The nature of self-denial is not hard to determine. It is the act of denying or refusing the gratification of self in some lawful thing for the good of some one else, or some cause, or for the good of one's feelings, or desires, or wants. Usually it involves the deliberate choice of a higher good, and the renunciation of whatever is inconsistent with it. For it could not be required of us to deny ourselves if that meant a greater loss than the gain to be derived.

That the duty of self-denial rests upon us can not be questioned. While there is no specific rule laid down in Scripture, there are many things which clearly imply it. So true is this that self-control which makes us God's strong men.

The motive to self-denial in the Christian is of a higher order. It is a duty which religion inculcates, does not need inspired authority. The next lower grade is thus explained: "We ought to lay down our lives for the brethren." We must look forward to these higher forms of self-denial in order to get away from all selfishness. This does not mean needless suffering. There is no virtue in this. Suffering can not be an end. It has no value in itself. The glory of self-denial also is just that we get the lesser instead of the larger good.

It is one of the great lessons in the school of discipline whereby moral character is built up. Our inclinations and desires too often run in the wrong direction. They must be mortified. Present interests need to be subordinated to our future good. If we were to live but for a day, and then perish, we could consult solely the interests of to-day. But we must look forward and decide what is also best for tomorrow, for our whole life, and for eternity. All our virtues rest on self-denial.

We need this discipline of self-denial that we may master ourselves, our own spirits, and thus secure that self-control which makes strong men. Self-denial, then, while a duty which religion inculcates, does not grow out of our spiritual relationship. Sir Walter Scott says: "Self-denial does not belong to religion as characteristic of it; it belongs to human life. The lower nature must always be denied when you are trying to rise to a higher sphere. It is no more necessary to be self-denying to be a Christian than it is to be an artist, or to be an honest man, or to be a man at all in distinction from a brute."

But the motive to self-denial in the Christian is of a higher order. It is not a denying of self in things sinful. That would be like the fasting which King David commanded to the men of Judah, that they should go down to the sea, and that they should not stop there, but that they should go down and bring up gold and silver, and bring to the Lord God their God; and that they should be zealous in the work of the Lord God. This is not true, in most cases where aversion exists, that it has been engendered by injudicious parents or relations. Church going by children is more strongly marked by neglect than observance. This is a very serious matter, for the children of to-day must be depended upon largely for the attendance of the church of to-morrow. It is not true that children have a natural aversion to church going, and it is true, in most cases where aversion exists, that it has been engendered by injudicious parents or relations.
The Sinner's Ransom.

"What can wash away my stain? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus."

"Ransom is a price paid for the redemption of a captive, or for procuring a pardon for some notorious offender." According to the teaching of the Holy Scriptures Christ alone is the sinner's Ransom—the corresponding price paid for his redemption. Now since Jesus Christ is the only ransom—the only way to God—it is vain to seek to see in anything else our Ransom.

When a year or so ago Miss Helen Stone, the missionary, was captured and held a prisoner by the bandits, they demanded a large sum of money as a ransom, and upon the payment of the same she was released. But no sum of money however large can become the sinner's ransom. If money would be a sufficient Ransom then some who are rich would have a great advantage over the poor; they would be able to pay the price in dollars and cents while the poor would have to remain bound with but scant hope of ever being delivered. No, no one is redeemed or ransomed by any amount of money we may be willing to give. The millionaires and multi-millionaires are standing on the same platform with the poorest one in the sight of God, and unless they accept God's conditions they may be much disappointed. Vain are the hopes of a Carnegie, who is sharing out his millions to establish library buildings, etc., here and there, yet esteems Jesus Christ as not greater than a Shakespeare. "How hardly will they who trust in uncertain riches enter into the kingdom of heaven."

Then, men are deceiving themselves with the thought of a ransom of good deeds in the way of charity and benevolence. There is a great deal of the Christianity of good works afloat, and to be generous to the poor is a ladder by which many hope to mount to heaven. A little story going the rounds of the papers illustrates this: "She walked timidly into a florist's where the young proprietor was selling a society girl a bunch of American Beauties. She was nine years old. An old shawl covered her head and shoulders, showing garments scrupulously clean beneath it. "I want some violets to take to my mamma," said the little one, holding out a dime. "I think some cheaper flowers would do, my girl," said the man. "No, sir," came from the tot. 'I want violets. Ain't that money 'nuff to pay for them? My mamma is sick an' my papa's dead. Mamma, she gets whiter and whiter every day, and jes' coughs offul. This morning she felt so weak and bad I jes' thought she'd die. But she said if she could only live until the warm Spring time come again, and she could smell the violets once more, she jes' knew she'd get better, an' I had this dime, so I—'

"Dying for a breath of Springtime and the sweet odor of violets," he muttered.

"That's all. "But that ten cents! Why that dime would almost buy a sinner's ransom at the gates of heaven." The sentiment thus expressed is more prevalent than we think. A bunch of violets or any other act of kindness would almost buy a sinner's ransom at the gate of heaven. Then such deeds of kindness would have more value or merit and at last the soul gets in through the gate by another ransom and Jesus died in vain. This is not the way of the Bible. "Not by works of righteousness (or benevolence) which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost."

"Man being in a lost and deplorable condition, and liable to eternal death on account of his sins, the eternal Son of God, moved by his divine love, undertook to restore fallen man to the favor of God, and voluntarily endured the punishment due to our sins, and gave his most precious life and blood as the price of our redemption." And now for anyone to seek another ransom, or another way to get to heaven will not succeed. All those who shall at last dwell with Jesus will all sing the one song. They sing "unto him who loved us and washed us from our sins in his own blood," and anyone who should, if it were possible, get among that company through another ransom would have no part in that song.

The Christian is created unto good works and deeds of kindness and benevolence, as feeding the poor, pitying those in distress, giving the cup of cold water, visiting the sick, caring for the widows and orphans and all Christian duties, but they at no time and under no circumstances, become in any sense either wholly or almost a sinner's ransom at the gate of heaven. No, Christ alone is the Ransom, and he alone is the door by which entrance is gained to the heavenly mansions.

According to previous announcement a love feast was held at the Messiah Home, Harrisburg, Pa., on September 19th and 20th. The weather condition was ideal, and the attendance was large. The home district was well represented and large delegations were present from the districts of Lancaster county, Cumberland county and Franklin county and Lykens Valley. The ministry was well represented, there being twenty-two present. Of these six were elders. The preaching was such as touched the hearts of many and many were moved to a more complete yielding to God and a more perfect obedience to his requirements. But—and this BUT is emphatic—so far as we know, no sinner was brought to repentance or converted, a matter for much regret. We trust, however, that some of the seed sown may have found lodgment in good soil prepared by the Holy Spirit and will bear fruit in time to come to the glory of God.
Our Contributors.

Tenderly Calling.

Turn thee, O lost one, care-worn and weary.
Lo the Good Shepherd is calling to-day;
Seeking to save thee, waiting to cleanse thee.
Hast to receive him, no longer delay.

Chorus.
Tenderly calling, patiently calling.
Hear the Good Shepherd calling to thee;
Tenderly calling, patiently calling.
Lovingly saying, "Come unto me."

Still he is waiting, why wilt thou perish?
Thou hast wandered so far from the fold?
Yet, with his life-blood he hath redeemed thee.
Wondrous compassion that cannot be told!

List to his message, think of his mercy!
Sinless, yet bearing thy sins on the tree;
Perfect remission, life everlasting.
Through his atonement, he offers to thee.

Come in the old way, come in the true way,
Enter through Jesus for he is the Door;
He is the Shepherd, tenderly calling.
Come in thy weakness and wander no more.

—Fanny Crosby.

Notes on Romans.
No. XVIII.

Mutual Duties in the Church.
Rom. XIV. 1 to XV. 13.

(a) The Strong and the Weak.

That the weak Christians shall receive special care is the divine arrangement of our loving Father, and our Lord Jesus Christ.

The strong in faith are required to make sacrifices for them to prevent offenses and save them from stumbling, and they shall be received into Christian fellowship without decisions of doubt. To doubt a weak Christian's sincerity or conversion is a fatal discouragement. But the manifestation of confidence is the most potent stimulant.

I have heard Col. Forbes say that when he would manifest confidence in his weakest and most reckless men by appointing them to occupy important positions on picket that as a general rule

(b) Gentile and Jew.

We have no right to condemn each other as Christians whether in extremity on one side or other; "for the kingdom of God is not meat and drink (eating and drinking), but righteousness and peace and joy in the Holy Ghost" and "for he that herein serveth Christ is acceptable to God, and approved of men. * * * over-throw not for meat's sake the work of God." That is, don't un-christianize and discourage a soul because of the food he eats.

"All things indeed are clean."

The term "all things indeed are clean," cannot be applied to "all things" outside of a certain class; but does apply to "all things" of a certain class. Here is a quotation from Isaiah which will help to elucidate this expression—"The Lord God will wipe away tears from off all faces." Now the Universalist teaches that this expression has a universal application regardless of kind or class, and therefore believes that both the righteous and unrighteous shall be finally saved and happy. We could not accept any such interpretation but would rise up in protestation and say that it only means all God's people. Why then should we force an interpretation upon our text which refers to meats, without limitation. It certainly would be unreasonable to claim that all things irrespective of class are clean and fit for food. What about the snake, toad, lizard and many other such reptiles and animals? I imagine to hear a universal protest. But where will we draw the line? says some one. We need not draw the line, for God has saved us all that trouble by drawing the line himself (Lev. x. ch., Deut. 14 ch.). But many may be ready to say—these references are in the Old Testament and therefore not incumbant on us. That is no argument whatever. It is true that Christ is the end of the law to all them that believe. But, what law? The ceremonial and typical law which he fulfilled, and on being fulfilled they passed away, being nailed to the cross.

Receipts:

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A communication from Elder S. Zook, of Abilene, Kans., states that the balance of Church Governments remaining on hand after distribution had been made to the several districts, and all other literature belonging to the Brethren, all of which were stored in the basement of the Visrton office in Abilene, Kans., were completely ruined by the flood and are worthless.
But the hygienic law of God has not been abrogated and stands unparallel-ed in the history of man for the health of the people.

Beyond a doubt the violation of God's hygienic law has resulted in or produced most of the prevalent diseases of to-day which has driven the masses to use the deadly drugs, and yield to the surgeon's fatal knife. Why should we have the blinded, unscriptural notion that the Old Testament Scriptures contain nothing that we under the gospel dispensation should or must adhere to?

The apostles had no other written scripture to refer to when preaching their burning sermons, and writing their glowing letters. What shall we do with the moral law? The Psalms? The prophecies relating to Christ's second advent into the world? All this we find in the Old Testament scriptures and more too. When it comes to the marriage question in relation to kin we take the Old Testament scriptures and more too. Why not take it as such on the food question?

Gospel Light on the Subject.

We will briefly turn our attention to the fourth chapter of first Timothy. The Apostle here alluded to a class of meats that were created to be received, with a hot iron; forbidding to marry, (which is lawful and right and have no authority to forbid) and commanding to abstain from meats, which God created to be received with thanksgiving. "For it is sanctified (set apart for a special purpose) by the word or God (Lev. xi., Deu. xiv.) and by prayer." This scripture makes a distinction between two classes of meats, contending that the meats set apart by the word of God for food must not be denied. This hypothesis also plainly teaches us that there are meats which are not set apart by the word of God—not sanctified for use. Where in all God's word do we find the swine, and oyster or any other unclean animal set apart for use? God called them unclean—that does not mean fit for food, does it? Had God simply commanded men to abstain from the use of certain meats on the ground of self-denial then it would assume a different status.

The ground on which they are forbidden is that they are unclean, and that which is unclean is unhealthy—not fit to throw into our systems.

True science agrees with the Bible. Science has discovered the hog parasite—the trichina, which is a deadly poison and if thrown directly into the human system it would cause instant death; and it is also a producer of numerous diseases such as tumors, cancers, scrofula, etc. It is authoritatively claimed that no Jew or any other person who never ate pork was ever found to have cancer.

The oyster, too, has been found to contain disease germs. Some years ago a scientific investigation was made on an oyster in Chicago, Ill., and it was discovered that a single oyster contained hundreds of microbes which many times spread infectious diseases. Oysters have digestive organs and here is where these disease germs are located. They live principally (at such points as Baltimore) upon the sewerage and other filth of the city which the consumer masticates with a relish and calls it good—even wholesome. God calls them unclean. But brother A. argues that the doctors recommend them sometimes to sick people—yes, so they do, and they also recommend opium, strychnine, cocaine, and many other deadly drugs, also the knife.

Doctors at the best are only poor fallible creatures just like the rest of us, and many of them are wicked, ungodly, men, who care as little for human life as you would for the life of a dog; and are not safe to have in your family. Many of them are regular opium or morphine fiends and addicted to alcoholic drinks. But suppose we take the best Christian doctor that we know, should we accept his judgment in preference to the teachings of God himself? No indeed, we must not minify God's word for the sake of popular opinion. It is only when we implicitly trust God that we can live the life of faith. How can a person trust God for the health of his body when he wilfully violates God's hygienic law? It can't be done. It is an unreasonable undertaking. But here is a scripture that brother B. may quote—"Nothing is unclean of itself." Now we know that this has not a universal application irrespective of class or kind as we have already shown, but that it alludes to ALL of a certain class,—the class that God himself has pronounced clean. Now these clean meats were many times in the apostolic age offered to idols which of course did not change the quality of the meat, but the heathen convert who had been taught from infancy up to worship the dumb idol thought it polluted the meat, and should not be eaten—he was the "weak brother."

And as I have previously referred to the condition of things at Rome how that all the meats in the shambles were offered to idols to necessitate the Christians to use such meats, the weak brother rather than eat such meats which were clean in themselves but simply had been offered to idols, abstained from them all and ate herbs.

And if to eat such meats cause my weak brother to stumble we should positively refrain, and save our brother for whom Christ died. Paul says in such a case—"It is good not to eat flesh, nor drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is made weak." This is really dying for our brother when we deny ourselves from such things which we could enjoy with a clear conscience, being in harmony with truth.

True Science and the Bible Agree.

We have already observed that true science has discovered the hog parasite, the trichina, the trichinae, and the hundreds of microbes in the oyster, which agrees with the word of God.

A few years ago a national Board was appointed to select a class of the most healthy foods. This Board met in Vienna, Austria, and their selection corresponded quite nearly with the Mosaic hygienic law. We must come back to the grand old Bible to find the way of good health, as well as for the salvation of the soul.

Noah knew the difference and could discriminate between the clean and unclean animals; for God told him "of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female."

The animals are just the same in habit and quality as they ever were, and the human system also remains unchanged. The flesh that was unhealthy for the people four thousand years ago is still unhealthy.

Brother C. has now become interested and has this question to give—Did not Jesus teach, "not that which
goeth into the mouth defileth a man”? Yes, but to whom was he talking? He was teaching the Pharisees who accused the disciples of Jesus for breaking a tradition of their church—eating with unwashed hands. Flesh food was not in question, because Jesus nor his disciples were accused of eating unclean meats for they never ate them; and the Pharisee was scrupulously exact on that line, but it was the breaking of their tradition—eating with unwashed hands, to which Jesus frankly responded “to eat with unwashed hands defileth not the man” (Matt. xv. 20). If we remove all limitation on meats by this quotation—“Not that which goeth into the mouth defileth the man,” how can you close the door on alcoholic drinks? The beer guzzler, and whisky toper continually refer to this text as an authority to justify their vice. Shame to thus wrench the Holy Scriptures to our destruction. I repeat, that this had no reference whatever to the unclean meats or drinks but simply the eating with unwashed hands. We know that intoxicating drinks defile a man, and send us about 100,000 drunkards annually to untimely graves. And we know that unclean meats are unhealthy, poisonous, and some hard to digest; but how many annually die premature deaths through their use has never been estimated.

In London, England, there is a certain street which is occupied on one side principally by Jews, and the other side by Gentiles, and statistics show that the rate of mortality is much higher among the Gentiles than the Jew. And this was attributed to their strict hygienic and sanitary laws.

It pays spiritually, morally, intellectually, financially, and physically to obey God in all things. Many of the afflictions caused to suffer through sickness, are the results of our violations (many times willful) of the law of God, and are not God-sent.

Just a thought yet on Rom. xiv. 21, 23, “Let not charity be constrained; but be ye joyous in well doing. Let us not be drunk with wine” (compare with 5:23). The following are the words as given by himself: “I was very sick and fell asleep when I dreamed that I died and went to heaven. When I arrived there I knocked at the door of heaven, the door was opened and the man at the door asked me ‘where is your passport?’ I told him that I had none. He then told me that I must go back to earth again to get a passport to get into heaven. I then came back to earth and got a passport, after which I started for heaven. I had only gone a little distance when I discovered that there were a whole lot of things hanging on to me (goods as he put it); someone said to me that I could not get to heaven with all that goods and that I must necessarily leave them here. I at once decided to drop them and then went on to heaven. When I arrived there I knocked at the door again. When the door was opened the man at the door required my passport. I gave it to him and then he said come in. After I was in heaven someone told me to raise my right hand. I gladly raised my hand, after which I was told where to sit. Heaven is a very nice place and I saw nothing but holy people there. Everything is just like I was told. Oh, the houses were so nice.”

He said that at this juncture he awoke from his sleep, but the dream could not be erased from his memory. He then told his associates about his dream, but they just made light of it and said that it was no account, because he was sick. He soon got well again and he said the next Sabbath the missionary came to the compound and told them about Jesus and heaven and that there is a school at New Primrose where they could learn more about Jesus. He then came to school and learned quite rapidly and soon learned to read the Testament. He came to the penitent form and confessed his sins to God and prayed very earnestly; but unfortunately in about five or six months he stopped coming to school and went back to some of his old habits. It is now about a month or more since he has again started to school. This is when he told about his dream. He evidently could not forget this dream and the Holy Spirit kept convicting thereby.

It will be remembered that the cause of this dream lies in the fact that natives here at Johannesburg are required to have what is here called a pass, to proceed from one place to another. If one is found traveling without a pass he is sent to prison. Therefore the Holy Spirit took this way to awake this native. No doubt this instance is an answer to someone’s prayer. If we who visit these compounds from time to time do not see great immediate results, you who read this can join us in praying conviction on them and that he might speak to them in dreams and visions or any way they may be reached.

This native said the thing with which the devil tripped him was the use of tobacco. He said that the missionary told him that tobacco-using was not right and he tried to give it up, but the devil always defeated him. He says now by the grace of God he will stop it. May this be a warning from a heathen brother to any one who is addicted to the same habit, to leave it forever and never touch the unholy thing unless it is to kill vermin.

Will you not join us in prayer for these poor heathen?

J. O. and Mary C. Lehman
New Primrose, G. M. Co.,
Germiston, S. Africa.
August 17, 1903.

We have three unchangeables to balance against all changes. An unchangeable God, an unchangeable covenant, an unchangeable heaven.
For the EVANGELICAL VISITOR.

Short Sayings Worth Reading Again.

"Ignorance shuts its eye and believes it is all right."

"How soon 'not now' becomes 'never.'"

"The best part of a man's education is that which he gives himself."

"Lost time is never found again."

"Experience is a good teacher, but charges like a specialist."

"Expense of time is the most costly of all expenses."

"Always know more than you are expected to know."

"Not doing wrong is not doing right."

"The price of wisdom is above rubies."

"Diligence is the mother of good luck."

"Make good use of other men's brains."

"Best time is present time."

"Listen well; answer cautiously; decide promptly."

"The man who does the little thing well is always ready to do the big thing better."

"Doing nothing is doing ill."

"Not in pulling down, but in building up, does man find pure joy."

"Nothing is difficult to a willing mind."

"Books like friends, should be few and well chosen."

"Zeal without knowledge is a run-away horse."

"Lessons hard to learn are sweet to know."

"A word to the wise is enough."

"Heaven helps them that help themselves."

"Sloth, like rust, consumes faster than labor wears; while the used key is always bright."

"The sleeping fox catches no poultry."

"Lost time is never found again; and what we call time enough, always proves little enough."

"Drive thy business, and let it not drive thee."

"There are no gains without pains."

"One to-day is worth two to-morrows."

"Never leave till to-morrow what you can do to-day."

"Constant dropping wears away stones."

"Little strokes fell great oaks."

"Keep thy shop and let not thy shop keep thee."

"The eye of the Master will do more than both his hands."

"Want of care does more damage than want of knowledge."

"A little neglect may breed great mischief."

"There is no pleasure innocent that we cannot ask God's blessing upon."

"Profanity is the product of a vile life."

"What maintains one vice would bring up two children."

"A small leak will sink a great ship."

"A little prosperity has ruined many a man."

"A laziness is worth little more than a dead man—he takes up more room."

"Is the world better because of your being in it? If not, thy life is a failure."

"Saul disobeyed the voice of God, obeyed the voice of the people and soon the voices of beasts testified against him."

I. J. L.

For the EVANGELICAL VISITOR.

Crumbles.

The Holy Ghost is a person, not an 'it.'

The great majority of Christian professors are like the weather. They are so subject to changes.

Dead people do neither kick nor speak when tramped on.

The Holy Ghost is the easiest grieved of any person we have to deal with.

When we have a sky blue experience, we will keep sweet even if good Christian people find fault with us and can not understand us.

We are neither more nor less than what we are in the sight of God.

My brother, does the dirt stick on the garment you wear? If so, wear the wedding garment, it only is dirt-proof.

Never try to be some one else, for that is aping and getting your eyes fixed on man.

It is easy to rejoice in tribulation when we have the Holy Ghost within us.

For brethren to love one another, does not mean that they are to make allowance for sin in each other's lives, or say peace where there is no peace.

"The tongue can no man tame," but God can tame it if we let him.

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." (I. Tim. v. 23.) If this Scripture is to be understood literally, then Paul prohibited Timothy to use any water for the remainder of his life.

Some people would not have time to die if they could escape it. Take time to hide away in secret with God, and you have time.

Let another man praise thee and not thine own mouth, a stranger and not thine own lips. (Prov. xxvii. 2.)

The Israelites crossing the Red Sea typifies to us the new birth, and crossing the Jordan typifies entire sanctification. If we claim to have been wholly sanctified when we were born again, our experience is contrary to sound doctrine.

Some of God's humble children gave to him the tenth long before the law was given. Who do you think instructed them?

It is comforting and consoling to have in possession a Bible experience without any fog or clouds in it.

D. L. GISH.

The Second Prayer Letter.

In the last number of the VISITOR was the first prayer letter and I was much impressed with the same. And now, dear Lord, by your help I will just obey and write the Second Prayer Letter and hope some one may be benefited by it; and now, dear Lord, if it is thy will be pleased to impress some one else to write the third. I am so thankful that thou hast given me the faith in prayer, and while I have my three little boys to take care of while at my daily work, I can pray for the sick, pray for them who are yet in sin, and, dear Lord, also as Paul tells us (Ephesians vi. 18) make supplication for all saints; and I feel to praise thee for the healing of my body, and that thou dost help me day by day. May thy name be praised for evermore. Amen.

MARY K. STOVER.

No man can learn what he has not preparation for learning, however near to his eyes is the object. Our eyes are held to the zone that we cannot see things that stare us in the face until the hour arrives when the mind is ripened. Then we behold them, and the time when we saw them not is the hour without guidance.—George S. Merriam.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; he will direct your paths; he will accept your efforts if they be faithful; he will bless your aims if they be for your soul's good.

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.
The Bible to Young Men.

When God speaks through his holy word, we ought to listen; and I have brought some messages from that word to young men that are appropriate to the opening of another year. To some they may be a summons to a new departure, and to all a call to a stronger and better life. If obeyed, they will make the next year one of advance in the right direction.

1. "As a bird that wandereth from her nest so is a man that wandereth from his place." The right place for a nesting bird is her own nest; and she ought to stick to it. A desertion of it is a disgrace to her, and sure destruction to her young. The right place in life is not always a pleasant one; it is not to a sailor in a storm, or to a soldier on a battlefield, but it is the post of duty. The number of young men who are wrecked through sheer instability passes all computation. They are always starting and never finishing; they are everything by turns and nothing long. They have never learned Abraham Lincoln's secret of "pegging away." Instability is often regarded as a mere foible or constitutional weakness; but it is a sin that often wrecks all hope of excellence and kills all hope of success. When I see a young man with no fixed habits, drifting from one place to another, from one opinion to another in search of the latest "fad," from one church to another, I detect a moral unsoundness, and say to him, "Unstable as water, thou shalt not excel." Whatever destroys usefulness must be fought against as much as a hereditary appetite for strong drink, or sensual passions. Conquer it, young friend, or you are ruined.

2. "So run that ye may obtain." Human life is a race, and this second counsel is to the one who would win a crown in this world, and a more splendid one in the next world. The first essential is a right start with the right purpose. The right start is in penitent faith at the cross of Jesus Christ, and the right purpose is to obey him as your only Master. Bear in mind, my friend, that your success in obtaining the crown will depend largely upon yourself. When Jesus Christ is so willing to aid you, and offers his omnipotent help, it will be wholly your own fault if you do not advance towards the "mark for the prize." His grace will not act on you as a mere passive object, as the wind acted on the sails of the yacht Columbia. If Christ helps you to run, you have got to do the running. It depends on yourself, what position you occupy, what influence you possess, and what service you render to your Master and your fellowmen—and also how much pure happiness you will enjoy. There is no "luck" in religion. If you cut your own snares you will lose the race. If you starve out selfishness, and nourish your strength daily on Bible food, and set your face like a flint toward the crown, and keep your inner life "hid with Christ," then neither men nor devils can rob you of that crown of glory.

3. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Translated more freely, this passage would read: "How shall a young man make his course of life clean and upright? By keeping himself according to thy word." That priceless Book is pure, enlightening the eyes, and you are sure to go right when you settle every doubtful question by the Bible. It is not by a careless skimming of the Book or by hearing other people read it or preach from it, that you are to be illuminated. You must search it for yourself. That Book gives a flood of light in a single sentence. For example, "Look not upon the wine when it is red;" that sentence reveals a whole nest of adders in the tempting glass. There is scarcely a single danger from which the Book does not warn you. Never begin a day without an interview with God in prayer, and over your Bible; then your steps will be ordered safely.

4. "Add to your faith courage." In our common version the word is rendered "virtue;" but in the times of King James' translators, the word virtue was synonymous with bravery. In my long observation of the careers of young men, I have seen that a vast number fall from lack of moral pluck. In the battle of life they were easily overcome by temptations because their weapons were made of soft pine, and their backbone was all pulp. They have never learned the use of that mighty monosyllable "No," it has been the pivot on which innumerable destinies have turned for this world and for the next. The subsequent splendid career of the youthful Joseph turned on the prompt "No" spoken to the wanton temptress in Potiphar's house. "How can I do this great sin against God?" saved him from the precipice. The youthful Daniel might plausible have said to himself, "Oh, everybody here in the royal court drinks wine and lives high on the royal dainties; I don't want to be queer and out of fashion." If Daniel had not had the courage then to be a teetotaller, we should probably never have heard of such a man afterwards. Never be frightened by the ridicule of fools: Moral courage will not only save you out of many temptations, it will give you the moral power to influence others. There will be no crowns for cowards in heaven.

5. "Keep thy heart with all diligence, for out of it are the issues of life." Our real danger is not from without, but from ourselves. Sin does not harm us so long as we keep it outside of us; it is when we give it heartroom that it does the mischief. The reason why young Joseph did not fall was that a God-fearing conscience kept guard of his heart-house. At Gibraltar there is a sentinel with match in hand guarding the entrance to the tunnel which leads out to the "neutral ground." If there were any insurrection, he could at once light the whole train, and blow the tunnel up; and to ensure watchfulness the sentinel is relieved every two hours. You are the keeper of your own heart habitation, on which depends your peace and your spiritual life. Conscience is the sentinel faculty. If conscience is drugged or seared, you are at the mercy of every foe. Conscience enlightened and vigilant will challenge every temptation, however smooth of tongue. "I say unto you all, watch." The Apostle John called only those young men "strong" who had God's word abiding in them, and had overcome the Wicked One.

6. "Let your light shine before men." The crying want of our times is more bright Christians. To let the light shine of its own accord means to live along luminously day after day, reflecting Christ by your conduct, in the store, in the shop, in the home, or wherever else you are. Trim your lamp. Feed it with prayer for more oil and more inlets of Jesus into your soul. In the Pennsylvania coal mines the miners fasten the lamps to their hats. So may you carry a light that shall not only shine on your own path, but show other people the way to heaven.

7. "Redeeming the time." This exhortation refers to what we commonly call the nick of time. Paul, who was a minute-man in duty, exhorts his fellow Christians to seize their opportunities to serve their Master. A few words spoken at the right moment have saved many a soul. Strike when the iron is hot. This opening year will be a profitable and
Christ-honoring one to us or not, according as we make the most of our opportunities. Try to lead one soul to Jesus.

8. "Lo, I am with you alway." Then if our loving Master is always beside us to help us, to watch us, and to bless us, we ought to be always serving him. Some people keep their religion as they do their umbrellas, for special occasions; they reserve their piety for Sundays, and fold it up on Monday. A healthy, vigorous Christian makes every day a Lord's day, and walks in constant delightful companionship with his Master. If Christ is with you every day, my young friends, then you will never take a false step and never be lost in the straight road.

Keep your eye on the Master and be ever asking, "Lord, what wilt thou have me to do?" Sir Joshua Reynolds, the celebrated painter, used to say: "I only look at the best pictures; a bad one spoils my eye." The more you look at Jesus, the more will you look like Jesus. Start the year's journey with Christ—to walk with him, to work for him, and to win souls to him. A mighty veil hangs over the future, but as God lifts that veil, he can give you and me strength equal to the day.—Theodore L. Cuyler, D. D., in New York Observer.

Quenching the Spirit.

It is the province of the Holy Spirit in the work of human salvation to enlighten and quicken man's spiritual nature, and to purge, purify and refine the heart from moral defilement. Because of this he is represented as fire which is a common light-giving, purifying and refining agency. In every genuine Christian heart the Holy Ghost is constantly carrying on the work of moral purification and refinement. And if unrestrained in his operations he will ultimately transform the heart and mind into the glorious image of the Deity. But as fire may be quenched, so may the Spirit's operations upon the heart be extinguished. Hence the command of inspiration, "Quench not the Spirit."

We may quench the Spirit by disregarding his dictates. He is the Christian's internal guide. And from his residence within the heart he often speaks with the voice of direction, admonition or warning. To obey his dictates is to be led into an increased knowledge of spiritual and heavenly enjoyment. To disregard them is to extinguish the holy fire kindled in the heart, and relapse into spiritual death. The Holy Ghost ever leads us to self-humiliation and self-crucifixion. Hence the natural tendency is to disregard his voice and repose in carnal security. But there is danger here. A desire for carnal ease will soon quench the Spirit and conceal the heart. Then follows the stupor of spiritual death. "For if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body ye shall live." (Rom. viii. 14.)

The Spirit may be quenched by sinful indulgences and practices. God's Spirit is an absolutely Holy Spirit. He comes to resurrect man from the death of sin to a life of holiness. In regeneration he kindles the fire of a new and holy life within the heart. To retain the lowest state of saving grace, the life must be holy. "Whosoever is born of God doth not commit sin: and he that sinneth is of the devil." (I. John iii. 9.) To violate God's law in the smallest particular will quench the Spirit, just as certainly as water will extinguish fire. How careful should we be lest by yielding to the allurements and devices of the tempter, we grieve the Spirit and quench his operations! The Bible is an expression of the mind of the Holy Spirit by whose inspirations it was written. "Holy men of old spake as they were moved by the Holy Ghost." Hence to disobey the word is to rebel against the Spirit and drive him from the heart. This is done when we indulge in selfishness, pride, jealousy, revenge and frivolity, just as much as when we perpetrate those deeds which men deem baser and more criminal. Especially do we grieve and quench the Spirit when we indulge in unhallowed and unchaste conversation. We are taught to be holy in all manner of conversation. "If any man among you seem to be religious and brideth not his tongue but deceiveth his own heart, this man's religion is vain." (James i. 26.) Alas, how many are clinging to vain religion, having not the Spirit of Christ. Beloved, "If we live in the Spirit let us also walk in the Spirit."

Fire may be quenched by heaping earth upon it as well as by the application of water. So we may quench the Spirit by worldly-mindedness and worldly conformity. How often does the accumulation of worldly treasures so engross the mind as to rob it of all interest in spiritual matters. "Ye cannot serve God and Mammon." Inclination in carnal pleasures and sensual delights bars the heart against the Spirit's work which is to lift man's thought and affections to "those things that are above, where Christ sitteth at the right hand of God." Conformity to worldly fashions is, perhaps, one of the chief barriers of spirituality in the church of to-day. Even among professed Christians are devotees of fashion who carry upon their perishing bodies extravagance and vanity enough to exclude the Holy Ghost from their hearts, and to insure them against a liability of ever getting to heaven. God's people are a peculiar people in the world. And when, by groveling with sensual things avid by conformity to the world they lose their identity as a peculiar people, God's Spirit is quenched and driven from their hearts. Such persons may still retain the form of godliness, but they deny the power thereof. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God. Whosoever therefore will be the friend of the world is the enemy of God." (James iv. 4.)

In whatever way we quench the Spirit the result is the same, viz., the loss of spiritual light, power and comfort, and consequent condemnation and hardness of heart. Perhaps some who may read this have grieved the Spirit from their hearts. The following words fitly express their feelings:

"What peaceful hours I once enjoyed,
How sweet their memory still!
But they have left an aching void,
The world can never fill."

That void can be filled only by the Holy Spirit. And as soon as that which quenched the Spirit from the heart at first, is abandoned, he will again make his abode in you, and restore to you spiritual life and heavenly enjoyments. Therefore begin at once to pray:

"Return, O holy dove, return;
Sweet Messenger of rest!
I hate the sins that made thee mourn,
And drew thee from my breast."

"The dearest idol I have known,
Whate'er that idol be;
Help me to tear it from thy throne,
And worship only thee."

"If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." (Luke xi. 13.)—Sel.

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?
Minding the Things of the Spirit.

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.” (Rom. viii. 4.)

Here is another of those plain statements that Paul gives us whereby we may know whether or not we belong to the spiritual family. Paul in this chapter draws the line between the spiritual and the carnal so distinctly that no one need have any doubt as to which side of the line he belongs. We thank God for these Scriptures, because were it not for these plain statements in God’s word there are men to-day who would have a man believe he could be a Christian even if he practiced the most inconsistent things—things that no more belong to a child of God than does idol worship. “Those that are in the flesh cannot please God” (v. 8). Why? Because Christ condemns sin in the flesh (v. 3), therefore making it possible for us through the Spirit to mortify the deeds of the body (v. 13), which means nothing more nor less than to crucify or put to death this old man of sin, as the German translation states it. Why is it then that we cannot get rid of self and the selfish nature when ample provision has been made for the subjugation of this enemy to all spiritual progress? Is it not because we are yet in the flesh and mind the things of the flesh? Are not “motions of sin” still apparent? (Rom. vii. 5.) So long as self lives in us, so long will he assert his power and right, and we cannot mind the things of the Spirit because he dictates to us what to do. How happy we might be if we were in that state of spirituality where we would mind the things of the Spirit. It is then that we could fulfill the Apostle’s admonition to the Philippian brethren in chapter ii. 1-5.

It is this minding the things of the Spirit that makes missionaries the most happy people on earth. It was minding the things of the Spirit that enabled Paul and Silas to sing praises and it was this that enabled righteous Job to exclaim after being robbed of the best end of every bargain or contract made with their fellowmen, caring little about taking the Lord or his counsel into the business affairs of this life, when in fact it is right here where we need God the most, where our light needs to shine the brightest, because people always have their eyes and ears wide open when a Christian does business. One who minds the things of the flesh allows his carnal and sensual appetites to go on unrestrained; he is a great believer in and advocate of the personal liberty fake, that allows him to patronize saloons, chew and smoke, and debase himself in any way that suits the carnal mind, yet in fact knows nothing about true liberty, the liberty that the true child of God enjoys. “Whom the Son maketh free, is free indeed.” This is the freedom and liberty we want, because it frees us from all bondage with which Satan is able to bind us, and bring us into the glorious liberty of the children of God. Oh, that we could for once realize the difference between a half-hearted, luke-warm service and a fully consecrated and sanctified life in Christ Jesus.

Let us remember that we must have the Spirit before we can mind the things of the Spirit. We must accept him by faith and not think that we have him by virtue of his having been given to the Apostles. It is a personal experience and only comes by meeting the conditions, which are a full and unconditional surrender to God of all we have and are or ever expect to be. God makes no mistakes in giving his Spirit. He knows whether or not the heart is ready to receive him, and once he is received we will mind the things of the Spirit, and not the things of the flesh.—A. K. Kurtz in Herald of Truth.—Sel. by Mary Zook.

To every crying child God sends merciful help. In the wilderness the meal is spread, and, instead of remonstrance, angel hands soothe the weary and despondent prophet. Our fits of depression and apparent desertion as often arise from physical as spiritual causes, and God knows our frame.—Rev. F. B. Meyer.

In Darkness as in Light.

My dear reader, are you ready to trust God in darkness as well as in the light? You came to me the other day and said, “I cannot understand why this trouble was laid at my door.” Neither can I, my brother. I do not understand why God should have taken away from your side that young man just five months after he was graduated for the bar. He was a bright fellow. He was the child upon whom you set your heart to take your own place. You are in total darkness about this matter. So am I. But I do know God is good. I do know that God loved your boy. I do know that God loves you. Though under God’s wing it may be dark—dark at times as a dungeon—yet I do know that above God’s wing is God’s all seeing eye. What God did he did for a good purpose. Trust him, then, my brother. Trust him and have faith as a chicken under the darkness of the hen’s wing trusts a mother’s love.

I do not know why in your old age you should have lost your money, and now in your physical weakness you must work or be dependent upon others. From my standpoint you always seem to have been a faithful and conscientious Christian. I do not know why Ira D. Sankey, who has sung thousands upon thousands into the light of the kingdom of God, should in the evening time of his life sit in total darkness and as a blind man have to be led around, helpless as a little child. But I do know that “all things work together for good to them that love God.” I do know his care will give us a peace that passeth all our afflictions. I do know that some day all inexplicables will be explained, when God lifts his wing and the flood lights of heaven roll in. I do know that under such conditions you and I, my brother, my sister, can afford to wait and trust Christ just a little while longer. We can trust him and believe in him though we sit in the darkness of the shadows of God’s encircling but loving wing.

When the sky is black and lowering, When thy path in life is drear, Upward lift thy steadfast glances Mid the maze of sorrow here, For the Lord will hear and answer When in faith his people pray, Whatso’er he hath appointed Shall best work for thee alway.

—Sel.
Farmer Dawson kept missing his corn. Every night it was taken from his crib, although the door was well secured with lock and key.

"It's that lazy, Tom Slocum!" he exclaimed one morning after missing more than usual. "I've suspected him all the time, and I won't bear it any longer."

"What makes you think it's Tom?" asked his wife, pouring out the fragrant coffee.

"Because he's the only man around that hasn't any corn—nor anything else, for that matter. He spent the Summer at the saloons while his neighbors were at work. Now they have plenty, and he has nothing—serves him just right, too."

"But his family are suffering," rejoined his wife. "They are sick, and in need of food and medicine; should we not help them?"

"No!" growled the farmer, "if he finds his neighbors are going to take care of his family, it will encourage him to spend the next season as he did the last. Better send him to the jail and his family to the poor-house, and I'm going to do it, too. I've laid a plan to trap him this very night."

"Now, while Tom is reaping the bitter fruits of his folly, is it not time to help him to a better life?" suggested his wife.

"A little course of law would be the most effective," replied the farmer.

"In this case coals of fire would be better. Try the coals first, William, try the coals first!" Farmer Dawson made no reply, but finished his breakfast, and walked out of the house with the decided step of one who has made up his mind, and something is going to be done.

His wife sighed as she went about her work, thinking of the weary, heartbroken mother with her sick and hungry babes around her.

The farmer proceeded to examine his cribs, and after a thorough search found a hole large enough to admit a man's hands.

"There's the leak," he exclaimed; "I'll fix that," and he went to setting a trap inside.

Next morning he arose earlier than usual, and went around to the cribs. His trap had caught a man—Tom Slocum—the very one he had suspected!

He seemed to take no notice of the thief, but turned aside into the barn and began heaping the manger with hay—sweet-scented from the Summer's harvest field. Then he opened the crib doors and took out the golden ears—the fruit of his honest toil.

All the time he was thinking what to do. Should he try the law or the coals? The law was what the man deserved, but his wife's words kept ringing through his mind. He emptied the corn in the feeding-trough, then went around where the man stood with one hand in the trap.

"Hello! neighbor; what are you doing here?" he asked.

Poor Tom answered nothing, but the downcast, guilty face confessed more than words could have done.

Farmer Dawson released the imprisoned hand, and, taking Tom's sack, ordered him to hold it while he filled it with the coveted grain.

"There, Tom, take that," said the farmer, "and after this, when you want corn, come to me, and I'll let you have it on trust for work. I need another good, steady hand on the farm, and will give steady work with good wages."

"Oh, sir," replied Tom, quite overcome, "I've been wanting work, but I'll work for this and every thing I have taken, if you will give me a chance."

"Very well, Tom," said the farmer; "take the corn to the mill, and make things comfortable about home today, and to-morrow we'll begin. But there's one thing we must agree to first."

Tom lifted an inquiring gaze.

"You must let whisky alone," continued the farmer, "you must promise not to touch a drop."

The tears sprang into Tom's eyes, and his voice trembled with emotion, as he said:

"You are the first man that ever asked me that. There's always enough to say, 'Come, Tom, take a drink,' and I have drunk until I thought there was no use in trying to be a better man. But, since you care enough to ask me to stop drinking, I'm bound to make the trial; that I will, sir."

Farmer Dawson took Tom to the house and gave him his breakfast, while his wife put up a basket of food for the suffering family in the poor man's home.

Tom went to work the next day, and the next. In time he became to be an efficient hand on the Dawson place. He stopped drinking and stealing, attended church and Sabbath-school with his family, and became a respectable member of society.

"How changed Tom is from what he once was," remarked the farmer's wife, one day.

"Yes," replied the husband, "'twas the coals of fire did it."—Religious Intelligencer.

**Railways For Temperance.**

Confirmin, with new evidence of a novel sort, our frequent assertions that the railways of the country are doing more and more practical temperance work than any other agency or organizations—in it, comes the report that the Lake Shore road has informed the town of Collingwood, Ohio, that $1,000,000 will be spent there in enlarging the machine shops if the town "goes dry" at the approaching election, and that the money will be taken elsewhere if the town "goes wet." The reason given for assuming this position involves no judgment on the morality, or even on the propriety of drinking, either in moderation, or in excess; the railway officials simply state that indulgence in intoxicants decreases the skill of the workingmen and prevents getting a desired and possible return for wages paid. That is an argument which cannot be met except by a denial of its truth—and nobody denies it. Collingwood may or may not "go dry," but if it does the prosperity of all its business men not engaged in the liquor traffic obviously will be advanced, and if it does not they will know exactly why they are not to have a lot of new customers and a larger population among whom to divide the burden of taxation. Most towns like machine shops, and those that have them like to see the shops made bigger and employing more machinists. No doubt Collingwood is in this class, and it will be interesting to see what effect the effort of the Lake Shore to influence its electors on the temperance question will have. — New York Times.

As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.

Your souls are a picture gallery. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men.
OUR YOUTH.

Not Lost.

The look of sympathy, the gentle word, Spoken so low that only angels heard; The look of pure self-sacrifice Unseen by men, but marked by angels’ eyes, These are not lost!

The sacred music of a tender strain, Wrung from a poet’s heart by grief and pain, And chanted timidly, with doubt and fear, To harrying crowds who scarcely pause to hear, It is not lost!

The silent tear that falls at dead of night, Over soiled robes which once were pure and white, The prayers that rise like incense from the soul, Longing for Christ to make it clean and whole, These are not lost!

The happy dreams that gladdened all our youth, When dreams had less of self and more of truth, The child-like faith, so tranquil and so sweet, WhichsatlikeMaryattheMaster’sfeet, These are not lost!

The kindly plans devised for others’ good, So seldom guessed, so little understood; The quiet, steadfast love, which strives to win Some wanderer from the woeful ways of sin, These are not lost!

Not lost, O Lord! for in that city bright Our eyes shall see the past by clearer light, And things long hidden from our gaze below, Thou wilt reveal, and we shall clearly know. They were not lost!

The Debt of Honor.

Every son, when he goes away from home; carries with him the honor of the home to which he belongs, and he may either enhance or dissipate it. If he does well his success is doubled; for it is not only an ornament to himself, but a crown of honor to his parents. There is nothing in this world more touching than the pride of a father or mother in a son’s success. Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds he is thinking chiefly of hearts far away that are glorifying in his honor. On the field of battle this has often been the inspiration of courage, and in the battles of life in a city like this there are multitudes doing their best, living laborious days, shaking off the tempter and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well-doing, and would be broken by their ill-doing. I do not think there is a sight more touching—certainly there is not one that touches me more —than when a youth, who has been away in another city or in a foreign land, and bears in his face and demeanor tokens of his well-doing, comes back some Sabbath to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, or a disgrace so poignant, as he inflicts who comes not back because he dare not, having in the foreign land, or the distant city, soiled his good name, and rolled the honor of his home in the dust?—James Stalker, D. D., in Christian World Pulpit.

Playing Fair.

Nobody likes the boy who will not play fair; and nobody likes to be found out when he himself has not played fair, either. That’s human nature. But if we play in the right spirit, no matter what the game is, we shall be sure to play fair; for we ought to play for the fun of the game itself, nor for the purpose of beating the other fellow. Whenever somebody wins, somebody has to lose. The best games are those whose everybody has a share of the fun and nobody wins or loses, or where it is a whole “side” that has to bear the burden of losing, or where the turn comes round to one after another so quickly that no one has time to feel bad over losing. Whether we win or lose, we must try to play for the game, and not for the victory. Some wise people say that the college boys all over our land need very much to learn this lesson; that too many of them are willing to take an advantage of the other side, just to get to win. We ought to take care that it shall never be true of any game we play in.—The Gem.

“Mothers Must Do As They Say.”

Not many years since, I was crossing the English Channel from France on a small steamer. The Channel is often found to be exceedingly rough in crossing; in this case it proved so. Many of the passengers had arranged themselves on the deck for the entire passage, when suddenly the wind arose, and our little craft began to roll and tumble mightily, and the waves dashed over the deck to the discomfort of the passengers, who retreated to the saloon below. With them appeared a young English woman, wearing in her arms a small, crying child, and followed by her maid, with one of the child’s shoes hanging by the way, making disorder haste downward to the saloon, and trying in vain to silence the screaming, sea-sick child.

The gentle young mother, still walking the floor, became impatient and stopped suddenly to menace the suffering little one, saying imperatively: “Stop this minute! Stop your noise! Stop, or I will go up and throw you overboard!”

We were waiting almost breathlessly for the result, while she waited at the foot of the stairs, when lo! a small voice piped clearly from some hidden corner of a sofa: “You must do as you say. Always keep your word!”

The poor, convicted mother turned in the direction of the voice, replying, “Perhaps you are not a mother?”

“No matter,” piped again the clear voice, “mothers must do as they say.”

The severity of the rebuke forbade a smile, while the sick and crying child found relief, after ejecting from his stomach a quantity of beer which he had swallowed in the absence of water! Alas! for the future of that child and its mother.—H. W. M., in Home Guardian.

The True Guide-Board.

The story is related of two men who were walking on the highway to a strange city. One said, “I like to see where I am going. This faith you Christians talk about is unreasonable and absurd.” They came to a fork in the road. No one was in sight. Neither of them knew the way. On the guide-post were the words, “To X—one mile. The Christian said, “What shall we do?” The sinner answered, “Why, trust the guide-board, of course.” But wouldn’t that be walking by faith, just what you criticise us Christians for doing?” “No, for I see the guide-board.” “True, and we see our guide-board, the Bible. We read about the way to heaven, but we don’t see heaven any more than you see X—from this fork in the road. Our faith in the Bible is just like yours in the guide-board. We take the testimony of that which we see in regard to that which is invisible.”—Selected.

Peace is the flowing of the brook, but joy is the dashing of the cataract when the brook is filled, bursts its banks, and rushes down the rocks.—Chas. H. Spurgeon.

Water finds rest only when it reaches the lowest place. How different is spirit, which can never rest until it finds the highest place.—Wellspring.

Man is such a debtor to God that he can never pay his debt to God; yes, the more we owe him, the more we owe him for our payments.
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EVANGELICAL VISITOR

CHURCH WORK.

Love Feasts.

Ontario.

Pennsylvania.
At Antrim M. H., October 7th and 8th. C. V. R. R., Greencastle Station, Woodbury, Bedford County, Pa., Nov. 7-9, 1902.

Indiana.
Garret City, De Kalb county, October 17th-18th.
A cordial invitation is extended to attend these meetings.


To the Readers of the Visitor, Greeting:
I herewith submit the third report of the collections for the Deaconesses Church and Mission indebtedness as authorized by General Conference of Brethren in Christ, 1903.
It had been suggested to mention the names of the districts contributing, instead of the person in whose name it appears; but I concluded to report the collections in the name of the persons forwarding it, being confident that it is understood they are acting on behalf of the district which they represent.
Several districts have added to their contributions since last reported, which is given in full in this report, and therefore differs from the former reports.

Enos Hess, Casanova, Va., $10.00
A. B. Musser, for Harrisburg, Pa., $37.50
A. B. Nessey, for Cumberland, Pa., $25.00
Eli M. Engle, for Manor, Pa., $116.25
Henry Baum, for Hummelstown, Pa., $48.75
Frank Baishe, for Hummelstown, Pa., $25.00
J. D. Keefer, for Lykens Valley, Pa., $22.50
Brother Hosteter, for Lebanon and Annville, Pa., $24.00
Daniel B. Brubaker, for Rapho, Pa., $220.00
B. S. Haak, for Hanover (Dayton), Pa., $20.00
M. M. Musser, for Donegal, Pa., $172.50
Saxon Bowers, for Stark Co. O., $36.00
J. L. Smoke, for N. Franklin, Pa., $83.33
J. H. Brechbhill, for N. Franklin, Pa., $34.40
J. L. Kreider, for Lebanon and Annville, Pa., $52.50
J. W. Heise, for Markham, Ont., $141.00
Geo. S. Wingert, for S. Franklin, Pa., $51.45
D. F. Kipe, for S. Franklin, Pa., $20.00
H. H. Heisey, for S. Franklin, Pa., $45.00
A. O. Zook, for N. Dickinson, Kans., $20.00
S. S. H. Beth, for N. Dickinson, Kans., $46.50
J. O. Winger, for N. Dickinson, Kans., $27.00
D. V. Heise, for Clarence Centre, N. Y., $50.00
Andrew Goagy, for Dayton, O., $15.00
Anna Fought, York, Pa., $1.00
C. G. Beemer, for Heth, Pa., $25.00
J. A. Stump, for Elkhart, Ind., $75.00
J. M. Rihlevman, for Sedgwick, Kans., $9.00
Samuel Hole, for Dayton, O., $131.85
P. F. Case, for Watkinsville, O., $15.75
Daniel Climenhage, for Wains­

Total, $2,309.42

I would again call the attention of those desiring to send money to see that the P. O. Money Orders, if such are used, are properly executed, as I have had considerable trouble in collecting money orders in which my name was improperly spelled.

To the Right Reverend and Learned Brother in Christ, S. S. R. Smith.
Harrisburg, Pa.

Phila Mission.

Report for August, 1903.

Balances on hand last report, $10.15
A. W. Bunch, New Market, Pa., $5.00
Isaac Eyer, Glendale, Ariz., $1.55
A. Brother, Dayton Mission, $1.00
Elizabeth Warfel, $1.00
Fannie Herr, $1.00
A. Brother, Martinsville, Ind., $2.00
Mary S. Grove, Caldwell, Kans., $10.00
A. Brother, Molgaire, Ont., $2.00
Mary and John Miami Conference, $11.25
H. R. Heise, Victoria, Ont., $2.00
Benjnah Musser, Abilene, Kans., $5.00
Carland, Mich., $8.50
Donnel Dist, Pa., $2.75
Guilford Dist., $3.25
Clarence Center, N. Y., $1.00
Rife, Pa., $2.10
Morrill, Kans., $6.50
Smithville, Ohio, $4.00
Hesper, Ont., $1.25
Navrze, Kans., $9.00
Unions, Ohio, $2.75
Cahston, Ont., $1.00

Total, $88.85

For Mission, $7.00
For poor, $22.20

Total, $29.20

Mount Joy, Pa., 4 crates tomatoes, 1 box and 1 basket grapes, 8 barrels and 4 bags mixed vegetables, 10 bags potatoes.
Mechanicsburg, Pa., 1 barrel apples.

Many thanks to the dear ones who were moved to contribute these precious things.
We don't know how to express our appreciation.
May the dear Lord in heaven bless all who have been so open-hearted to help along in his work. We are rejoicing in
him who has his eyes on those who are faithful.

I also rejoice much in this that the dear Lord put it into the hearts of our dear brethren and sisters to provide the means to pay off the debt—praise his name forever. I am sure this is his work; sinners are still coming home. Two more will be baptized on September 26th. We know the angels in heaven are rejoicing when sinners are coming. O, let us not become impatient and say the battle will be over; then we can go home, but it was a blessed time waiting upon God.

The following week we spent several days visiting with some of God's dear children. And on September 26, we met Brother J. A. Ressler, the Mennonite missionary from India. We had a blessed time talking of the work of the Lord in India, in which we are interested. He has had several years' experience in the dark land and expects to sail again for the foreign field October 26th, taking with him a loving wife as a help meet in the work of the Lord. They are caring for and training for God several hundred famine orphans. May the blessing of God rest upon them, and the work the Lord gave them to do for him.

On the evening of the 3d we returned to Center county, where we arrived about 5 p.m., and gave the word to a well-filled house in the M. E. church in Salona. During the week we had several meetings and again on Sunday morning, we held a prayer-meeting at Sister Bowman and family, for the special benefit of the Sister, who is in feeble health. The only criticism we have to offer is that the visitors were too short. Come to them; their visits were too short. Come to the Lord. On Wednesday evening, we held an open air meeting on the streets of Steelton where we had many attentive hearers. May the dear Lord bless the people for giving audience. His word shall not return void nor unfruitful, but it shall accomplish that which he pleaseth and prosper in the hands of them to be sent it.

On Friday, the 11th, we took train at Harrisburg for Salona, Pa., Clinton county, where we arrived about 5 p.m., and were welcomed by Brother B. F. Long and wife, where we also met Brother T. A. Long.

On Sunday evening, the 13th, we went to a well-filled house in the M. E. church in Salona. During the week following we held forth the word of life in three special meetings and again on Sunday morning, the 20th, by request of the pastor, we again preached the word to an interesting congregation. And at 2 p.m. the same day we had a meeting in the home of Brother B. F. Long, which was a time of refreshing to all present. Quite a number of the town people were with us. Numbers testified that the meetings held here have been an uplifter to them to encourage them to run to the end of the Christian race and obtain the crown referred to in I. Peter v. 4. And where we separated we sang the first and last verses of "Great is the name you will meet again." We are thankful to be used of God to water the little along the way and encourage every one to be obedient children according to I. Peter 1. 14, 15, 16.

At 8 p.m. of the same day we attended a Young People's Meeting at Mackeyville, where we had the privilege to witness for Jesus and were cordially invited to hold some special meetings there in God's own time.

Without any solicitation on our part the dear people of Salona helped us on our way in a substantial way, for which we thank them and pray that the Lord may reward them for their liberality. And we still can sing, "Tis so sweet to trust in Jesus, Just to take him at his word; Just to lean upon his promise, Just to know thus saith the Lord."

To-morrow, the 22nd, we go to Centre county, where we have the promise of open doors and hope to labor as the Lord may lead or direct. Will all who love the Lord pray for us that we may be in divine order.

Yours in the hope of his coming.

NOAH AND MARY ZOOK.

September 21, 1903.

Permanent address, Harrisburg, Pa.

Not Messiah Home.

Items From the Des Moines Mission.

Elder B. F. Hoover and wife, of Mansfield, O., gave us a short but pleasant visit in the latter part of August. So also did Bro. C. Haldeman, of Brown county, Kans., Brother D. B. Martin and Brother William McCollough, of Morris, Ill. Brother Edgar Zook, with his sisters, Mable and Maud, also his cousin, Grace Fitzgerl, from Fontanelle, la., gave us a surprise. Mr. Simon Whisler, of Morris, also gave us a short call.

Brother and Sister A. Gnagy, of Dysart, la., were also numbered among our dear visitors, with Sister S. Good, of Dallas Center, la.

The only criticism we have to offer is that, their visits were too short. Come again.

J. R. AND ANNA ZOOK.
Testimony.

Dear Readers of the Visitor:

I desire to testify of God's goodness to me and how I was convicted. I was a member of the Brethren church, but when I went to the meeting at Brother Stover's Mission and saw the Sisters come out with their covering on I was convicted then and there. I saw I had not been obedient. I said to the lady who sat by my side, "O don't that look heavenly?" and that I would wear it. So, bless the Lord, I now wear it. Then I wanted to go into the rolling stream and be washed and praise the Lord, I obeyed. I praise his name for what he has done for me. He led me out of darkness into his marvelous light. I don't get to meeting often but I praise his name, I can have him at home. He feeds and clothes me. O, I thank him, he is with me in sickness and in troubles and trials. Bless his holy name. I often think of the poor beggar who desired to eat of the crumbs that fell from the rich man's table. It makes me to think how poor we have been in the past and how I could have eaten of the pieces that are left from the table of the rich. But I hope sometime we may sit down at the feast in heaven where our Savior has gone before us. Praise the Lord, he is with us always and will not forsake me that God may heal my afflictions and that I can witness for him. Also pray for our minister here, Brother S. G. Engle. He has a large field to labor in. Also for Brother Stover. He is so hard to win souls for the kingdom, and in attending to the many poor. Whatever you may feel to give will be thankfully received and God will bless you in so doing. May God bless you all is my prayer.

Your Sister in Christ,

J. H. P.


Experience.

To-night I feel to write for THE VISITOR. I often thought I could not write for publication but, praise the Lord, I now wear it. Then I wanted to go into the rolling stream and be washed and praise the Lord, I obeyed. I praise his name for what he has done for me. He led me out of darkness into his marvelous light. I don't get to meeting often but I praise his name, I can have him at home. He feeds and clothes me. O, I thank him, he is with me in sickness and in troubles and trials. Bless his holy name. I often think of the poor beggar who desired to eat of the crumbs that fell from the rich man's table. It makes me to think how poor we have been in the past and how I could have eaten of the pieces that are left from the table of the rich. But I hope sometime we may sit down at the feast in heaven where our Savior has gone before us. Praise the Lord, he is with us always and will not forsake me that God may heal my afflictions and that I can witness for him. Also pray for our minister here, Brother S. G. Engle. He has a large field to labor in. Also for Brother Stover. He is so hard to win souls for the kingdom, and in attending to the many poor. Whatever you may feel to give will be thankfully received and God will bless you in so doing. May God bless you all is my prayer.

Amanda D. Garis,

Harrisburg, Pa., Sept. 11, 1903.

To-night I feel to write for THE VISITOR. I often thought I could not write for publication but, praise the Lord, if we are free then we can. How true the words, "if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Praise his holy name.

Pray for your weak Sister,

Amanda D. Garis,

Harrisburg, Pa., Sept. 11, 1903.
ones. So, according to my call, twenty boys and girls were brought by our mason. As a rule the girls never come to services. Well, they were very shy at first, but we had a nice time out under a mango tree. So this was the first Sunday-school at the Mission at Raghunathpur. Praise the Lord. In the evening the boys have with us from the Premananda and I prepared to go to another village to hold a meeting, but before we got started quite a crowd were on their way here, so we stayed and told them about the love of God in as simple a way as possible. As we were there, our sister’s friend stopped and said how she really saves us from sin, and imparts peace, they listen and the eager expression on their faces show that they desire the same.

Well, for this people there is nothing hiding back of anything; it means forsaking all, being cast out, and many I have reason to know are hiding back and halting because they love history like the story of David and Goliath, which was our last Sabbath’s lesson. When we thus meet it is like a believers’ meeting, and the great pressure of heathenism seems at a distance. It is always necessary for one of us to remain by the place, even though our presence tends to confuse many of our non-Christians. The Lord is busy planting his rice with new courage. Father is blessing all of us with the best of health, this being a very unhealthy season. May the continued blessing of the Lord rest upon your work. How blessed the women would say, “Stay longer with the Lord.” As the boys and I are obliged to be alone at times for several days, as Mr. Sparrow goes for material for the revision of our Zenana visiting, which is a grand open-air meeting also, we need at least a roof and a dining-room and all. I sometimes think, for all purposes—bed-room, sitting-room, dining-room and all. I sometimes think, as no other work can reach out as we desire, as no other work can be pleased, as well as glorified, to tell of the work described by this letter is being done in connection with the work of the Premananda Faith Orphanage and is located about 35 miles from the Orphanage. We entered the mission and there on the back bench was the same noble face. He was the first to arrive. The boys gathered in all anxious to see the Black Umfundisi (teacher). The service began; the Holy Ghost just talked through the evangelist, because he knew exactly what the boys needed. Deep conviction was written on the faces of even our most faithful boys. When a hint was given to seek God one of our best boys just fell at the altar, and another hurried there. The second bench was pulled out and filled. The benches being entirely cleared, excepting our mason, who had claimed a God-day before. Soon the Spirit took him down, but he would not break through. However conviction was on the other boys so deep and they realized their need so much that they were not urged to pray but with one voice began crying out for real deliverance. As they wrestled and prayed the very shekinah of heaven seemed to come down. Their praying, confessing, forsaking sin and dying out was beyond description. It was simply glorious. One boy knelt down on his one knee and I thought of what Brother Seth Rees once said to a convict, “You will never get anything from God on your one knee.” But the Holy Ghost had charge of him. Soon his other knee went down and as the light kept coming he fairly doubled together, groaning and pleading. The Holy Ghost comforted to the cause of his struggle and we held on to the throne. He had a “loved one” in his home country and of course God took him through on the same line he does the white people. (No respect of persons with God.) He confessed and prayed out his heart till he struck victory. The glory of the Lord filled the house. All at once a stillness came over the meeting. Suddenly a calling out for mercy came from the corner of the room where our noble-faced native was kneeling alone. The iron will was broken and he wept bitterly, pleading for mercy till the burden was gone and peace came. He testified how surprised he was to find himself here; he didn’t know why he came, but, oh, he rejoiced that he had found Jesus. He said, “I know God’s love is infinite.” Others said God is present of a truth tonight. And this brought the Scripture to my mind where Paul spoke of them all prophesying and the results. (I. Cor. xiv. 29.)

Dear Readers of the Visitor:

We greet you this afternoon with II. Cor. ix. 8. Amen. We feel the Lord would be pleased, as well as glorified, to tell of his love and power to deliver souls in this dark land. This work is a work of prayer and faith. For some time we have been praying and believing God for a manifestation of his power. He had been answering by giving drops, but we were pleading for showers. Our school is increasing in numbers. New ones are coming in and are hungering for Jesus, for their hearts have been turned to God. Last week we heard of a sanctified evangelist (native) stopping at the Mission in Johannesburg and by inviting him the Lord permitted him to be with us one night.

On Sunday afternoon, to our indoor service came a tall, broad-shouldered, noble-looking native. We had never seen him before, and I think I would have missed this mighty man. He told us about his love to the children of men. When a hint was given to seek God one of our best boys just fell at the altar, and another hurried there. The second bench was pulled out and filled. The benches being entirely cleared, excepting our mason, who had claimed a God-day before. But if any one needs a comfortable abiding place, the people of God do, and by that I do not mean the two or three extra rooms that many have. For and for our Hindu Sunday-school and meeting also we need at least a roof. I cannot tell you the joys that day by day spring up in my soul in this work for Jesus. Indeed I can say with the poet:

_“I love him far better than in days of yore; I’ll serve him more faithfully than ever before.”_

The Lord’s blessing has also been upon our Zenana visiting, which is a grand open-air meeting. The women would say, “Stay longer and come again.”

The past few days considerable rain has fallen and the much-discouraged farmer is busy planting his rice with new courage. The women would say, “Stay longer with the Lord.” As the boys and I are obliged to be alone at times for several days, as Mr. Sparrow goes for material for the revision of our Zenana visiting, which is a grand open-air meeting also, we need at least a roof and a dining-room and all. I sometimes think, as no other work can reach out as we desire, as no other work can be pleased, as well as glorified, to tell of the work described by this letter is being done in connection with the work of the Premananda Faith Orphanage and is located about 35 miles from the Orphanage. We entered the mission and there on the back bench was the same noble face. He was the first to arrive. The boys gathered in all anxious to see the Black Umfundisi (teacher). The service began; the Holy Ghost just talked through the evangelist, because he knew exactly what the boys needed. Deep conviction was written on the faces of even our most faithful boys. When a hint was given to seek God one of our best boys just fell at the altar, and another hurried there. The second bench was pulled out and filled. The benches being entirely cleared, excepting our mason, who had claimed a God-day before. Soon the Spirit took him down, but he would not break through. However conviction was on the other boys so deep and they realized their need so much that they were not urged to pray but with one voice began crying out for real deliverance. As they wrestled and prayed the very shekinah of heaven seemed to come down. Their praying, confessing, forsaking sin and dying out was beyond description. It was simply glorious. One boy knelt down on his one knee and I thought of what Brother Seth Rees once said to a convict, “You will never get anything from God on your one knee.” But the Holy Ghost had charge of him. Soon his other knee went down and as the light kept coming he fairly doubled together, groaning and pleading. The Holy Ghost comforted to the cause of his struggle and we held on to the throne. He had a “loved one” in his home country and of course God took him through on the same line he does the white people. (No respect of persons with God.) He confessed and prayed out his heart till he struck victory. The glory of the Lord filled the house. All at once a stillness came over the meeting. Suddenly a calling out for mercy came from the corner of the room where our noble-faced native was kneeling alone. The iron will was broken and he wept bitterly, pleading for mercy till the burden was gone and peace came. He testified how surprised he was to find himself here; he didn’t know why he came, but, oh, he rejoiced that he had found Jesus. He said, “I know God’s love is infinite.” Others said God is present of a truth tonight. And this brought the Scripture to my mind where Paul spoke of them all prophesying and the results. (I. Cor. xiv. 29.)

Beloved, would a stranger say this in a cold, formal meeting? The blessing from this meeting was so great, the glory remained with me all day long. It was such little, but just praised God for his unfathomable love to the children of men. Then I thought of the church; how meetings of this kind used to be very frequent on a Sunday, but the church arose and trimmed her lamp, getting...
MARRIAGES.

OATES—FRETZ.—On September 15, 1903, Brother Asa Berts offceating, Mr. Arthur Oates, of Buffalo, N. Y., and Miss Anna Fretz, youngest daughter of Joseph Fretz, deceased, and Sarah Jane Fretz, of Ber­
welland county, Ont. One were united in holy­
welllock. The event took place at the home of the bride in presence of over forty invited guests.

OBITUARIES.

ENGLE.—Died, on the 9th of August, 1903, at the home of her parents, near Detroit, Dickinson county, Kansas, Mary Engle, aged 40 years and 11 days. She was a daughter of Brother and Sister, Abram M. and Barbara Engle. She was an invalid for many years and was never married. In later years, she was able to get around some, but was never strong. Of late she was entirely a sufferer, but bore her suffering with much patience. It was said she never was heard to complain. She is survived by her parents and three brothers and four sisters. Funeral on the 7th of September, at Bethel Church, which was largely attended. Services were con­
ducted by Elder Samuel Zook, assisted by Brothers M. L. Hoffman and Harvey Frey. Interment in adjoining cemetery.

SHEETZ.—Lizzie K. Sheetz, daughter of the late Brother Tobias Sheetz, was born August 18, 1878, and died at Hobart, Okla., on August 28, 1903, aged 25 years and 6 days. Her father and one brother died at the same place in August, 1902. In writing her Statuary, a local reporter says, "During her sojourn here she won abreast of her parents, near Detroit, Dickinson county, Kansas, Mary Engle, aged 40 years and 11 days. She was a daughter of Brother and Sister, Abram M. and Barbara Engle. She was an invalid for many years and was never married. In later years, she was able to get around some, but was never strong. Of late she was entirely a sufferer, but bore her suffering with much patience. It was said she never was heard to complain. She is survived by her parents and three brothers and four sisters. Funeral on the 7th of September, at Bethel Church, which was largely attended. Services were con­
ducted by Elder Samuel Zook, assisted by Brothers M. L. Hoffman and Harvey Frey. Interment in adjoining cemetery.

HUNDSPERGER.—Died, at the home of her son-in-law, F. W. Miller, Elizabeth­
town, Pa., on September 8, 1903, Elizabeth Hundspenger, sister of the late Joseph Hundspenger, aged 82 years, 8 months and 11 days. Her husband passed to the spirit world 44 years ago. She was of German parentage. She and her husband were the parents of eight children, three sons and five daughters. Five of these survived, Mrs. S. S. Gramm, Harrisburg, Pa.; Mrs. Harry Brandt, Leb­
anon, Pa.; Mrs. F. W. Miller, Elizabeth­
town, Pa.; Josephine Hundspenger, Bellair, Pa., and Mrs. B. F. Ger, Elizabethtown, Pa. There also remain 15 grandchildren and 3 great-grandchildren. She was a faithful member of the German Baptist church at Elizabethtown, Pa., where the funeral service was held, conducted by Brothers Samuel Hartzler and Aaron Martin. Text—11 firm, iv. 6, 7, 8. In­terment in Tunnel cemetery.

God-Defying Greed.

Man's greed for material gain often causes him to defy the Almighty. Old Pharaoh exclaimed, "Who is the Lord that I should obey him to let Israel go?"

In like manner, greed for the profits accruing from the bondman's unre­quited toil caused the American peo­ple to persist in perpetuating Negro slavery in the face of the clear light and knowledge of the nineteenth cen­tury Christian civilization's revelation of its heinousness, until a righteous God broke off their chains by the ter­rible stroke of the great Civil War.

"Who hath hardened himself against him and hath prospered?"

But, in spite of the fact demon­strated by both history and observa­tion that no man, tribe, combination, or nation can, or does ultimately pros­per through disregarding either the physical or the moral laws established by the Almighty, yet men, prompted by greed for material gain, or fired by the cravings of appetite and passion, go on trampling upon his all-wise, righteous requirements.

The recent formation of the great steel trust seems to be tending mightily in this direction. The great pros­perity that has come to the steel and iron business seems to have become the occasion for an alarming increase of a defiant disregard for the sacred­ness of the Sabbath as a day for rest.

Formerly, only blast furnaces, turn­ing out the raw pig iron, ran on Sunday. No plea of necessity ever went further than that, and it was even a question as to whether it should go so far. But now rolling mills are turn­ing out the finished product on Sun­day, and pastors are complaining of a defiant disregard for the sacred­ness of the Sabbath as a day for rest.

Where will this end?—Religious Telescope.

The Lord may not have exalted us to see visions and dream dreams, but he has nevertheless exalted every be­liever to divine citizenship, and as children of God, subjects of the King of kings we glorify him by being loyal to him in all things, not as slaves or hirelings, but as loving children to whom no service for a loving Father, is a burden, The Father's approval lies not in our dreaming, but in our doing.—Sel.