—anarchists.

There is no excuse for wilful murder, and if we are guilty we will surely miss heaven unless we repent thoroughly. We had better confess than wake up in hell with human blood on our souls.

John says—"Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." If we observe the law of love we cannot injure nor hate each other, for love worketh no ill to his neighbor; and the command is "Thou shalt love thy neighbor as thyself."

"THOU SHALT NOT BEAR FALSE WITNESS."

How can we bear false witness against any body whom we love? We will never do it. But it is done when we esteem self above others, or hate our neighbor. Some of the most honest and able judges are being alarmed how both men and women are guilty of this great sin of perjury; and that without compunction of conscience. This is another index finger pointing to the fulfilment of prophecy—that wicked men and seducers shall grow worse, deceiving and being deceived. The spirit of covetousness leads many to this sin, and the Lord says—"Thou shalt not cover." O, how many kinds of sin there are! and how many ways to commit sin! It is only the grace of God that can keep us from them.

Seeing the gross and wilful violation of the holy commands without seriousness must remind us that our redemption from death is "nearer than when we first believed." "The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting or revelling and drunkenness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." May we all fully, unconditionally, unreservedly and eternally yield to the will of God.

I yield, I yield, O, Lord to thee.
My will, my heart, my all,
That I may wholly spotless be
When I shall hear thy call.

J. R. Zook.

Des Moines, 1a.

A true Christian life is pretty well described by the definition of a verb in old-fashioned grammars: it signifies "to be, to do, and to suffer." Jesus Christ has a vast school in which he gives instructions and administrators discipline. The very word, "disciple," signifies a little scholar. Before our Master's eye there is an ideal of what you and I ought to be, and if he can correct our faults, and develop our graces, and increase our influence for good, and make us better Christians, he does not hesitate to use sharp implements.—The Golden Rule.

So long as God is in heaven his word must be fulfilled on the earth.
work upon your human feelings and thereby sidetrack you from the simplicity of the word.

The great mass of Christian professors use their experience and life as a pattern to which they try to bend and stretch God's word, in order to make it fit; whereas they should take God's word for their pattern, and carve, cut, plane, turn, and sandpaper their experience and life, until it becomes a perfect model of the word.

Some folks, by comparing their lives with other people's, think they have the experience of holiness, which is a sure evidence that they are void of the experience.

If the devil can not keep you from working for the Lord, he will sometimes try to hurry and crowd you into work beyond measure, in order to throw you overboard.

D. L. GISH

For the Evangelical Visitor.

"Social Purity."

No. VI.

Heredity:—A few writers have the audacity to challenge the truth of the principle of heredity. Murder is put on the embryo child, when the mother seeks its death. When parents are hateful because of being under necessity of bringing forth off-spring accidentally the children become hateful, see Mal. iv. 6. We read of an expectant mother who was a carpet-weaver, and who, while working, calculated the wages the piece of work would bring, and how to make all ends meet, financially. Thereby she puts on her off-spring boy a great mental ability for mathematics. A sanctified mother tells us that she has never seen one of her sons to be angry or rebellious. No one will deny the birth-marks on the body. These are proof of the possibilities of shaping character. A congregation was horrified when told that their preacher was a thief by phrenological interpretation. The preacher confessed he always had the disposition to steal; but grace kept it down. (He was not sanctified).

How many parents do not steal, or lie, or murder; but they live unchaste sexually, and thereby heap upon their children impure desires, which respond with more or less readiness to the second or third call to a harlot or libertine life.

"The hand that rocks the cradle rules the world." The mother has a very important place in God's infinite mind. We often hear mothers, who are cumbered with the care of a large family, say that they have very little privilege to do anything for the betterment and salvation of humanity. If parents fully knew the honor to God, and the blessing to humanity, resulting from a full consecration of their off-spring as well as themselves, to God, there would be more carefulness and godliness, and no filial hatred. Grace certainly is not transmitted from parent to child; but any one can see the great advantages accruing to a child conceived and brought through gestation and lactation, in holiness, over the one that was conceived accidentally and matured in deception and hatred.

At the best man is born with plenty of evil propensities; but, God be praised, that where sin does abound, from what cause soever, grace does much more abound.

The mother is next to God. They are worthy of much honor... We are sorry to say again right here, that false modesty robs them of much respect, and privilege and helps they need in order to do the very best in ennobling the child. The morality of the masses is degenerating rapidly. It can only be stopped by cleansing the fountain. Then the stream will be pure, humanly speaking.

Consider David how he did right in the eyes of the Lord, all the days of his life, save in the matter of Uriah. Since he was conceived in sin it is no wonder, (see I. Kings xv. 5). Samuel was very much wanted. He was duly consecrated, and what a man of God he was! We find nothing recorded against Samuel; but we do against Solomon,—what a contrast (see Neh. xiii. 26).

Timothy had a good pedigree. Paul said the unfeigned faith in Timothy, dwelt first in his grandmother Lois and in his mother Eunice. A rightful inheritance in body and mind is to be desired far above thousands, yea millions of this world's goods. Abnormal appetites and unrestrained desires and delights tell very plainly on the off-spring. Habits, its, potatoes and diseases which affect the parents slightly, are often laid very heavily on the children.

Fathers are responsible for good environments and a spiritual atmosphere. The mothers should be protected from fears, and hard speeches, and worries, and embarrassments. Young folks, and even old folks, do often unceasingly shun and scorn the worthy mother, who is in preparation to rock the cradle and rule the world. Mothers are embarrassed; hence many children are timid and bashful. Normally the prospective mother would be highly honored and respected. See the Bible instances.

If any who read these imperfect lines are guilty of any disrespect to mothers; we hope they will blush with shame and never so do any more.

As I said before let all withhold criticism and verdict until concluded, which it will be in one more article on evil and good habits of youth, and courtship.

J. Myers Bosler.
Canton, O.

For the Evangelical Visitor.

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."—Luke x. 42.

Jesus said in the above verse that there is one thing that is needful, and which it will be in the four preceding verses we find that Martha who had received Jesus into her house, had a sister, called Mary, which also sat at Jesus' feet and heard his word, and Martha became dissatisfied when she saw her sister sit at Jesus' feet, leaving her to serve alone, (for she was cumbered with much serving). She came to Jesus and complained to him about the conduct of her sister, and asked him saying, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me," but we find, that Jesus told her that she was careful and troubled about many things, but that one thing was needful, and Mary had chosen that good part, which was not to be taken from her.

There is contained in this incident a very important lesson for every one of us. In the first place it is necessary for us to see what that one thing, that is most needful, is. Jesus said that Mary had chosen it, and it is therefore very plain to us what that most needful thing is. It is chosen by sitting at the feet of Jesus and listening to his precious word. By sitting at the feet of Jesus we understand that it means to be humble-minded and willing to do what he tells us to do. We know that in the natural sense, if we sit at some one's feet we generally love that person, and listen very attentively to his words, and so we understand that Jesus meant those should do, that would wish to choose the good part.

Those of us who know by experience, what it is to sit at Jesus' feet and hear his word, can of a truth say, that it is a most blessed place to be. We realize that of ourselves we are nothing and that without the help of
Jesus we are unable to do anything that is pleasing to him. How needful it is for us to give ear to his teachings and obey his commandments, for Jesus said, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). I believe you would all agree in saying that there is nothing in this world that is of greater value than to be taught all things by this Comforter. He will not teach us about the transitory things of this world, how to have pleasure and enjoy ourselves according to the flesh, but he will teach us heavenly things, and how we can best please our Savior.

You, dear readers, who have left off seeking the transitory things of this world, and have sat down at Jesus' feet, in the spirit, have realized with me that it is the most needful thing for us to do; and I would say again it is indeed blessed to be in this condition. How we can enjoy ourselves, when in a meek and humble spirit we sit down and take God's Word and read from it, for our edification! If we are in the right mind God can speak to us through his Word, the same way as Jesus spake to Mary.

You would all agree, that Martha had very little benefit of the words that Jesus spake, because she was moving above, doing much serving, and paying little attention to what he was speaking. She even found fault with Mary because she did not help her to serve, and is not this the case to-day, that many are cumbered about their feet, in the spirit, have realized with me that it is of greater value than to be taught all things by this Comforter. He will not teach us about the transitory things of this world, how to have pleasure and enjoy ourselves according to the flesh, but he will teach us heavenly things, and how we can best please our Savior.

You, dear readers, who have left off seeking the transitory things of this world, and have sat down at Jesus' feet, in the spirit, have realized with me that it is the most needful thing for us to do; and I would say again it is indeed blessed to be in this condition. How we can enjoy ourselves, when in a meek and humble spirit we sit down and take God's Word and read from it, for our edification! If we are in the right mind God can speak to us through his Word, the same way as Jesus spake to Mary.

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Old Evangelical Preaching.

We proceed with the subject of their "preaching" by stating that when the "old" preachers wanted to preach on repentance as the next step after the sinner has been awakened and enlightened as to his condition, they would use texts like the following:

"Knowing that the goodness of God leadeth thee to repentance" (Rom. ii. 4).

"The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel" (Mark i. 15).

"And the time of this ignorance God winked at, but now he commandeth all men everywhere to repent" (Acts 27:30).

They would then speak of the nature of repentance and of its necessity, about as follows:

Its nature. It does not consist in ceremonial performances and penances, nor in so-called "good works," as the Roman Church teaches, neither in being baptized and partaking of the Lord's Supper and being a member in some denominational Church of Protestantism, nor in leading outwardly a moral life.

It must have the elements 1, of a true knowledge of sin; 2, a godly sorrow (this with emphasis) for sin; 3, confession of it to God ("if we confess our sins"); 4, turning away from it to God ("repentance toward God"); 5, earnestly praying for forgiveness; 6, restitution and reparation of wrongs committed against our fellow men.

The last point was practically illustrated and enforced in the following case: A young man came frequently to his worldly possessions, it was carried to the altar of prayer, earnestly crying to God for mercy, but all remained dark and hopeless. The preacher suspected some secret hindrance and made a private call, to ascertain it. The young man confessed at once that he had defrauded a comrade out of $25, and then ran away from him, and this sin would now constantly rise up before him. The preacher told him plainly that he must refund that amount fully before he could find salvation. "But," said the young man, "I have not got the means now—what can I do?" "Then," said the preacher, "write a letter to him, in which you confess this sin, state your condition, enclose also your promissory note for the amount, with the full intention to pay it as soon as possible." The young man did so, and was happily saved in the next meeting. He paid the note and became a useful classleader and local preacher, and after some years died happy in the Lord.

For preaching on pardon or justification they would employ such texts as Rom. v. 2: "Therefore being justified by faith we have peace with God," etc. "Blessed is the man to whom the Lord will not impute sin." (Rom. iv. 8.)

Justification was stated to be an act that God does for us, in forgiving our sins, thereby justifying and thus releasing us from the guilt and punishment of sin for Jesus' sake so fully and freely as if we had never sinned; in other words our justification is as complete as the atonement of Christ is perfect. On this point they stood squarely on the doctrinal ground of the Reformation of the sixteenth century often quoting the Lutheran and Reformed catechism in addition to Scripture proofs.

For preaching on regeneration or the new birth, which they considered an all-important point, involving divine sonship, the beginning of sanctification, the witness of the Holy Spirit—in short the beginning of an inward and outward godly life, and also of the living hope of eternal glory and the inheritance of the saints in light—they frequently selected John iii. 7: "Ye must be born again," and then endeavored to show 1. In what this new birth does not consist; 2. In what it does consist; 3. Its necessity; 4. How to obtain it. Another favorite text was the question of the rich young man: "What lack I yet?" I heard one handle this text in the following manner: What lack I yet—describing under the emphasized "I" the outwardly moral life and other good features of the young ruler's character; What lack I yet—pointing out that he felt that he was lacking something important, and his coming to ascertain it, i. e., he was in some degree under conviction; What lack I yet—having led a life of outward obedience to the commandments of God, and having a good standing among the chosen people of God, etc. What lack I yet?—what is the lack which I cannot fathom nor ascertain myself?

Christ's answer: "Sell all thou hast and give it to the poor and come and follow me," etc., was the deep, inner touch that reached and revealed the great lack. The young man went away sorrowfully, for he was rich in temporal goods, his heart was cleaving to his worldly possessions, it was carnal and hence unregenerated, unrenewed—he lacked the new birth. While keeping the commandments outwardly he lived inwardly in opposition to the great commandment: "Thou shalt love the Lord thy God with all
Another favorite text was I. Peter i. 3 (which read) and many similar ones, for which we have not space here.

On entire sanctification they applied such texts as I. Thess. v. 23: "Now the very God of peace sanctify you wholly," etc.; I. John i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin;" I. John iii. 3: "Every one that hath this hope in him, purifieth himself even as he is pure;" Matt. v. 8: "Blessed are the pure in heart, for they shall see God."

They taught emphatically that sanctification begins already in repentance and inwardly in regeneration when the love of God is faithfully walking with him, and sooner or later will be completed in the sense of being cleansed "from all evil desires and passions" (as remnants of the "old man," or inbred sin) by the blood of Christ, thus perfecting the love of God in the heart. They insisted, however, that all true Christians possess such a degree of sanctification that they have dominion over actual sin, and when they have been cleansed from inward sin, or sanctified wholly, then they have "perfect victory over all inward and outward sin" which was one of their cherished definitions of entire holiness.

There were two somewhat distinctive currents in their preaching on this subject—one we might denominate as the Wesleyan type, and the other as the mystical-practical. Of the first Rev. Henry Fisher was the most pronounced representative both in writing and preaching, and of the other Bishop John Seybert, who delighted in the deep mystical teachings of Kempis, Tauler, Terstesgen, Francke, Arnold, etc., but in reality they coalesced into one in their aim and results, viz. the death of the "old man" of sin and the consequent "fulness of God," being "all in all." Arc how radically they regarded this "full salvation" may be seen by a quotation from a sermon by Bishop Seybert (in 1853) on this wise: "When you have been brought into such a state of grace that you abhor your former darling sin ("Lieblingsnunder") more than any other, and the temptations to that sin have become so distasteful to your spiritual sense that you instantly repel them, then the tap-root of sin ("Herzenswurzel") has been eradicated and the victory over all inward and outward sin has become perfect." There was certainly not the slightest concession to superficiality in such teaching, and the fruits thereof were in accordance.

When intending to preach on faith, they would select a text that contained this subject and speak on it somehow: in this manner: 1. Natural faith, which is an inherent faculty of human nature even in its fallen state. We believe testimony concerning things in nature, both tangible and intangible, even such things as have never come into contact with our five senses, and in all our natural activities this faith takes the lead or we could not act. And by this faith we also believe in our fellow-men. 2. Historical faith, which assents that the Bible and the doctrines of Christianity are true without giving them any serious attention. 3. Denominational faith, giving assent to a creed as contained in the respective catechism, hymnbook, etc., hence people speak of a Lutheran faith, Reformed faith, Presbyterian faith, Episcopalian faith, Roman Catholic faith, etc., and in their moral blindness they regard this as the true saving faith and consider one who withdraws from one denomination and joins another to have become an apostate and reprobate. But this sort the "old" preachers regarded as no faith, it being, at the most, simply the acceptance of a denominational creed and membership in a sect. 4. A "dead faith" of which the Apostle James says, that the devils also have it. It leaves man unsaved, unfruitful as regards good works, it is a faith that worketh not by love. It leaves the mere professing Christian like a piece of dead wood swimming helplessly along on the current of sin and the depraved spirit of the times. 5. Saving faith, which is a divine light and power, changing man into a "new man," a child of God, a true Christian, who has eternal life in his soul, which produces good fruit and enables him to swim, like a living fish, against the current of sin and worldly spirit into the ocean of God's eternal love. I could here give an excellent specimen of a detailed description of this saving faith by an "old" preacher, but want of space forbids at present.—Evangelical Messenger. Published by request.

Because Christian Endeavor has been much blessed it must bless much.
The image contains a document with text that seems to be about the life of Ramabai and her work in India. Here is the text converted to a plain text representation:

**How God Saved a Perishing Boy.**

Dying in the lonely wilderness, perishing because there was no water, far from his father’s house, with even his mother’s face turned away that she might not witness his death, do you wonder that Ishmael called upon God?

“And God heard the voice of the lad,” as he will hear our voices to-day when we cry to him in faith, when earthly friends have deserted us. He answered him, sending an angel to show the sorrowing mother a great well of water which she had never seen before, and promised to make of the boy a great nation. That promise was kept, as all God’s promises are.

So many people are perishing this day far from the Father’s house, because they have not tasted of salvation. God will send us instead of angels to bear the message to them, if we are only willing to do his will.

Oh, the boys and girls God has saved, and who are now doing his will by helping others to come to the light! I am going to tell you of one girl, and you can find hundreds of examples of God’s saving power. In far away India, fifty years ago, lived a man who had strange views for that land, for he believed that girls ought to be educated. He had seen one girl taught to read, at Poona, so he knew it really could be done. So strong were his sentiments, that he carried his wife (for she was only nine years old), away into the jungle in order to teach her, away from his mother and relatives, who were furiously opposed to any education for a woman. She learned rapidly, and among the children whom God gave to them was a girl named Ramabai. Her mother and father both taught her, and she learned Sanscrit, the language in which the classics of India are written, and at least seven languages based on this one. Her father and mother died when the great famine came to India, and she and her brother journeyed from place to place, lecturing, and so great was her intellect that even in learned Calcutta she created a sensation by her wisdom. She married a well educated man, after her brother’s death, but he, too, died in a short time, leaving her just one child, a girl. She went to England, and God cared tenderly for her, and there she gave her heart to him. Her sympathies went out to the suffering child-widows in India, however, and in Poona, to-day, stands Ramabai’s Home for child-widows. This home was made possible by God’s watch-care for the little girl born in India’s jungles, and hundreds of sorrowful lives have been made useful and happy. What sympathy we have for one whose husband is dead; but in India a widow who may be only six or nine years old, or even younger, is shunned and abused, while it is considered unlucky even to see one early in the morning. They never marry again, and no happiness ever enters their lives. God bless Ramabai’s Home, and send her helpers from America.—Mrs Shelton in *The Gem*.

**A Lesson on Beer Drinking.**

A dark-haired, slender young girl, with large, brown eyes and a pleasant face, stood in the prisoner’s dock of the Jefferson Market Police Court. She was neatly dressed, though her attire was well-worn; and she stood with bowed head, while an occasional sob shook her slender form. Two other female prisoners stood in the dock with her. The one on her right was a bold-faced woman of the town, dressed in cheap but gaudy finery, be-decked with tawdry jewelry, and evidently familiar with her surroundings. The other was an old woman in dirty rags, which she scarcely held up. Her face was thin and grimy. Her eyes were bleared, and her face bruised and bloated.

The judge looked at the strange-asserted trio. Then he said to the weeping girl:

“How is it that so young a girl as you have come to this?”

“I did not intend to get drunk, judge,” said the girl. “I went to a woman’s house, and we drank some beer together, and, somehow, I don’t remember what happened after that until I found myself in the cell.”

“How old are you?”

“I am going on sixteen, sir.”

“Sixteen! how do you like your neighbors? Look to your right; that is your next step. It won’t take very long to reach that state if you continue as you have begun. Look to your left; that is nearly the end, but it is the sure end of the downward path.”

The young girl sobbed, but said nothing.

“You are very young,” resumed his honor. “This is your first offense; I hope it will be your last. You can go.”

The girl left the court-room with hanging head, but the woman on the right laughed, and the woman on the left leered, as they waited for their turn.

This girl had a bitter lesson; but how many there are who will never learn except in a bitter school. The world is full of wrecks which have gone down through the drink. Others are following who little imagine where their course will end. Oh, that both old and young would be warned by the ruin into which others have plunged, and escape for their lives before escape shall be impossible!—Unidentified.

**Renewing.**

To create requires creative power. Man may sometimes repair, but he cannot renew. To restore that which is ruined, to bring back that which is lost, to renew that which has been destroyed, is the work of God; and human nature is so utterly debased and fallen that only God can renovate and restore the wreck.

Human influence may lead to a temporary or external reformation, but it is only by divine power that we are renewed in the spirit of our minds. A transformation under the influence of human advice or the pressure of public opinion, is not sufficient. They who are to win the approval of God, must be transformed by the renewing of their minds. The great fountains of thought and action must be cleansed and renewed. The debased instincts must be changed, and the new life must come forth in its freshness from the hand of that God “which worketh in you both to will and to do of his good pleasure.” He only can accomplish this mighty change. He who has power to raise the dead to life and immortality, and to restore a desolate creation, and cause myrtle to spring up where thorns have grown, can change human briars into myrtles, and cause grapes to grow on plants which have borne nothing but thistles and thorns.

O child of Adam! be assured that you shall never know the life and joy that pertains to the redeemed of God, until Christ has wrought in you the mighty work of renovation; until you are in Christ a new creature, created anew unto good works. Yield yourself to him; lie as clay beneath the hand of that God "which worketh in you both to will and to do of his good pleasure." He only can accomplish this mighty change. He who has power to raise the dead to life and immortality, and to restore a desolate creation, and cause myrtle to spring up where thorns have grown, can change human briars into myrtles, and cause grapes to grow on plants which have borne nothing but thistles and thorns.

O child of Adam! be assured that you shall never know the life and joy that pertains to the redeemed of God, until Christ has wrought in you the mighty work of renovation; until you are in Christ a new creature, created anew unto good works. Yield yourself to him; lie as clay beneath the hand of the great Potter; let the light of God illuminate, and the Spirit of God inspire your soul: then shall its deserts blossom like the rose, fountains shall burst forth amid the glowing sands, and the water that Christ has given shall be in you a well of water, springing up into everlasting life.—From “The Common People.”

Enlarged esteem for ourselves is not a Christian growth.
OUR YOUTH.

Love to God.

When I look up to yonder sky, So pure, so bright, so wondrous high, I think of one I can not see. But one who sees and cares for me.

His name is God; he gave me birth, And every living thing on earth, And every tree and plant that grows, To the same hand its being owe.

"Tis he, my daily food provides, And all that I require besides; And when I close my slumbering eyes, I sleep in peace for he is nigh.

Then surely I should ever love, This gracious God who reigns above; For very kind indeed is he, To love a little child like me.

—Selected by Sr. Ober.

Politeness Begins at Home.

In a recent story, the heroine is brought up in a home where there is no pleasant conversation, no little kindnesses, nothing but harsh commands, or bitter complaints, from the father, and silent obedience or endurance by the two daughters. She visits the home of a friend where every member of the family treats every other member kindly and politely, and her surprise is very great to see that it is possible for people to live so happily together. Be sure that you do your part toward making home the pleasantest and the politest place you know of. Don't be too anxious to look out for your own rights, and others will be more willing to let you have them.

—The Gem.

Won a Place By a Whistle.

He was an odd-looking little figure as he came merrily whistling down the street the morning after the big snow. His nose was red, his hands were bare, his feet were in shoes several times too large, and his hat was held in place by a roll of paper on the inside, but he piped away like a steam whistle, and carried the big snow shovel much as a soldier carries his rifle.

"How much?" from an imposing-looking man, who was asked if he wanted his walks cleaned.

"Ten cents."

"A nickel's enough."

"It would be if I couldn't do no better; but I've got to do the best I can, and business is rushin'. Good morning"; and the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em!" shouted the boy to a neighbor.

"Just see the little rascal make the snow fly!" he laughed to his wife, who stood at the window with him.

"Why, he's a regular snow plow, and he does it well, too."

What a little mite! And how comical! I wonder if he's hungry." She called to him as soon as he had finished, but he would not take time for more than a cup of coffee.

"Too busy," he said.

"What are you going to do with the money?" asked the man, as he insisted on settling at twenty-five cents.

"I'm going to get mother ashawl. She's wearing one you can see through, and it ain't right." On he went, with glowing cheeks and his cheery whistle. But they had his name and address. It was the wife who took the shawl to the mother, and it was the husband who installed the sturdy little snow shovel as office boy in a bright new uniform, and with permission to whistle when he feels like it.—Selected.

Narrowness.

John G. Whittier, the Quaker poet, once, in describing the usages of the Quakers, told of a certain George C——— who grew wearisome in his exhortations, and his prudent brethren, after some consultation, passed the following resolution: "It is the sense of this meeting that George C——— be advised to remain silent until such time as the Lord shall speak through him more to our satisfaction and profit.

There are people who want all things done to their own satisfaction and for their own profit. You will find people who want people to talk in church the way they want them to talk. They want them to act in church and out just their way. It is sometimes very hard to distinguish between narrowness and real strictness; just as it is hard to distinguish between true charity and a false license. We should never encourage sin nor should we ever discourage the sinner. A false license encourages sin; narrowness shuts out the sinner from repentance. Strictness condemns sin but holds out the hand of love to the sinner. There is always great danger of our excusing too much sin in our own lives and being too strict with our neighbor.

I remember well, an aged man, in the neighborhood in which I spent my early days. One day when I was in the shop where he worked a little boy swore. The aged man with repeated oaths ordered the boy out. "I will allow no swearing in my shop," he said and all the while he was swearing himself. David was ready to put to death the man who had stolen the sheep but had committed a far worse crime himself. The "Thou art the man," of the prophet startled him. Many persons who advocate temperance are very intolerant in habits; many who preach humility are proud; many who wage war on worldly pleasure follow after it themselves. Men who jest and laugh and spend much time in foolishness are very harsh on persons much younger than they are who want to enjoy themselves in their own way and if some one tries to defend them they say, "Oh, yes, you are encouraging sin."

It is surprising sin to advocate equal rights, justice and liberty of conscience but it is encouraging sin to practice it yourself and defend it in your own life.—F. W. McGuire, in S. S. Gem.

The comparative commercial value of human life, at different ages, may be estimated by a study of the amounts awarded by juries in suits for damages. Marshall O. Leighton, of the United States Geological Survey, attempts this task in "The Popular Science Monthly" and finds from a study of one hundred and seventy-six cases that a man's life is estimated to be worth most to a community when he is about thirty years of age.

If God writes "opportunity" on one side of open doors, he writes "responsibility" on the other side.—J. T. Grocey, D. D.

The Magic Letter.

There was a little maiden once, In fairy days gone by, Whose every thought and every word, "I think," "I wish," "I say," "I like," "I want," "I will." From morn till night, from day to day, "I" was her burden still.

Her schoolmates would not play with her. Her parents tried in vain To teach her better, and one day Poor "I" cried out in pain. "Help me, 0 fairies!" she besought, "I'm worn to just a thread; Do save me from this dreadful child, Or I shall soon be dead."

The fairies heard, and heeded, too. They caught poor "I" away, And nursed him into health again, Through many an anxious day; And in his place they deftly slipped A broader, stronger letter; "The more she used that," they said, "With roguish smiles, "the better."

The little maiden went and scolded At first, and would not speak, But she grew tired of being dumb, And so, within a week, She used the substitute, and lo! Her playmates crowded 'round, Her parents smiled, and we were pleased To hear the novel sound.

She grew to use it steadily, And liked it more and more; It came to fill a larger place Than "I" had filled before; And each year found the little maid More kind and sweet and true. What was that magic letter? Why, can't you guess? "Twas "U."—Selected.
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Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Harrisburg, Pa., Sept. 1, 1903.

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Address EVANGELICAL VISITOR, Harrisburg, Pa.

HARRISBURG, PA., September 1, 1903.

EVA.NGELICAL VISITOR.

CHURCH WORK.

Love Feasts.

Ontario.

Nottawa, Simcoe county, Sept. 19, 20.

Waterloo, Waterloo county, Sept. 26, 27.

At the new Rosenthank M. H.

Walpole, Hillsborough county, Sept. 25, 27.

Markham, York county, Oct. 4-5.

Black Creek, Welland county, Oct. 10.

Clarence Center, Erie county, N. Y.

Canada Joint Council will convene at Nottawa, Simcoe county, on Sept. 17, 1903.

A cordial invitation is extended to attend these meetings.

PAULINS.


PHILADELPHIA MISSION.

Report for July.

DONATIONS.

Balance on hand, $18 30

Kohler, Ont., 1 00

Philadelphia, Pa., 1 75

Upton, Pa., 10 00

Total, $32 75

EXPENSES.

For poor, $16 25

For mission expense, 6 25

Total, $22 50

My dear Brethren and Sisters, I felt to write and let you all know what is being done here at our Mission. Many blessings does the Lord give us here at our dwelling place. It seems he is manifesting his good and Holy Spirit among us. We have one of our dear little Sunday school scholars as a convert who followed her Lord and Master in the rolling stream. She was baptized at Kramer Hill on Aug. 9. She is but 12 years old and became willing to take the plain old way. Two other girls in the same class want to take this same way also but they are hindered by their dear parents; but we believe the dear Lord will open their way, so we kindly ask all those who are interested in souls to pray for them and also for their parents.

Elder Joseph Detwiler, of Silverdale, officiated at the baptism. This makes 21 members that Elder Detwiler has baptized in Philadelphia. Why should we not rejoice if one soul is worth more than the whole world? Remember brethren and sisters, all you who have given a helping hand in this great work, you will not lose your reward.

When we came to Otis street wharf last Sunday while waiting for the boat our dear ministering brother S. G. Engle preached to the people. It made a deep impression on the dear ones who were standing around. It reminded me of the time of our dear brethren of old, such as Peter and Paul. With uplifted hands and heart did he preach the glad tidings of Salvation. We all those who read these lines to pray for us all as we all feel very much encouraged.

We would again call attention to two little boys, 8 and 10 years old, smart, intelligent and good, for whom I would like to find good homes. Will not some one respond and give them a good home?

From your brother in the war for souls, Peter Stover.

MESSIAH HOME ORPHANAGE.

Donations for the months of July and August:

John Bock, Buffalo, N. Y., ... $ 75

A Sister, Gormley, Ont., 3 00

Mary Coble, Elizabethtown, Pa., 2 50

Nose Zook, Abilene, Kansas, 2 00

Maria J. Leidigh, Dayton, Ohio, 1 00

Verna Winger, Richguy, Ont., 5 00

Mt. Rock Sunday-school, Frankin county, Pa., 2 30

M. C. Eby, Harrisburg, Pa., 1 40

Total, $18 54

A. B. MUISSER, Treasurer.

MSSIAH HOME ORPHANAGE ENDOWMENT FUND.

Previously reported, $1,700 00

Amount in fund, $2,700 00

We feel very thankful for all these donations for the Messiah Home; The Messiah Home Orphanage; and for the Messiah Home Orphanage Endowment Fund. We are often asked about the Endowment Fund an explanation would not be out of place.

The meaning of the term "endowment fund" is that a sum of money is donated and the interest accruing is used in support of the institution. Firstly, the person or persons who donate any sum, say $500, to the institution can pay the same during their life time and at their death the amount to go into the hands of the Board of Managers, and they invest the same so as to bear interest, and only the interest is to be used in support of the institution. Or, secondly, the donor or donors can give their note for the amount they wish to donate and pay the interest on the same during their life time and at their death the amount to go into the hands of the Board of Managers, and they invest the same so as to bear interest, and only the interest is to be used in support of the institution. Or, thirdly, the donor or donors can make a permanent investment of the amount donated so that the Board of Man-
agers will never receive the sum donated but only the interest which is to be used only for the benefit of the institution—in this case the Messiah Home Orphanage.

Again, the question has been raised whether the Board would receive money intended to be donated at the death of the donor and pay interest on the same to the donor during his life time and after his death the interest to be used for the benefit of the Orphanage. The Board has decided to receive money on those conditions. I trust this explanation will give all an intelligent understanding of the "Endowment Fund," and its conditions.

Now I believe if the Brethren and Sisters could have more confidence in the work done at these Homes, they would be more willing to assist. I will briefly mention some of the work done at the Orphanage since it was started. There were seventeen orphans accepted and three of them are little sisters in the church. Two more have started to lead a better life, and I hope they will work on till they know they are saved—that their sins are forgiven. Here is the boat, which has been taken into the Home we must believe some of them will be far away from God, as their way of training led that way. So the reader can see by this that the object is to save souls. If we can do nothing for them, we can do much to do something for older people we can lead children to God. Now let us think over it and take it to the Lord in Prayer.

A. B. MUSER.

A Visit to Pennsylvania.

At the suggestion of others, and believing that it would be interesting to the readers of the Visitor, we will give a brief account of our visit to Pennsylvania. After a spell of sickness which lasted over a month, and after being from home only twice after partial recovery, we started East on the 14th of May in company of about 24, having secured, through the courtesy of the Saint R., and the Penns. R. R., a special car which made our trip very pleasant. We arrived at Ft. Joy, Lancaster county, Pa., on the evening of the 16th. We were met by Bro. Noah Zook, John Brandt and others. We were conducted to the home of John Brandt where we enjoyed a short rest, being very tired of our journey. In the evening we were taken to the home of Bro. J. L. Book where we were meeting appointed, and on Sunday morning attended the regular meeting of the Brethren in Marietta and in the evening at Cross Roads Church. The following Wednesday we met for conference, which I do not wish to describe, only would say by availing myself of full night's rest I was able to attend all the sessions of conference.

After conference we were permitted to attend five lovefeasts, at Philadelphia, at Mechanicsburg, at Bro. Brandt's private home near Conewago, at Mt. Pleasant near Mt. Joy and at Pequa. All of which were very precious seasons of refreshing. I can believe that God's Holy Spirit was present on these occasions. It was our pleasure to meet with many dear old saints whom we will never meet again this side of eternity. We also made many private visits, especially with father Samuel Hoff, who is eighty years of age. While in his 88th year yet his mind seemed bright and enjoyed conversation, also Sister Shelly, near Marietta, whose company we enjoyed very much and were impressed that she was one of those widows which Paul speaks of that serve the Lord night and day. Both the above have since passed away, as well as our privilege also to attend the funeral of Elder Hoffer's wife, which was perhaps to our recollection the largest funeral we ever attended. It was thought perhaps 1,500 people were present. We were glad that there was so much sympathy shown to our dear elder brother in his bereavement. Upon the whole we must say we were favorably impressed with the Church in the East and while some may think they are somewhat stringent on some points, yet I give them credit for their loyalty to the principles of the doctrine we uphold, and I see more than ever that unless we stand true to the cause of Christ and the church we will not prosper. While here in the far West the Church is almost torn to pieces, the Church in the East stands as a solid column. One principal reason is they are well organized and church authority is respected and recognized. I realize that my labors are not appreciated and I feel to say, brethren, and especially older brethren, stand loyal and true, and "when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." (I Peter v. 4).

Before leaving the East we spent one Sabbath at Hummelstown very pleasantly, and after that about two weeks in Franklin county where we found many kind hearts and had a precious time with meeting the brethren and sisters in both private and public worship. On the 8th of August we arrived home glad and thankful for the good health we enjoyed while away, also glad to return home again. May the grace of God attend these few lines.

SAMUEL ZOOK.

Abilene, Kans., August 21, 1903.

Meetings in Michigan.

As announced the lovefeast at Greenwood was held on June 20 and 21. Friday the 19th Bro. Samuel Baker, of Gormley, Ont., arrived. Saturday was rainy but quite a number met during the afternoon and we had a good meeting with good feeling during the Saturday evening meeting and communion services and Sunday forenoon and evening. Bro. Baker and myself left the following Friday morning for Carland, visiting different places in the afternoon. On Saturday forenoon we had meeting and one was baptized. The love feast had been announced only a few days, but was fairly well attended for so short notice. The P. was given in benediction on Sunday morning and evening when Brother Baker gave two interesting discourses. Carland is about 85 miles west of Yale, or Greenwood Church. Brother Jonathan Lyons and family moved here last March and has charge of the work. The Brethren here are quite encouraged; their Sunday-school is also improving. They still desire the Brethren to visit them and give them help and encouragement.

The following Monday, June 29, we left Carland and went 100 miles north to West Branch, Ontario county. Visiting with Bro. and Sister C. C. Erh. Had two meetings in a school house and visited some. This is 8 miles out south-west from West Branch. It is a hilly country with good soil. It is a frontier settlement but here we notice the Spirit of God works and the people show and profess conviction of a better life which of much is needed as in this part. We think the people here are extensily for the last 25 years hence so much of the camp life has been here where indeed much salvation is needed. On Wednesday afternoon we went 6 miles east to the farm of Bro. Bro. Baker preached an interesting sermon in a private house; good attention was given. On Thursday afternoon Bro. Baker took train at West Branch for Yale. Stayed over night then left for home.

As it was requested and arranged that I should stay a few days and go north to Roscommon, I stayed and had one more meeting at the same place when two rose and made a start promising to live for God. Another one, a man, promised privately to come out and serve God; but as it was arranged for me to go north to Roscommon I went on and found a hilly, barren country, stumped land and plains intersected with swamps of some tamarack and cedar. I found a few precious opportunities, and a man with a good experience who wished to be baptized and join the Brethren but under his peculiar circumstances he proposed to wait till later. The following Sunday I returned to West Branch. Then I went east as I had promised to make a visit to parties there; found good openings for meeting; people hungry for the bread of life, and a salvation which sets free from sin, but as I could not stay I came home next day, found our folks well.

We found some interesting subjects during our visits and our prayer is that God may lead them to Christ and save them. Yours for Christ's sake.

SAMUEL REICHARD.

On Our Mission.

To all the readers of the EVANGELICAL VISITOR we come to-day with greetings in HIS precious Name, and pray for the prosperity of Zion. May she put on her heart-clothed; Ross, being clothed, is not naked, nor naked 

Yours for Christ's sake.

SAMUEL REICHARD.
EVANGELICAL VISITOR

[September 1, 1903]

"How pleasant thus to dwell below In fields of corn and vine... And tho' we part 'tis bliss to know The good shall meet above."

On Monday, the 6th, we were conveyed by Brother Brubaker to Campbells town where the regular meeting is held and two services in the United Christian church with a good attendance and fair interest, although it was harvest time. When people seek the kingdom of God, as Jesus said we should, we can find time to have some refreshing times even though it be harvest time.

July 10th and 11th we spent visiting the home of our dear Brother Daniel Kantz, where a prayer-meeting is held every Tuesday evening, and as he has a home in his own way. They are doing a good work and are worthy of the sympathy and support of the brotherhood. While at Lancaster it was our privilege to attend the Christian and Missionary Alliance Convention, with profit, by heeding the injunction of the Apostle of proving all things and holding fast the good.

On Sunday, July 19th, we attended the Brethren's meeting at Reich's Church. And on the 21st at Newtown. The Saturday evening meeting was at the home of Brethren C. S. Hostettler.

On Friday evening, July 31st, by request, we held an open-air meeting in Mt. Joy, where we had the privilege of giving the word to a mixed multitude, and doubt there were some who never go to church. On Saturday evening, August 1st, we attended a large prayer-meeting at the home of Brethren J. G. Hershey, of Florin, and on Sunday, the 2nd, we attended the regular meeting at Cross Roads church, and in the evening at the Lolota school-house, where the meetings were continued up to the hour of parting, with a fair attendance and good interest.

As far as we know only one soul came out to serve the Lord, but as Jesus says one soul is of more value than the whole world, hence we are not discouraged. The saints enjoyed the meetings, the last meeting was of special interest, and many of the dear ones gave us a hearty hand-shake at the parting, and also encouraged us, helping us on the way substantially without any solicitation on our part. The Lord will reward them in his own way. As a closing song the congregation joined heartily in singing "God be with you till we meet again."

A meeting held at this place seven years ago is still fruitful of good, while some of his children. Some will be called to labor in different localities in Pennsylvania, and in Canada, and as the Lord spares us hope we hope by his grace to labor on as he may lead and open the way.

We ask all who love the cause to pray for us that we may be humble and obey the Lord.

Yours for service,

NOAH AND MARY ZOOK.

Permanent address, Harrisburg, Pa.
Not Messiah Home.
August 20th.

Mount Carmel Faith Home.

Mt. Carmel Home is situated in White-side county, Illinois, ten miles north-east of Morrison. It is incorporated under the laws of the State with a board of five trustees, and includes one hundred and twenty acres of good tillable land and the building used for the Orphanage. The land was deeded for the work by Rev. A. G. Zook and wife in response to a call from the Lord, but up to this time the most active department of the work has been the Orphanage.

The Home was opened March 1, 1900, and for the first year very unfavorable reports were circulated about the purpose and management of the Home. But despite these and other discouragements, God has moved steadily forward and has gained ground step by step until now it seems to those in closest sympathy that he means to lengthen the cords and broaden the work. If this is the case he will use others of his children. Some will be called to work, some will be moved to contribute of their means and other hearts will bear a burden of prayer, which is such a blessing to those in the heat of the battle.

These same children of God must know something of the needs and prospects of the field. An urgent need is a new and larger building for the children. They are 23 in number and occupy the large house which was Brother Zook's home, but if they can be put into more suitable quarters their present place may be utilized for a training home for Christian workers and missionaries. To meet this need five thousand ($5,000) dollars will be needed. One thousand dollars is at hand in subscriptions and cash. The remainder is accepted by faith and it is believed that the Lord will send Holy Ghost workers because we are praying for them. Will the Giver of the promise honor the faith of even a little child? He doubtless has called and is preparing a man and his wife to take charge of the farm, a teacher and we know not how many others to devote their lives and love in the service of the children.

Now let us pray them here for "Satan can hinder," but God can open the way and then nothing can hinder.

The work is a faith work. Supplies come by way of the throne, and diligence is used in the business of the Lord. The proceeds of the Home and of Bro. Zook's farm, which joins the support of the work, but this would be insufficient if donations of money, food, clothing, and provision were not received. The question may reasonably be asked, What has three years revealed of God's power and purpose in this place? It is evident that he has established his name and that he will give glory to himself. We have known through the wrath of men. He has showed his power as a sower of cities and many families have been won in this soul-saving effort. Workers and missionaries are needed. One thousand dollars is at hand in subscriptions and cash. The remainder is accepted by faith and it is believed that the Lord will send Holy Ghost workers. This remark came from one of the little girls, "I believe he will send Holy Ghost workers because we are praying for them." Will the Giver of the promise honor the faith of even a little child? He doubtless has called and is preparing a man and his wife to take charge of the farm, a teacher and we know not how many others to devote their lives and love in the service of the children.

The Home is open toajy children. There have been work eyes, ears, stomach and spines, etc. Each case was carried to the Great Physician and, to him, rather than to the medical physician in consultation, is due the glory of their recovery. Visitors are impressed with their exhibition of health and spirits. Another exhibition of his power is the family life which has been established and the harmony in which children, from the city and of many families can live. Order and obedience have become a rule and these render it possible to direct the intellect and sow spiritual seed.

Besides the regular school work in its sea-

sion, about an hour is devoted of each morning to Bible study, with Sunday-school and services each Lord's day evening. The precious seed has fallen into good ground and is bearing fruit.

Are there not among the readers of this article who feel called to be reapers in this field and sharers in the reward. May God encourage and send them forth. Yours for his service.

DEAR READERS OF THE VISITOR:—I have felt for some time that the work of the above described Orphan Home deserved more prayerful attention from us than many are giving it. It has been my privilege to correspond with all the workers and trustees for years, and I know that they are all earnest Christian women and men who desire to do God's will from honest and sincere hearts. I have also visited the Home personally four times during the last five years and have been enabled to witness progress and growth. The majority of the children in the Home have been sent there from the Chicago
Mission, hence we realize quite fully what such a work means and what a blessing it becomes to unfortunate little orphans who are rescued through it from a loving Christian home and given what would otherwise be denied them—a proper culture for spirit, soul, and body. I have just returned from a trip to western Illinois, and while there attended services in the Home. Last year I noticed a great improvement over the year before, but nothing compared with the improvement of the past twelve months. I am certain that I have never seen a family of twenty-six children look so fresh, cheerful, and bright as they looked the day when every man shall be rewarded. The problem of home missions in the East is the front. But the tragedy of neglect is in communities in the East depths. The rush of the em­ phatic to greyer and more pressing fields.

The East has its own problem of home missions. In the newer regions of the West the great work has been, and is, to organize churches, and to gather the newly coming Christians into them. But in the older States the problem is to save from nearness to death those churches which in the past have enriched the world by their faith and good works. It is an easy thing to say if these churches are dying, but when they are moving away, there can be no more popular home mis­sion money to support pastors whose audiences are vanishing, whether they are going West or East into the grave. But these churches still have a mission. And it is time to help re-establish them, and to give them their due share in the work of the world. It is a sign to many who are going West that our church is not a dead one, that it is still active, and that the work of conversion and education is still going on. Your weak sister in Christ,

Susan A. Caskey.

Yours in good will,

G. CLIFFORD CRESS.

Chicago, Ill., Aug. 27, 1903.

Experience.

As I have for a long time felt impressed to write for the Visitor, I will by the grace of God obey, for by disobedience we lose many a blessing we would otherwise receive. "To obey is better than sacrifice, and to hearken than the fat of rams" (I. Sam. v. 22). I was 13 years old when the Lord found way to my heart, and oh, what a joy when the burden of my heart rolled away. Although I had not indulged in sin very deep, yet was guilty of pride in not thinking about the day when every man shall be rewarded. The problem of home missions in the East is even more difficult, but it is also more imperative than that of the surface. Around many of the churches are communities of men and boys who have been driven from their homes, or have been dis­obedience to parents. But, "Praise the Lord," God can take these things out of our hearts. I was then led to wear the plain clothes but I was not willing to ask for them until once when my niece had come to visit us. She asked me if I was not going to wear plain clothes, and then I became willing to make it known. The next day was the day when the soul was almost overwhelmed with joy when I was in the water. I had peace for a while but through temptations and dis­obedience I soon lost that peace and finally came to the conclusion to lay the burden of my heart aside altogether. One Friday I told one of my school mates I would crimp my hair and come to school without my covering the next Monday; but I felt very uneasy, and when the time came to get ready for school there was a stronger power than mine that kept me from yielding to the temptation and I have no de­sire to turn back, but ever push onward.

What a blessed thought it is to know the Lord hears and answers our prayer. For I know he has answered prayers for me. I remember one year when I had harvested the men were cutting the oats. I carried the drinking water for them; just as I got out something off the binder came loose and was lost. So we hunted around for it quite a while and had nearly given up even finding it, when a voice came to me and said, "Ask the Lord." I looked up and said, "Lord help." I walked a little further, turned around and walked back in the same track, looking down there it lay at my feet. He has also answered for the healing of the body. I sometimes feel we do not praise the Lord half enough for his great love and mercy toward us. My deep­est desire is to be a shining light to those around me daily, so when I come to leave this world I can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith" (II. Tim. iv. 7).

Pray for us.

Your weak sister in Christ,

SUSAN A. CASEY.
Upon your knees for mercy cry,
J. H. Sparrow, Anna Herr Sparrow, Rag-
D. W. Zook, Mrs. D. W. Zook, Mrs. A. W.
Brother and Sister Isaac O. Lehman,
Return to God and seek his face
Young people, lest this be your case,
Oh! is my Polly gone to Hell,
Good God! how did her parents mourn
My soul, O my Polly's dead,
To see her child to Hell depart;
The Lamentable Death of Polly Yost.

Who died in the southern part of York County, 19 years ago, I knew a woman who and she danced with
this girl when both were young ladies.

Young people who delight in sin, I'll tell you what has lately been;
A woman who was young and fair,
Who died in sin and sad despair.
She should go to frolic, dance and play
In spite of all her friends could say;
I'll turn to God when I get old,
And He will then receive my soul.

One Friday morning she took sick.
Her death throb heart began to break;
Ah! alas! my days are spent
Good God! too late for repent.

She called her mother to her bed—
Her weeping heart began to break;
When I am dead remember well
Your wicked Polly screams in Hell.

The tears are lost you shed for me,
My soul is lost I plainly see;
Oh! mother, mother, fare you well,
My soul will soon be dragged to Hell.

My earthly father, fare you well,
My soul is lost and doomed to Hell;
The flaming wrath begins to roll,
I am a lost and ruined soul.

She gnawed her tongue before she died,
She rolled and groaned and screamed and
Oh! must I burn forever more,
When thousand, thousand years are o'er.

At last her monster death - death appeared.
Her nails turned blue, her language failed,
She closed her eyes and left the world.
Poor Polly down to Hell was hurled.
It almost broke her mother's heart
To see her child to Hell depart;
My soul, O my Polly's dead,
Her soul is gone, but spirit's fed.

Good God! how did her parents mourn
To see their child was dead and gone;
Oh! is my Polly gone to Hell,
My grief so great no tongue can tell.

Young people, lest this be your case,
Remember this face;
Upon your knees for mercy cry,
Lest you in like Polly die.

Oh! sinners, take the warning fair
And for your dying bed prepare,
Return to Jesus Christ, and live,
And He will life and pardon give.

Remember well your dying day,
And seek salvation while you may;
Pronk your sins on God's altar too,
Or they will prove your overthrow.

—Selected by H. Bablaugh, Harrisburg, Pa.

Some Gems for Thought.

"To-day is your opportunity, to-morrow some other fellow's."

"A man's brains can do more than both his hands."

"What has been done can be done again."

"The world pays a salary for what you know, wages for what you do.

"Steady, quiet, persistent, plain work can't be imitated or replaced by anything just as good.

"A man's business conversation should be—Have something to say. Say it. Stop talking.

"The man who fears he will do more than his salary calls and will never have much salary to call for.

"If thou art wise, thou knowest thine own ignorance.

"A man's leisure time is his unused capital.

"Reading makes a full man, conference a ready man, and writing an exact man.

"Success treads on the heels of every right effort.

"He who ceases to grow greater, grows smaller.

"Every man is an architect of his own fortune.

"Success comes, but it has to be invited.

"There is no excellence without great labor.

"Hard work is not all that is necessary to success in life.

"Misdirected energy and zeal will send a man to the penitentiary.

President Finney Relates His Expe-

rience Thus:

"As I turned and was about to take a seat by the fire, I received a mighty bap-
tism of the Holy Ghost. Without any ex-
pectation of it, without ever having the thought in my mind that there was any such thing for me, without any recolec-
tion that I had ever heard the thing men-
tioned by any person in the world, the Holy Spirit descended upon me in a man-
er that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and
through me. Indeed, it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It
seemed like the breath of God. I can re-
collect distinctly that it seemed to fan me,
like immense wings.

"No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love: and I do not know but that I literally beloved out the unutterable gushings of my heart. These waves came over me, and over me, and over me, one after the other, until I recollected I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more;' yet I had no fear of death.

"God's love gives in such a way that it flows from a Father's heart, the well-spring of all good. The heart of the giver makes th's gift dear and precious; as among ourselves we say, 'he is a trifle stingy.' It comes from a hand we love, and we look not so much at the gift as at the heart.

'For then shall thou make thy way prosperous, and thou shalt have good success.' (Margin reads, 'do wisely.')

Assurance of success. How many are standing at the threshold of or in the midst of a business venture, political campaign, the general about to lead his army against the foe, the young man as he leads his bride to the altar, the student as he plods through intricate problems with commencement vision before him, are buoyed with the promised laurels and the enjoyments and emoluments held before them, but are harrassed by the thought that

"There is many a slip
'Twixt the cup and the lip.

Not so with the worker who works under the directions of this old Bible verse

In the Lamentable Death of Polly Yost.