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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
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In these days no preacher can improve on Paul. To his converts in Corinth he wrote: "I determined to know nothing among you save Jesus Christ, and him crucified." He also declared: "First of all I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time, for he had sounded the gospel trumpet elsewhere before he struck its keynote among the corrupt idolaters of Corinth. It means that as the principal thing he preached the cross and salvation by the atoning blood. Whatever else came second, this came first; whatever he omitted, he never omitted the core and marrow of the Gospel.

The atonement is the cardinal doctrine of the New Testament; for the very core of Christianity is the sacrificial death of its divine Founder. All its paths converge on Calvary. The Gospel does not underrated ethics, or the duties of human brotherhood, or the spotless example of Jesus; but the atonement is the sublimest display of the divine love, and it transcends all other revealed truths in saving power. If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text: "Christ Jesus died for our sins." This is the truth which has lain closest and warmest to the Christian heart in every age of the church. This is the touchstone for every pulpit. Wherever the highest spiritual power has been attained, there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Christ Jesus on the cross of Calvary. It is the duty of every minister to thunder against injustice, and intemperance, and fraud, and selfishness, and hypocrisy, and covetousness, and every form of wickedness; but the true vantage-ground from which to assail them is beside that cross where Jesus died to condemn all sin, and to save the sinner.

Sometimes a theory of the atonement is presented in the pulpit from which every drop of its vital fluid has been drained away. Neither Paul nor Peter nor John would have recognized their doctrine. The one theory of the atonement which meets the tremendous necessities of a world lying in wickedness is in this plain, short, simple lines: "Christ Jesus died for our sins." The three great and glorious ideas compressed into this line are—substitution, sacrifice, salvation! Christ became our substitute, and suffered for us. Christ became our sacrifice, and laid down his life to take away our guilt; the "Lord laid on him the iniquity of us all." Christ secures eternal life to every true believer and follower. The highest success in preaching lies just there. Paul’s keynote, struck amid the idolatries of Corinth and in defiance of Cæsar’s lictors at Rome, has been the secret of converting power everywhere. Luther preached this gospel of atoning blood to slumbering Europe, and it awoke the dead. Amid all his emphasizings and defenses of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water-lilies of the Ouse; and Bunyan made the cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kingswood and the swarthy miners of Cornwall. Moody’s bells all chimed to the key-note of Calvary. Spurgeon thundered his doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters. The heart of God’s church has in all ages held to this as the heart of all Christian theology: "Christ Jesus died for our sins." This sublime central truth is no more obsolete to-day than yonder sun in the firmament. To every young brother who is about entering the ministry, I would point the example of the mightiest of all preachers, and would say to him: Follow Paul, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto him!—Theodore L. Cuyler.

Brother N. H. Reichard, a son of Brother Samuel Reichard, of Yale, Mich., who has for several years been connected with the Vanguard work in St. Louis, Mo., is now, with his wife on his way eastward to the coast where they will sail for the India mission field. Both have felt the call of God to the foreign field to which they now yield obedience. We presume their work in India will be in connection with the Vanguard Mission. They are at present passing through Michigan, Canada and other parts visiting near relatives, bidding them farewell, and where opportunities offer they try to encourage the missionary zeal among Christians by holding missionary meetings. They made a trip through Kansas where the wife’s relatives reside, and had opportunities to hold meetings in meeting-houses of Mormonites and River Brethren, and they appreciate any such courtesy extended to them. They expect to pass through parts of Pennsylvania. We have no doubt of their sincerity and earnestness of heart in the great undertaking, and are worthy of the sympathy of Christians.

Art is long, but it is not as long, as broad, or as deep as the plans of God.

—J. M. Buckley.
The second blessing is that of answered prayer. When David "kept silence" there was no prayer, but after forgiveness then every promise in the Scripture can be appropriated. God promises that he will hear and answer prayer. "Before they call, I will answer." (Isa. lv. 24.) "Call unto me, and I will answer." (Jer. xxx. 7.) These and many other passages are for the encouragement of the believer, and he is invited to come "boldly to the throne of grace." This man, now so blessed, is not exempt from fears and troubles, tests, temptations and trials, but the "floods of great waters" will not come nigh unto him.

The third blessing is that of safety. How different is his state now. Guilty as he had been and unwilling to take his place, his "bones waxed old" through his "roaring all the day long;" his moisture was dried up. To such an one God is terrible, but now, humbled, reconciled, forgiven, happy and fully restored, he nestles up close to Jehovah and finds in him a hiding place. "Thou (Jehovah) art my hiding place; thou shalt preserve me from trouble." Yes, dear child of God, in the day of trouble he will keep you. Even though you should pass through the fiery furnace as did the three Hebrew children, or into the lion's den, yet Jehovah will not forsake you.

"When through the deep waters I call thee to go, The rivers of woe shall not thee overflow. For I will be with thee thy troubles to bless, And sanctify to thee thy deepest distress."

Yes, there are troubles, but you are compassed about with "songs of deliverance." The fourth blessing is that of instruction. Now it is Jehovah who speaks to this one, now so happy. He is journeying through this life. He does not know the way, but he finds an instructor and a guide. The way shall be made plain to him, and though in an unfriendly, wicked world, yet not of the world, he has one who says, "I will instruct thee in the way in which thou shalt go; I will guide thee with mine eye." Now if he chooses to be mulish, stubborn, "bit and bridle" must be used, but to be guided with the eye implies the closest union and friendship, and intimacy, and the ready, unquestioning and joyful obedience to the instructor and guide.

The fifth blessing is that of divine care. "Loving kindness shall compass him about" (verse 10). In his penitential prayer David remembered the loving kindness of the Lord and the multitude of his tender mercies. Compassed about with songs of deliverance (verse 7); compassed about with loving kindness (verse 10). How encouraging this is to those who are God's little ones! "With every need met and every fear at rest he is now on shouting ground." "Let not your hearts be troubled." "Casting all your care (anxiety) upon him, for he careth for you." "Take no thought for to-morrow * * Your heavenly Father knoweth that ye have need of these things." Compassed about with loving kindness.

The sixth blessing is that of joy. "Be glad * * rejoice * * shout for joy" (verse 11). The Psalmist assures us that the righteous shall be glad in Jehovah, and Jesus says, "Your joy no man taketh from you," and, "that my joy might remain in you and that your joy may be full." The Apostle bids the Philippian Christians to "Rejoice in the Lord always." So joy is the portion and privilege of the happy one of this Psalm.

We notice yet that this happy man is "he that trusteth in the Lord" (verse 10). No merit in anything he has done or worked, but as the Apostle puts it in Romans iv. 6, "God imputeth righteousness without works" to that one who trusteth in Jehovah.

Yet, finally, what does this Psalm say to the wicked. O, the extreme misery as pictured in the third and fourth verses, and in the tenth verse, "many sorrows shall be to the wicked." "Stop poor sinners! stop and think, Before you farther go! Will you sport upon the brink Of everlasting woe? On the verge of ruin stop, Now the friendly warning take; Stay your footsteps, ere ye drop Into the burning lake."
much doctoring, although we know before hand that what they say will cause them some unpleasantness. Brethren and Sisters, we desire that 

_The Visitor_ may be filled with good things and that as it goes into the homes of its patrons they may find that which instructs, and nourishes, and encourages and edifies and convicts on lines that will tend to make us better and more useful in godliness. To this end may all pray and help.

Brother I. J. Ransom seems to have found a very open door and opportunity for Bible Readings among the Brethren in Canada and Clarence Center, N. Y. In this number we shall be found a Bible reading which he has been giving in the different districts of that section, and which he was requested to have published in _The Visitor_ for reasons which he states in the introduction. We therefore comply with the request and publish the same. No doubt Brother R. will be variously judged by different individuals according as the stand favorable or unfavorable to that which he seeks to establish. As to the soundness of his position in that which he contends for and seeks to inculcate, he seems to plant himself squarely on passages of Scripture which rightly interpreted go to prove his points. We, however, believe that in his earnestness to prove all he contends for he possibly may strain some passages as many others do. In this paper we think there are two points that come under this thought. We doubt whether his interpretation of Romans, seventh chapter, is strictly correct, although somewhat qualified in this paper. Then again we are not convinced that he is interpreting correctly when he refers to the work of Philip, the Evangelist, at Samaria, Acts viii. It seems to us rather reflect on Philip as a preacher and Evangelist, filled with the Holy Spirit, if he baptized a lot of unconverted persons. We do not say this to stir up controversy nor to hinder the brother in his work, for which he seems to be adapted, but with a desire that we may all be able to get nearer the truth and be mutually edified. Would Paul have to say to us, if he were here, as he said to the Corinthians, “Are ye not yet carnal and walk as men?” He told them in chapter i., verse 9, of the first epistle, “God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.” In this fellowship they were hindered by the existing conditions because of which he could not write unto them as unto spiritual, but as unto carnal, even as unto babes. May God help us all to enjoy that fellowship to which we are called in Christ and our earthly conduct prove our heavenly calling.

Private advices inform us that there will be an active revival campaign in different parts of the field during the next few months. Brother J. R. Zook is laboring in Brown, Kans., and will from there visit other parts of that State. May much good be done. Brother and Sister Zook, evangelists, are engaged in special meetings at the Buffalo Mission. They, as also does Brother J. R. Zook, desire that the saints everywhere pray earnestly for them, that the Lord may own and bless the labors of his messengers. We are glad for the favorable report in this issue from Marsh Creek, Pa., where Brother and Sister Zook labored. There was an ingathering of souls at Conoy M. H., near Elizabethtown, on October 22nd. Eight were received into church fellowship and obeyed the Lord in baptism. About an equal number that were saved during the recent revival, started by the sudden, unexpected dying of a young man, united with the Mennonite Church.

A Kansas correspondent writes of love feasts held in a number of districts which were well attended and profitable to those present. A considerable delegation of members from Dickinson county attended the love feast in Harvey county to the encouragement and help of the small class there. Rainy weather and bad roads caused a small attendance at Rosebank, but those who attended were edified.

All subscriptions to “Notes on Bible Study,” sent in through us, expire with the last number of the year. The price for _Visitor_ subscribers will be the same again next year as in the past, namely, twenty-five cents per year. We would be pleased to receive all renewals as well as many new subscribers for it.

We wish all our readers would read “A Victory,” by A. McG. in this issue, and that every user of tobacco may not be able to shake off the expression of the young lady, “why, Mr. McG—, you smell horribly!” This should prove an eye-opener and bring about a reform in all such lives.

“Do unto others as ye would that they should do unto you.”
There must be those in the fields of sin,
Aloud proclaim to the race of men,
The stars of heaven are growing dim,
( Rom. xvi. 29, 32.)
With girded loins, and burning lamps,
Oh, it must be the breaking of the day.
The night is almost gone, the day is com­
Oh, it must be the breaking of the day!
'Tis almost time for the Lord to come,
I hear the people say;
I hear the people say;
For the Evangelical Visitor.

Notes on Romans.

No. XIX.

Textual Analysis.

Paul's Special Call, gifts and character of work. (Rom. xvi. 16 to 26.)

Christian reciprocity recognized and encouraged. (Rom. xv. 26, 28.)
A contemplated visit announced, co-operation requested in prayer for deliverance from un­believers, and for the favor of saints at Jerusalem, etc. (Rom. xvi. 29, 32.)

Phebe recommended to the confidence of the church at Rome. (Rom. xvi. 1, 2.)
Salutary. (Rom. xvi. 3 to 15 and 21, 23.)
The observance of the holy kiss commanded. (Rom. xvi. 16.)
Rigidity with heretics and off­enders advised—reasons given. (Rom. xvi. 17, 18, 19.)
A triple benediction pronounced. (Rom. xv. 33; Rom. xvi. 20 and 24 to 27.)

The frequent mention that Paul makes of his "call" is evidence that it was ever in his heart, and that he never doubted it. This gives prominence to his pronounced faith, and characterizes it as being of the highest type. Brother, sister, have we doubted our call? If we have, then we have displeased God, because "the gifts and callings of God are without repentance."

Gifts.

It appears that Paul had all the gifts of the Spirit. A marvelous man indeed! He not only was mighty in word—teaching and preaching the gospel, but also "in the power of signs and wonders in the Holy Ghost," to bring the heathen world to the knowl­edge of God and "make the Gentiles obedient" to Christ Jesus.

He guarded against intruding on territory that was being worked by other men of God, lest he should "build upon another man's foundation; but as it is written, to whom he was not spoken of, they shall see; and they who have not heard shall understand."

This great Apostle most surely was an expert evangelist. How reverse to this our plans of operations are so many times. How apt we are to over­look the neglected and those who never attend church. How many ministers are contend­ed to preach to a regular congregation year after year without a single conversion, and without any apparent spiritual de­velopment, satisfied with the name "good fellow," or "fine orator," and his salary. A prominent young min­ister a few years ago came to me in the city and said he was tired and dis­gusted in preaching to a cold, formal congregation where he could not see any results, and had decided to re­sign his position and go right out without a fixed salary and preach to a people where he could see results. "Woe unto them that are at ease in Zion."

May the Lord send conviction on many more.

Christians Ought to Reciprocate.

"For it hath pleased them of Macene­donia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. Yea, it hath been their good pleasure, and their debtor are, For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things." This certainly will appeal to any rea­sonable mind. How many are trying to get to heaven without any expense. The saints of Jerusalem, after Pente­cost, at least many of them, sold all their possessions and laid the money at the Apostles' feet, for the support of the poor and spread of the gospel; now God is remembering this act of sacrifice and love by supplying their needs through the instrumentality of those who were won to Christ through their agency. It always pays to serve God.

"He that giveth to the poor lendeth to the Lord."

Paul expresses his contemplated visit to Rome, and desires to go "in the fulness of the blessing of the gos­pel of Christ," and also requests united prayer that he may not fall into the hands of the unbelieving Jew and that the saints at Jerusalem may appre­ciate his service in collecting means for their support. Where is there a person who does not enjoy appreciation for faithful service? This great Apostle had a liking to it. Many con­ditions can be affected by united prayer, even the preparation of a people to receive a blessing, and the quelling of the powers of adversaries.

Phebe was that devoted sister of the church that was at Cenchreae, and by whom the letter to the Romans was conveyed to the brethren at Rome. Paul highly recommended her to the confidence of the church, and advises them to assist her in any business she might need their help.

From this we infer that she was a noble and worthy Christian character, in whom he placed great confidence. May we also have confidence in each other as Christians, the thing so es­sential for the promulgation of the gospel. What is left when confidence is destroyed?

Salutations Sent.

The naming of individuals in sending salutations gives them double force. How well the Apostle under­stood human nature. It is perfectly right to study human nature for righteous purposes, but if we study it in order that we may deceive, defraud and take advantage, then it is all wrong.

We know what a thrilling effect it has on us when our names are men­tioned in a prayer or salutation, or a letter to be remembered. May it be our earnest desire for the state of grace that will raise us to the highest state of usefulness.

The Holy Kiss.

This command is greatly neglected by the majority of the professed church of Christ. And why? Is it not for the lack of Christian love?

We may observe the holy kiss and yet hate each other, but how can we neglect the holy kiss if we love each other? The holy kiss is not love itself, but is a symbol of love, and when we have that divine love for each other we should be willing, and are willing to manifest it by a holy kiss. It is more common for females to kiss each other than it is for males. And since it is not the custom of the world for
men to kiss each other, so many Christians are ashamed to practice it, being governed by worldly customs. Should we not stand by the good old Bible in all its teachings irrespective of worldly practice? Most positively, yes. But in order to give a holy kiss the individual himself must be holy. How can an unholy person produce a holy kiss? It is impossible. Therefore, "be ye holy for I am holy."

"MARK THEM THAT ARE CAUSING DIVISIONS.

It is positively wrong to allow persons who have the spirit of heresy to run unnoticed by the officials, and allowing them to work destruction to the weaker element. They should be pointed out and their heretical doctrines exploded, and no liberty granted to them for their ventilation.

Paul was right when he said, "Mark them which are causing divisions, and occasions of stumbling contrary to the teachings which ye learned, and turn away from them," "for by their smooth and fair speech they beguile the hearts of the innocent." Let us as a brotherhood receive this instruction, and adhere strictly to it, for we have suffered greatly from such elements. Let us heed the signal of danger and protect the innocent from the cruel grasp of the heartless heretic.

BENEDICTIONS.

Paul's love to his Roman brethren is discovered in the closing part of his letter, when he pronounces a triple benediction upon them. "Now the God of peace be with you all." (Rom. xvi. 20.)

"And the grace of our Lord Jesus Christ be with you. Amen." (Rom. xvi. 20.)

"The grace of our Lord Jesus Christ be with you all. Amen," etc.

What an expression of divine sympathy and love. Three holy benedictions on his brethren, most of whom, possibly, he had never seen. His great heart was all aglow with the burning passion of divine love.

Are we so full of benedictions for each other? May we all be in that state always for Jesus' sake. Amen and Amen.

Thus closes the series of articles on the great book of Romans, hoping that my weak efforts may have been a help to some one, if not to many.

J. R. Zook.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

For the EVANGELICAL VISITOR.

"By faith Abraham, when he was called to go into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." (Heb. xi. 8.)

I was recently greatly impressed by the established faith of Abraham, for the established and perfected faith that Abraham had is one of the most beautiful examples of the faith that we, as children of God, should have, that can be found in the whole word of God. Paul tells us that by faith Abraham when he was called, obeyed, and should not this be a lesson for every one of us. When God tells us to leave all and follow him, let us like Abraham, without questioning the Lord, obey him. We believe that when God called Abraham to leave his country, his kindred and his father's house, and to go into a land that he would show him, that Abraham's future life seemed to him as though he was walking in darkness, for "he went out not knowing whither he went," but through the darkness there shined the bright light of hope and he saw that God was leading him. His faith in God was well established, but had it not been, he might have mistrusted God, for his faith was often tried to its utmost; but all through his life it was counted to him for righteousness, because he was always willing to obey God.

We find that when Abraham first set out for the land of Canaan, he was accompanied by his nephew, Lot, the son of his brother, Haran; but when they had journeyed for some distance they could no longer agree, because of the vastness of their herds, and Lot departed and left Abraham, who was now destitute of all his kindred. After Lot had separated from Abraham, the Lord came to Abraham and promised to him all the land as far as he could see. The Lord also told him that his seed would be as the dust of the earth for multitude, and as yet he had no children, but he trusted in God and believed that what the Lord said he could depend upon.

After Abraham had trusted the Lord and waited for him to fulfill his promise for many years, he saw that God kept his promise, in that he gave him a son, which was Isaac, in whom the promise of the inheritance of the land rested. We believe that Abraham greatly rejoiced, when Isaac was born, and as he grew up in years he loved him as his own soul. In looking back over his past life he remembered how his faith had often been tried, and he might have thought that the trial of his faith is now all over, but God saw fit to test Abraham's faith still a little more. It seems to us that when God told Abraham to take his son Isaac and offer him up as a burnt offering upon one of the mountains in the land of Moriah, that this was the severest trial that Abraham had yet passed through. We cannot find that he did as much as ask the Lord one question about it, but he rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him, and when he saw the place afar off he told his young men to abide there till he and his son had worshiped on the mountain. Abraham must have ascended that mountain with a heavy heart, seeing his son in whom he had hoped to see the promise of God fulfilled, trotting along side of him bearing the wood for the burnt offering, which was to be kindled with fire, which would consume his little body.

Dear reader, think for a moment the great faith and trust that Abraham had in God at this time. As Abraham and Isaac ascended the mountain to go to the place of sacrifice, Isaac asked his father where the lamb of the burnt offering was, but Abraham, with his trust in God, said, "My son, God will provide himself a lamb for a burnt offering," and truly God did provide a lamb for the burnt offering, for after they had built an altar and Abraham had bound his son Isaac and laid him on the wood, and had stretched forth his hand with his knife to slay his son, the angel of the Lord called unto him out of heaven, saying unto him, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." And after Abraham had lifted up his eyes he saw behind a ram caught in a thicket by his horns: and he went and took the ram and offered him up for a burnt offering instead of his son.

Should not this incident make us ask the Lord for more faith in him: for we see that Abraham was justified by his faith in God.

We are safe in saying that God was more pleased with the obedience of Abraham, than with his burnt offering, for in that he was obedient to God; he sacrificed his own will and showed plain by that he trusted in...
God. Let us, dear readers, profit by the example of Abraham's faith, and when God tells us to do things which we might deem almost impossible, let us not doubt God's word, but with Abraham say, the Lord will provide.

Your brother in Christ,
LEVI F. SHEETZ.

Florin, Pa.

For the Evangelical Visitor

Social Purity.

(Concluding Number.)

The child is born in the world; it has now an existence, endless—out of which it never can get. Destined to heaven or hell. If it has escaped the instruments and methods of murder, and endured the awful denials of good birthright, it is now on the stage of life's probation, needful of the best of care and training, yet therewith it has poor chances of success. If the avoidipois of the child is normal; yet the vitality or nerve force, or in other words the perseverance and endurance, may be wonderfully lacking. Be the child planted in the world as it will, training has some very good things in store for it. Before the tender plant has many days of lactative life, it will need be divested of self-will. It must be held, taught, led and compelled.

It is said that "as the twig is bent, so the tree is inclined." We verily believe that. The Psalmist is witness. The Catholic priest said, "Give me a child until eight years of age, and it will not depart from its faith." The Catholics are certainly successful in inculcating their faith in the child. Many Protestants bend the twig for twenty or more years, yet the tree does not incline. Their discipline falls to the ground.

The children need good examples. Their environments need be free from the evil of sights and of vain and filthy speeches. Schools and orphanages are rank and fertile breedings, generally, for all kinds of evil habits and impure thoughts. Apparently very few are aware of it.

Many a poor victim of evil habits thus obtained, leaves college, and not a few times a theological seminary, broken down in health. The parents very affectionately receive their child from school. The family physician is summoned. After diagnosis he pronounces the patient to be overworked, or has nervous prostration. The which is not true, as he knows. But the pride of parents would not permit the facts of the case. Privately, many schools have filthy, damning pictures, and horrible literature, the which if many parents knew they would be fearfully grief-stricken. Filthy, lustful stories should at any cost be kept from reaching the ears of the young. Many church members have their character tainted with impure sensual speeches.

Worldly society is tainted with impure and sensual words and thoughts. Theaters, shows, festivals, dances and many other society gatherings are greased planks to slide souls in an awful hell. The degraded public permits all kind of soul-damning business to shamefully advertise on bill-boards, fences, buildings and the press. Every Christian would do well to protect the rising generation from such evils in every way possible. Many parents not being aware of the alarming spread of the contagion of the evil habit of masturbation, would not believe, if told, that their own were victims. The condition of the rising generation, given by good authority, is horrifying to the pure.

In E. P. Miller's (M. D.) Book, "Cause of Exhausted Vitality," is given, among many others, the following testimony of prevailing conditions: "I have been consulted in cases almost without number by those on the brink of ruin, who sought relief from the consequences of this vice. I know it by its infallible signs, and go where I will, in the busy street, in the lecture room, in the family, they throng me like leaves in Autumn."

O. S. Fowler: "Not a few have inherited tendencies to help them to ruin, without the aid of society." Beloved, take caution! "Flee youthful lusts." A drowning man will grasp at a straw. Likewise, many brought to the brink of ruin by evil habits of lustfulness, will enrich the many quacks, in hope of restoration, who rob many a drowning man of his last dollar. Dozens of them can be found advertised in papers, some on bill-boards. "Manhood restored," etc., are of the doctors of ill-repute. The power of God only can restore.

Children must be watched closely. No teasing of the opposite sex should be allowed, even at the cost of a friend. A child should not sleep with another of opposite sex. They should not sleep in the same bed, or room, with hired help, or strangers. Evil habits often thus start. Unclearness of person, tight trousers, treading machinery, riding bicycles, and having jolting riding on metal seats, are very helpful to get into the habit of masturbation.

We are also sorry to mention the fact of many mothers following the custom of having the person of girls much exposed by the wearing of very short dresses. That is very helpful to immorality. Shame on the Christian mothers who thus do. Corset-wearing is also another curse. Put them forever away. Do not insinuate on the beautiful form the Creator has given. They originated from the pit. Low-necked dresses, and transparent dresses are also unbecoming and incurring in their effect on the male sex. Some mothers, professing godliness, are also in the unholy immodest way of clothing their person. Hygiene in diet has also a very important part in escaping habits of sensuality. No lust-producing pork or strong seasonings, or spices, vinegar, pepper and coffee and tea, pastries, sweets, rich dainties and eggs should be permitted to stimulate the sexual nature to abnormal. Food should be wholesome, and simply prepared. Nothing fried in grease, no stimulant should be used. Not a few mothers give as a medicine to small children often alcoholic beverages. Mothers, for God's sake, do not do it. Children should not sleep too warm, and not on or under feathers. Children should be kept out of worldly society. Keep interested in some employment. And all evils, as well as all facts relative to their body should fully be told to them.

We are exceedingly glad that many are awakening to facts, and wisely substituting independent pentecostal schools for the awfully corrupt district schools. Let all prayerfully consider the immorality of sending pure children to dens of vice and iniquity.

Christians need a counter-balance to all the evil and cunning craftiness of the subtle, old devil.

Hence, since there is much of impure and very vile pictures and literature afloat, our children need the antidote of good books and pictures. Wall mottoes and pictures work much. A widow of a sailor had bitterly protested to her boys going to the same watery grave as their father, yet she kept on the wall a fine picture of a beautiful ship on a calm water. The oft seeing of that picture caused the boys to cramp up over her protest and take high sea life.

Corrupt society has put on pure, innocent girls a high premium. And many schemes of all imaginable deception are used to fill the ranks of the fallen. Houses of ill-fame advertise deceptively under color that girls are wanted for house work or shop employ. Many have been caught in this
way. The expert sharpers are very subtle in catching their victims. Hence, mothers should not let their daughters travel without some protection. It is said that in St. Louis, under police protection, the organized business ran so rife that an innocent girl was dragged from off the streets into an house of ill-repute.

COURTSHIPS: In nature, sexuality is the base of genuine conjugal love. Hence there dare not be any courtships until ready for marriage. See Bible examples, that of Moses, Jacob, Isaac, etc., how God chose for them. In case the persons are not under guidance of the Spirit, the second best is for the two parties to form each others acquaintance as quickly as possible. The true womanly principles should entice, and not lull, unbecoming dressing and flippant conduct. Theaters, dances, balls and parties are means of impure and brief acquaintance as quickly as possible. The true womanly principles should entice, and not lull, unbecoming dressing and flippant conduct. Theaters, dances, balls and parties are means of impure and brief marriages. Generally girls under eighteen years of age are flippant, trifling and unstable. Very few under that age are properly ready for the society of the opposite sex.

As aforesaid, courtship should be very brief. Prolongation, with its accompanied liberties of no holy sanction, has hundreds of witnesses of evil and sin on every hand. Some worldly writers also assert the evil and improverity of darkened rooms, of fingering, fondling and caressing of one the other, during courtship. Sitting on each others laps is also a deed on the enemy's territory. Until married the betrothed even have no God-given right or liberty on each others person.

Mothers, protest wonderfully against your daughters thus to be taken on the devil's grounds. Young people giving the opposite sex their private society for popularity or for present pleasure, often end their adventure in very unexpected ruin.

It has been said that forty per cent. of young men are entirely unfit for marriage, sexually. Also persons of blood relation, and all persons of poor constitution, health and of poor mentality should not enter the marriage relation. Our civil laws should compel every applicant for marriage to pass a rigid mental and bodily examination.

God bless every reader of these imperfect, serial articles.

J. Myers Bosler.

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

For the EVANGELICAL VISITOR.

A Victory.

Shortly after my conversion I was convicted of the evil of using tobacco. Hoping that the story of my victory may be helpful to others, I here give it.

Having read of a lady fainting through inhaling tobacco fumes from the person of a guest at her table, I expressed my doubts as to the possibility of such a thing happening. I was assured that there was an offensive odor from a confirmed smoker, and one lady claimed that she was often rendered deathly sick by the stench from her own husband. I was not convinced, however, until I asked a young sister teaching in our district, if she could notice any disagreeable taint from myself. I shall not soon forget the sensation that came over me, as she stopped in the roadway, and with all the energy she could command exclaimed, "Why, Mr. McG— you smell horribly." That was the first arrow of conviction, and I am thankful that the dart was sent home by an earnest, loving heart. In common with all true men, I desired to be gentlemanly and cleanly in my life, and here I was being told by one young enough to be my daughter that I was offensive to those with whom I came in contact. Until now I had been blinded to its evil effects, and was prejudiced against all attacks upon that which I thought was as necessary to me as food. How the pleasures of sense and the love of our own will, does prejudice the mind against the leadings of the Holy Spirit as he seeks to show what is for our best.

But now my prejudice was swept away, and I became as at conversion, like a little child and listened in humility to the Holy Spirit as he showed me how my usefulness was impaired by this habit and the need of being freed from it. And now commenced a struggle which made me intensely miserable whilst the battle was on, but when victory came what joy was mine, and what a closer union had taken place between Jesus and myself. I sought deliverance from him who had so wonderfully delivered me from other habits at my conversion, and yet deliverance did not come. I prayed and put away the evil out of my life and resolved that never more would I use it, and yet at the end of a few days, I would have to resume its use, for my whole nervous system craved the accustomed poison. Again I would pray and again get a temporary victory in my own strength of will, and again failure would follow.

During those waiting days my motives for seeking deliverance became purified and my eyes were more fully opened to the far-reaching evil of this habit. I saw a father punishing his child for smoking, and yet at the very time the father was doing the same thing himself. I saw children hiding away to enjoy the forbidden thing, the use of which they had learned from their own relatives. I heard a neighbor complain that children had broken into his house to obtain tobacco. I thus saw that the example grown-up people were setting was making liars and thieves of their own children, who moreover soon threw off all disguise and quickly drifted into more open and unblushing sin.

Then I was shown that as long as I continued to misspend on that unnecessary and harmful habit, I was withholding from the Lord, and that I could never experience the blessedness of true giving to his cause until I had denied my selfish appetite. Many other reasons were shown me why a follower of Jesus should be free from this habit, but space forbids details. For two months I was under continual conviction, and yet although almost constantly praying and struggling against its use, I was a greater savor than ever. During this time I was being taught more thoroughly the lesson of my own helplessness. There came a day when I came to an end of all confidence in myself and my own powers, and then it was that the Spirit turned defeat into victory by leading me to commit the battle altogether to Jesus. The Spirit spoke to me; his words were, "Then you confess you cannot save yourself?" I knew he was referring to the tobacco habit and so I replied, "Yes, if my will power has to save me, even helped by prayer, it cannot be done." The Holy Spirit again spoke, "Yes, but Jesus came to save the weak-willed people as well as the strong-willed and he can save you." Do not misunderstand me; the questions were asked and the message given from a Personality distinct from myself, and was not the outcome of my own reflections. In fact, the conversation was sprung upon me suddenly, at a time when my own thoughts were not engaged upon the matter. I heard the words and I replied as I would have answered any friend who might have spoken to me.

Truly, the Spirit does reveal the things of Christ to the believers and as I heard the encouraging words fresh hope and confidence in Jesus 
animated me. Once more I threw the tobacco away and sought his deliverance. Hardly had I risen from my prayer before I thought of more tobacco in my possession. This I threw away, in spite of the intense craving I had to once more satisfy my appetite. With this craving upon me I knelt and just cast this burden upon Jesus. I was conscious that I had come to the end of my own resources, and that it was his part to deliver and my part to trust; and there and then the appetite left me. I retired to rest and slept undisturbed by any cravings, although the night before I had been awakened several times by the fierceness of my desire for tobacco, and had to go down stairs and satisfy this unnatural craving. The next morning I awoke with such a glorious sense of freedom that I almost shouted aloud my praises to “the Lion of Judah,” who can indeed “break every prayer before I thought of more to spend when he is old.

Fourth. In obtaining this experience we see that Christians are generally aided by the faith and prayers of eminently holy persons who knew how to prevail with God for others.

Fifth. We would naturally expect now, that since he was so desirous of their obtaining this blessing, he would, under the inspiration of the Holy Ghost, give some very helpful suggestions. We note them: (a) In the space of twelve verses he three times urges them to abound in their present experience, especially in love. The servants who received two and five talents, “traded with the same.” We never will in 10,000 years get anything more from God unless we put to good use what we now enjoy. The failure to do this explains why many never cross into the Canaan of perfect love. (b) Ch. iv. 1, he seeks the annihilation of the “old man” by urging them to become “alive indifferent to the praise and censure of men.” “Ye ought to walk and to please God.” (c) He encourages their faith by stating a wonderful promise and call. “For this is the will of God, your sanctification, that ye should abstain from fornication.” “For God hath... called us unto holiness.” (d) Ch. iv. 11, Study to be quiet” (margin “be ambitious to be quiet.”) To be led wholly by the Spirit we must honor God in “word” as well as deed, and in order to know the voice of the Spirit we must get quiet and cease from our own noise. (e) V. 12. The great hindrance to exercising faith is pride. “How can you believe which receive honor of men.” Therefore Paul urges them in conclusion to “walk honestly.” Do not wish people to form wrong impressions of your salary, ability, or anything in your life.

Sixth. In the promises mentioned we are made clearly to see the work of sanctification, differing from conversion or regeneration. As heathens they would find their greatest temptation, perhaps not to pride or vain-glory, but in lust. By meeting the will of God and getting wholly sanctified, this principle of inbred sin was to be eradicated.

We also notice that Paul insists that they were called out of sin to enjoy this experience. The children of Israel were called out of Egypt into Canaan, not into the wilderness, but many from the want of faith, failed to ever meet God’s will and enjoy the place to which they were called. Paul recites this sad fact to the Hebrews and says: “Let us therefore fear, lest a promise being left of entering into his rest, any one of you should come short of it.” “For we which have believed do enter into rest.”

8. Warning. Some might reject this truth. They would say, “We have been soundly converted—born of God, we still retain the witness of the Spirit to our acceptance, and we never can be made holy in this life.” “He therefore that rejecteth,” Paul says, “rejecteth not man, but God, who hath also given unto us his Holy Spirit.”

“Follow peace with all men, and holiness, without which no man shall see God.”

E. H. Cook.

How can one be certain that Jesus is with God? It is a question of the last importance. There are four lines of proof. The first is the reliable evidence that Jesus rose from Joseph’s tomb; this is for the lawyer. The second is historical, the existence of the Christian Church; this is for the scholar. The third is mystical, the experience of Christians; this is for the saint. The fourth is ethical, the nature of Jesus’ life; this is for every one. The last is most akin to the mind of Jesus, who was accustomed to insist on the self-evidencing power of his life, “I am the resurrection and the life.”—Rev. John Watson.

Christianity is not “trying to be good.” That is what Paul did before his conversion. It is confessing our weakness, and handing over our lives to Christ to do what we cannot do ourselves.

For the EVANGELICAL VISITOR.

Called Unto Holiness.

In Paul’s first letter to the Thessalonians I notice beginning with Ch. iii. 5, eight points of especial interest.

First. He sent to know—not how they were feeling, or if they had any particular manifestations, but “I sent to know your faith.” It is important that we consider this fact in the beginning.

Second. We find this happy state of theirs the cause of much thankfulness, not only because they were still saved, but especially because it was the qualification for the reception of a deeper work of grace for which he is “night and day praying exceedingly.”

Third. We note also that this deeper work of grace was not to be obtained by growth or works. We are praying, he specifically says, to “perfect that which is lacking in your faith.”

Fifth. We find this happy state now, that since he was so desirous of their obtaining this blessing, he would, under the inspiration of the Holy Ghost, give some very helpful suggestions. We note them: (a) In the space of twelve verses he three times urges them to abound in their present experience, especially in love. The servants who received two and five talents, “traded with the same.” We never will in 10,000 years get anything more from God unless we put to good use what we now enjoy. The failure to do this explains why many never cross into the Canaan of perfect love. (b) Ch. iv. 1, he seeks the annihilation of the “old man” by urging them to become “alive indifferent to the praise and censure of men.” “Ye ought to walk and to please God.” (c) He encourages their faith by stating a wonderful promise and call. “For this is the will of God, your sanctification, that ye should abstain from fornication.” “For God hath... called us unto holiness.” (d) Ch. iv. 11, Study to be quiet” (margin “be ambitious to be quiet.”) To be led wholly by the Spirit we must honor God in “word” as well as deed, and in order to know the voice of the Spirit we must get quiet and cease from our own noise. (e) V. 12. The great hindrance to exercising faith is pride. “How can you believe which receive honor of men.” Therefore Paul urges them in conclusion to “walk honestly.” Do not wish people to form wrong impressions of your salary, ability, or anything in your life.

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A. Mc G.

You are so to put forth the power that God has given you: you are so to give, and sacrifice to give, as to earn the eulogium pronounced on the woman, “She hath done what she could.” Do it now. It is not a safe thing to leave a generous feeling to the cooling influences of a cold world. If you intend to do a mean thing, wait till to-morrow; if you are to do a noble thing, do it now—now! and like the blacksmith who, at one long stride swings the glowing bar to the anvil and rings his hammer on it, “strike while the iron is hot.”—Dr. Guthrie.

He that spares when he is young may spend when he is old.

E. H. COOK.
For the Evangelical Visitor.

The Holy Spirit the Birth-Right of Every Believer.

The following Bible reading, given by request and permission at the Brethren’s meeting-houses of Black Creek, Markham, Nottawa, Ont., and Clarence Centre, N. Y., is offered to the Visitor, as a number who heard it desired to have the references to look up further.

It is the conviction of the writer who gave the Bible reading, that earnest Christians become troubled in their experiences, simply because of a lack of scriptural knowledge. It is hoped, therefore, on this subject of vital importance to every true believer, that it will be investigated praverfully and carefully, and that anything not in accordance with the teaching of Scripture will be rejected, and that which accords with sound doctrine will not be thrown away because of previous bias.

The purpose is to show by seventeen different points that every true believer in the Lord Jesus Christ receives, freely, as the promise of the Father, the gift of the Holy Spirit; that it is the condition of repentance toward God and faith in the Lord Jesus Christ, and not to have received the said gift—because it is impossible for God to lie. And certainly no one can show that any other conditions but repentance and faith were imposed in order to receive this gift, with the bare exception of being baptized with water as an evidence of repentance and faith, required on the part of Jews only.

1. None are Christians without the Holy Spirit: For then they that are in the flesh cannot please God. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that sanctified Christ from the dead shall also quicken your mortal bodies by his Spirit which shall dwell in you. (Rom. viii. 9, 10.) No man can say that Jesus is the Lord, but the Holy Spirit testifies it. (Rom. viii. 11.)

2. We are chosen to salvation through sanctification of the Spirit. We are bound to give thanks always to God for you, brethren, beloved of the Lord, according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. (Titus iii. 5.)

3. We are regenerated and made new creatures by the Spirit. Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. (Titus iii. 5.)

4. We are washed, sanctified and justified by the Spirit. But ye were washed, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of God. (I. Cor. vi. 11, R. V.)

5. The Spirit promised upon conditions of repentance and faith. Peter: Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the disciples, What shall we do? (A fair question. What was the answer?) Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall call. (Acts ii. 37-39.)

Please observe that Gentiles were never commanded to be baptized before the Holy Ghost was given to them. The Jews having publicly rejected Jesus as their Messiah, it appears that those that repudiated the action of their nation were required by this public sign to express their acceptance of Jesus in his two-fold capacity of Princely-Leader and Personal Savior before receiving the gift of the Holy Ghost, whereas Jesus did not come as Messiah to the Gentiles, and so this rite of baptism was not imposed on them until after they received the gift of the Holy Ghost. I did not discover this until after I began to study for this Bible reading. If any can show the contrary from Scripture the writer is open to conviction and teaching.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him God exalted with his right hand to be a Prince and a Savior, to give re­demption to Israel, and forgiveness of sins. And we are his witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey him. (Acts v. 30-32.)

Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (Gal. iii. 2, 3.)

6. A case in point where faith in Christ was lacking, whereas repentance had evidently been complied with, but until the reception of faith was met with the Holy Spirit was not given. And he (Paul) said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John’s baptism. And Paul said, John baptist with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them: and they spake with tongues and prophesied. (Acts xix. 2-6, R. V.)

7. A case in point, where repentance was lacking, when experienced the Holy Ghost was given. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John: who, when they were come down, prayed them, that they wouldreceive the Holy Ghost; for as yet he was fallen upon none of them: only [“to begin with,” Rotherham] they were filled in the name of the Lord Jesus. Then laid they hands on them, and they received the Holy Ghost. (Acts x. 44-47.)

8. The Spirit given to new converts. Peter had no chance to speak, nor did he receive the Holy Ghost till all on them which heard the word. And they of Samaria believed the word with gladness, not many days after. Forasmuch then as God gave them the Holy Ghost, even as he did unto us, who believed on the Lord Jesus Christ; that was I, that I could withstand God? (Acts xii. 15-17.)

When there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good time of the Spirit was not given; because Jesus did not come on the Gentiles through John’s baptism. And Paul said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; that was I, that I could withstand God? (Acts xi. 15-17.)

9. The Spirit necessary to reveal to us the things of God. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, except the spirit of the man which is in him? Even so the things which are God’s secrets; no man knoweth them but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. (I. Cor. ii. 9-12.)

10. Spirit and the Spirit simultaneously received. For if ye live after flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God. (Rom. viii. 13-16.)

11. We are taught to pray by the Spirit, we can not pray aright without him. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (Rom. viii. 26, 27.)

12. All Christians are baptized by, and were baptized with, the river. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. (I. Cor. xii. 13, R. V.)

For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. (I. Cor. xii. 13, R. V.)

In the last day, great day of the feast, Jesus stood and said unto them, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believe were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. (John vii. 37, 39.)

13. Divinities of the Spirit in Christians:

Now there are diversities of gifts, but the same spirit. And there are differences
of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in every man. And diversities of gifts, but it is the same Spirit. And diversities of administrations, but the same Lord.

To another the work of miracles; to another prophecy; to another the gift of healing; to another understanding of spirits; to another discerning of spirits; to another various kinds of tongues; to another the interpretation of tongues. But all these worketh one and the same Spirit, working all in all. And he bestoweth gifts on each, as he will.

For now I且 not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1. Cor. iii. 17.)

14. BELIEVERS ARE THE TEMPLE OF THE SPIRIT. For we know that the whole creation groaneth waiting for the manifestation of the Spirit which is to be revealed. For the creature itself shallbe set free from bondage of corruption into the glorious liberty of the children of God. For we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom God doth love, those he also hath predestinated to be conformed to the image of his Son, that he might be the firstborn among many brethren. For whom God doth foreordain, those he also calleth; and whom he calleth, those he also justifieth; and whom he justifieth, those he also glorifieth.

15. THE SPIRIT AND THE FLESH ARE O-EXISTENT IN THE BELIEVER. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do not I do not: but what I hate, that do I. If I do not that which I would, but sin ruleth in me. And I find then a law, that, when I would do good, evil is present with me. And I say, not the law that it is good. For I delight in the law of God after the inward man. But I see another law, that, when I would do good, evil is present with me.

The famous temperance orator, John G. Woolley, in defining, before a body of young people, the meaning of the words “temperance,” related much of his personal experience: “I walked the streets of New York city one August day, starving, but I was sober. The play of my life was over; the light had burned out. I was a ruined man, Godless and hopeless, and that is hell, whether it happen to a man in this world or another. I saw the three witches—starvation, beggary, and crime—stirring a black broil for me on the bleakest moor of life ever the fanged hounds of appetite and remorse haunted a man over. But I was sober. ’So I looked back on the wreck of my life that day. All was lost. Father had died calling me to stay out of the day of re- destruction. (Eph. iv. 29. R. V.)

Now he that establisheth us with you in Christ, and anointed us, is God; who also hath sealed us, and gave us the earnest of the Spirit in our hearts. (1. Cor. i. 21, 22. R. V.)

For indeed we that are in this tabernacle dogroan, being burdened; not for that we should be unclothed, but that we should be clothed, upon what that is mortal may be swallowed up of life. Now he that wrought us for this very thing is God. Who gave unto us the earnest of the Spirit. (1. Cor. v. 4, 5. R. V.)

The “earnest” means the bargain-price which binds a bargain. The gift and sealing of the Spirit is God’s bargain-price or guarantee to us that he will give us a new body, as he has given us a new Spirit—and “God cannot lie.”

In whom ye also, having heard the word of truth, the gospel of your salvation, wherein ye were also sealed with the Holy Spirit of promise, which is the earnest of our inheritance. Unto the redemption of God’s own possession, unto the praise of his glory. (Eph. i. 13. 14. R. V.)

I. J. RANSOM.

What is Gospel Temperance?

To reprove a brother is like as when he has left the drink forever, no man who knew me would have believed me. If I had been able to telegraph my wife I was going home, she would have answered, though it broke her heart: ‘You must not come home.’ If I asked for employment, no man would trust me. The aunts would not receive me, for I was same. Nor the hospitals, for I was not sick. Nor the morgue, for I was not dead. I had not been to bed, for I had no bed. I remember nothing of the night before, or of the morning, but I was sober. I thought I was going mad. I washed my face at the fountain at Union Square, and crossed over to Eighth avenue. At the corner of Twenty-first street I saw the sign of Stephen Merritt—you know him, some of you—all the angels know him well. I had never seen him, but had heard of him. It was not food I thought of, but an overwhelming desire filled me to touch the hand of a good man. I entered. A man with the joy of the Lord in his face came to me, with his hand extended, and as he grasped mine, I said, ‘I don’t know why I came’—The sentence was never finished for I burst into tears and then I told him who and what I was. I said not a word about money or hunger. I had forgotten both.

‘He said: ‘You need the woods. Did you ever go to camp-meeting? I have a tent on the Hudson at the camp-meeting; there’s a boat at 1 o’clock. You can catch it. Go out and rest and perhaps you’ll enjoy the sermons, too, I’ll be out in three days.’ Then he snatched up a pen and wrote a letter to a Christian woman, and read it to me before he closed it: ‘This is my friend, John G. Woolley, of Minneapolis; show him to my tent and do for him as you would do for me.’ Then he slipped a five-dollar bill into my hand and said, ‘Good-bye, see you Monday,’ and, pretending he was called, was gone before I said a word.

‘I call that gospel temperance work. And when a young man simply declines a glass of wine, giving the name of Jesus for the reason, I call that gospel temperance!’

‘And when a Christian man stands up and votes the will of God touching the drink, into the ballot box, and does it for his sake and in his name, though he stands alone among a million, and against overwhelming odds of policy or politics or worldly wisdom, I call that gospel temperance.’ —Exchange.

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

The Opulence of Content.

I am not rich in heaps of yellow gold; But when the bubbling bobolink has told His dreams of the twilight in the morn, My heart o'erflows, so much of joy I hold.

I am not clothed in scarlet robes of kings; But, when the crimson cardinal so sings, That song and raiment flash at once on me, I have the ermine sweet, without the stings.

Not mine the learning of some men that are; But when I hear a lambkin, from afar, Bleating, and save it from the pit, my joy Is great as had I found an unknown star.

I have not castles, lands, or gems of art; But not for these would I my treasure part,—

Content enough to fill my soul with peace,

An overflow of gladness for my heart.

—Sel.

A Bone That Needed Breaking.

"Fred, I think I left my spectacles up stairs," said grandpa, after he had searched the sitting-room for his accustomed helpers.

"Oh, dear!" began Fred, who always thought it a great nuisance to go up and down stairs, unless he wanted something for himself and couldn't get any one to go; but before he had finished his grumbling sentence little Lillie had deposited her lapful of patchwork on the sofa, and with a cheery, "I'll get them grandpa," was on her way up stairs.

"Fred, you forgot to put your tools away," mamma said, a little later.

"Oh, dear! it's such a bother to put everything away," fretted Fred.

"Can't I leave them where they are till to-morrow, for I will want to use them again?"

"No I want them put away at once," said mamma, in such a decided tone, that Fred knew she required instant obedience.

"Oh, dear! I never can learn this long lesson!" he grumbled that evening when he sat down to prepare his recitations for the next day. "It's such a lot of work to translate all these sentences.

Dr. Morton had dropped in for a little chat with Fred's father, and he looked up as he heard the impatient exclamation.

"What do you think I've been doing to-day, Fred?"

"What, sir?" asked Fred, glad of a diversion from his books.

"Breaking a little girl's arm!"

"Don't you mean mending it, doctor?" asked Fred, thinking that the doctor had made a mistake.

"No; I broke it," answered the doctor. "Some time ago this little girl broke her arm, and it was very badly set, and has been so stiff ever since that she could not use it as she wanted to. She makes lace very cleverly, and her earnings have been a great help to the family, but since her arm was hurt she has not been able to work at all. We held a consultation at the hospital to-day, and decided that the only way to help the child would be to break her arm again and re-set it."

"I think I'd rather never be able to do anything than have that done," explained Fred.

"Why, that's unfortunate," remarked the doctor. "I've been thinking that there is a bone about you that ought to be broken very soon, if you expect to become an active man. I've been meaning to mention it to you for some time."

Fred turned pale. He was not at all fond of bearing pain.

"Where is the bone?" he asked, with a frightened tremor in his voice. "Will you have to break it?"

"No; I can't very well break it for you," answered the doctor. "You can break it yourself better than any one can do it for you. It is called the lazy bone."

"Oh, is that what you mean?" And he was so relieved that he smiled at the doctor's words.

"Yes, my boy; that is the bone I mean; and it is a bone you ought to break very soon, if you ever expect to be of any use in this world. It will take a pretty determined effort to break it, for it's one of the toughest bones I know anything about; but you can break it if you make the effort. Will you try?"

"Yes, sir; I will," promised Fred manfully, his face flushed with mortification at the thought that he had earned a reputation for laziness.—Selected.

A Pause in Prayer.

"If I should die before I wake," said Donny, at grandmother's knee.

"If I should die before I wake,"—"I pray"—prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away down stairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was slyly tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin'," grandmother; that's why I had to stop. You see, I'd upset Ted's manage and stood all his wooden soldiers on their heads just to see how he'd tear round in the mornin'. But 'if I should die 'fore I wake,' why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear, it was right," commended the voice with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."—Forward.

Did He Get In?

Little Charlie R—had listened very attentively while his father read at family worship the third chapter of Revelations. But when he repeated that beautiful verse, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with Me," he could not wait until his father had finished, but ran up to him with the anxious inquiry: "Father, did He get in?" I would ask the same question of every child. Has the Saviour got into your heart? He has knocked again and again—is knocking now. Open your heart and bid Him welcome, and this will be the happiest day of your life.—Selected.

Boys Growing Larger.

The English boy in Marlborough school to-day, at the age of thirteen, averages five and a half pounds more and is two inches taller than the boy of thirteen in 1874. The Rugby boy is two and a half inches taller, and averages over six pounds more than the boy of the same age in 1874.

This improvement in size and height is said to be due to the physical exercises practiced in the schools, though better food and more healthful living may have something to do with it.

When you hear a croaker lamenting that "boys are not what they used to be," kindly remind him of these facts, which would no doubt hold good in regard to American schoolboys.—Junior C. E. World.

George Washington could tell a lie—when he heard one.
CHURCH WORK.

Love Feasts.

Pennsylvania.

Souderton, Pa., November 7-8.

Woodbury, Bedford County, Pa., Nov. 7-8, 1903.

A cordial invitation is extended to attend these meetings.

Philadelphia Mission.

Report for the month of September.

Philadelphia.

Love feasts.

$12.00


$10.00

Anna Smith, Steelenburg, Pa.

$1.00


$1.00

Perry Station, Ont.

$1.50

Rapho Dist., Pa.

$1.50

Donated for love feast.

$2.50

Samuel Wiley, Wooster, O.

$1.00

Total.

$13.50

Marrinsburg, Pa., 1 box bedding and dried fruit.

$3.00

Landisville, Pa., 1 bbl. potatoes.

$1.50

Philadelphia, Pa., 1 box pears.

$3.50

EXPENSES.

For poor.

$10.00

A sick sister.

$1.00

Mission.

$1.00

Bed and bedspread.

$2.00

Repairing heaters.

$1.00

Love feast expenses.

$1.00

Total.

$13.00

Many thanks to all the dear saints who so kindly look after our father's business. May God's blessing rest on all his children, and may it accompany this report.

Your Brother,

PETER STOVER.

3425 North Second street,


Baptismal Service at Hummeltown, Pa.

"And (he) arose, and was baptized." (Acts ix. 18.)

On the 3rd and 4th of last June, the brethren of the Lebanon-Dauphin district met at the home of Brother Jacob Brandt, near Aberdeen, to hold a love feast. With them assembled also Elder Samuel Zook and wife, Elder John Smith, Brother Harvey Frey and wife and others from the West, and a large concourse of people. Seemingly the brethren and sisters and the neighbors from far and near were all filled with the spirit of love and concord.

The services throughout the entire feast were spiritual and, we believe, left a lasting impression in the hearts and minds of those present. The spirit of conviction bore down especially on three of Brother Brandt's daughters and also a son-in-law, insomuch that they began to cry aloud for mercy. Those who were present realized that there was not only "joy in heaven," but also on earth. Suffice it to say that the Lord abundantly pardoned their sins and gave them a testimony that they are children of God.

In accordance to their wishes, Sunday, October 11th, was set for their baptism. The weather was very inclement, but it did not prevent their coming seven miles through rain and mud. The services were conducted in the Hummeltown meeting-house. After which the above mentioned applicants, together with a dear young sister, Katie Hertick, were baptized in the name of the Father, and of the Son, and of the Holy Ghost, in accordance with Christ's command.

How our hearts rejoice when sinners turn to Christ, but in these days there are so many that call him "Lord, Lord," but neglect to do the things which he says. "If ye know these things, happy are ye if ye do them."

Yours in the love of God,

H. K. KREIDER.

For the Evangelical Visitor.

On My Mission.

Dear Brethren and Sisters:

By God's help I will give a report of the work here in the city. It is wonderful how sin and wickedness is abounding everywhere. I am really surprised that so enlightened land and nation that people live so unconcerned about their souls. I was walking through the city and I saw so many saloons and liquor and tobacco shops. I thought it looks as though that was what people most cared for. You dear people that have praying parents and brothers and sisters do not know how thankful to be to God.

The other day I was at a home where there was a mother of five children and all small. The house is a very poor one and filthy. It was an awful sight. Then she went after beer when we were gone. She let on to us she would like to steal our meetings. Oh, may God have mercy on their poor souls. May God help all the Christian missionaries and workers to warn on every hand, for if we tell them and pray for them and they do not turn, we are free.

There are some people who do not want to hear the truth as it is in Jesus. But I have found some dear families, too, who are glad when I come. I can not praise God enough for being raised by Christian parents, and now has called me to warn sinners to turn, and I am so glad he will take care of the seed that is sown.

Dear readers, you that think it is such an easy time, you please try it for a while, and you will change your mind. The most of the people do not know how to work. Brother and Sister Stover have, and the responsibility resting on them. I am very sure there are some dear ones who would not fill the place, and work in love and union with all as they do. God has wonderfully blessed them on every line; delivered them from sin and Satan and blessed them temporally and spiritually.

This is truly a life-saving station for many dear ones; a good home for us all. I thank God he has wonderfully blessed me since I am here. I am content and satisfied to know I am doing his will in visitation from house to house and praying and working with the people. I need much grace and wisdom from God; but I am so glad his store-house is always full. What a wonderful Savior we have to tell the dear people of, one who can save to the uttermost, and keeps us, praise his holy name.

I am so glad to see some dear souls step out into the gospel light and take the narrow way. A brother who was baptized in July said he believed if we are so firm and true to God, we will never go back in sin. I am so glad when people are so firm and true to God.

Now will you all pray for us here at the Mission. We want to honor and glorify...
To the Readers of the Evangelical Visitor:

We come with the salutation of Paul, "Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of All Comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we are comforted of God." (II. Cor. i. 2, 3, 4.)

According to previous arrangement we came to the Marsh Creek settlement of Center county, Pa., on the 2nd of September, and were greeted in the evening by a well-filled house of attentive hearers.

We, with others, labored in these parts four years ago, and at that time had quite an obvious result when a number of souls sought the Lord, two of which were baptized before we left the vicinity. Others of those then converted were impressed by the Holy Spirit to also take the plain and forlorn world. As the Lord was to follow Jesus according to the word, but because of a lack of courage, and of encourage­ment, they failed to take the way and, as a result failed to make progress in the divine kingdom.

There are at this time only three persons that hold membership with the "Brethren in Christ" in these parts, one brother and two sisters. The Long brethren of Clinton county have been coming in here once in four weeks to preach the word.

We began the meetings in a small church building that had been owned by a member of the Evangelical Society. The deed to the property was so made that if they as a society ceased to use the house, the property would fall back to the party that owned the farm from which it was taken. We understand they have abandoned the field for two years or more, so the property now is held by Brother Miller. This gives the brethren the control of the house.

At this place we held ten meetings with a fair attendance, for a thinly settled community, and with good attention; but more than that there were no evidences when we moved the meetings to the Mann school-house on October 1st.

The cause of Christianity has been at a very low ebb in these parts, there being but few who make any profession of Christianity and they are mostly below par according to the standard of God's word. As when we were here before, we, by the help of the Lord, have held up the standard of full salvation from sin, and victory over sin through Jesus our Lord, "Who of God is made unto us wisdom, and righteousness and sanctification, and redemption." (I. Cor. i. 30.) We are glad we have an all-conquering Christ to present unto the people who will be all in all to those who believe on the name of the Son of God. For a while it seemed that our labors would be fruitless, but he who said his word should not return void nor unfruitful, but that it should accomplish which he pleased in the thing whereby he sent it, was riveting the truth upon hearts, and on the night of October 3rd four young people were much broken up on account of their sins and began calling on the Lord for mercy. We had some thoughts of closing the meeting on the 4th and go to other fields, but we felt it would not be right to do so. From this time the meetings began in earnest and others yielded to the influence of the Spirit and cried to God for mercy. Praise the Lord. A number requested to be baptized, so arrangements were made to administer the sacred rite on Lord's day, October 11th. The preparatory services were conducted on Sunday morning with a full house. The Holy Spirit witnessed to the work and it was a solemn and impressive service. Six persons were received into church fellowship upon their testimony of having found the Lord precious in the pardon of their sins. After the preparatory service, we proceeded to where there was water, and as near as we understand they were all baptized after the Apostolic mode, "Trine immersion." They all went through the ordinance very nicely, with some shouts of praise and, like the Ethiopian eunuch, went on their way rejoicing.

In the evening we had a crowded house, and the most powerful meeting on account of the presence of the Holy Ghost. Four more seekers were added to the number, and it became evident that we were not justifiable in closing the meeting, as we had thought of doing, and had already written to the saints at Buffalo and Clarence Center that we hoped to be with them before the 15th, which we felt we were justified in recalling, and stay by the work here at least another week and work, and wait, for future developments, praying the will of the Lord be done.

The meetings were continued for another week with good interest, and on Lord's day, October 18th, two more young people were received and followed the Lord in baptism, and were greatly blessed in their souls. Praise the Lord.

On the evening of October 18th, we met in Summit Hill church to wash the saints' feet and celebrate the suffering and death of our Lord and Savior, and so show forth his death till he come. The house was crowded above its seating capacity while the best of order prevailed. This was the first time those lately converted and joined to the society helped in fulfilling the Savior's example and command on these lines, and they enjoyed it very much. There are now on Marsh Creek eleven members, while there were only three when we began these meetings. We give expression to the facts for the glory of God. We are glad these young converts all gladly accepted the plain form of the brethren as a matter of choice on their part. And we are hopeful that those added to the church are the faithful witnesses for Jesus, and as a reward receive the crown described in I. Peter v. 4.

We are hopeful that others may make choice of the plain way according to God's word in the near future. Another seeker was added to the number in the person of the father of three of the young people that were baptized, on the night of the 18th.

We, with the brethren, believed the interest among the people, demanded that someone should continue the work. The people of Marsh Creek have a warm place in our hearts, and while we move on to other fields. The people of Marsh Creek were well qualified for the place they held in the community, and with good attention; but few who make any profession of Christianity and they are mostly below par according to the standard of God's word. But there were no evidences, more than that there were no evidences, when we moved the meetings to the Mann school-house on October 1st.

For the Evangelical Visitor.

An Explanatory.

To the Readers of the Visitor:

In explanation to the reference made to me by the editor in the issue for September 17th in reference to me entering the evangelistic field, will say, that it was not so much a momentary decision. The starting point was, of course, my conversion to Christ; but since then it has been a gradual growth in grace until I could gladly give up any thought of fame, worldliness, for self-sacrifice and unchargeable service to my fellow-man, and more especially to my brothers and sisters in the faith.

Quite early in my Christian experience I began tithing my gross income and later decided that after I should have a certain amount accumulated as a reserve fund for family, sickness and old age, I would then give all my income above living expenses to the Lord's work. My thought at that time was that I could earn an amount sufficient to support several other persons in distinctively church work and thereby accomplish much good with my means than with my actual service.

Later, the Spirit led me to believe that it was yet self that was wanted instead of my money.

It came about in this wise: For the past year I would often express to the church work with my wife, and especially that of an evangelistic nature. I had a great desire to attend Conference at Florin last Spring, as I had never been at a Conference meeting, and it was also near our parents' home. A few days prior to the time, I began to have a feeling similar to that which I experienced before being called to the ministry and spoke to my wife about it. I thought some of staying at home to avoid
being given work that I would not be willing to accept.

At the organization of Conference I was appointed Reading Clerk, but not being able to pray through all the sessions, I was relieved. This incident, to some extent, relieved my anxiety about work that would be given me. But when the plea was presented from Ohio for more regular evangelistic work, I was moved upon very powerfully by the Spirit to offer myself as one willing to take up the work; and feel that I missed a great blessing for myself and an opportunity to give the work impetus, by not obeying at that time. Instead of coming out openly, I called two persons, near of kin, to the outside of the building and asked advice as to what to do. Upon my return to the inside the subject was disposed of, but I was appointed as one of three brethren to devise some feasible plan for furthering the work. Why the Moderator should have selected me was no doleful fact to him, but to me it meant a seal to my convictions.

My present thought is that I will not be able to engage actively in the work for several years. I expect to remain here at this place for another year at least and after leaving here I shall want some time for preparation in the way of Bible study and in studying sin as it manifests itself in fallen humanity, especially the convicts and the insane.

Hopeing that the Lord’s will be accomplished in me, I am,

Yours for service,

Enos H. Hess.

For the Evangelical Visitor.

A Little Girl’s Letter.

I am a little girl 11 years old, and was baptized in August. I am here at the Philadelphia Mission and the Lord has kept me day by day. Pray for my papa and mamma, my sister and two brothers. Pray also for Father Stover and Mother Stover, for they have a great work on their Philadelphia Mission and the Lord has given it them. It was no scheme of theirs. It was no matter of personal desire of habitual sin and indulgence in the things of the world to desire it. No one having any conception of what God has provided for the redeemed ones but wants to share. “Let me die the death of the righteous and let my latter end be like his,” has been re-echoed by many a heart that, like its first author, was not willing to pay the price, and failed in the realization of his ideal. “Go view the land.” Face the difficulties. Walled cities are nothing to keep you from it, if God is with you, and God is with all who are on his side. It is his purpose and pleasure and plan that you shall have it. Canaan belonged to Israel because God had planned it for them and given it them. It was no scheme of theirs. Heaven and a life of victory over sin belongs by right to every one, because Jesus died that the realization of the life now, and the heaven in the future, might be possible. The power of the world, habitual sin and indulgence in the things that the heart of man knows full well are utterly inconsistent with the profession of, much less the realization of godliness, from strongholds, but the same God who planned and provided and promised Canaan will take care of the walls and the giants. “Go view the land.” Let your faith be in God. He is able and willing. Enter upon it at once. Some who will read this wish they were Christians. “Go in.”

A Mandarin’s View of the Bible.

A story has been told of an English official from Peking who was asked if he had witnessed any effects of Christianity upon the high officials of the Chinese Empire. In reply the official said that he had once asked a high mandarin if he had ever read the Bible. The mandarin returned to his inner room, and brought back a book full of extracts from the New Testament, saying that he had copied from it the things which he most admired. Then saying the book upon the table, he put his hand upon it, and said, “If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world.” Missionary Herald.
Beloved Saints in the Homeland, Greeting:

Brother J. O. and Sister Mary C. Lehman,

(D ***. 23-24.)
(Psa. 9:17-19.)

And the grave is not its goal:

Dust thou art, to dust returnest,

What would a man give in exchange for his soul?—

"What would a man give in exchange for his soul?—

"The year of the redeemed is come," and salvation is to be proclaimed to every one that believeth. Yours in hope.

LEVI DONER.

Matoppo Mission, Bulawayo,

South Africa.

September 24, 1905.

The Problem of Environment.

I remember some years ago conducting a mission, and one of the official-breathers of the church where I was said to me:

"Mr. Morgan, I want you to come and see some people. A girl was married out of our Sunday-school three years ago to a man who is a slave to drink and impurity and gambling. I would like you to come along and see her."

I went—it was in '85—on a cold February day, to see that girl. Oh, I cannot picture the home to you! It...
A young girl teaching a village school was not allowed by the trustees to read the Bible and pray with the children during school hours. One day the Lord spoke to her and told her to read the Bible and pray with the children, and she did so. The teacher who feared that obedience would head her to the poor-house, found that she had lost nothing, and gained much.

—Selected by Ada Cassel

Go, Pray, Give.

Let us go and preach the Gospel.

As a witness to the world,
Over every land and nation
Let the banner be unfurled.
Christ is waiting till earth's millions
Of His full salvation know.
As we long for His appearing.
Let us go.

Let us pray as well as labor.
God alone the work can do.
Pray that He will send forth preachers.
For the last 3 months and 3 days.
Oh, for such a mighty baptism
As will bring the Advent Day!
As we long to haste its coming.
Let us pray.

Let us give to send the Gospel.
As a witness everywhere.
We can help and comfort the workers.
And their toils and triumphs share.
Sacrifice is highest service;
Only while we love we live.
By the mighty Gift He gave us,
Let us give.

MARRIAGES.

HES-S-WILDFONG.—Brother Howard Hess, of Montgomery county, Pa., and Sister Rosa Wildfong, formerly of Hershey, Ontario, were joined by their parents and other members of the family the following year. They were married at the home of Brother S. G. Engle, the officiating minister, on September 16, 1903.


WINGER — GINGRICH — SIDER — GINGRICH.—On October 21, 1903, a very pleasant event occurred at the home of Brother and Sister Solomon Gingrich, of near Preston, Ontario, when two of their daughters were given away in marriage. Sister Lydia was married to Brother Levi Winger, of Walpole Township, Ontario, and Sister Lydia was married to Brother J. E. Sider, of Bertie township, Ontario. Elder John Wildfong was the officiating minister.

OBITUARIES.

PRETZ.—Died, on the 21st of October, in Berrie, near Unity, Ontario, infant daughter of Chester and Anna Pretz, aged 3 months and 3 days. Funeral on Sabbath afternoon at Brother's M. E. Church, Belmont, improved by Gervin Banes, from Ps. Ixv, 1, 2, to a full house. Interment in adjoining cemetery.

HERSHEY.—Died, September 29, 1903, at Peniel, Texas, of tonsillitis. Isaac E. son of Noah and Barbara Hershey, of Dongeal, Dickinson county, Kans., in the 21st year of his life. He left home September 9th to go to the above place to attend school. On the 20th he became sick and in a few days died by strangulation, the sore opening on the inside and the discharge into his windpipe and instantly died. He gave his heart to God when he was 14 years old, and has ever since endeavored to live a Christian life. The funeral occasion at Belle Springs M. H., was improved to a large congregation, from Rev. D. E. Stockley, followed by D. H. Breech and J. N. Egle.

COPE.—Died, near Hatfield, Montgomery county, Pa., at the home of his son-in-law, Rev. Samuel H. Rosenberger, Abraham K. Cope. He was born March 16, 1824, and died October 5, 1903, aged 77 years, 6 months and 25 days. He was the father of nine children. The husband of three sons and two daughters preceded him to the spirit world. Two sons and two daughters survive, namely: Linco Harvey, Lizzie and Sister Amanda, wife of Brother Samuel H. Rosenberger. He suffered for some time of complication of diseases and death ended with cancer of the stomach. Funeral was held on the 8th, conducted by Elder Joseph B. Detwiller, and Rev. C. R. Fetter. Text, 2 Cor. xiv. 6. Interment in the cemetery adjoining the Hilltown Lutheran church.

LEDERER.—Katherine Frederica Lederer was born in Wurtemberg, Germany, July 8, 1857, and died at Erie, Ill., October 5, 1903, aged 65 years, 2 months and 27 days. She came to America in 1862. Her eldest son was married in Montgomery county, Pa., where they were joined by their parents and other members of the family the following year. She was married to George Pfeudstein at Philadelphia, Pa., in 1869. Moved to Illinois in 1869 and located in Erie where they lived 31 years; then moved to Toronto, Ont., where she resided. She was the mother of nine children, seven of whom are living, and are present. She also leaves to mourn the loss of a dear sister, two brothers and two sisters and a faithful husband and brother. She united with the Brethren in Christ church in 1872, remaining a faithful, consistent member till the end. She was a kind mother and we trust God may lead the children to love and serve their mother; God, Father and Jesus. Conduced by Brother H. L. Trump, assisted by Rev. Thomas, of the M. E. church, of Erie. Interment in cemetery.

DANIELS.—Hughry H. Daniels, second son of Mr. and Mrs. E. Daniels, of Buckeye, Dickinson county, Kans., passed from this life October 4, 1903, aged 76 years. He met the realities of the great beyond. His death was caused by stepping on a rusty nail, which terminated in lockjaw. The accident occurred about two weeks ago, but no serious thought was taken until Thursday evening, when he began suffering from inward spasms, and was in extreme physical distress until the minister and friends did all there was human power to save his life, but all of no avail. Friday morning praying, fully conscious much of the time after this, but at intervals when he was conscious he said, "Glory to God," and his last words were, "Yes, Lord." He was perfectly resigned to the divine will. We can say as those without hope, but we believe he is safe in the arms of Jesus. Again we are brought to realize the brevity of life and the necessity of being prepared to meet God. The funeral was conducted Monday at 10 o'clock, at Zion, Rev. E. R. Cleine and Rev. William Page officiating, and interment was made in the cemetery adjoining the church. The funeral was largely attended. Hughey was 18 years, 4 months and 29 days of age. Just a bud plucked by the one who doeth all things well.