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George Detwiler

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Scriptural Doctrines and Conditions among Men in This Life and in the Life to Come, 2-8.

Read the Words of Christ, Reference and the Blessings Assured Obedience to His Holy and Just Commandment, and then of the Utter Inability of Deliverance and Salvation by Human Performances. This is one of the Prominent Teachings of This Chapter. And How True It Is, That in This Sense, “Every Mouth May Be Stopped and All the World Become Guilty Before God,” Rom. iii. 19. What a Body of This Death! Corrupt, Foul, Condemned; Carnally Minded at Enmity with God, Dead, Rom. viii. 6-7; “the Understanding Darkened Being Alienated from the Life of God,” Eph. iv. 18—Down in the “horrible pit and miry clay” of Sin, Ps. xi. 2; Exposed to the Whetted Sword and Bent Bow of an Angry God, Ps. vii. 11-12; Helplessly and Helplessly Lost! Oh It Is Indeed “a Fearful Thing to Fall into the Hands of the Living God,” Heb. x. 31, Under the Condemning Law unto Judgment.

“Who Shall Deliver Me?”

I Cannot Possibly Do It Myself, Not by My Own Exertions, Not by All My Acquired Self-Righteousness—all These Are and Remain as Filthy Rags in the Eyes of God, Is. lxiv. 6; Nor by the Deeds of the Law, Rom. iii. 20. Not by Angels in Heaven, for They Even Are Not Qualified to Meet the Demands of the Law. The Apostle Now Meets This Wretchedness with the Contrast, “I Thank God Through Jesus Christ Our Lord.” Salvation Through Christ—O Glorious Act, Immutable Fact—Salvation for You and for Me!

By His Incarnation, His Obedience, His Sacrifice, His Resurrection and His Intercession, “God Made Him to Be Sin for Us, That We Might Be Made the Righteousness of God in Him; God Was in Christ Reconciling the World unto Himself,” 2 Cor. v. 19-21. And This Deliverance Is Handed to Us as a Free Gift, Without Money or Price Required on Our Part to Be Received and Appropriated by Faith in the Lord Jesus Christ. “He That Believeth on the Son Hath Everlasting Life; and He That Believeth Not on the Son Shall Not See Life, But the Wrath of God Abideth on Him,” John iii. 36—J. Y. Schultz, in The Manna.


God Uses His Own Wisdom in Choosing the Time and Means of Fulfilling His Promises.
EVANGELICAL VISITOR

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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The customary nine days of tedious, gorgeous and costly ceremony, and since the appointment of the new pope stand pre-eminent at this time. In the public press for a number of weeks it has occupied first place, and every detail of the closing days of Pope Leo's was faithfully given with every accompaniment of illustration, and since then the appointment of the new incumbent and his inauguration and crowning are given equal prominence.

If it is true, as some who are studying the conditions of those Spanish American countries where she has ruled for centuries, that Roman Catholicism is looking forward when at no very distant day it will have so entrenched itself in this country, that it can control the government and dictate its policy, internal, external and eternal, it cannot but be gratified by the evidences of its importance and its power.

Pope Leo XIII. is credited with being a wise liberal minded man, and he certainly succeeded in promoting the interests of the Church over which he presided, but he did not change the essential nature of the Papacy and as to what will be the condition of these United States when Rome has it under its control once, may be learned by studying the conditions of those Spanish American countries where she has ruled for centuries.

Dr. Dollinger, a prominent ecclesiastic, of the Catholic Church became separated from the church during the reign of Pope Pius IX, and became the leader of the Old Catholic party. When Pope Leo XIII. commenced his reign he showed himself friendly to Dr. Dollinger, and tried to persuade him to return to the fold again. But the Dr., astutely answered, "there is a new Pope but the Papacy remains the same," and remained unreconciled till his death.

The crowning of the new Pope took place on August 9th, in the presence of 70,000 people. Great enthusiasm prevailed and the ceremony was carried out in great pomp and display, manifesting its idolatrous nature.

Under the caption, "Cardinal Sarto, the New Pope of Catholicism" the editor of The Evangelical, printed in this city has this to say:

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to her own work; she is certain to
lose still more power over the
hearts and lives of men and na-
tions. Popes may come and
Popes may go, but the word of
the Lord will go on forever. Leo
has gone and Sarto has come, but
the earth still flies on its orbit and
turns on its axis, as if nothing un-
usual had lately happened.

At the crowning ceremonies last
Sunday he received a great ovation
filling it in the evening meeting. El-
harvest meeting on the 8th instant,
the afternoon meeting, and more than
strict and neighbors was quite large,
Grove, Cumberland county, Pa. The
Henry S. Heisey near Williams'

August is, 1903—]

Afterward the Cardinals kissed
the Pope's hand and embraced
him. The Archbishops and low-
er prelates kissed his foot and
hand and acclaimed him, the im-
merce congregation re-echoing
the acclamation. A prelate then
advanced bearing a dish of live
creatures are continually in evidence.
charcoal, on which he placed a
pennies and gave the money to the
equal in value to about sixty
cents, and gave the money to the
Pope, saying "Accept this fee for
a mass well said."

"The days of our years are three
score years and ten, or even by reason
of strength four score years; yet is
their pride but labor and sorrow, for
it is soon gone and we fly away."

Our obituary column of this issue
has the notice of the falling asleep of
our aged Sister Shockey, of
Abilene, Kans. We regarded it as a
valued privilege to have had an ac-
quaintance with the aged sister. It
was an inspiration to hear her relate
the experiences of her long life. Dur-
ing the many years of her Christian
life her faith and zeal and earnestness
were much in evidence, and during
our recent sojourn in Abilene, we
found that though she was feeble in
body yet her courage and zeal in God's
service were unaltered, and her place
in prayermeeting or in public worship
was usually filled. Her testimony was
always that God is faithful, that in all
trials and hardships he had always
stood by her, and as she was expecting
soon to be ushered into eternity her
life which had its share of
Amid conflict-and loss and disaster,
"We will just take heart and go on."

Ever since we came to Harrisburg
we have had a fair supply of matter
from our contributors. Of late the
flow of copy has been less plentiful
and in this issue we make use of more
selected matter. There has not been
much matter sent in which we had to
refuse to publish. In the opinion of
some we should have refused more,
but we find that a variety of taste ex-
ists among our readers, and that which
one approves is regarded as unsuit-
able for publication by others. So we
trust there will still be forbearance and
large charity exercised and let those
who are impressed to write be obedi-
ent and help to make the columns of
the Visitor interesting.

The Fall love feasts are beginning
to be announced. We think these
gatherings would afford opportunity
to increase the subscription list of the
Visitor. But that it may be accom-
plished it is necessary that some one
will undertake to present the matter
to the brethren and sisters, since what
is everybody's business is nobody's
business. Will not those who have
been appointed in the various districts
to solicit subscriptions for the Visitor
make a special effort to advance the
interest of the paper. As an induc-
ment to new subscribers we again of-
fer to send the paper from October to
January 1905 for one dollar, giving
three months free.

Better one Moses who is conse-
crated than a myriad of rebellious
Israelites.

"Take heart and Go On."

Sometimes we are almost discouraged,
The way is so cumbered and steep;
Sometimes, though we're spent with the
sorrow.

And in his own time he will show us
And home empty-handed we went.
Why sorrow and trials were sent—
And e'en when our vision is dim,
And home empty-handed we went.
Why sorrow and trials were sent—
We'll cling to the thought of his goodness,
And home empty-handed we went.
Why sorrow and trials were sent—
Amid conflict-and loss and disaster,
We will just take heart and go on.

―M. E. Sangster.
When the Bridegroom comes.

Will our lamps be filled and ready, When the Bridegroom comes? And our lights be clear and steady, When the Bridegroom comes? In the night, that solemn night, Will our lamps be burning bright, When the Bridegroom comes?

Chorus.

[O be ready! O be ready! When the Bridegroom comes!] Shall we hear a welcome sounding, When the Bridegroom comes? And a shout of joy resounding, When the Bridegroom comes? In the night, that solemn night, Will our lamps be burning bright, When the Bridegroom comes?

Don't delay our preparation, When the Bridegroom comes; Lest there be a separation, When the Bridegroom comes. In the night, that solemn night, Will our lamps be burning bright, When the Bridegroom comes?

It may be a time of sorrow, When the Bridegroom comes! If our oil we hope to borrow, When the Bridegroom comes, In the night, that solemn night, Will our lamps be burning bright, When the Bridegroom comes?

O there'll be a glorious meeting, When the Bridegroom comes! And a hallelujah greeting, When the Bridegroom comes, In the night, that joyful night, With our lamps all burning bright, When the Bridegroom comes? —From "Hymns of Grace and Glory."

For the Evangelical Visitor.

Take heed.

Take heed, now for the Lord hath chosen thee... I. Chron. xxviii. v.

Dear Readers of the Visitor: When the dear Lord chooses his people or sanctifies them for service does he not prepare them for the work? But he says we shall take heed—that is, to watch—for there are many ways we can step aside to the evil if we do not take heed. What a dear Savior we have who gives us warning on account of the danger, because he loves us so dearly. Truly the love of God is wonderful indeed! We can never measure nor fathom it. He wants us to be a happy, holy and consecrated people for him, which we must be if we are indeed his chosen people. Dear brother or sister, "beware lest there be in any of you an evil heart of unbelief in departing from the living God." Surely Jesus must have found it necessary to warn along that line as well as on other lines; for we are in perilous times when the Word of God is fast being fulfilled. Does not every child of God want to walk worthy of the vocation wherewith he has been called? Jesus has called you with a holy calling, from darkness and sin to himself and his blessed Word. O it is just blessed to walk in Jesus' footsteps!

Jesus will help you if you come in real earnest prayer and ask him to help you. I have learned so much lately in secret prayer simply talking with God.

There is another scripture yet where Christ warns: it is this: "Take heed, therefore, that the light which is in thee be not darkness." He plainly tells us we are either on his side or Satan's; let us then beware, for Jesus says, "If the light that is in thee be darkness how great is that darkness! We do not like to be out in a very dark night. Oh if our souls are full of the darkness of sin it is awful indeed. We are to let our light shine before men so they may see our good works. We must certainly have our lamps trimmed and burning or they cannot shine. Let us all be very careful, I along with the rest. We are to watch against the evil, against sin, and against ourselves, against the world, the flesh, and the devil. But I do thank God he gives us grace and power; we can resist the evil and do good: he can keep us by his mighty power. Amen. He says he will never leave nor forsake his followers and I know he will do as he promised. Let us not leave him, dear ones in Jesus. Take heed that ye despise not one of his little ones (Matt. xviii. 10).

Oh, there are many ways in which this saying might be violated. We are to be careful that we do not put a stumbling block in their way or in any way try to discourage any of Jesus' followers. They are tender lambs for Jesus and need to be fed with the sincere milk of the Word that they may grow thereby. Then let us be very careful that we do not discourage in any way, by finding fault or hindering, for, dear ones, we shall all appear before God, there to be judged according to the deeds done in the body.

These lines have been written in weakness: God was leading and guiding me in this as well as anything else I undertake to do. I want to do all to the honor and glory of God. I pray God may bless these few lines to some dear soul who needs encouragement along the pilgrimage journey. Give God the praise, it is God who needs it and not his followers. My heart's desire and prayer to God is that every soul in the world may become a follower of the lowly Jesus. Let all who know the worth of prayer pray for me that I may be true to God and souls. Amen.

Yours in Jesus, seeking the lost of earth.

ANNA J. STONER.
Martinsburg, Pa.

There certainly is no function of any one's life of so great importance as parenthood—the starting of a life which is to have an endless existence—and should only be exercised in cooperation with God, and at a time when the participants are in the most spiritual condition. Man should "know his wife" only under mutual agreement, and to honor God.

That traits of character and mentality are transmissible is generally admitted, and it stands to reason that children partake largely of the make-up of the parents, physically and mentally. Some deny heredity entirely, but facts witness to it on every hand and establish what the Scripture says, "visiting the iniquities of the fathers" (parents) upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments" (Exod. xx. 5).

Oliver Wendell Holmes said that the education of a child should commence a hundred years before it is born. Heredity, in order that its claims may be established and convince the skeptical mind, must have the century start—that is the third or fourth generation. Parents may be harmless and blameless—children of God, yet may have a "black sheep" in their flock. The solution is simple; ancestors of perhaps the third or fourth generation back have transmitted traits other than righteousness. David said, "in sin did my mother conceive me" (Psa. li. 5). Is it any wonder that the monster hast overcome him so easily? The fact that so many children are of lustful conception accounts for the awful prevalence of fornication, adultery and all forms of sensuality. Few children that are brought into existence are so brought by the first choice of Providence; rather their existence results from the laws and doings of the animal nature. Bastards are not called of God. Authentic authority says, three-fourths of the children born are actually not wanted. The devil deceives not a few in making it seem justifiable not to propagate the race, because of the impending millennium and the perilous times that are to precede that momentous event. But what says the wisdom of God? See Gen. i. 28 and I. Tim. v. 14.

Life begins at the moment of conception, and any attempt to destroy the
The concensus of opinion of the best medical men in England is that a continent life is the most healthful for both sexes in the line of physical, mental and moral development. Medical declaration from New York having 59 signatures “unite in declaring it as our opinion that chastity,—a pure, continent life of both sexes is consonant with the best conditions of physical, mental and moral health.” ("Clean Life," appendix,—by Dr. Katherine Bushnell,—sold by the Fleming H. Revell Co., New York and Chicago).

In the face of strong denial the sanctified soul can live a victorious continent life. However, holiness people are divided in opinion as to the matter of an entirely continent life. Some good “teachers in Israel” teach that the begetting of offspring should only be by conviction of God, while others would permit a temperate exercise of the sexual appetite consistent with love, asserting that the element of sensuality and lust is not any more present. Let all be done to the glory of God, and every one be fully persuaded in his own mind.

Every child has a right to be well born, hence to subject the prospective mother to yield to the lustful desires of man is nothing short of criminal, and white men could learn from the Indian in that respect. Great men are made previous to being born into this world, not made so subsequently by education. Very few appreciate fully the great importance that attaches to the bringing into existence of endless duration a child well-formed. Breeders of fine stock recognize the importance of good breeding and exercise much more care as regards their business on that line than is taken in the propagation of the human species. The animal and plant kingdoms are being constantly improved, while the human race is rapidly degenerating, physically and morally. There is certainly a crying need that in some way people become interested in this important matter, and seek to become so informed on this question that the human race may be improved physically and morally. Man needs light on this subject, and at the present time no one need be ignorant unless he be so willfully.

Methinks I hear many guilty ones assert the impropriety of either writing or talking on this most important subject. Please read Luke ii. 27, 28. A prospective mother, above all other persons, is entitled to sanctuary privileges, but false modesty, sanctioned by a silent ministry, bars the needy one away from spiritual food. Consider the publicity of Mary the mother of Jesus. Was her thus appearing a disgrace to her?

Canton, O.

J. MYERS BOSLER.

For the Evangelical Visitor.

Little Children Keep Yourselves From Idols.

"Thou shalt have no other Gods before me."

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" There is not a shadow of doubt in my mind, but, that man would have been perfectly satisfied and contented in his primeval day, if the devil would have permitted him to enjoy those things in which God had provided for him in his Edenic home, un molested. The object of Satan, the arch enemy of God and his creature man, is to destroy the work of God and divert that which he has designed for our good into the channel of evil. He succeeded to such an extent in the antediluvian age that God would no longer permit his Spirit to strive with that wicked and idolatrous people, but as they were enjoying themselves in their pleasures and lusts, after due warning, the flood came and destroyed them all. “So shall also the coming of the Son of man be.” Though the wicked were destroyed and only a remnant saved, whom God brought over the flood with better prospects and promises and, we should hope, with better knowledge of their duties to him. Yet in a very short period of time they are again deluded of the devil and fallen into gross idolatry.

The Lord again chooses a true man out from the idolatrous in the person of Abram, starts him out with great and precious promises, Gen. xii. 1-3, which he fulfilled in every detail, until his posterity became so rebellious that in justice to his word, “Thou shalt have no other Gods before me,” God was forced to “blot them out of his book,” and establish a new covenant upon more strict conditions (Acts iii. 22-23; Heb. viii. 10; x. 26-29).

I believe the Lord Jesus Christ began his ministry for the needs of the people upon good, pure, uplifting and saving principles. Everyone who came in contact with him could be lifted out of their sinful, diseased and idolatrous condition into the glorious liberty of the children of God. Rites and ceremonies, as formerly used with much display and useless ornamentation; are now entirely done away, superseded by spiritual Christian worship (Jno. iv. 23, 24).

Would we permit the Jew to introduce his form of worship into our Christian churches? or the Roman Catholic his shrines and crosses, or the Hindu his praying machine? Oh no! But we will accept some of their forms, and set up some of their idols to draw them into our assemblies. The Christian world has borrowed many of the foolish and senseless customs of the heathen and with modifications and improvements according to their tastes, introduced them into their church service, and virtually do their praise worship with instruments of music often in the hands of unbelievers who so gloriously worship according to the latest style and make a joyful noise unto the people, as they scan each others gay attire and idolize the goddess of fashion. Will the children of God imitate the Christian world in these things? Are hearts turned back to the beggarly elements of the world? Is our spiritual status so low that we need an organ, a relic of improved heathenism, (a real idol in this enlightened age) to give us in our praise? Can we at all worship God with a lifeless, soulless, dead instrument? Nay, verily Hear the word of divine inspiration. “I will with the spirit, and will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.” No dead formal worship would satisfy the great Apostle to the gentiles. He did not want the brethren at Corinth to follow in those heathenish customs as they did before they were converted. “Wherefore he says, come out from among them and be ye separate SAITH THE LORD, AND TOUCH NOT THE UNCLEAN THING; and I will receive you. What agreement hath the temple of God with idols?” “For ye are the temple of the living God.” For, “ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” Our spirit, soul and body

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must engage in worship to be acceptable with the Lord. The devil is no less intent upon deceiving the people now than he was in the beginning. If he can only get God's true children to set up idols in musical instruments, photos, pride or fashion of the world, he has gained his end, and often makes the most pious appearing his agents to defend his cause (Acts xvii. 26-31; Eccl. xii. 13, 14).

D. V. HEISE.

Clarence Centre, N. Y.

Righteousness In This Generation.

The Lord said to Noah, "Thee have I seen righteous before me in this generation." Righteousness is God's requirement in all men, and every one has his time when it becomes his duty to become righteous in the sight of God. There may be a time we become righteous in our own eyes, or even righteous in the sight of those around us and still not pass the righteous judgment of God. It seems the subject of the above Scripture had reached the heavenly climax when the highest authority in existence said to him, "I have seen thee righteous before me in this generation." Therefore it seems to me to be very important that we prove ourselves to see whether our righteousness will stand the test of the all-scrutinizing eye of God.

As to the kind and time—Noah was found righteous in his generation. Now, I believe, it is our duty to see to it that we are found righteous in our generation. The righteousness of Noah prompted him to go to work and build an ark for the saving of his house from the deluge which was to take place in God's appointed time. That was the need of his generation, and as it is often said that all God's children are builders we should see to it that we use the material suitable to our generation, and see to it that the foundation is properly laid; then be sure that the rules come from God, then we are equipped to go ahead. I think and fear there are two extremes that develope into self-righteousness which can only be discovered by the truly righteous man in watching and praying. The one extreme is that one who is so righteous that he can follow the world in all its vain fashions in dress, and go to places of amusement, in fact, do just as the world does, yet claim righteousness and true holiness. That I fear is a righteousness to be shunned as a serpent in the grass. Yet, how often do the humble followers of God encourage that righteousness, greeting them as brother or sister, and perhaps with a kiss. The Apostle John says, "If any come to you and bring not this doctrine receive him not into your house neither bid him God-speed for he that biddeth him God-speed is partaker of his evil deed." Oh, how careful we ought to be that through self-righteousness we be not partakers of some one else's evil deeds.

Then the other extreme with which we sometimes come in contact generally leads back to some former age long past, which would make us think we must have our clothing cut and made after the fashion of a hundred years ago and our hair accordingly long, not stopping to think that if they had lived in that day they would have been right up to the fashion of that generation. And this extreme also discards special efforts for winning souls to Christ, such as holding protracted meetings and Mission work, which we certainly have reason to believe belong to our day and generation as much as ark-building did in the days of Noah. And, I fear that many a talent lies buried in some notion of a past generation that could be of great service to the present generation, and could be done without removing any of the landmarks which our fathers have set.

I will admit that there are efforts made now for promoting God's cause, which are different from those employed in former generations, but I have reason to believe that the devil is using means to deceive the people now that were not thought of in past generations. So I feel by God's grace to give myself more fully to the Lord's work and do what I can through him for the salvation of souls and the building up of his church which is the pillar and ground of the truth.

I have often been impressed before this to write for our church paper, so at last I venture to make the effort.

I remain your brother, for the salvation of souls.

John H. Smith.

Wilder ville, Ohio.

At one time it was feared that Sir Robert Peel would break down under the cares laid on him as Premier of Great Britain. To this the Standard replied, "Sir Robert does not work seven days in the week. This fact gives full assurance that his work will not impair his health. Every Sunday finds him on his knees at public worship with his family about him." Peel himself said, "I never knew a man escape failure, in either body or mind, who worked seven days in a week."

Crums.

Love is the purest and highest motive from which we can serve God.

Much of the food that comes to us from the pulpit of this our day is either stale or mixed with some ingredients not found in the word, which is the cause of the congregation being more like a hospital than anything else.

There are not many who will say amen to the truth when it hits them, they are more liable to think the preacher is wrong in presenting the truth.

The world does not keep account of what we say, but of what we do.

God, everywhere in the word, demands a whole hearted service.

God's salvation is the only thing that neither falls nor rises in price. It can always and only be gotten at par value.

When we give up all for Jesus we receive already in this world a hundred fold more than we give up.

If your spiritual digestive organs refuse to digest the simple plain word of God on any line, it is high time to call the great Physician and find out what is the matter, but for your soul's sake never change the diet for fear of taking poison.

Weak people like plain solid diet, but sickly people are not so; they often need something special. This holds good on a spiritual line and may God help us to see it.

If we do not want any honor we will get more than we care for.

Never think other people owe you favors, and you will never be disappointed if you receive none.

If we do good unto others, and expect to receive the same from them, it is evident that we do not do it as unto the Lord.

Continue to give weak or sickly persons food that has no nourishment and you will destroy life entirely. What they need is the plain word of God, which alone will infuse health, life, and vigor into their system.

D. L. GISII.

Are we doing God's will? We do not mean, Are we doing God's work?—preaching, or teaching, or collecting money—but God's will. A man may think he is doing God's work when he is not even doing God's will. And a man may be doing God's work and God's will quite as much by hewing stones, or sweeping streets, as by preaching or praying. So the question means just this: Are we working out our common every-day life on the great lines of God's will?—Henry.
A New Creature.

Usually new things are better than old. We are naturally interested in things that are new. New plans, new ideas, new undertakings, new views, new prospects, new positions, all these are interesting to the human mind. We get weary of the old; we are tired of patching and repairing, and we long for something new.

He who made man in his own image, doubtless implanted this desire within his heart, and the Creator himself takes interest in things which are new. He made all things new at first, and the world which God pronounced "very good" was a new world. The divine method of saving men is not by repairing and patching, but by making them new. "If any man be in Christ he is a new creature; old things are passed away, and behold, all things are become new." The Lord bestows upon his people "a new heart and a new spirit," and this results in a new life. Those who have been buried with Christ by baptism into death and raised in the likeness of Christ, are to "walk in newness of life." The Christian is "a new man:" he has been "created anew in Christ Jesus unto good works."

The whole course and trend of human life is changed by the presence and power of God within the renewed soul. But the work of renovation is not yet complete. Though there may be a new heart, and a new spring of action, and a new course of life, yet the man is still the same weak, frail, mortal creature that he was. His foundation is in the dust, his life is like a vapor, he fades like a leaf. He needs physical renovation. The outer man as well as the inner man, needs to be changed. The body of our humiliation is to be fashioned like the glorious body of our Lord. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." That new creation which was begun by the engrafting of the Word of God, and the communication of the Holy Spirit, is to be completed by the entire bodily and mental renovation of the renewed man, who shall thus bear the likeness of his Lord, and so be fitted for the glorious ministries of the everlasting kingdom of God.

But even this is not all. We read of men who served the Lord in fidelity and steadfastness, "of whom the world was not worthy." When man, the divinely appointed ruler of this creation, fell into rebellion, he dragged his realm with him to ruin. Even the very ground is cursed for the sins which man has committed. But Christ is the Redeemer, and he not only redeems man, but he shall also redeem the world which was made for man's abode. He who cursed the ground of old, shall bless it at last. He who made the world at the beginning, shall make it new at the end. The Scripture not only begins, but ends with a new creation. "Behold, I make all things new." Then shall redeemed men have a home that shall be worthy of them. The new man shall be new in body as well as soul; and the world, which has so long groaned and writhed beneath the curse, shall at last be brightened with its Creator's smile, when the tabernacle of God shall be with men. "Then shall the earth yield her increase, and God, even our God, shall bless us."—From "The Armory."

Aside.

For conversion. "Jesus took the blind man by the hand and led him out of the town." (Mark viii. 23.) To deal with the spiritually blind the Lord calls him aside from the multitude. In the rush and whirl of business and social life, or the giddy round of pleasure the eyes are closed not only to the transition of the things of time and sense and the beauty of things eternal, but also to the awful dangers encompassing the soul.

Not seeing his danger he seeks no place of safety; but in some quiet hour, it may be by the reading of a tract, receiving a letter from a friend, a dream in the stillness of the night, or attendance at a gospel meeting, that the touch of Jesus is felt, sight is restored and the soul eternally saved.

For training. "They bring unto him one that was deaf and had an impediment in his speech.... and he took him aside from the multitude." (Mark vii. 32, 33.) His eyes open, the converted soul is eager for service. He has found the Savior and longs to pass on to others the good news of salvation from sin and death. Good! But let him take care that there is no impediment in his speech.

Before he attempts to teach he must himself be taught; if he would speak plainly he must hear distinctly; to hear distinctly he must retire to the secret place where deaf ears are unstopped and tied tongues loosed. A man may to all outward appearances be successful, but his teaching will lack power and his words be without the divine signature unless he has learned to hear in the secret place and speak only those things he hears at the feet of Jesus. Herein lay the secret of Christ's power. "He spake as one having authority."

Again and again he testified to his absolute dependence on the Father whose willing servant he was. "The words that I speak unto you I speak not of myself." "My doctrine is not mine but his that sent me."

"I do nothing of myself but as the Father hath taught me I speak these things." "I speak that which I have seen with my Father." The disciple is not above his Lord, let him therefore take care that he copy his Master closely in this matter. If he speaks that which he has heard in the secret place of prayer and communion he will be able with all humility to say as Jesus did, "The Father that sent me he gave me a commandment that I should speak, and I know that his commandment is life everlasting." (John xii. 49, 50.) And then, only then, will his message be as a life-giving stream to thirsty souls around. It is because Christian workers fail here that so often their message lacks this life-giving power; and then, conscious of failure, they make a further mistake by flitting hither and thither to this friend and that friend, this preacher and that preacher, to get sympathy, encouragement, and help. And they get patched up here and propped up there, one says one thing and one another, but the real sore remains untouched, and wearied with toil that brings no result they remain troubled and ill at ease. "The disciples came to Jesus apart and said, Why could not we cast him out?" (Matt. xvii. 19.) How much pain would be avoided, how many failures be unknown if at the outset the matter were taken straight to Jesus. He alone knows the cause of failure and he alone can put matters right.

When Israel so ignominiously failed at Ai, Joshua went immediately to the Lord. The answer came clear and unmistakable "Israel hath sinned," and when the disciples came with their question "Why could not we?" The reply came as promptly "Because of your unbelief. This kind cometh not out but by prayer." (R. V.) The divine purpose in recording these failures is evident. Have we learned the lessons they teach?

For revelation. "Jesus taketh with him Peter, James and John and leadeth them up into a high mountain apart by themselves and he was transfigured before them." (Mark ix. 2.) Jesus delights to reveal himself to...
those who will turn aside with him from the multitude. These three disciples who were so privileged were doubtless more prepared than the rest for fuller teaching. The Lord leads out into fuller knowledge of himself as his disciples are ready to learn and able to bear. (John xvii. 12; I. Cor. iii. 2.) Would you be amongst the number of those who know much of their Lord. Be found often in the secret place.

There the Lord will reveal himself as nowhere else, and in knowing him you will learn to know yourself and knowing yourself you will become humble, child-like and thus fitter for the Master's use. It has always been so. God dealt with Job until he could say, "I have heard of thee, but now mine eye seeth thee I abhor myself." Isaiah had a vision of God's holiness and majesty and then he cried, "Woe is me." Thus he was prepared for cleansing, and when cleansed was ready to cry, "Here am I, send me." Ezekiel had such a vision of God's glory that fully surrendering himself to God, he could be used as a "sign" to the people. Again, when Daniel went into the secret place of prayer and saw the wondrous vision (ch. ix. 10) his own comeliness was gone, his own strength departed, but herein lay the source of new power. When brought thus low, with many tender gracious words he was encouraged until he was able to say, "Let my Lord speak, for thou hast strengthened me." Oh, what power is in the secret place for those who will but tarry for it, and what rest of soul, too. "Come ye yourselves apart and rest awhile." (Mark vi. 31.)

"Come ye yourselves apart and rest awhile. Weary, I know it, of the press and throng; Wipe from your brow the sweat and dust of toil, And in your quiet strength again be strong. Come, tell me al that ye have said and done; Your victories and failures, hopes and fears; I know how hardly souls are wooed and won My choicest wreaths are always wet with tears. Come ye and rest, the journey is too great And ye will faint beside the way and sink; The Bread of Life is here for you to eat, And here the Wine of Love for you to drink. Then, fresh from converse with your Lord return, And work till daylight softens into even, The brief hours are not lost in which ye learn More of your Master and his rest in heaven. —E. S. Norwood in Light from the Orient.

Daily Study.

Dr. R. A. Torrey, in a sermon published recently in the "Christian Herald," makes some good suggestions about the daily study of the Scriptures. He says: Now, turn to Acts xvii. 11: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Study your Bible daily. Never let twenty-four hours go over your head under any circumstances without studying your Bible. I will tell you what makes a Bible student; it is everlastingingly keeping at it, pegging away and pegging away. I heard one of our greatest workers amongst our young men in America say one day that after all the Bible conferences he had attended —and he had attended eighteen—he got most blessing out of one at which there were only four persons present, himself and three others. They cove­nanted together at the close that they would study the Bible every day, and he said, "I have kept that promise, and the greatest blessing out of any confer­ence has come from it."

Have a regular set time every day for studying your Bible. That may be varied under the circumstances, but, as far as possible, hold to it. It is a very simple thing, but of immense con­sequence. You have a regular time for your breakfast, and a regular time for your dinner, and you keep to it. That is, you do if you have good sense. I know some people who take their meals whenever it comes handy to them, and wind up as dyspeptics. I know other people who have sense enough to have a regular time to eat, and they eat when that time comes round. Well, it is far more important spiritually than it is physically.

Have a regular time every day that is set apart for God and his Word, to get in your orders from God. Do not take the time just before you go to bed. It is a good thing to read a lit­tle bit before you go to bed as a sort of comfort for the night, but do not take that time for your Bible study. The mind is at its worst at night. It often has a sort of unnatural activity, but that is not the kind of activity you want for Bible study. If you possibly can, take it when you first get up, when the mind is clearest, when it is at its very best.

Set a certain length of time. It may be only a quarter of an hour, but you can accomplish a great deal if you set apart fifteen minutes every day. Better still, half an hour; better still, a whole hour; better still, two hours; but I am not going to expect you to do that. Some people say, "It is all very well for you preachers; you have all the time—you do not have anything to do." Lord Cairns, a former Lord Chancellor of Great Britain, a very busy man, put it on record before he died that he had given the first two hours of every day to prayer and the study of the Word of God. He said, "Whatever success I may have had in my life"—and he was one of the most successful statesmen—"I attribute it more than anything else to the fact that the first two hours of every day have been given to prayer and the study of the Word of God."—Selected.

Telling It Big.

There are people whose geese are always swans, and whose doings, when reported by themselves, are always presented in the most glowing style. Like the Spaniard, who put on his big magnifying spectacles when he ate plums and cherries, they see every­thing which concerns themselves on a large scale. There are men whose last meeting is always the best they ever enjoyed; and the apostle who said, "Not many mighty, not many noble are called" would be aston­ished to hear them tell of the numbers of "noble men" and "noble wom­en" that have been brought into the faith through their instrumentality.

There is one thing to be remem­bered in connection with such state­ments, and that is that the habit of ex­aggeration impairs confidence. An aged minister, when speaking of his estimates of certain reports of meet­ings in the religious organ which he read, said: "If M. were writing the ac­count I should add about twenty-five per cent, to his statement. If G. were writing I should discount about seventy-five per cent." In this way he would endeavor to get at the actual value of the accounts as presented to him.

It is best to be on the safe side. We may tell less than the truth without blame, but if we go beyond it we are on dangerous ground. The Lord is not pleased with boasting, and vain glory only brings envy and distrust. Let us not be desirous of vain glory, provoking one another. Divine wis­dom bids men not to think of them­selves more highly than they ought to think, but to think soberly; and all ef­forts to build up a reputation by fictitious statements and exaggerated re­presentations are likely to end in dis­grace.
Why Sinners Are Lost Forever.

The doctrine of Eternal Punishment seems to some contrary to the doctrine that God is love. But nothing more fully proves that love. In discussing the question let us notice:

1. What provisions God has made for their salvation.
2. What their attitude is toward these provisions.
3. What makes their punishment necessary.
4. Why it must be eternal.

And 1. The Provisions made.

God, in infinite wisdom, made man with the power of choosing between two objects. He alone is responsible for the choice, and knows it. God also gave to man adequate laws for his guidance. They were the best laws ever made. They were perfect and practical and aim at promoting the highest good of all moral agents. They are as necessary to heavenly beings as to man. They oppress none. When obeyed they happy all who obey them. They are infinite in their application. God is governed by them. To such laws an adequate penalty had to be attached, for there is no law without penalty.

What must it be? It must be co-measurable with the importance of the application of the law. If a soldier, in an army on the field, is found asleep on picket duty he is shot. His sleeping imperiled the lives of all whom he was set to watch. The breaking of this law, imperils every being in the moral universe. If God's law is conceded to be for the promotion of the highest good of moral agents; then its violation aims at the disruption of Divine government. "The soul that sinneth it shall die." Considering the interests involved is the penalty too severe?

Look at the first sin. It was simply eating a good apple(?). What was involved in this partaking of the forbidden fruit? It involved the loss of paradise, the loss of peace, the loss of moral uprightness, the loss of sustenance except by strenuous labor, the loss of health, and the loss of immortality. It involved the whole creation. Are you prepared to say that all your sins are as insignificant as that one? The whole creation groans and travaileth in pain, and will until Jesus removes the curse.

Again God at infinite cost provided satisfaction for public justice in the gift of his Son. A way is now open for guilty man to return to obedience. Angels rejoice and announce this mercy. Surely now men will hasten back to Father's house. Surely the groans of creation will immediately cease! Alas man is now a fallen creature! This is evidenced by,

2. His attitude toward these Provisions.

First he acts as an outlaw. He pays no more attention to God's law than as though it had no existence. He never seeks to know what it is. He either says, "There is no God," or acts it. God's name is only a by-word of imprecation to him. Though God made him, and gave him every faculty he possesses, he ignores his Maker. Though he is dependent upon God for sunshine and air, for food and raiment, he is never grateful to him. Though if God should leave him for an instant, his miserable existence would cease; he turns his back to God and puts him out of his mind. Instead of seeking the good of his fellow creatures he makes himself the centre of all his plans. All he cares for any other creature is based on the relation that creature sustains to his gratification. The mercy of God through Jesus Christ he utterly spurns. To him it is an idle tale. The Bible, God's message of mercy, is a book of silly fables in his eyes. He cares no more for the blood of Jesus the most precious thing in the universe, than for the blood of swine. If Jesus crossed his path, though he is King of glory, he would no more hesitate to kill him, than did that nameless villain to kill president McKinley.

This is the practical attitude of every sinner toward God and his Son. Theoretically it is not so. But a man's practice shows his true condition.

3. Their Punishment is Necessary.

There is nothing else God can do. There was no punishment severe enough in the eyes of many for the murderer of the president. When it archit, in addition to being a murder-was found that the villain was an aner, human indignation knew no bounds. What then shall be the view of all holy beings, who know God's law is perfect, and who love Jesus Christ, towards those who are anarchists to the Divine Government, and the murderers of Jesus?

Every holy heart weeps over the sinner, and craves and pleads that he may accept mercy. But when the sinner's heart is "Fully set in him to do evil;" when by rejecting all God's mercies, he "crucifies the Son of God afresh and puts him to an open shame," that holy heart cries out to God for vengeance.

4. Why must the Punishment be Eternal?

First, because punishment does not bring repentance. All through the book of Revelation, as the various scenes of judgment come to view, men and devils alike only blaspheme the more at the punishment they receive. Men know instinctively that when mercy ceases to plead with them their doom is sealed. If sin deserves punishment at all, continuous sinning deserves still greater.

Second, man has an everlasting being. Death means simply separation, and its attendant results. Separation from God's favor and from glad communion with him, is spiritual death. Separation of the immortal spirit and soul, from the physical body is natural death. Eternal banishment from all holy beings, and from all hope of mercy, to be shut up with the trinity of evil—Satan, the Beast, and the False Prophet in the "Lake of fire" is the "Second death." Men try to eradicate it from their belief, but it can never be eradicated from God's mercy to his saints. The punishment of the wicked is their protection, just as the punishment of crime is protection to law abiding citizenship here.—The Repairer.

Joseph Cook on Card-playing.

There is a famous French proverb which says, "Ou la vertu finit, la commance le vice" (where virtue ends, vice begins). I see no virtue in what is known to-day as the round dance, nor in social card-playing. These are ante-chambers of mischief, even if they are not themselves worst forms of mischief. It is safest to keep out of such ante-chambers. I am assured by those whose work has given them opportunity to know the facts at first hand that hundreds of gamblers have found fashionable card-playing the beginning of their road to ruin, and also that the commencement of the unreportable degradation of thousands of abandoned women has been in the modern ball and round dance.

For one, I always maintain that card-playing and dancing learned by respectable people, may easily become a bond of union between them and other people who are not so respectable, and so be a snare to those who are yet in their inexperienced years.

Every advance toward light and righteousness made by the world testifies to the success of Christ's mission.

Added ability calls for added consecration. Every new talent is fresh responsibility.
“Why Total Abstinence is Best.”

Drink is dangerous. Nearly all the men and women who have been ruined by it were confident they could control themselves. It is wholesome. Granting it may be useful under certain circumstances, yet in practice it does harm, and that continually. The most experienced physicians will confess that even in their hands its food value in infinitesimal in comparison to its treachery, and that its drug value is always matter of experiment and risk. Personally I do not think it is always proven to be useless for nutrition or injurious for medicine; but, if I am not mistaken, the statistics of drunkenness will show that doctors, of all educated men, are its most numerous victims.

It may be said that this proves too much, since many things that everybody does are more or less unhealthy, and that the case would be as good against meat-eating, late suppers, coffee, running to trains, etc. But it is certainly not too much to stand up for the sacredness of life and its inseparable postulate, the inviolableness of sound, sane, and abounding health. So far from fearing to admit these other things upon an equal footing into the contention I welcome them. I only hold as relating to the sacredness of life and its inseparability from its inviolableness of sound, sane, and abounding health.

From the standpoint of the highest, finest morality the case is yet more

The faculty of imitation is the largest

The prayer was answered. James Smith reformed, and from that time lived a steady Christian man.——Selected.

One James Smith, an English laborer in the navy yard on the Thames, had a little boy, Johnnie, says the “Wesleyan Methodist.” After the death of his wife, sorrow kept him sober for awhile, but he took to his cups again, and, as poor Johnnie expressed it, “got badder and badder all the time.”

One night the drunkard awoke, a most uncommon thing for him at such an hour; and lay very still for he heard a sound. It was his motherless boy praying by his bedside. He heard him say, “Please God, make daddy a better man, for Jesus’ sake.”

James Smith could not sleep any more. He rose very early and went to his work. He came home early that night without having drunk a drop of liquor. His heart was melted. He said to Johnnie: “What put it into your head to pray for your worthless old dad?”

Johnnie told him it was because he loved him; and besides he had been to a Sunday school where the teacher had taught him the commandment, “Honor thy father and thy mother.”

“Then keep on prayin’, keep on prayin’, little lad,” said James. I believe God has answered you already; I’ve been prayin’ for myself, that God would make me a better man.”

The prayer was answered. James Smith reformed, and from that time lived a steady Christian man.——Selected.

The Things He Lost.

The following speech, which is quoted in Weapons for Temperance Warfare, was made by a reformed drunkard at a temperance meeting.

“I have been thinking since I came into the meeting to-night about the losses I have met with since I signed the temperance pledge. I tell you there is not a man in the society who has lost more by stopping drink than I have. Wait a bit till I tell you what I mean. There was a nice job of work to be done in the shop to-day, and the boss called for me. ‘Give it to Law,’ says he; ‘he’s the best hand in the shop.’

“Well, I told my wife at supper time, and she says, ‘Why, Lawrie, he used to call you the worst! You’ve lost your bad name, haven’t you?’

“That’s a fact, wife,” says I, ‘and it ain’t all I’ve lost in the last six months, either. I had poverty and wretchedness, and I’ve lost them. I had an old ragged coat and a shockin’ hat, and some water-proof boots that let the wet out at the toes as fast as they took it in at the heels. I’ve lost them. I had a red face and a trembling hand, and a pair of shaky legs that gave me an awful tumble now and then. I had a habit of cursing and swearing, and I’ve got rid of that. I had an aching head and a heavy heart, and, worse than all the rest, a guilty conscience. I thank God I’ve lost them all!’

“Then I told my wife what she had lost. ‘You had an old ragged gown, Mary,’ says I, ‘and you had trouble and sorrow, and a poor wretched home and plenty of heartaches, for you had a miserable drunkard for a husband. Mary! Mary! thank the Lord for all that you and I have lost since I signed the Good Samaritan Pledge!’"
A lady had a window full of flowers, all in bloom. The other day a little girl stood shivering on the doorstep. "Please, madam," said the girl, lifting her shy, beautiful eyes to the face above her, "will you give me a flower?" The lady hesitated in surprise, because of the rare request. "Just one little flower," pleaded the child, looking up as if she was about to cry. "Why, of course you shall have a flower. Come in; you shall have a pretty red rose," and the good woman looked for her scissors, and stepped to the window where the flowers grew. Before she had cut one, a light touch fell on her arm.

"Not that one, please, not a red one —that white one. Oh, won't it be just beautiful!" and the little girl pointed to a candidium unfolding its lily petals.

That! The mistress of the house shook her head. "I can not cut that one, child. Why must you have a white one? Why won't any flower do?" "Oh, because—because it's for poor mamma;" and the child burst into a violent fit of weeping. "Mamma is dead, and I ran away to get her some flowers."

The next moment she was sobbing on the bosom of a new friend, and when she went away, she was comforted and she carried the precious lily, with other flowers, to the home where death reigned.

Ever since the Rose of Sharon and the Lily of the Valley lay in the new tomb of Joseph, has the grave been sacred and sanctified. Flowers, many flowers, were around him then —God's flowers.

Christ has made our last resting place as a bed of roses. Many are the thoughts that come to us as we enter the lonely way of death, but to all that love the Christ, it is but the pathway of life, that leads to the flowers that bloom in the paradise of God. —D. M'Call, in the United Presbyterian.

**God's Flowers.**

In the earlier periods of the world's history, there were no flowers; but when man was created, the shrubs brought forth their sweetest flowers, and the trees their large and luscious fruit.

Why did God make these flowers? They were created for man's special gratification, and ever since have continued in intimate fellowship, as ministers of his highest and purest joy. The story is told, in "The Lights and Shadows of New York Life," of a boy who was taken to the country to enjoy himself. He was found seated by a bed of spice pinks, looking at them in an ecstasy of adoration.

"Pick some," said his cousin: "pick them!" repeated the boy. "I'm afraid to; aren't they God's?" Yes, little one, God's flowers, and, in that case, yours and mine.

Flowers are God's tapestry on his carpet of green, his angels ministering to our joys, his thought strewed around to make us think of him. Their mission is to give pleasure, to teach truth, and to inspire to nobler and purer things.

Your voiceless lips, O flowers, are living preachers,
Each cut a pulpit, every leaf a book; Supplying to my fancy numerous teachers From lowest nook.

**God Knoweth Best.**

The monk planted a sapling firm and true. Though his prayers were answered, lo! it died; —but its stranger, when I so fully understood

"Tis strange," he to his brother sadly said.

"The tree you planted liveth, mine is dead. "Tis strange," he to his brother sadly said.

Next for the golden sunshine, warm and bright,
Then prayed for a shower of gentle dew;
To brace its tissues a frost at night.

And to brace its tissues a frost at night.

Why did God make these flowers?

God Knoweth Best.

In the United Presbyterian.

Many a rough-looking man carries his pocket safe from all eyes but his own, some memento or relic that is to assist to his companion's carousals. He was jeered at and subjected to all powers of evil.

A story is told of a big, burly miner who steadfastly refused to join his comrades in their drinking bouts, or in any of their revels in which evil was done. He was not surly and morose, but he steadfastly declined all invitations to take part in his companion's carousals. He was jeered at and subjected to all sorts of annoyances, but yield he would not. One night, when the revelry ran high, and many of the men were half drunk, they declared that "Big Joe," as he was called, simply "had to drink with them."

"I will not, boys," he said firmly.

They declared that if he did not they would force liquor down his throat, and then run him out of the camp.

"You ain't no better than the rest of us!" said one man, angrily.

"Well, why can't you join us and be friendly and sociable like, when we're trying to have a good time? Ain't you signed the pledge, have you?" with a sneer.

"No, I have not signed any pledge, boys."

"Well, boys, I'll tell you," he said.

"It's something I don't like to talk about, but I'll tell you, but perhaps you'll not expect nor want me to drink with you when I've told you the truth."

He thrust his hand down into an inside pocket in his gray flannel shirt, and drew forth something wrapped in an old silk handkerchief. Inside the handkerchief was a wrapping of tissue paper, and in the paper was a little shining curl of yellow hair. Big Joe held the curl up between his thumb and finger, and said:

"Boys, I've got a little motherless girl nearly 2,000 miles from here, and that curl came from her head. I used to drink a lot—enough to ruin my wife's happiness, and when she was dying I promised her that I'd never drink another drop, and that for our little girl's sake I'd be a better man, and when I left my little one with her grandmother, I promised them both what I'd promised my wife, and my little girl cut this curl from her head and gave it to me to 'remember her by,' and she said, 'Maybe it will help you to keep your promise, papa.' It has helped me. I've worn it next my heart night and day, and I'll never, never drink a drop, nor do anything that she would be sorry to have me do while it is there. Now do you want me to drink with you, boys?"

The man who threatened to have whisky poured down Big Joe's throat was the first to say "No," and from that time forward he was never asked to break his promise. His little girl's curl of shining yellow hair was his shield and buckler, and, with God's help, it was to him a sure defense. —Selected.

Without consecration there is the form of godliness with none of the power thereof.
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CHURCH WORK.

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Our City Missions.

Philadelphia, 3431 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Chicago Mission, 5905 Peoria street, in charge of Brother and Sister B. Brubaker, Sisters Anna and Sarah Bert and Sister G. C. Cress, pastor.

Des Moines, Iowa, Mission, Second and Grand streets, Church, Thirteenth and University ave. In charge of Bro. J. B. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

Loving Feasts.

Ontario.

Nottawa, Simcoe county, Sept. 19, 20.

Waterloo, Waterloo county, Sept. 26, 27.

Walpole, Haldimand county, Sept. 26, 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.

Iowa.

Dallas Center, Aug. 22, 23.

A cordial invitation is extended to attend these meetings.

A Harvest Meeting will be held at Keeler's Mt. H. Lykens Valley, Pa., on August 22nd in the afternoon.

Buffalo Mission.

Report for the months of June and July:

William Keeley, Philadelphia, Pa. $2.00

Mary Kaufman, New Cumber­land, Pa. $2.00

Sister Whitner, New Cumber­land, Pa. $1.00

Elisa Good, Manchester, Pa. $2.00

Jacob Sider, Stevensville, Ont. $5.00

Jonas Winger, Stevensville, Ont. $1.00

Harvey Fry, Abilene, Kansas $1.00

D. L. Gish, Buffalo (for board) $3.00

Howard Berry, Buffalo (for board) $2.00

Mira Bitter, Mulgrave, Ont. $1.00

Christian Sider, Perry Station, Ont. $2.00

Lafayette Sholtz, Forks Road, Ont. $1.00

Mable Geyer, Stevensville, Ont. $5.00

Maggie Geiger, Stevensville, Ont. $2.00

Howard Berry, Buffalo (for board) $8.00

D. L. Gish, Buffalo (for board) $6.00

J. W. Hoover, Toronto, Ont. (for furniture repurchased) $8.00

Total, $41.50

Evenings.

Groceries, molasses, trolley-fare, ice, and coal oil (June) $13.40

Groceries, molasses, trolley-fare, ice, sundries (July) $12.79

5 gals. coal oil, $.60

Side board for use of the Mission, 7.00

Secretary for use of the Mission, 3.00

Total, $42.79

July 31, 1903 Balance on hand, $108.00

Dear readers of the Visitor: Your humble servants at the Little Mission church of Buffalo, New York State, come with the report of the finances as received and paid out as near to the account as we can. We report all cash given for the Mission if not forgotten. Often it is said, "use it for what you need it." Well, praise God, we realize the words of divine truth, that it is more blessed to give than to receive, bless his dear name for evermore.

Some don't understand about the board money received. Other D. L. Gish has been making his home with us for some time and spends his time in Bible study, preparing for mission work. God bless him; he has been a help to us in the work; don't criticise his stay here in a preparatory study of the word, but pray for him and all our dear ones who are called and others looking that way. Brother Howard Berry is working in the city and makes his home here, and we are glad to have him with us. Oh, how we need stand by each other in this vile world which "is not a friend to grace, to help us on to God."

Brother J. W. Hoover had sold a secretary and safe to the Mission at four dollars each, and after advertising in Toronto, Ont., he wanted them and also some other articles, back, and to replace them it cost us double the price at this season of the year. But glory to God, we have the money our Father is rich in gold, and the cattle on a thousand hills are his, hallelujah to his name! Oh, how we thank God for loving hearts to give us so many good things! Mother was up to Wainfleet, and the money the money for the mission; God is rich in good faith.

Some don't understand about the board money given by the Brethren in the Waterloo, Ont., district to entertain you all right. Oh, are there not some called of God to give their life to this work? At Conference I saw so many dear young brethren and sisters and I must wonder what is the matter that we cannot have some sisters there? Oh, do consecrate yourselves and give for the cash in hand. Come again; the oftener the better we like it. We will try to entertain you all right.

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Oh, there's one more thing to say, that has Holy Ghost members and gives to the Lord's work. I spent four days the other week at Wainfleet with the brethren and they did not send me away empty. They paid my fare and said I come again. I sometimes think perhaps I don't say enough about the many gifts given, such as butter, eggs, potatoes, apples, berries, honey, cheese, cherries, bed clothes and other tokens of love. We do praise God for the cash in hand. Come again; the oftener the better we like it. We will try to entertain you all right.

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freely given, or provided for. The result is a solid but plain brick building 30 by 40 feet, with stone basement with cement floor. The work done reflects great credit on both masons, carpenters and painters by its substantial and well-finished character.

The dedicatory services were conducted by Elder Charles Baker, of Notattawa, and Brother F. Elliott, of Richmond Hill, who cheerfully responded to our invitation. The dedicating service was opened with prayer. John Wildfong with singing and prayer. Brother F. Elliott then read two suitable Psalms, and chose as a text the transfiguration scene—Matt. xvii. chapter, followed by a few closing remarks by Brother Charles Baker, who then proceeded to formally dedicate the building according to the direction in Church Government. In the afternoon Brother F. Elliott spoke on John iii. 1-16. Brother Baker preached in German at the evening service from 1. Tim. iii. 15, 16. The house was well-filled at each service with an attentive audience. A prayer meeting was taken up, which was liberally responded to. We feel thankful to those who have stood by us so manfully in this work, and trust God will bless the work with his divine benediction.

JOHN WILDFONG.

Hezepher, Ont.

Election of Church Officers.

The church was requested to pray that the Lord would send laborers into the harvest, Valley Chapel, Stark county, O. After about three months the ballots were taken for a minister and deacon. On July 26th the ballots were counted and the choice fell on Emmanuel D. Bechtel for deacon. The church was requested to pray that God would bless the work with his divine benediction.

A Letter from Bro. Stover.

I feel constrained to write a few lines for The Visitor, seeing God has been so good and kind to us here at the Mission. We feel to encourage our dear ones from near and far, as many have been here at our little Mission who have greatly encouraged us. We have much to thank and praise God for when we consider what great things he is doing here for us, seeing we have just received four converts who were baptized on July 5th, and still God's hand is in the work; we have again one of our dear little scholars who is just twelve years old who feels she must become obedient to her Lord. She feels she must take this plain way and must wear this modest apparel and wishes to follow her Lord and Master in the ordinance of baptism, which will take place August 9th, the Lord willing.

And lastly, I have stated, I would plead with all those who are interested and anxious to help to pay off the debt of the Lord's house which is only the small sum of $110, which will include everything. When you kindly accept this as from the Lord? For as the word says we should owe no man anything, and I feel we should try and get everything out of the way, hoping and trusting this plea will not be in vain. I have written to every Elder in the brotherhood—that includes every State, also Canada; so you may know that I am making every effort to pay off this small debt. I have only asked the small amount of five cents from each Brother and Sister. This has been quite a task for me to write all these letters, so I hope and trust that God's blessing will go with this and also rest upon our Brothers and Sisters everywhere, hoping to hear from all soon.

So much from your brother,

PETER STOVER.

3443 N. Second St., Phila., Pa.

A Word of Praise for the Lord.

I am so glad in this morning's hour that I can say I am a sinner saved by grace. And I am also glad for rising from one stage of glory into another. The truths of God's word are getting more precious to me from day to day. I feel to express my testimony with the author of this hymn.

"How well I remember, in sorrow's dark night,
The lamp of his word shed its beautiful light;
And sweet was the voice of the comforter then,
Awakening new praises again and again.
"Before me the towers of Jerusalem rise,
Each day I am nerving my home in the skies;
My Savior a mansion of joy will prepare,
And loved ones are waiting to welcome me there."

For, "whosoever shall call on the name of the Lord shall be saved." How glad should we be that the Lord is rich in mercy unto all them that call upon him. Praise his dear name.

"Beloved, now are we the sons of God,
And it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

"And every man that hath this hope in him purifieth himself, even as he is pure." (I. John iii. 2-3.)

Your brother in Christ,

H. S. A.

Philadephia, Pa.

A Visit to Brown County, Kansas.

The undersigned took in the love feast at Brown county, Kansas, May 20-21st. It occurred at the time of the destructive floods in Kansas and Missouri. There were nine present from Dickinson county and elsewhere, two of whom I had the privilege of leading. If we would study the Bible more for Christian development, growth in grace, increase in holiness and knowledge, and so-called holiness literature less, we would not get so befogged on these questions. The one is God-made; the other man-made. Why is there such lack of spiritual power and vitality among the Brethren, and why are people so susceptible to false teaching? Is it not because both ministers and members devote more time to other (unnecessary) things than they do to their spiritual interests? I had the privilege of visiting every family. I presume there are not more than 25 members altogether. I was treated cordially, hospitably, brotherly—without an exception. Brother Stoner and Brother Halsey are the ministering Brethren. Both have had their share of testing, sufficient to show what's in them. Brother Stoner is young in the ministry, but has already given a good account of himself. He holds actions and good behavior under various trials. He puts his whole trust in the Lord, which is to be hoped he will, be may so in the Lord's hand to be a blessing in his ministry to others.

Little things are one of the essentials of the Christian life—or anything else for the Brethren and Sisters, as well as others. Brother Fred K. Bowers was baptized on July 5th, and still God's hand is in the work; we have again one of our dear little scholars who is just twelve years old who feels she must become obedient to her Lord. She feels she must take this plain way and must wear this modest apparel and wishes to follow her Lord and Master in the ordinance of baptism, which will take place August 9th, the Lord willing.

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3443 N. Second St., Phila., Pa.
For the Evangelical Visitor.

God's Harvest Field.

"The harvest truly is plenteous, but the laborers are few," are words which embody a truth which but very few people consider in this age of hurry and rush. That the harvest about which we speak is great cannot be denied. Year after year passes on and many millions of sheaves are wasting on the plains; and not only that, but the harvest increases. Over 1900 years have passed into history since the Master said, "Say not ye there are yet four months and then cometh harvest? Behold, I say unto you. Lift up your eyes and look on the fields; for they are white already to be gathered." And many of you, I know, are longing to see the sheaves gathered that he may be glorified in you. Ever since the day of Pentecost, when the Holy Spirit was poured out, over 1900 years have been passed and the harvest is abundant. The fields are white with harvest; the workers are few. The harvest must be gathered, and many, many are the souls waiting for the harvesters. Yea, let even those who claim to be laborers of the Lord take courage, for the harvest is vast, and the fields are white.

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Brother and Sister Josiah and Sister Rhoda Z. Marz, Purunia, Bankura district, Bengal, India.

Brother and Sister Jesse R. Eyster, Fordsburg, Box 116, Transvaal, South Africa.

Brother and Sister Elliott, for one I have great need to heed his words; and Sister Anna Herr Sparrow; Sister Emma Doner, Matoppo Mission, Bulowayo, South Africa.

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The World was singing a giddy song,
And the Church and the World walked far
Apart.

Your way is the way of eternal death,
But the good Church hid her snowy hand,
"Come, give me your hand," said the merry
World,
And the false World grasped it, and walked
along with it.

My way, you can see, is a broad, fair one,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move,
To beguile and amuse and win from the
World,
And maidens bewitching as sirens of old—

Then the Church looked sad, and anxiously
whispered, "I know thy sin;
And leave another behind?"
And some were drinking in gay saloons,
And some were away at the midnight ball,
And some were gathering in innocent sports,
And some were drinking in gay saloons,
To the horrible pit were hurled!

While countless millions of precious souls
To the horrible pit were hurled!
"Your preachers are all too old and plain,"
"They frighten my children with dreadful
tales,
Which I do not like to hear,
"The Father is merciful, great and good,
Lovening and tender and kind;
Do you think he'd take one child to heaven,
And leave another behind?"
So she leaned on his proffered arm.
And some were drinking in gay saloons,
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The Church and the World.

The Church and the World walked far
apart.

On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry
World,
And the false World grasped it, and walked
along with it.

Half shyly the Church approached the
World,
And gave him her hand of snow;
And the false World grasped it, and walked
along with it.

So she leaned on his proffered arm.
And some were drinking in gay saloons,
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**EVANGELICAL VISITOR**

**OBITUARIES**

**WINER.**—Died, on July 28, in Berrie, of whoopingcough, Norman Winger, aged 3 years and 2 months. Buried in the Kensinger Cemetery. Services were held at the residence of Bro. Fred. H. Martin, one of the immediate family. Brother Long was converted at an early age, and for many years was a faithful member of the church. He was a good and kind husband and father, and leaves a large and devoted family to mourn his loss.

**HEISEY.**—Died, at the home of his uncle in Elizabethtown, Pa., very suddenly, on Sunday morning, August 3, 1903. Harry N. Heisey, aged 5 years and 11 months. He was the son of Rev. E. Heisey, of Bellville, Ohio. funeral services were held at the home of his uncle and burial in the family plot. Brother Heisey was a member of the church. He was a devoted Christian and looked to the Lord for guidance and strength. He was a bright and promising young man, and his death is a great loss to his family and friends.

**STEWART.**—Sister Fanny Stewart, daughter of Brother and Sister Jacob S. Stewart, near Baker's Summit, Pa., died May 23, 1903, of scarlet fever, aged 7 years and 7 months. She was a devoted Christian and leaves behind many friends to mourn her loss. Funeral services were held at the home of her parents and burial in the family plot.

**GOCHENAUR.**—Died, near Roswell, Lancaster county, Pa., July 1, 1903, Sister Lizzie B. Gochenaur, aged 43 years, 8 months and 23 days. Sister Gochenaur was baptized at 14 years old and was a member of the church for many years. She was a devoted Christian and leaves behind many friends to mourn her loss. Funeral services were held at the home of her parents and burial in the family plot.

**HOFMANN.**—Brother Samuel Hofmann was born February 21, 1816, and died July 30, 1903, aged 87 years, 5 months and 9 days. He was a member of the church for many years and leaves behind many friends to mourn his loss. Funeral services were held at the home of his family and burial in the cemetery.

**LANGDON.**—Mary C. Langdon, daughter of George Langdon, of Clove Creek, N. Y., died July 30, 1903, aged 87 years, 5 months and 23 days. She was a devoted Christian and leaves behind many friends to mourn her loss. Funeral services were held at the home of her family and burial in the cemetery.

**DUTCHER.**—Anna Elizabeth Zook was born in Chambersburg, Franklin Co., Pa., April 10, 1871, and died of typhoid fever at Victoria, Dec. 22, 1902, and was buried in Highland Cemetery, at Junction City, Kan. She was a devoted Christian and leaves behind many friends to mourn her loss. Funeral services were held at the home of her family and burial in the cemetery.

**KENSINGER.**—Died, at Clover Creek, Pa., June 7, 1903, Mary M. Kensinger, aged 27 years, 10 months and 28 days. She was a devoted Christian and leaves behind many friends to mourn her loss. Funeral services were held at the home of her family and burial in the cemetery.

**GINKERICH.**—Died, near Rife, Pa., at the home of her brother, J. D. Keeler, on July 8, 1903, Sister Barbara J. Ginkerich, aged 63 years, 2 months and 10 days. She was the daughter of the late Elder Jacob Keeler and widow of the late Bro. George Ginkerich who died about 23 years ago. She leaves behind many friends to mourn her loss. Funeral services were held at the home of her brother and burial in the cemetery.

**HOPFEN.**—Brother Samuel Hoffmann was born February 21, 1816, and died July 30, 1903, aged 87 years, 5 months and 9 days. He was a member of the church for many years and leaves behind many friends to mourn his loss. Funeral services were held at the home of his family and burial in the cemetery.