The Earth Shall Be Full of the Knowledge of the Lord as the Water Over the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. xx. 7.

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Making the Best of It.

That is considered a wise thing to do. But what do we mean by the phrase? It teaches fortitude. Matters have turned out adversely. Your desires or expectations have not been realized. You are disappointed. What are you to do? Be courageous. Keep up your spirits. Nerve yourself for the burden, or care, or loss, and bear it like a brave man. That is wisdom. For it will not mend matters to do otherwise, nor will it be helpful to you.

It should also mean special personal control. Keep your passions down. Do not allow yourself to become vexed, much less angry. You are on a train for a certain point, and are so delayed as to miss connections. What follows? You are likely to fret and fume and scold. Does it help matters? Make the best of it. Divert your thoughts. Keep your wits about you. If anything can be done to improve matters, do it. If not, keep down your passions. Think good thoughts. Be composed, and commune with things that are good and pure and ennobling.

But more than this. Matters in social relations do not go to suit you. You are bound to others by organizations of various kinds which do not allow individual freedom in all things. You are in a "body," and sometimes matters go awry. They do not take the direction you prefer. This is common experience with all men acting in corporate form. What is to be done? Make the best of any particular case. But not alone by forbearance and fortitude, by patience and quietude. Much less by inactivity. No one under such circumstances makes the best of it by withholding co-operation. To stand aloof and do nothing is not the best thing to do. Nor is it best to antagonize the things which are settled and fixed. This makes trouble, creates friction and does often much harm.

Put the emphasis on "best." What is best to do? When you fail to have your way in any given case, what is best to do? When the matter is settled, and can not be reversed, and it is not in order for you to work for its reversal, what is best? Fall in line and go to work. Where no conscientious convictions are involved—and this really is seldom the case—when the majority has decided, the best thing to do is to make that decision practically your decision. It makes for peace and harmony. It adds strength to the cause. It puts others under like obligations when they happen to get in the minority. It keeps the unity of the body unimpaired. It strengthens the bond of fellowship. It is indeed the more excellent way. The friend of Christ, who might have won a soul to him, has been silent, afraid, ashamed. What wonder if to that too faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone; that, seeking the Spirit, finds him not, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

God gives everybody, I think, a cross, when he enters upon a Christian life. When it comes into his hands, what is it? It is the rude oak, four square, full of splinters and splinters rudely tacked together. I see some men carrying their cross just as rude as it was at first. Others, I perceive, begin to wind about it faith and hope and patience, and at last their cross has been so covered with holy affections that it does not seem any more to be a cross. They carry it so easily and are so much more strengthened than burdened by it, that men almost forget that it is a cross, by the triumph with which they carry it. Carry your cross in such a way that there shall be victory in it.—Henry Ward Beecher.

We must be deeply read in the Bible, living by the Bible, lighting our path with the Bible, if we are to do much for the salvation of men.—Sir William Dawson.
EVANGELICAL VISITOR

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REGARDING THE INCREASE OF CRIME.

That there is a constant steady increase of crime is admitted generally. In a city like this the police court grinds its grist every day. Recently, as we were going along the street, we noticed a stir among the people and found that the police had just arrested two young men and took them to prison. What was their crime we know not, but that such young men should so early in life have a prison record is much cause for regret. As to the cause of this increase of crime and wickedness there would be much difference of opinion. Of course the foundation fact is the depravity of the human heart which, the Lord says, “is deceitful above all things and desperately wicked, who can know it?” The tendency of the heart of man is towards sin and wrong. But while this is so, and we recognize that the Gospel of the grace of God in Jesus Christ is a perfect and complete remedy for man's salvation, his re-creation into the image of God in Jesus Christ is a perfect and holy.” There are very few persons who do not know that God has thus commanded and who do not experience some questionings of conscience when they violate this commandment. Now is it not true that when any person violates God's commandment, such violation has a demoralizing effect on the morals of the person? In this city, as well as in all cities, there are the thousands of men, toilers, who are the servants of large, soulless corporations. They have to work seven days in the week. Many of them are conscious of the demoralizing effects of such a system, but in order to keep their place and support their families they must continue to violate God's command. And thus one of the safeguards is broken down and it becomes easier to drift into a life of crime. Thus we believe that in the present industrial condition where large corporations such as railroads, streetcar lines, iron mills, factories, etc., for the sake of gain, openly violate God's plain commandment and compel their thousands of employees to do what God forbids, we may look for a lowering of the moral consciences of the people, and they will move more and more drift into crime. Now, this being the case, how much of guilt as helpers to this producing of crime, will attach to us as Christians if we support it, by Sunday traveling on steam or electric roads? Or will no guilt attach to us in this case? We think there is need of a quickening of the consciences of even Christians on this line.

The following article published in “The Vanguard” under the title—The Culture of Reverence, written by Rev. Joseph H. Smith, it seems to us is appropriate in this connection.

From the worship of relics, the idolatry of places and of men, from bondage to creeds and standards and antiquities, from superstitious dread of unusual and majestic phenomena, etc., we swing to the opposite extreme, disregarding old landmarks, desecrating places dedicated to worship, slighting the form of sound words, and the faith once delivered to the saints, laughing when we should tremble at God's stately steppings in nature, handling his word with less respect sometimes than the last book of some famous author, and carrying the flippancy of society and the brusqueness of business into our very worship. Thus the sense of reverence has become well nigh extinct in our souls.

Paul's familiarity with things of Christian experience and ministry, his divestment of Jewish ceremonialism, and his example in the liberty and simplicity of the gospel—no, even his fellowship and intimate friendship with God himself never eliminated from his vocabulary, nor from his spirit, the “fear and trembling” with which he both worshiped God and worked for him.

Reverence for divine institutions—as the Sabbath, marriage, the ministry, the church, etc., is second only (if indeed it is second) to reverence for God himself. To fail to honor age is to disgrace youth. Yet the self-seeking of the personal ambition in church or State, buries men long before they are dead that others may take their place. The iconoclast systems the church of Christ less than the politician does some popular Diana. Sensualism and subtle selfishness seek divorce as if the marriage bond were a human convenience instead of a divine ordinance. While corporation and private greed grind their efficient wheels as if it were not only made for man but as though it had been made by man, and by man could be unmade as well.

Railing against dignities, speaking evil against the rulers of the people, deriding office because of the defection of certain incumbents, all reach to greater injury than it results in outward reform. That soul is a great loser, indeed, which (with or without sufficient occasion) has lost confidence in a man. But that one has suffered a still greater loss, who, by any means, has lost reverence for God's appointments and institutions among men. Better let an unworthy official go unreproved—by us, than cause a worthy office to be belittled before our children and ourselves.

Now, it is admitted that the culture of reverence is difficult under many existing circumstances. The popular drift is much the other way. Freedom of thought and speech has been abused till it has grown blind to its own limitations. A hurried age, and one which asks us to extemporize opinions on everything, and everybody allows little time for devotion or deliberation. Anything like sanctimoniousness is repulsive both to ourselves and those about us. Many old men disgrace so easily as the heads of age that it requires an effort on our part to reverence the hoary head.

Churches have been degraded so as concert halls, banquet chambers, rostrums, etc., that it is not easy for us to remember them as the places where his Honor dwelleth. Ministers have gone so far from evangelism to ecclaiisticism, so far from self-sacrifice towards self-seeking, so far from feeding towards fleecing, sometimes that as our eyes have followed them it has
become easy enough to think of the ministry as a profession instead of a divine commission, and hard for us to reverence it as we should.

Marriage has been so abused by some, and been made so infelicitous to many that the symbol of Christ’s love for, and union with the Church has become so indistinct, it has grown hard for us to see its sanctity, especially since our laws and customs have taken such tolerant cognizance of its defamation and its easy dissolution.

Yes, in every direction the culture of reverence encounters stupendous difficulty. But should not this arouse us the more? Does it not show the downward drift of the age? For there is neither worship nor reverence below us, and there can be little else above us. Irreverence is unfitting us for the skies, even as it now is disconnecting us from the spiritual world. We must cultivate reverence, or we are untuned alike for God or for heaven. But how shall we do it?

First, habits of worship, not work, not even church work just now; but worship, in private and in the family, tend mightily to this end.

Second, study of worship, in the devotional Psalm, the prayers of Jesus and the Apostles, breathing in the words used in addressing God and in referring to his will, and breathing out the spirit of these devotions in voicing our own adoration, etc., will feed reverence.

Third, shunning, as much as possible, the company and conversation of the irreverent, and the free boasting spirit of the newspaper and much popular literature, and courting the fellowship of those who speak softly and sparingly of the defects and deficiencies of those in high places.

Lastly, by carefully honoring God’s presence and God’s claims in all our own relations and occupations of life. Withal, maintaining both a holy heart and a fervent spirit of prayer to this very end that we may ourselves be evermore devout.

We are glad to have a communication from Brother Steigerwald of the Matoppo Mission. The letter is interesting to the readers of THE VISITOR, but in it he says nothing of the progress of the work at the Mission. In a private communication he more particularly speaks of their building operations and what is needed at the Mission in a material way. We have for some time omitted to call for additions to the Special Matoppo Building Fund, as we did not know whether they had sufficient or not. It seems now that there ought to be generous addition to the Fund. He says the church building will cost $1,000, and while we have no statement of balance on hand to be applied for that purpose, we know that about six hundred dollars more are needed. So we would solicit a generous remembering of the Special Building Fund. In sending in donations intended for this Special Fund kindly state it so. The missionaries fear they may be thought to be extravagant in their building enterprise, but considering the high price of all kinds of building material they could not do better. They consider that at home, that is, in the United States, one dollar is equal in purchasing value to five dollars where they are. The labor of building has been hard and laborious and the brethren deserve much credit for what they have done. Then Brother Steigerwald calls attention to the fact that they are much hampered by the insufficiency of team power. They had much material to haul the 30 or more miles from Bulawayo, and their team is only about half a one. A full team of donkeys consists of fourteen or sixteen while they have only seven, of which three are old and almost worn out. The wagon is also showing signs of wear, indicating that it has gone through hard usage. Considering all these circumstances and conditions, and they are not at all complaining, we think the missionaries are entitled to most generous sympathy and such material support as to make the burdens as light for them as possible. Crops were nearly a total failure this year, but they have good courage to try to increase the amount of land under cultivation. May the home church appreciate her duty in this matter.

There has been a felt need in the church for consecrated brethren to enter the evangelistic field and Conference took some action on the matter this year, to the extent of appointing a “Lookout Committee” whose business it is to ascertain or take cognizance of such brethren who may be qualified for the work, and to help them into the work. We are glad to learn that the Lord himself is working on that line and has been convicting our Brother Enos Hess, of Casanova, Va., of his duty on that line. We are glad to learn from the brother that he has said yes to God, and looks forward to entering the field as soon as his way will open more fully. We expect Brother Hess will himself give the readers of THE VISITOR an account of his convictions and leadings on this line.

We rejoice and thank the Lord for the reports of blessing enjoyed at the Philadelphia Mission, and not least that the Treasurer of the Building Fund can at last announce that the debt is all wiped out. May the brethren laboring at the Mission, especially Brother Stover, be richly rewarded for their arduous labors in connection with the undertaking and may the place become a real Bethel where the sweet incense of a spiritual sacrifice and service shall continually ascend acceptable to God, for the saving of many precious souls.

The Messiah Home thanks friends in Franklin, Cumberland, Lancaster and Lebanon counties for generous donations of vegetables, fruit, soap, apple-butter, fruit preserves, etc., etc. May the good Lord give unto all who are sharers in this kindness. Let great blessing rest on them all, in the consciousness that they are doing a good work. When you think of us, pray for us.

We would be glad to add several hundred new subscribers to our list. Possibly if our friends would bring it to the attention of their friends that new subscribers will receive the balance of the year free a goodly number of new names could be secured. One dollar pays from now till January, 1905.

The editor alone is responsible for the way the Harrisburg love feast announcement was made in last issue of THE VISITOR, speaking of it as though it were an enterprise undertaken by the Brethren of Harrisburg and Steelton alone, while it should have been accredited to the Dauphin and Lebanon district. It was not so announced with any evil intent.

Our Neighbors.

“Somebody near you is struggling along—

Faith, hope and courage together are gone;
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle to guide him, a beacon-fire bright;
Cheer his discouragement, soothe his affright.

Lovelying help him to stand.

“Somebody near you is hungry and cold;

Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

“Dear one, be busy, for time fleeth fast,
Soon it will all be gone:
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word;
Someone needs help such as you can afford;
Haste to assist in the name of the Lord.
There may be a soul to be won!”
old the Lord appeared unto him and said unto him, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceeding; thou shalt be a father of many nations." All this while Abraham had not this promised seed.

Twenty-four years elapsed. Abraham sat in the tent door in the heat of the day and three men stood by him and he bowed himself to the ground and said, rest yourselves under the tree till I fetch a morsel of bread and comfort ye your hearts. While they were eating they asked where is your wife. He said, behold in the tent, and he said I will certainly return unto thee according to the time of life. And, lo Sarah, thy wife, shall have a son." And Abraham believed, and it was counted unto him for righteousness. Now this was true, genuine faith, and he waited twenty-five years for it.

The promised seed had now come and the child grew and was weaned and Abraham made a great feast in that day that Isaac was weaned and there was great joy in all his household. But now comes the test of Abraham's faith. After these things it came that God did tempt Abraham and he said, take now thy son, thine only son Isaac, whom thou lovest and offer him there for a burnt offering. Abraham rose up early in the morning, saddled his ass and took two of his young men and Isaac his son and clave the wood. On the third day Abraham lifted up his eyes and saw the place afar off. Can we imagine what his feelings were? He certainly did not confer with flesh and blood: he must have walked close with God that he knew his voice so well. He might have thought, this cannot be from God, since he had this promise that the Lord was going to make such a mighty nation out of him. Not a murmur nor an excuse escaped his lips. When the Lord called Moses to send him to Egypt to redeem his people, Moses tried to excuse himself till the anger of the Lord was kindled against him. Not so with Abraham. He was so fully determined to carry out the command of the Lord that there was not a shadow of reserve in his heart. Read twenty-second chapter Genesis.

The angel of the Lord called unto Abraham out of heaven the second time and said, by myself have I sworn, saith the Lord, "for because thou hast done this thing and hast not withheld thine only son, that in blessing I will bless thee, and in multiplying thy seed as the stars of the heavens, and as the sand that is upon the seashore; and thy seed shall possess the gates of his enemies and in thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice."

This is faith indeed. Oh, dear Lord, increase our faith, that we may not stagger nor faint in the day of adversity, trials or temptations, but possess our souls in patience. 

Elias Good.

Manchester, Pa.

For the Evangelical Visitor.

Crumbs.

There is more hurrying and working for God than quiet waiting on God.

The devil is always in a hurry in what he would have us do.

God wants volunteers who will give themselves to lives of prayer.

To keep saved means a great deal more than to get saved.

Not heart, but head knowledge is become a great idol in the so-called Christian church, and the Holy Ghost is resisted.

If you and I have not time to live a life of prayer, God will choose some one that takes time.

It pays to have God first in all things.

To get sanctified and filled with the Holy Ghost does not mean half as much as to keep sanctified and obey the Holy Ghost.

We have more need of praying than eating, therefore we should never allow ourselves to be hurried in our prayers.

Knowing the voice of the Holy Ghost means much more than receiving the Holy Ghost.

Even our long religious conversations will prove a curse to our soul if we neglect to hide away with God.

A sinner is tormented when he is about holy people, especially when he gets into a good, spiritual meeting; how much more would the damned souls be tormented if they were to get in the very presence of God in heaven. It would be a real hell to them, and they don't want to be there.

There are always new and higher attainments to be gotten in our spiritual life.

Remember, some day your sin will find you out.

If people would believe the Bible, they would at once confess and acknowledge all their ungodly actions...
and deeds and send them beforehand to judgment. We will never get victory if we are backslidden in our experience and are not willing to acknowledge it. Be sure you got the beam out of your eye before you attempt to pull the mote out of your brother's eye.

D. L. GISII.

For the Evangelical Visitor.

Abnegation.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. xvi. 24.)

Voluntarily choosing is the first condition of salvation, humanly speaking. Choosing or rejecting is the only independent act of man. Christ must not only be chosen as a Savior; but as a guide through life. We are pilgrims in this land. We have our interest in the other country. This world and this life have very many things which do not help us on to God. For a convicted sinner to tear away from his former friends, habits and associations means, of course, real self-denial. The conflict between wanting and not wanting is cut short in victory by going with Christ without the camp, bearing his reproach—to Calvary in crucifixion. Jesus was, during his three years of ministry, slowly going to Calvary. After he was crucified, he said no more "take your cross." We are to be crucified with Christ. Crucified to the world and everything which is enmity with God.

If we are risen with Christ, dead to the world, to self, and to things not sinful, yet of no edification, will there be any denial any longer? I trod not. If a thing is not wanted, is there a denial to give it up? Some actually think that to not indulge in worldly pleasures, fashions, and habits, is self-denial. It may be to some who are not dead. But the sanctified have no denial, no want to to continually suppress. O, it is so grand, it just suits me! The Psalmist said, "I shall not want." He was satisfied with the Lord. The want to was gone. He also said, "One thing have I desired of the Lord, that will I seek after." No denial at all from seeking many other things. Cross in this Scripture is an instrument of suffering for Christ, or of crucifixion. Alas, many are not free. They talk of the conflicts (crosses) in obeying the Lord. They drag the cross all through life; whereas, Jesus said while going to Calvary "follow me," also he said "cut off." (See Matt. v. 29.)

"If his yoke is easy, His burden is light, I found it so, I found it so." Hallelujah! Brother, sister, how did you find it?

To give what is not needed is no sacrifice or self-denial. Many things are lawful; but to be at best for God, and the most for eternity-bound souls, we have many things to deny. Paul had no certain dwelling place. Jesus had not where to lay his head. Many things are lawful, but they edify not. Such as personal comforts.

Paul counted not his life dear unto himself. All this denial is not a matter of salvation, but of reward; but of best service to God and man. The convicted sinner only has self-denial of sinful things and ways; while the sanctified have only denials of things and liberties lawful. The widow, who cast her all into the treasury; and the early Christians who sold all their possessions and had all things common; and the Apostle Paul in laboring with his own hands for his support, are worthy examples of real sacrifice or self-denial. If our indulgence in any right and lawful causes offend, we are to practice self-denial. If the eye, or hand, or foot offends, we are to have it cut off. These are things sinful, because our salvation is conditioned by the separation. We can not be saved unless we choose to deny and follow. Then the "blood" will avail. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life also; he can not be my disciple." Disciple means a learner or a pupil. Hence, after conversion, if we would be learners of God's "more excellent way," we must make an unconditional consecration of all the good, sinless things of life,— such as are weights and hindrances, viz.: comforts, desires, choices, preferences, esteem of friends as well as of the world. In conversion we consecrate things sinful, and conditions which hinder us as far as we have light. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." We will never learn much until we enter the "second veil." "And there be eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matt. vi. 29. 30.)

J. MYERS BOSLER.

Canton, Ohio.

Realize worry as an enemy which destroys your happiness.

For the Evangelical Visitor.

"Sound an Alarm in My Holy Mountain." "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. lviii. 1.)

This injunction is as applicable to the messenger of God to the church to-day as it ever was to Israel. The mission of the Church is to reveal, not to conceal sin, whether inside or outside of it. "Judgment must begin at the house of God." The assumption that you should hide sins in the Church, but expose those outside of it, is preposterous. Sin in God's people is no less sinful in the sight of a holy and just God than in the most depraved sinner. If there is any difference, it is more deplorable for God's people to sin than for non-professors. The fact that I am sinful,—I am; God forbid that I should boast in a righteousness not given me through the cleansing blood of Jesus, a righteousness not of faith, but self-made, to cover my hideousness before men, should not excuse me when I am as willing to condemn sin in myself as severely as in others, from exposing the sin of others.

It is a wishy-washy, sentimental love that cajoles me into overlooking the sins and faults of people, lest I hurt their feelings. If sin is the great canker that eats at the spiritual vitals, why should I let my brother or sister go on at a "half-dying rate," and "daub with untempered mortar," healing their hurt slightly, "crying, peace! peace! when there is no peace," thus leaving them ill at ease, when I know sin interrupts their fellowship with God, and brings in darkness and misery? While I should speak the truth in love, yet by all means I shall speak it.

There are in the Church to-day, as there were of old in Israel, those, who in actions, if not in words, say: "Prophesy unto us smooth things, prophesy deceits." But Jeremiah is bold when he says: "He that hath my word, let him speak my word faithfully. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 28, 29.)

"Your sins have hid his face from you that he will not hear," says Isaiah (Isa. lx. 2); and he enjoins: "Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well." (Isa. i. 16.) The whole of these injunctions and warnings, however, is
lined with love—and equally with justice and wrath towards that which separates me from God. Listen, humble, penitent one: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." (Isa. i. 18.)

When the Church steps down from her exalted seat where Christ put her, to mingle with the world in the groundling things of time; when she is ashamed to confess the One who washed her in his own blood; when she is too proud to humbly confess her sins, and acknowledge she is black, but comely through him; when she refuses to remember the pit from which she was digged, and the rock from which she was hewn; when she is ready to cover instead of expose sin; when she is disposed to put the world, or the sinners in Zion on the back, and say: "You are not so bad after all;" when she will not display the banner that's given her because of truth; when she will ostracise and persecute those who warn her of her dangers and backslidings; when she refuses to let the word of God be spoken against every wrong; when she is unwilling to repent of all these and turns her back to the Light—then she is in a deplorable condition, in morals cowardly; is apostatizing like Laodicea, and bye and bye her Lord will remove her candlestick from her.

If any think that I am willing to risk this disaster by winking at sin or error in the church, in myself, or in those who do not like the plain truth spoken because it hurts; if they think I may criticise others but excuse our wrong-doing; if they are willing that I should burden other shoulders, but lighten our responsibilities, they will discover they have put me under Egypt's yoke—which must be broken.

Have I a testimony given me of God to bear, a cross to carry? then I pray for his assisting grace to make me faithful, and stay with one of early days, if it does mean suffering; "I will not equivocate, I will not excuse, I will not retract a single inch, and I will be heard."

Though recognizing myself a sinner, among the weak and vile, so far as my natural heart is concerned, yet trusting in the refuge of the blood of the Everlasting Covenant, I hope to fight the good fight of faith, lay hold of eternal life and "contend earnestly for the faith once delivered to the saints."

In conclusion I express my convictions in Whitlitt's "Moral Warfare."

"Our fathers to their graves have gone.
Their strife is past, their triumph won;
But sterner trials wait the race
Which rises in their honored place—
A moral warfare with the crime
And folly of an evil time..."

I. J. RANSOM.

Two Ways.

There are two ways of enduring trials: one is to grin and bear it, and the other is to sing and bear it.

The first is the common way, while the other is the uncommon.

Most any one can grin and bear it, and with many "the grin" is but a ghastly attempt to smile, but it takes grace to sing and bear it, and, thank God, there is grace enough to enable all who will to do this, no matter how great or trying the circumstances may be.

It is poor Christianity, if it can be called such at all, that, when trials come, causes frettng, fissing, and complaining, and then finally ends in a sort of desperation with a steel trap-like snapping of the jaws in a vain attempt to grin and bear it, somehow, if possible. This is enduring trial—and religion—with a vengeance, and it is the wrong way.

Reader, is this your way? If it is, you are certainly to be pitied. It is not God's way for you.

God wants you to sing and bear it, and thus conquer. He wants you to remember that his grace is sufficient for you, and he wants you to prove it by experience.

These trials and seeming hard places become very soft and sweet when he is in them with us, and if you truly realize his presence, you will sing in spite of yourself. If you do not sing, you will think of your difficulty, and the more you think of it the worse it will seem; you will soon become discouraged and experience the bitterness of another failure.

But if you sing you will soon forget self and danger; you will somehow see the Master, and you will think of nothing but him, and thus you will be kept in perfect peace and know the blessedness of another victory through him who is able to keep you from falling."

REV. C. F. LADD.
soul." To the Scribes and Pharisees he said, "What think ye of Christ, whose son is he?"

"The baptism of John, whence was it?" And so the questions of Jesus were personal. They searched the reins, they divided asunder the bones and the marrow. Many more questions we might speak of that were asked. We should train ourselves in questioning by frequently writing our questions in advance of the lesson, not simply take the questions formed by others as found in lesson helps. This is dealing with the truth second-handed and takes personal power out of the lesson. Above all we ought to question ourselves continuously whether these things be so.

CALVIN KRUGER.

Dayton, Ohio.

For the Evangelical Visitor.

Of Support Under Trouble.

"My grace is sufficient for thee." (II. Cor. xii. 9.)

We are not to expect the pure enjoyments of heaven while on earth. We should therefore be more careful to enumerate what is for us than what is against us. Our sorrows may be many, but our mercies are more, and though, like Paul, we may meet troubles on every side, the pit is never so deep but we may look up in it. David says, "He brought me up also out of a horrible pit, out of the miry clay and set my feet upon a rock and established my goings." Whatever may have been the Apostle's affliction we know it was a peculiar one. There was given unto him a thorn in the flesh, a messenger of Satan to buffet him. It was such a trouble as the goodness of God would not suffer him to remove. Still the prayer of faith was not in vain, for although the burden was not removed from his back, his back was fitted to the burden and he received this gracious answer, "My grace is sufficient for thee."

We may not be suffering precisely as the Apostle was, but every Christian has his "thorn in the flesh." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. xii. 1.)

Sometimes God answers prayer in wrath. See Numbers xi. 1. 31. 32, and sometimes denies in mercy. (II. Cor. xii. 7-9.) "And lest I should be exalted above measure through the abundance of the revelations there was given to me a thorn in the flesh, the messenger of Satan to buffet me." Lest I should be exalted above measure! "And he said unto me my grace is sufficient for thee, most gladly there will I glory in mine infirmities that the power of Christ may rest upon me."

Our affictions may be considered in two aspects. First, in their appointment. The Lord holds all creatures in his hand and can correct and control their agency. He is the wise disposer of all events, and orders all things for the good of all his creatures. "And we know that all things work together for good to them that love God to whom they are the called according to his purpose." (Romans vi. 28.) Never let us stop at second causes, but mount in our reflections to that gracious being who sits at the head of affairs ordering all things after the counsel of his own will.

Secondly, in their design. Afflictions are as frequently designed to prevent our falling into evil as to recover us after we have fallen. "It is good for me that I have been afflicted, that I might learn thy statutes." (Psa. cxix. 71.) It matters not what your troubles are, for if it is for your own good God will remove them, and if not you will find the supporting grace of God is sufficient, and he will lay no more upon you than what he enables you to bear. "There has no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape that ye may be able to bear it." (I. Cor. x. 13.)

Whenever the Lord gives grace he is sure to try grace, but be not discouraged at the cross: draw sweet consolation from all your afflictions. "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." (II. Cor. iv. 17.) Troubles are never comfortable but always profitable. "Now no chastening for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peacable fruit of righteousness unto them which are exercised thereby." (Hebrews xii. 11.) In all your troubles and afflictions put your hand of faith upon, "My grace is sufficient for thee."

Brethren, let us fight a good fight, and let us finish our course and keep the faith which was once delivered to the saints, and there will be a crown laid up for us. O, may God help us to worship him in spirit, for God is a Spirit, and they that will worship him must come this way. Carnal mindedness is enmity against him whom we call our Savior.

Your Brother in the battle,

PETER STOVER.


Two Letters.

Dear Ones: I feel encouraged to write a few lines to our dear brethren and sisters. I thank our dear Father in heaven for the blessed way of conversing with one another. Although we may be far apart, still when we read a few lines from one another, we just feel as though we are speaking personally. Oh, how encouraged we should be when we realize the wisdom, knowledge and understanding which we are privileged to enjoy.

I feel to tell the dear ones how and what is being done here at the Philadelphia Mission. We can truthfully say, God is with us and wonderfully blessing us. It just seems the windows of heaven have been opened and God has showered blessings upon our band of workers here. God has also been manifesting his convicting grace among sinners. Many have been weeping and wailing for the way which they have spent their past life. Why should we not rejoice when God says the angels in heaven rejoice over one sinner which repents; and, that one soul is worth more than the whole world. Praise God.

One dear sister gave vent to her feelings. She felt she should follow her dear Lord closer than before. Still there seemed to be a hindrance, and she nearly lost her soul before she
could find refuge. She was nearly drowned before she fully understood God's way. Surely God worketh in mysterious ways his wonders to perform. In this way she became obedient, but had a hard road to travel. But, praise God, she does not have to carry it alone. Jesus is our burden-bearer.

We also have a few of our little scholars who want to go the way with Jesus, but mammas and papas are standing in the way. Oh, my prayer is that many dear parents may come to the knowledge of the truth; that their blinded eyes may be opened that the light of heaven may shine in and convict them of the error of their ways! Kindly pray for us here at the Mission.

Your sister in his service,

KATIE SCHIEBER LAPP.
Philadelphia Mission.

The Worlds and The Word.

Men have found the various worlds to be far richer than they originally thought. They have opened door after door in their vast treasures, have ascended throne after throne of power, and ruled realms of increasing extent. We have no doubt that unfoldings in the future will amaze even those whose expectations have been quickened by the revelations of the past. What if it be found that the word is equally inexhaustible?

After ages of thought and discovery we have come out of the darkness and misconceptions of men. We believe in no serpent, turtle, or elephant supporting the world; no Atlas holding up the heavens; no crystal domes, "with cycles and epicycles scribbled o'er." What if it be found that one book, written by ignorant men, never fell into these mistakes of the wisest! Nay, more, what if some of the greatest triumphs of modern science are to be found plainly stated in a book older than the writings of Homer? If suns, planets, and satellites, with all their possibilities of life, changes of flora and fauna, could be all provided for, as some scientists tell us, in the fiery star-dust of a cloud, why may not the star-dust of a cloud, why may not the

The Bible asserted from the first that creation of matter preceded arrangement. It was chaos—void—without form—darkness; arrangement was a subsequent work. The world was not created in the form it was to have; it was to be moulded, shaped, stratified, coaled, mounted, valley-ed, subsequently. All of which science utters ages afterward.

The Bible did not hesitate to affirm that light existed before the sun, though men did not believe it, and used it as a weapon against inspiration. Now we praise men for having demonstrated the oldest record.

It is a recently discovered truth of science that the strata of the earth were formed by the action of water, and the mountains were once under the ocean. It is an idea long familiar to Bible readers: "Thou coverest the earth with the deep as with a garment. The waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains ascend; the valleys descend into the place thou hast founded for them." Here is a whole volume of geology in a paragraph. The thunder of continental convulsions is God's voice; the mountains rise by God's power; the waters haste away unto the place God prepared for them. Our slowness of geological discovery is perfectly accounted for by Peter. "For of this they are willingly ignorant, that by the word of God there were heavens of old, and land framed out of water, and by means of water, whereby the world that then was, being overflowed by water perished." We recognize these geological subsidences, but we read them from the testimony of the rocks more willingly than from the testimony of the word.

Science exults in having discovered what it is pleased to call an order of development on earth—tender grass, herb, tree; moving creatures that have life in the waters; bird, reptile, beast, cattle, man. The Bible gives the same order ages before, and calls it God's successive creations.

During ages on ages man's wisdom held the earth to be flat. Meanwhile, God was saying, century after century, of himself, "He sitteth upon the sphere of the earth" (Gesenius).

Men racked their feeble wits for expedients to uphold the earth, and the best they could devise were serpents, elephants, and turtles; beyond that no one had ever gone to see what supported them. Meanwhile, God was perpetually telling men that he had hung the earth upon nothing.

Men were ever trying to number the stars. Hipparchus counted one thousand and twenty-two; Ptolemy one thousand and twenty-six; and it is easy to number those visible to the naked eye. But the Bible said, when there were no telescopes to make it known, that they were as the sands of the sea, "innumerable." Science has appliances of enumeration unknown to other ages, but the space-penetrating telescopes reveal more worlds—eighteen millions in a single system, and systems beyond count—till men acknowledge that the stars are innumerable to man. It is God's prerogative "to number all the stars; he also calleth them all by their names."

Torricelli's discovery that the air had weight was received with incredulity. For ages the air had propelled ships, thrust itself against the bodies of men, and overturned their works. But no man ever dreamed that weight was necessary to give momentum. During all the centuries it had stood in the Bible, waiting for man's comprehension: "He gave to the air its weight." (Job xxviii. 25.)

The pet science of to-day is meteorology. The fluctuations and variations of the weather have hitherto baffled all attempts at unravelling them. It has seemed that there was no law in their fickle changes. But at length perseverance and skill have triumphed, and a single man in one place predicts the weather and winds for a continent. But the Bible has always insisted that the whole department was under law; it, laid down that law clearly, that if men had been willing to learn from it they might have reached this wisdom ages ago. The
whole moral law is not more clearly crystallized in “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,” than all the fundamentals of the science of meteorology are crystallized in these words: “The wind goeth toward the south (equator), and turneth about (up) unto the North; it whirleth about continually, and the wind returneth again according to its circuits (established routes). All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.” (Eccles. i. 6, 7.)

Those scientific queries which God propounded to Job were unanswerable then; most of them are so now. “Whereon are the sockets of the earth made to sink?” Job never knew the earth turned in sockets; much less could he tell where they were fixed. God answered this question elsewhere. “He stretcheth the North (one socket) over the empty place, and hangeth the earth upon nothing.” Speaking of the day-spring, God says the earth is turned to it, as clay to the seal. The earth’s axial revolution is clearly recognized. Copernicus declared it early; God earlier.

No man yet understands the balancing of the clouds, nor the suspension of the frozen masses of hail, any more than Job did.

Had God asked if he had perceived the length of the earth, many a man to-day could have answered yes. But the eternal ice keeps us from perceiving the breadth of the earth, and shows the discriminating wisdom of the question.

The statement that the sun’s going is from the end of the heaven, and his coming to the ends of it, has given edge the discriminating wisdom of the aptness and propriety in all these as true a Christian as General Mitchell, asserting, that the sun went round the question. The worlds and the word speak but one language, teach but one set of truths. He that planned and made the world made the world.—Henry White Warren, D. D., in Re-creations in Astronomy.

Devising Liberal Things.

“The liberal deviseth liberal things.” In the pursuit of worldly business, various devices, contrivances, and plans are necessary. Business does not run itself, but men must consider what is wise, proper, feasible, profitable. All business requires care, forethought, and intelligent direction. Means must be devised, and plans made, if effectual work is to be done. “The liberal deviseth liberal things.” Christians are bound to the exercise of liberality. They are the servants of one who was rich, and impoverished himself that they might be made rich. Hence they are bound to liberality by the strongest considerations and the tenderest ties: and it is their business not merely to be liberal in a haphazard sort of way, but to devise liberal things, in the most careful, prudent, and far-seeing manner, for the glory of God and for the good of their fellow-men.

The Apostle Paul bade his son Timothy to charge the rich that they be not high-minded, but rich in good works. Men do not ordinarily become rich by accident, but by careful planning and diligent endeavor. They consider, take counsel, lay plans, do business and get rich.

But how few there are who are really “rich in good works.” Can the man who invests millions for this world and only hundreds for the world to come, be called rich in good works? He may be rich in stocks, in bonds, and in money, but is he rich in good works?

Is it devising liberal things to pay thousands for horses, and carriages and equipage, which are not really necessary, and to give only pence and shillings and trifles to the great interests of the work and cause of God? Is it devising liberal things to sit down and talk with capitalists by the hour about investments, speculations, companies, and methods of disposing of money so as to acquire wealth, and never once sit down beside the servant of God who is giving his life to the work of the Lord, and inquire how we can dispose of some thousands in the most effective manner for the advancement of the work of God, and the salvation of perishing men? Is it devising liberal things for men who know that their property and all their possessions derive their security and their value from the gospel of Christ, to make liberal investments for insurance, and protection, and to guard against losses, but to do nothing to advance that gospel which is the safeguard of all their rights and privileges? Is it devising liberal things to squander money on jewelry, and flowers, and ornaments, and parties, while the poor go hungry and suffer distress, and fill their hearts with hatred and discontent and unhappiness, which, may flame out in violence and confusion? Is it devising liberal things to devote one’s benefactions where they are least needed, and to pay liberally to sustain wealth and aristocracy and worldly worship, at the same time allowing men of equal ability and purity and fidelity, who are steadfast to principle, to suffer, lack, and be hindered in the work which God has called them to do? Is it devising liberal things to be rich for time and poor for eternity? to roll in wealth while the servants of God are pinched by poverty? to squander this world’s goods while the poor, the wretched, and the starving are neglected and forgotten? to be careful of trifles and neglectful of eternal interests? Is it devising liberal things to grow richer and richer every year, laying up money which we shall never need, and which, instead of being spent for the glory of God and the good of mankind, may flame out in violence and confusion? Is it devising liberal things for men who shall inherit it? Is it devising liberal things to bestow our gifts only where they will be seen and praised and talked about and reported in the papers, rather than in those quarters where our heavenly Father who seeth in secret finally will openly reward those who give in his name and for his sake?

The Lord would have us liberal, rich in good works, rich unto God.

“The liberal deviseth liberal things, and by liberal things shall he stand.” —Common People.

One can go through his work well, or shirk it. One can consider his neighbor, or neglect him. One can repress the fever-fit of impatience, or give it wild way. And the perpetual presence of such a choice leaves no hour without guidance.—George S. Merriam.
Can You Do It Safely?

It is a great lesson for a person to learn how much they can do safely. There is a limit to the powers of man. There are certain things which a man cannot do. There are many other things which a man can do, but cannot do with safety. Men sometimes experiment until they destroy themselves, before they find out what it is unsafe for them to do.

To illustrate, here is a young lady who thinks she can endure a certain amount of work, exposure, and hardship. Her friends caution her against overwork and overexposure. She is young, ambitious, and has so much to do, and she can do it. She does it. After repeating it for a time she finds she cannot do it longer. She has gone beyond her strength, and her health is jeopardized. She thinks it is but a little matter, and she will soon be able to recover; but in this she is mistaken. She goes into a decline. Just when she is ready to enter upon life, her strength is gone. Ten times the money she has earned in breaking her constitution, is expended by her friends in trying to restore her wasted energies, until at last hope is abandoned, and the young, ambitious, capable, beautiful woman drags herself through months of feebleness and sickness to a untimely grave.

Very few young persons know how much it takes to kill a person. They have never seen it done. They are full of life, courage, ambition and hope, and not knowing how much of life they have, how much they can endure, how long they can go without sleep or food, or how much exposure they can bear, they make the fatal experiment, and destroy themselves by so doing.

Let young people remember that there are those around them who have seen people die; who have watched persons in their infancy, childhood, growth and maturity, and who have seen the processes by which strong people become weak, and by which young people come prematurely to the grave. Let the young then take counsel of those who are older and wiser, and seek to keep within the limits, not only of strength, but of safety. Do not inquire whether I can do this or that, but whether I can do it safely, whether it is wise and prudent to do it. Whether I do not take chances in doing it, which I have no right to take. Supposing I can do as I please with my own, have I the right to fill the hearts of my friends with sorrow and distress, to lay burdens upon those whose burdens I should bear, and to bring down to the grave in sorrow others who should go through long years leaning on my arm, and depending on my protection? None of us liveth to himself. You must be mindful of others in their needs and sorrows and burdens; and if we care for others we must surely care for ourselves. Thou shalt love thy neighbor as thyself; and if one does not love himself how is he to love his neighbor?


Make Haste.

Some years ago, says Dr. Bonar, when traveling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get low ere we caught our first glimpse of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. In a little time the sun set, and we saw a man come out from the Jaffa gate and stand upon a hillock, shouting with all his might, as if forewarning of danger, and genteelingly wildly, as if to call our attention to what he was announcing. "What is the man saying?" we asked our guide.

"He is shouting, 'Yellah! Yellah!' "

"What does that mean?"

"Come along! Come along!"

We now found we were about to be shut out, and this messenger had come out to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time, no more. We entered, and the gate closed behind us. "The door was shut." (Matt. xxv. 10.)

The lesson we learned was, "Make haste!"—a lesson which some of us never forgot. So near being shut out of the earthly Jerusalem! What if 't were to be not almost but altogether shut out of the Heavenly City! No time to lose. Too much lost already!

A few days after a similar incident occurred, which furnished another lesson. We had been wandering all the afternoon on the Mount of Olives, not heeding the time. But at last we saw the sun going down. We hastened to the nearest gate, on the east side of the city. It was closed. There was no admittance. We hastened round the walls to the other gate, which we knew to be kept open a little longer. When we reached it we found ourselves excluded. The gate was shut.

We were told, however, that possibly the gatekeeper might relent and let us in. Alas! the keys had gone to the governor.

What were we to do? It was suggested that a piece of silver might soften the guard's heart, and bring the keys back again. So we thrust a suitable coin in at the key hole and waited. In a few minutes the gate opened and we passed in. The bribe had prevailed. But our admission was against law.

The lesson for us was, "Be in time." The gate stands open. The entrance is free. The way is plain. Lose not a moment. Upon one lost moment eternity hinges; and —

"It is no trifle to lose eternity."—Sel.

In My Distress.

"In my distress I cried unto the Lord." (Ps. cxx. 1.) How often distress brings us to cry to God. The malice of enemies, the strife of tongues, the assaults of the envious and the revengeful, the madness of the unreasonable and unreasonable,—all these may well drive us to the mercy-seat, and lead us to cast our cares on the Lord.

There are depths from which no hand can rescue us but the hand of the living God. There are foes from which there is no shelter except beneath the shadow of his wing. There are fears from which only the Lord can deliver us. There are calamities from which he alone can hide us. The hearts of men are in his hands. He rules, and delivers and conquers by his own almighty power.

My distress furnishes me an errand to his throne. My need is my excuse for coming; and he has invited me to take it to the Lord in prayer. Is there trouble anywhere? Jesus knows our every weakness,—Take it to the Lord in prayer. We should never be discouraged,—Take it to the Lord in prayer.

"Have we trials and temptations? We should never be discouraged,—Take it to the Lord in prayer. Can we find a friend so faithful, and who will all our sorrows share? Jesus knows our every weakness,—Take it to the Lord in prayer."—From "The Common People."

It is wonderful what miracles God works in wills that are utterly surrendered to him. He turns hard things into easy, and bitter things into sweet. It is not that he puts easy things in the place of the hard, but he actually changes the hard thing into an easy one.—Hannah Whitall Smith.
OUR YOUTH.

Helpfulness.

If you were toiling up a weary hill, Bearing a load beyond your strength to bear. Straining each nerve untiringly, and still Stumbling and losing foothold here and there, And each one passing by would do so much As give one upward lift and go his way, Would not the slight reiterated touch Of help and kindness lighten all the day? If you were breasting a keen wind, which roared And buffeted and chilled you as you strove, Till baffled and bewildered quite you lost The power to see the way, and aim and move, And one, if only for a moment's space, Gave you shelter from the bitter blast, Would you not find it easier to face The storm again when the brief rest was passed? There is no little and there is no much; We weigh and measure and define in vain. A book, a word, a light responsive touch Can be the minister of joy to pain. A man can die of hunger walled in gold, A crumb may quicken hope to stronger breath, And every day we give or we withhold Some little thing which tells for life or death.

—Susan Coolidge.

Stories of Two Presidents.

Here are stories of two of our Presidents that will serve to throw some side-light on their characters as we already know them. The first is from St. Nicholas:

When Abraham Lincoln was a small boy he had very few books. There was no need for him to consult a list of the hundred best books. His earliest possessions consisted of less than half a dozen volumes. First, of course, was the Bible, a whole library in itself, if properly understood, and containing every sort of literature—stories, poems, dramas, addresses, orations, histories, some simple enough for the youngest child, others taxing the wisdom of the learned. Second was "Pilgrim's Progress," with its quaint characters and vivid scenes related in simple, vigorous English. "Aesop's Fables" was a third, and introduced the log-cabin boy to a wonderful range of characters—the gods of mythology, the different ranks and classes of mankind, and every animal under the sun. Fourth was a history of the United States, in which there was the charm of truth and a more modern tone, and from which was learned the lessons of patriotism that Lincoln's manhood put into action. Last came Weem's "Life of Washington," a queer, stilted book, but one full of detail that made Washington seem a living example.

These five books were the begin-

ning of Lincoln's education; and what wise man has diverged them all? From the Bible, "Pilgrim's Progress," and "Aesop" the boy Lincoln learned the power and beauty of plain English words, and saw that the grandest thoughts and most poetic imaginings needed only the strong little words of every day. When therefore, in later life he wished to be sure he understood any matter, it became his custom to translate it into words such as a child can understand. Read again the Gettysburg address and the second inaugural, and learn how Lincoln could make the homespun words of common use move the hearts of his fellowmen.

The next is from the "Chicago Tribune," and is the account of the book Thomas Jefferson prepared by selecting those teachings of Christ which appealed to him most strongly. It has been called the "Jefferson Bible."

So thoroughly did Jefferson get into this work that when it was completed the moral doctrines of the Savior were pasted in a blank book in parallel columns, being in the Greek, Latin, French and English languages. The story of this precious book is best told in the words of Judge Lacey, as follows: "There is a little volume of 164 pages in the library of the National Museum, bound in red morocco by a Richmond bookbinder, which is one of the curious things in Washington that is rarely seen. Thomas Jefferson's library was purchased by the government, and is now contained in the splendid Congressional Library. Some time ago, in giving the Jefferson collection a careful examination, I found that the Jefferson Bible, as it is sometimes called, was not there. No one could tell me where it was until I asked A. R. Spofford, who knows everything about books, and he told me that it was in the National Museum Library. It appears that the volume was not included in the sale of Mr. Jefferson's library, but was afterward purchased for four hundred dollars from Miss Randolph. This book is too valuable to be kept upon the shelves of the Museum Library, but Dr. Cyrus Adler keeps it under lock and key, and carries the key himself."—Presbyterian.

Greater than a Railroad President.

Sam was a farmer's son. A new railroad had just been built through his father's farm. One Sunday Sam was surprised to see an engine drawing a car stop in front of his home. The President of the road stepped out and started to examine a new bridge. The little barefaced Sam trudged along behind the party. After a while the President turned to Sam and said: "See here, my little fellow, do you know who I am?"

"Yes, sir," said Sam; "I suppose you are the head man of the railroad."

"And what do you think I would be likely to want just now above everything else?"

Sam replied: "I should think, sir, you would want to get God to forgive you for taking this day from him to come and look at your bridge."

The President looked at the boy for a moment and then said: "Who told you to say that?"

"No one," answered Sam: "I just thought of it in my own heart, sir."

"You think right, my boy; and I thank you for reminding me of my duty, and promise you that the reminder will not be forgotten. You have shown yourself a greater man than the railroad President."

So Sam Brown ran home to tell his father that he was a greater man than the President of the railroad.

Deep Breathing.

We are constantly informed that tuberculosis is not only the most common of diseases, but that more deaths result from it than from any two others. It is even said that one out of every three person dies from some form of lung trouble, and yet, that in most of these cases the disease might have been prevented. Good air and deep breathing seems to be all that is necessary to keep the lungs in a healthy condition, and, this being the case, it would appear to be the duty of every mother to see that her children breathe properly. The simplest things are the ones most likely to be overlooked, and this doubtless accounts for the fact that so many intelligent and progressive women, who are particular about the diet and exercise of their children, utterly disregard their method of breathing. Since animals and savages practice deep breathing, it is evidently the natural method, our common practice of shallow breathing being the result of our overheated buildings, improper clothing, and lack of energy. Enthusiasts over deep breathing claim not only that it will keep the lungs in a healthy condition, but that it will cure tuberculosis in its early stages, and is of great value in other ailments.—Congregationalist.

Choose for your best friend the best Son, the Son of God.
EVANGELICAL VISITOR

HARRISBURG, PA.

September 15, 1903.

CHURCH WORK.

Love Feasts.

Ontario.

Nottawa, Simcoe county, Sept. 19, 20.
Waterloo, Waterloo county, Sept. 25, 27.
Rosebank M. H., R. R. Station, Peterborough.
Walpole, Halton county, Sept. 25, 27.
Markham, York county, Oct. 3, 4.
Black Creek, Welland county, Oct. 10, 11.
Clarence Center, Erie County, N. Y., Oct. 17, 18.

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

A cordial invitation is extended to attend these meetings.


At Amtrin M. H., Oct. 7th and 8th. C. V. R. K., Gymnastic Station.

Des Moines Mission.

Report from July 1 to September 1, 1903.

RECEIPTS.

Benj. J. Winger, Kohler, Ont. $1.00
In His Name, Va. 1.00
Catherine Kohl, Graters Ford, Pa. 1.00
Peter Eike, Lost Springs, Kans. 5.00
A. Sister, Gorham, Ont. 4.00
Bro. Scott, Bondurant, la. 1.00
Jennie Dill, Hillard Park, la. 5.00
Mary Janes, Des Moines, la. 1.00
A. Gyang, Dysart, la. 5.00

Total receipts in July and Aug. $28.00
Bal. in hand July 1, 1903 $2.00
Total $30.00

EXPENSES.

House rent for two months $30.00
Car fare, fuel, water, groceries, etc. 54.75
Bal. due Mission Sept. 1, 1903 54.75

EXPENSES.

Due from Mission, Sept. 15th $1.33
Gas for lighting $1.00
Rent for the building $35.00
Total $52.75

We are sorry to report a deficit. However, we are doing the very best we know to economize in our living expenses. We pray God to bless all who so lovingly helped to bear the burden, knowing that they shall share in the reward for the good that has been done. Some souls have been saved lately, which we believe will make good material for God's service; others have been marvellously healed from disease for which we have great reasons to praise the Lord.

We are asking God to wipe out the deficit and put the Mission on a good financial basis. We are confident if everybody would carefully listen to the voice of God, such embarrassing conditions would not exist amongst the missionaries. It pains us very much to report a deficit after having done all we could to economize, and put in long days of hard labor without a cent of salary. What will God say about it? We are not complaining, but simply endeavoring to open somebody's eyes. We are not weary of honest toil for God, but are enlivened by the Holy Ghost to do more effective work for lost souls, and to strengthen believers. We greatly need your prayers and co-operation in this great field of harvest.

Yours truly,
J. R. AND ANNA ZOOK.

Chicago Mission.

Report for the month ending August 15, 1903.

RECEIPTS.

Valley Chapel S. S., Canton, O. $4.00
Samuel Bert, Mongul, Pa. 5.00
Mrs. Mary Bert, Lurgan, Pa. 2.00
Mrs. Mary Barkhurst, Mowersville, Pa. 5.00
In His Name, 6062 Green St., Chicago 1.00
G. Clifford Cress, Chicago 1.00
Drivers, Des Moines, Ia. 2.00
Mrs. Christ Nelson, 6062 Green St., Chicago 1.00
Mrs. C. Tilkimer, Dakotas 2.00
Mrs. William Reeter, Dakota, I1. 2.00
Rent for the hall 4.00
A. J. Heise, Hartland, I1. 5.00
Eld. Samuel Zook, Ableens, Ia. 1.00
David Wingert, Chambersburg, Ia. 1.00
Peter Peach, Milford, Ind. 2.00
Miss A. A. Peach, Milford, Ind. 1.00
Several callers from Milford, Ind. 35.00
S. S. Collection, Morrill, Kan. 5.00
Marlin Wingert, Shippenburg, Pa. 1.00
In His Name, U. S. A. 1.00

Total $25.75

We are asking God to wipe out the deficit and put the Mission on a good financial basis. We are not weary of honest toil for God, but are enlivened by the Holy Ghost to do more effective work for lost souls, and to strengthen believers. We greatly need your prayers and co-operation in this great field of harvest.

Yours truly,
J. R. AND ANNA ZOOK.

Report for the month of August.

Jacob Wilhelm, Sherleton, Ont. 1.00
Reuben Clemenha, Stevensville, Ont. 1.00
John Clemenha, Stevensville, Ont. 1.00
Lulan Clemenha, Stevensville, Ont. 50
Josiah Winger, Stevensville, Ont. 1.00
Anna M. Rhodes, Ramona, Kans. 2.00
Catharine Kohl, Graters Ford, Pa. 1.00
In His Name, 154 Hudson St., Pasadena, Calif. 1.00
Mary J. Winger, Sherleton, Ont. 50
Nancy Michael, Sherleton, Ont. 1.00
Peter Sider, Stevensville, Ont. 1.50
Lydia F. Sider, Winger, Ont. 3.00
Clara Clements, Tchum, Ont. 1.00
Viola Bear, Detroit, Kans. 1.00
Harvey Stump, Nappapoe, Ind. 1.00
Eld. Abraham Winkler, Philadelphia, Ont. 1.00
Cratus Bitter, Middlebrook, Ont. 1.00
Eld. Abraham Winkler, Philadelphia, Ont. 1.00
Howard Berry, Buffalo (for board). 6.00

Total $28.08

EXPENSES.

5 gal. coal oil $5.00
Groceries, meat, ice, for poor, etc. 21.50
Car fare, sundries 2.50
Wood 2.00

Total $24.10

Aug. 29th, balance on hand $112.00

BUFFALO MISSION.

Report for the month of August.

G. CLIFFORD CRESS.
God will get much glory out of some of the late conversions. We will again have baptismal service on September 20th. Help to pray for such who are in the front, and you will be partakers of their victory.

The Committee.

Call for a Consecrated Teacher.

I have felt like making a call through the columns of The Visitor for a consecrated teacher to take charge of and teach our children. Ever since we were led out in the full liberty of Jesus we feel the need of having our separate school. We realize that in these district schools our boys and girls are led into sin and ruin, so we have adopted the plan of supporting our separate school, and so we need a qualified teacher for the work.

Yours in Jesus.

Thomas, Okla.

D. L. Book.

An Explanation.

By request, for the satisfaction of our people, we give the following explanation:

Elder Chas. Good gave four pieces of real estate to the church.
1. The little church at Altoona, Ia., worth about $700.
2. The Gospel Temple church, on Thirteenth and University Ave., Des Moines, Ia., worth about (church and lot) $8,000.
3. A lot joining the Gospel Temple church lot, for parsonage, worth about $500.
4. The Good Mission property on Second and Grand Ave., Des Moines, Ia., worth about $30,000, when deeded; but sold recently for $25,000.

It is the Good Mission property that was thrown into litigation by some of the heirs and taken from the church. So it will be seen that the first three properties mentioned above are now yet the property of the church.

Uganda Then and Now.

Says the "C. M. S. Gleaner," "On a hill near the cathedral, a quarter of a century ago, thousands of innocent victims of the wrath and cruelty of former kings of Uganda would be slaughtered at a time. To-day their bleached bones are seen in quantity above the hill. There are many other similar old execution places to be seen in Uganda. It used to be the boast of the king and all great chiefs that they had absolute power of life and death over their subjects, and that they could use it with unbridled license. To the rulers of Uganda the glory of their country consisted in the quantity of blood they were able to shed. The contrast seen to-day is certainly marvelous. The British Commissioner in Uganda has recently had a census taken of all the Church Missionary Society churches and schools within the protectorate; the enumeration covers 1,070 church buildings, having a seating capacity of 125,851, with an average Sunday attendance of $2,471. Let it be remembered that the first Christian baptism in this country took place only twenty years ago."

The common problem—you, mine, every one—is not to fancy what were fair in life, provided it could be, but finding first what may be fair and how to make it fair up to our means—a very different thing—Robert Browning.
rounding neighborhood, telling them of Jesus and his love for them. Some heard gladly, and we told them how much they could do to help up their superstitions worship. From here we traveled towards the west along the hills reaching a chief’s kraal at noon. We were received kindly. The chief was a very young man and apparently eager to learn. Leaving here again next morning accompanied by a guide we reached the kraal of another chief at sunset. As they were having a beer drink and dance at the mouth of the cave they did not see us until next morning after breakfast. We were treated very nicely and were offered food and they insisted that we should drink some beer. They could not understand why we would not drink with them.

Here we camped for a few days looking about the district. We found many natives who begged of us to come and teach them. This was along the Ovi river where the soil is fertile. The people have large gardens and apparently raise good crops. We also found plenty of cattle, sheep and goats in this part of the country. Before we left this place, the chief showed his appreciation of our visit by presenting to us a nice fat sheep which, according to native custom, we accepted, killed and prepared a portion of the meat.

Leaving here on Friday morning we turned northward towards the hills which, though they seemed but a short distance off now, were a day’s travel off. Here we struck a road which led back through the hills by a different route from the one we came. It seemed real nice to travel on a road again, having traveled about 32 miles across country where there were no roads. On our return trip we had the privilege of seeing the late Cecil Rhodes’ grave at what is known as World’s View. It is on the top of a monstrous granite rock from which there is a magnificent view of the surrounding country.

Here on this rock in a grave cut out of the solid granite with a granite slab about twelve inches thick covering the body of the late Mr. Rhodes. On top of the cover is a large brass plate secured by strong iron bolts bearing this simple inscription: “Here lie the remains of John Cecil Rhodes. Surrounding this grave are eight large rocks, varying from ten to twenty feet in height, rounding in shape, so formed by nature, apparently standing as silent sentinels guarding the lonely resting place of one of the great ones of earth who has gone the way of all the earth. The place forms a very romantic picture, being thus isolated from civilization, but the amount of money left by Mr. Rhodes to be expended in beautifying the place is bound to transform it from a wilderness into a park. The work is now going on; trees are being planted, paths and beautiful drives are being laid out and made, a railroad from the main line to the place is almost completed, giving visitors who desire a chance to see the last resting place of one of the most notable men of modern times.

We reached home on June 20th, being absent from the Mission sixteen and one-half days, having traveled about one hundred and sixty miles. We all derived great benefit from our trip, and are glad to have had the opportunity of seeing many things and to make a large field to work in. It again causes us to say, Lord, send forth more workers.

H. P. STEIGERWALD.
Faith is the very essence of our human life. The foundation upon which humanity depends for its simplest needs is that of faith, and faith, too, in man. One utterly robbed of all faith in his fellow beings would perish for want of the simplest necessities of life. Though again and again our faith in our fellows be shattered, yet the very instinct of self-preservation causes it to rally and again believe in humanity. Doctor Meyer says: "Society rests on the faith which man has in man. The workman, toiling through the week for wage which he believes he will receive; the passenger, procuring a ticket from a distant town, because he believes the statement of the time-tables; the sailor, steering his bark with unerring accuracy in murky weather, because he believes in the mercantile charts and tables; the entire system of monetary credit, by which vast sums circulate from hand to hand without the use of a single coin—all these are illustrations of the immense importance of faith in the affairs of man." Suppose we failed in this faith; that we dared not trust ourselves in the hands of those about us; that we distrusted their willingness and their ability to carry out their promises. Surely of all wretched, helpless creatures we would be the most to be pitied. Almost better might one lose his mind, than his trust in his fellow men. It is an experience which mars a life with scars which never heal, when faith is gone in the benevolence and charity of our kind. Some few there are unhealed; that we distrust their willingness and their ability to carry out their promises. Surely of all wretched, helpless creatures we would be the most to be pitied.

Consider what a continual manifestation of faith our life is of necessity. The patient trusts himself in the hands of the physician putting life itself into the hands of another in the full assurance of faith that the physician is skilful and kind; that he will do all his knowledge and his reverence for human life can prompt to effect a cure. He takes the remedies prescribed in the belief that they will act as the physician claims, and the very belief in the wisdom which is caring for him helps to bring about the desired result. From morning till night as we go about our daily tasks we will find that the very network which binds together the different classes of society, the different vocations and industries is faith. We believe in one another; in the promises which are made, in the assurances which are given, and should faith falter and be swept away the very interdependencies of life would be wrecked hopelessly.

If this faith in our fellow men is so essential to our well-being; if it is so unconsciously exercised continuously, we can see how necessary faith in God must be to the welfare of the soul. "Faith is the open hand receiving Christ. Faith is the golden pipe through which his fullness comes to us. Faith is the narrow channel by which the life which pulses in the Redeemer's heart enters our souls. Faith is the attitude we assume when we turn aside from the human to the divine."

It is possible to carry such practical faith into our lives that we shall feel that nothing is too small or insignificant to take to Christ for his guidance. Wherever we are we may have our lives, with their smallest duties, enfolded within the care and love of the Father, if we will. Our daily lives are laid upon lines of trust in those about us. Yet when we can place the smallest cares in the hands of one infinitely wise and tender, who has promised to guide us in all things, we find it hard to take him at his word, and struggle on alone, bearing the hard things of life in our own strength.—Mrs. George A. Paulin, in Christian Work.

Devil Worshipers.

All unconverted people are children of the devil. God will not call them "sins." He is not the Father of sinners. (A sinful soul can not approach him until he is willing to give up all his sins and turn his back upon them.) They have not repented of their sins and have no thought of doing so. God says, "He that turneth away his ear from hearing the law, even his prayer, shall be abomination." (Prov. xxviii. 9.) "If I regard iniquity in my heart, the Lord will not hear me." (Psa. lxvi. 18.)

Many worldly church members, as well as others outside of the churches, pray to God every day. They wouldn't dare lie down at night without first asking God to forgive their sins. They get up the next morning and make plans to commit sin. They live on in this way, year in and year out, sinning all day and asking forgiveness from God at night. He never hears them. They belong to the devil and are serving him faithfully every day.

The old Jews, who rejected Christ, verily believed that God was their Father. They said, "We be not born of fornication; we have one Father, even God." (They were good Unitarians.) "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."

They could not understand his speech. They could not hear his words. Their ears were stopped up with unbelief. Jesus said to them, "Ye are of your father the devil, and the lusts of your father ye will do." (John viii. 41-44.)

Satan has come to thousands of souls, "as an angel of light," and deceived them. He has appeared to them as God, and they think they are serving him, while all the time they are worshipping the devil.

Here is a church that has a revival—a great awakening. Many souls are converted, some are reclaimed, and a few are sanctified wholly. The year draws to a close. The pastor must soon report to the Conference. Fancies are running low and his salary is only half paid. The church is bewildered. They say that business is slow and that crops are poor. Satan comes along and takes in the situation. He suggests to the young people a "bazaar," a "fair," an "entertainment," or a "social," as a means of raising the pastor's dues. A few old saints object. They have caught sight of the devil's hoof and are alarmed. But the majority "don't see any harm in it" and accept the proposition. They hold the "fair," get the world's money, pay off the preacher, and suddenly wake up to find that Christ is not in their company, and their salvation has evanesced. The tables have turned. The only souls who seem to have any juice or fire in their prayers or testimonies are the few "old cranks" who objected to the devil's suggestion. The members who engaged in the thing and helped to make it a "blooming success," are all dried up in their souls and spiritually dead. They say over their cold, formal prayers, and get stale, dry testimonies, confessing their "shortcomings" and "crooked paths" to the disgust and discouragement of enlightened sinners, and wind up by saying, "Pray for me, dear brothers and sisters, that I may hold out faithful, and at last meet you all 'on the banks of sweet deliverance.'"

They listened to and obeyed Satan, and forfeited their salvation. They are again the children of darkness, serving the devil in their own weak way, and still thinking that God is their Father. (Great God of mercy,
look in pity on all such poor, deluded souls, and save them from their sins!"

They are numbered by the thousands, and are all on the broad road to destruction. "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." (Isa. v. 14.)

Sel. by P. J. WEBB.

The Secret of Strength.

In the gift of the Spirit we have the largest measure of moral force. Science tells us that there is always the same amount of force in the world; it may be more or less demonstrated, but the sum of total material energy never varies. It is palpable, however, that the amount of spiritual energy in the world has varied immensely. And it is the grand characteristic of this later age that God has given us, in extraordinary degree, that spiritual energy by which men realize all lofty ideals of character, of nationality, of civilization. What was the grand lesson of Pentecost? At Pentecost, out of timid, vacillating, obscure tax collectors and fishermen arose the majestic Apostles, whose mighty work has changed the face of the world. They were endowed with a divine, conquering energy, which enabled them to endure unexampled sacrifices and martyrs, to pull down strongholds, and to build the city of God at the very gates of hell. That same Spirit is with us—the lifting power, the transforming power, the perfecting power. And if the Hebrew attained such moral excellence and mastery, how glorious in holiness should we be when the Spirit, given in his fullness, worketh in us mightily!

For since Jesus Christ came great souls have been common. Every Church has had its princes of God; every village its Elijahs; every generation its noble army of martyrs, "gaily, apostolic band." It is true that those have not always been visible to the carnal eye; there has been nothing dramatic or historic; the deeds have seemed pottering, the lives dull, the struggles small; but God has seen; there the loftiest faith, the most determined bravery, the most magnificent triumphs, the most renowned heroes; unwritten liads known to God only, but infinitely more majestic and moving than the dreams of poets. We judge men by circumstances, and think them commonplace because their circumstances are; but Heaven judges the soul, and finds illustrious heroes in peasants, as the open-eyed scientist can see in mountain marshes the gigantic or gorgeous vegetation of summer lands.

It may be said that there is really very little true strength and greatness in many Christian lives, but it is our fault if this is the case. Gardeners usually seek to bring their trees to the fullest perfection and glory, but one of the peculiar features of Japanese horticulture is the production of dwarf trees. In flower-pots they grow veritable simulacra of the giants of the forest. They are no mere plants, but true trees, some of them a century old, yet attaining a height of only two or three feet. All the features of a full-grown tree are there, and they appear just like a forest tree would if looked at through the wrong end of an opera glass. The gardener takes care to grow these miniature trees. They are raised from seed, and when only a few inches high the repressive training begins. Not a day passes but the gardener has something to do with his charge by way of starving and crippling them. In order to hinder their growth, the trees are transplanted to pots which do not contain enough soil to nourish their branches. If any buds appear, they are nipped. As the result of this starvation and spoliation the tree puts forth no new buds, and remains a dwarf the whole of its life. What a picture of the way in which we treat our nobler life! We are ever starving and limiting it. As it puts forth its buds and blossoms we pluck them. If we did only half as much to foster our best life as we do to restrict it, we should not be lacking as we are in grand experience and features, but share the massive grandeur of the trees of Lebanon. To be weak and poor now is the sign of neglect, unbe­ lief, guilt. We must develop every power of our nature—body, soul, and spirit. There ought not to be a "weak one in all our tribes," "every one wearing the likeness of a king."—Dr. Wat­ kinson, in "The Blind Spot."

To reprove a brother is like as when he has fallen to lift him up again; when he hath broken a bone to help set it; when he is out of the way to help put him in it; when he is fallen into the fire to pluck him out.

If you talked no more to your children about the care of their bodies than you do about the care of their souls, how well would your parental duty be fulfilled?

The growing Christian is decreasing in his own eyes.

The Little Hand.

I know a little velvet palm,
Pink as rose-petal soft as pearl
Or sea shell tints of sunsets calm—
The prettiest hand in all the world!

And tiny fingers curl and cling
About a flower with powdery rear,
As a wee bird with downy wing
Flutters till it forgets to fear.

O, mothers, mothers! gently hold
These dimpled hands the future hold!

—May Preston Slosson.

MARRIAGES.

KENDRICK-MUSSER.—Married, on Wednesday, August 25, at Begedwick, Kansas, at the home of Brother and Sister S. B. Shirk, parents of the bride, Mr. Emerson Bennet Kendrick to Miss Anna Musser, Brother D. L. Graybill officiating.

OBITUARIES.

MINNICH.—Elizabeth Minnich was born October 7, 1836, and died August 31, 1902, aged 74 years, 10 months and 22 days. She was the widow of the late William Minnich, of Pleasant Hill, Pennsylvania. Mrs. Minnich was a member of the church for over 50 years. Mrs. Emmeline, Mrs. Elizabeth, Mrs. Anna, Mrs. Laura, Mrs. Helen, and Mrs. Mary, the five children, and other relatives and friends of the decease, attended the funeral services held at the Locust Grove church, September 6th. Missully was interred in the Locust Grove church cemetery.

—From the Evangelical Visitor.