The Attractive Christ.

One of the strongest persuasives to a trust in Christ, perhaps, is the belief that through faith in him it is possible to get relief from the burden and penalties of wrongdoing and sin. It is a conviction that is deep and abiding in all those who have been brought to any knowledge of Christ's power to save; and this conviction is justified by Christ's own words and teaching. The whole burden of the teaching is that he that believeth on him shall be saved, and he that believeth not on him shall be damned. Christ taught that there is pardon in him for guilt, and that it is his pleasure to redeem and liberate and save all who believe; and the fact that he can cleanse, and does cleanse, from sin and from all penalties is the most persuasive argument to attract and to attach helpless, sinful men to him. "O wretched man that I am, who shall deliver me from the body of this death?" is the deepest and most earnest cry which the human soul voices in its misery and anguish, and he who can answer this question, who can point to a fountain that has been opened up for sin and uncleanness, who can snatch from the breast of the dying thief his despair and agony, filling him in his last moments with peace and all joy, in believing— the one who can do all this will never want for helpless ones to cast themselves upon him for help; he will never be able to escape from the cries and importunities of the afflicted and sin-striken and conscience-goaded ones of earth. Men everywhere will rush into his arms and into his fellowship as the little child which has been affrighted rushes into his father's arms. Such a masterly helper is the Christ, and men somehow believe it; therefore they turn to him. Because men believe that Christ can save, and save to the uttermost, they are persuaded to come unto him; it is the attraction of helpfulness which they cannot resist— Undenominated.

What Christianity Can Do for China.

The wide diffusion of Christianity in its best form will introduce into China the millennium, for no goal can be reached without passing through all the intermediate stages. But it will, for the first time in Chinese history, realize the motto of the ancient 'T'ang, quoted at the opening of the Great Learning, 'Renovate, renovate the people.' Thus alone can the empire be adapted to the altered conditions brought about by the impact of Western civilization with its Pandora box of evil and of good.

The immediate future of China will depend, on the one hand, upon her relations with the powers, and, on the other, upon the temper of the Court, the temper of the officials, the temper of the literati, and the temper of the people. There is no possible way of reaching these various classes so well and so directly as through the native Chinese Church, which has already suffered so much and borne such witness to its faith by its life, and by the heroic death of many of its number. This truth has found expression in the notable magazine article in which Sir Robert Hart frankly declares that if, in spite of official opposition and popular irritation, "Christianity were to make a mighty advance," it might "so spread through the land as to convert China into the friendliest of friendly powers, and the foremost patron of all that makes for peace and good will."

Unless China is essentially altered, she will continue to "imperil the world's future." Other forces have been, to some extent, experimented with, and have been shown to be hopelessly inadequate. Christianity has been tried upon a small scale only, and has already brought forth fruits after its kind. When it shall have been thoroughly tested, and have had opportunity to develop its potentialities, it will give to China, intellectually, morally and spiritually, the elixir of a new life—"Arthur H. Smith, in China in Conclusions."

Heaven's Gate.

The gate of heaven is no wider now than it was seventeen hundred years ago. The law of God extends as far as it did when the Apostles lived. We are bound to the same strictness and purity, to the same real and steadfastness, which distinguished the primitive Christians. They were all men of like passions with ourselves, they had the same corrupt nature to strive against, the same temptations of resist, the same enemies to overcome. Their advantages for performing their duty were not greater than ours; on the contrary, besides all that they possessed, we have the benefit of their example and experience. God's hand is not shortened, the blood of Christ hath lost none of its virtue, his intercession is no less prevalent nor is the power of his Spirit in the least impaired by length of time and constant exercise. So that we are entirely without excuse, if we do not both aim at and actually attain the same degree of holiness and purity with any of those that have gone before us. — Robert Walker.
EVANGELICAL VISITOR
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the Church of God.

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GEORGE DETWILER, Harrisburg, Pa., Editor.

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Published in the interest of the Church of God.

I. THE MEMBERS OF THE CHURCH.

He considers the sexes apart. The characteristic of the Christian man is that he should be ready to pray everywhere, chap. ii. 8; for his hands should be pure, Ps. cxli. 4; that their hearts should be without wrath, Eph. iv. 31; Col. iii. 8. Concerning the women in addition to this, he calls them to unworldliness. They were not to dress nor fashion themselves after this world. Chap. ii. 9; I. Pet. iii. 3. They were to be humble-minded. That these two exhortations are needed to-day is evidenced by the fact that there are thousands of professing Christian men who never erect the altar of prayer in their own homes and surely an equal number of women who name the name of Christ who are decked after the world. Chap. ii. 9; I. Pet. iii. 3.

Our theme is taken from the words in the last verse of our lesson. From the third verse of the first chapter right on to this point the apostle had been instructing Timothy how men ought to behave in the church. We might summarize the whole teaching, which is very comprehensive, under the following heads.

I. THE DOCTRINE OF THE CHURCH.

i. 3. It was to be according to apostolic teaching. There is to be no different doctrine to that clearly enjoined by the apostles. The heart of this doctrine is given us in i. 5, namely, “Love out of a pure heart, and a good conscience and faith unfeigned.” Everything contrary to these principles is contrary to true doctrine. Verses 16, 11. Gal. v. 23.

II. THE GOSPEL OF THE CHURCH.

To the Church as to the apostle had been committed the trust of proclaiming the gospel. i. 11. Negatively, the gospel was opposed to all impurity and unholiness. i. 8-11. Positively, it held out salvation to all. ii. 4. The heart of the gospel is contained in i. 15. In connection with this thought the apostle teaches the right attitude of the Church toward the world. ii. 7. They were to pray for all men from the lowest to the highest, for God will had been revealed to the effect that he desired that all men should be saved. ii. 4; II. Pet. iii. 9. The Church should have a heart for their salvation.

III. THE OFFICERS OF THE CHURCH.

He considers the offices apart. The characteristic of the Christian man is that he should be ready to pray everywhere, chap. ii. 8; for his hands should be pure, Ps. cxli. 4; that their hearts should be without wrath, Eph. iv. 31; Col. iii. 8. Concerning the women in addition to this, he calls them to unworldliness. They were not to dress nor fashion themselves after this world. Chap. ii. 9; I. Pet. iii. 3. They were to be humble-minded. That these two exhortations are needed to-day is evidenced by the fact that there are thousands of professing Christian men who never erect the altar of prayer in their own homes and surely an equal number of women who name the name of Christ who are decked after the world. Chap. ii. 9; I. Pet. iii. 3.

Our experience and observation as regards the city is that it is a poor place in which to raise children. This is in agreement with the testimony of many observers of larger experience and opportunities of observation than we have had. In fact we believe the testimony is almost universal in favor of the country. This being the case we feel to encourage our younger people who are bringing up children to stick to the rural life, and those who may be in the city or town to migrate to the country. We have often felt to advocate the settlement of some of our people who are in need of homes in colonies in new sections of the country where land is cheap and conditions favorable to such an enterprise. We feel sure there would be far less idleness in the pulpits if these practical conditions were insisted upon as well as soundness in doctrine.

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June 15, 1904

36 N. Cameron street, Harrisburg, Pa.

We learn that some of our brethren are employed in a business or profession of which the "wooden Indian" is so largely used as a sign on our streets, and others are hampred in their trade by the Labor Union evil. How much better it would be for all such to strive for liberty from all such unholy alliances and entanglements and go where the conditions for religious as well as material prosperity are more favorable.

It was our privilege to meet with the North Franklin church at the love feast at the Air Hill M. H. The attendance was quite large and the services inspiring and interesting. The spirit of love prevailed and many testified to the abundant grace of God in saving and keeping them. A number of last winter's converts had recently been received into church fellowship and baptized, and were permitted to take part in their first communion. There were quite a number of aged pilgrims, among them the aged Elder A. C. Wingerter, who at our last writing had been quite sick but being sufficiently recovered, and having a strong desire to be present he was enabled to do so. Elder George S. Wingerter, who is also becoming feeble, was also present. We wish for the church in this district that she may prosper and many more of the younger people be gathered in, to the praise of the Lord.

The fund for the support of the two native Brethren at the Matoppo Mission, Mashuba and Mdhlambi, in our hands now amounts to ten dollars. Offerings for this fund should be sent to the new treasurer of the Foreign Mission Fund as directed elsewhere. We hope this fund will be liberally supported. We hope Sister Davidson's visit throughout the whole district, with quite a number from surrounding districts, will be a wonderful revival of missionary interest among our people. The fields are white unto the harvest, the open doors are before us, the opportunities are here but passing rapidly, will we rise to the extent of our possibilities and meet our responsibilities with readiness and devotion, or will we sit at our ease and miss receiving the approval of our Lord when he comes to reward his servants?

The weather conditions obtaining at the time of the Lebanon and Dauphin district's love feast was unfavorable for bringing the crowd that usually attends these love feasts. It was rainy and quite cool so that the barn was not the most comfortable place under the circumstances. There was a fair attendance of members from the district, with quite a number from surrounding districts. The services were solemn and impressive. Many had opportunity to witness to the saving power of the Gospel of Jesus Christ, and a large number engaged in the memorial ordinances. Thus God's children are permitted to meet from time to time for mutual encouragement, comfort and edification, then part again to fill their places in the world perhaps never to meet again until the first resurrection "at Jesus' feet."

We are much pleased to hear of progress and success at the Carland, Mich., Mission of which Brother Jonathan Lyons is now the pastor. Brother Samuel Reichard writes us an account of a baptismal service held there on June 3rd, at which five applicants were received into church fellowship and baptized. This was an occasion of much joy to the membership there, and they feel much encouraged. Elder Charles Baker was the officiating elder on this occasion as also at the love feast held on the day following. He was assisted by Brother S. Reichard, of Elmer, Mich., and the resident pastor, Brother Lyons. We wish that the cause may prosper at Carland, and that this in-gathering may be the harbinger of larger success in the future.

The Cumberland county brethren held their love feast at Mechanicsburg on May 28-29th. It was our privilege to be present part of the time. The house was nicely filled with attentive listeners, and the order was good. While large crowds are in a sense inspiring, yet the smaller meetings have advantages that are missing in the large crowd. In the large meetings so few of the testimonies are spoken so that the audience can hear them, while in the small meeting all can hear and be heard and consequently the meeting will be of benefit to more people.

Our people will please take notice that the editor is not now the treasurer of the Foreign Mission Fund. In its new organization the Foreign Mission Board appointed Brother P. M. Climenhaga, of Stevensville, Ont., as treasurer, and was so confirmed by Conference. All money for the Foreign Mission Fund should hereafter be sent to Brother Climenhaga as directed above. Brother Saxton

SPECIAL.

"He is Coming! Who is Ready?" is the title of a book written by Bro. J. R. Zook, Des Moines, Iowa, accompanied by a chart, showing the different dispensations. Price, 75 cents. Sold in Pennsylvania by Peter J. Wiebe, Shippenburg, Pa.

Brothers, of Canton, Ohio, R. F. D. No. 6, is still treasurer of the Home Mission Fund and all should send their contributions to that fund to him.

The Conference Minutes are now ready and can be procured by writing to the Secretary, Brother S. R. Smith, 36 N. Cameron street, Harrisburg, Pa., enclosing three cents in stamps per copy. In view of the fact of the new organization under the new constitution, it is the recent incorporation of the church in Pennsylvania, and ratified by General Conference, it is important that all the districts should at once order a sufficient number of copies of the Minutes that every member can become acquainted with the new arrangements.

We learn that a number of new converts were baptized in the Black Creek, Ont., district, recently and that the love feast was largely attended, the weather conditions being favorable, and that it was a season of refreshing from the presence of the Lord.

Elder W. O. Baker, Moderator of the recent Conference, kindly sent in some notes of the Conference for publication in this issue, but were received too late. They will appear in July 1st issue.

We would like to get a copy of the Visitor of November 15, 1901. If any one of our friends has one and is willing to spare it we would be glad to receive it.

Friends and brethren writing to Sister Bertha Boulter will please be sure to address her at Wachapreague, Va.

Baptismal services were held in the Morrison's Cove, Pa., district on Sunday, May 29th, when five, precious, redeemed souls followed the Lord in baptism and were united in church fellowship. All of these were heads of families. This in-gathering was the result of the labors of Bro. Jacob N. Martin, of Lancaster county. Last winter when he spent nearly two weeks in that locality.

At the late Conference it was decided that the subscription price of the Evangelical Visitor be the same or reduced. The price is now fifty cents per year paid in advance. All desire to send it to some friend can do so by paying seventy-five cents per year.
And the road seem dark and drear, 
Jesus is the blessed sunshine bye and bye.

There is nothing we need fear, 
Clouds may gather round our pathway,

What tho' storms around us sweep, 
All the clouds will disappear,

Where all tears are wiped away, 
Sunshine by and bye, yes, sunshine bye and bye.

With all the loved and blessed 
He will roll the clouds away,

And the road be rough and steep, 
In the land of perfect rest,

Soon the storms will all be past, 
The Last Sermon That Elder Zook
the uttermost. I wish the blessing of precious truth that we have a Savior that come to God by him. It is a very twenty-fifth verse, and ending at the thirty-eighth verse. We notice that in one place it is said that without a thief, and the spiritual meaning of it is to teach us who is our neighbor. Christ gave him to understand that it was not the man that lived across the street in the palace, but the one who was in need, the one who needs our sympathies. Just place our sympathies as we have them in our hearts, and with all our strength, and with all our mind, and with all our might, and then we will do what is right, and we will do what is good.

We are glad this morning for this lesson this morning. We will read for our instruction today a part of the tenth chapter of Luke's Gospel, beginning at the twenty-fifth verse, and ending at the thirty-eighth verse. We notice that Jesus in his infinite wisdom was able to speak many things in parables, and in one place it is said that without a parable he spake not unto them. Among the many parables we have recorded is the one we have chosen for our lesson this morning.

There was a man that fell among thieves while he was traveling from Jerusalem to Jericho. They stripped him of all his clothes, wounded him, and left him by the roadside half dead. As the wounded man lay there a priest came along. When he saw the wounded man lying by the roadside, instead of helping him he passed on by. Next came a Levite, who came and looked at the wounded man and then passed by on the other side. Lastly there came a good Samaritan along, and when he saw the wounded man he was moved with compassion, and did not leave him to die by the hand of the robbers and murderers. This good Samaritan knelt by the side of the poor traveler and poured oil and wine into the bleeding wounds.

We believe that the literal meaning of this is to teach us who is our neighbor, and the spiritual meaning of it is to teach us our helpless condition. The good Samaritan portrays Jesus who is the only one who can save us. He came into the world to save sinners.

We are told that while Jesus was teaching in the temple, a lawyer stood up to ask him questions, saying, "Master, what shall I do that I might inherit eternal life?" This lawyer was not an ignorant man. He knew what the Scripture said, but Christ referred him to the law. He quoted it, and he quoted it correctly, but when Jesus told him to go and keep the law, he began to make an excuse. No man can keep this law without the grace of God. It is a question whether or not this man was honest about it. Oh, how many times do we find this question brought up, "What good thing must I do that I may be brought to Christ?" We find this same question asked by the jailer, but it came spontaneously from his heart. When they, the prisoners, were so miraculously preserved, he became convinced that this was the power of God, something that he did not have. He said, "Sirs, what must I do to be saved?" There is a question that has perplexed many a one. I am glad that we do not need to be in the dark about this matter. It is a personal matter with every one of us what "I must do" in order that I may be saved. What supplies to some one else may not apply to my condition. Our faith which we exercise in Jesus Christ is a personal work. We find that people often get their minds too much on "doing." They want to "do something" to inherit eternal life. Instead of "doing" what is laid down in the Bible, they want to do their own "doings." When we look away from our own "plannings" and look to God, he teaches us what his will is concerning us.

This man was instructed that if he would even do that which he knew he would get eternal life, but he was ready to excuse himself, and wanted to justify himself by asking who was his neighbor. Christ gave him to understand that it was not the man that lived across the street in the palace, but the one who was in need, the one who needs our sympathies. Just place our sympathies in his circumstances for a short time and ask ourselves the question, What would I wish other people to do for me? We can get along pretty well without friends, we can get along pretty well without the rich, but we cannot get along very well without neighbors. When we get to the place where we think that we do not need sympathy, we are very badly mistaken. We need one another's prayers and sympathies. We are dependent upon one another, and we are dependent upon God. We are told here that we are to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind, and then we shall be happy. Now, there is nothing left. There is no room for the world. The Lord is first and last. Our whole heart is centered upon him, and what we want him to do we will do. This is what the unregenerated cannot do. Their heart goes out after the world and the things of the world. But I am glad that it is possible for God to change our hearts, to take the love of the world out of our hearts.

The lawyer wanting to justify himself asked Jesus, "Who is my neighbor?" "And certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Sometimes the objection is made here because the sin- ners are dead in trespasses and sins that he is not our neighbor. Yet, while this man was not really dead, God is pointed out as being half dead, therefore, he needed help and must have help from some source or he will perish.

We might wonder sometimes who are the thieves that strip us and rob us of something that is very precious. You remember when you were young and innocent; when the sun shone down so beautifully and you were happy; and when you were so near to God, but since then you have been robbed of your innocence. But children, who remain so innocent, are unconditionally saved, and they will be saved if they die in that condition. The child, it is said, never tells a lie till it is taught, till it is turned over to do the same thing. But the time comes when you fall among thieves and you are taught these sins, you are in a hopeless condition. You must try to reform and make right resolutions, but that is not salvation. But, I think God will give you just one chance that can help us. The priest cannot help you, the law
It is necessary that we stand together as an organized body in order that we may do more effective service for God. We ask, with what Church should I unite? I thank God there is a people who try to uphold the principles and doctrines of Jesus Christ as laid down in his word. After all, there are in the literal body those principles which we are commanded to observe which we cannot do unless we are in the Church. In my mind the Church is to a great extent representative of a sheepfold where the babes in Christ are cared for. If the Church is what it ought to be, it cares for the little ones. Paul, in writing to the Ephesian church says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Unless there is a place in the Church where the saints are to be perfected, and are brought up and kept from the evil influences, it is not what it ought to be. We should always reverence those who have been in the church a long time as fathers and mothers. They have had many experiences that younger ones have not had. When they tell us not to go to a certain place you are in that condition, look for the one who will look to Jesus for help. Sometimes we think we are not come by your way you would be lost in the wilderness of sin. The Samaritan came along and rendered assistance needed. There is life in the Spirit of Christ we are not all the same as a sheepfold where the babes in Christ are cared for. If the Church is what it ought to be, it cares for the little ones. Paul, in writing to the Ephesian church says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Unless there is a place in the Church where the saints are to be perfected, and are brought up and kept from the evil influences, it is not what it ought to be. We should always reverence those who have been in the church a long time as fathers and mothers. They have had many experiences that younger ones have not had. When they tell us not to go to a certain place where God is not honored, we should not go. Sometimes we think we are served God as we would have us serve him until we submit to his teachings. He has placed our feet on the solid rock. The question is, who is my best friend? He has placed our feet upon the solid rock. The question is, what am I living for? It is that I may glorify God, that I may be an honor to his cause, and help others on their way. May we strive for more of God, for he has great things in store for us. It is possible so to complete the machinery of living that the very life itself is crushed among the wheels. We may wrap ourselves in comfort until our breath is smothered in the fold.—W. R. Huntington.

It is becoming easier or harder for me to do God's will?
that seeketh him.” (Lam. iii. 24, 25) You try it!

1. If this God be absolutely righteous, how can a man that falls short of this righteousness, both in his nature and in his life, dare to hope in Him? The question is a pertinent one. If he be a God of truth and without iniquity, who can not overlook the transgression of his perfect law, who hates sin, and is a consuming fire to his enemies, how can an unworthy man, crooked and perverted man, yea, guilty and polluted man, how can he expect any favor from this God? How shall he approach him? How can he hope in him? With man, indeed, the case was hopeless, but God, who is rich in mercy and rich in wisdom, provided a way of reconciliation and of peace, which way was also a way of righteousness and of righteousness-making (rechtfertig machen), and thus he opened for a man a door of hope. Hear ye:

(1) “For while we were yet without strength, in due time Christ died for the ungodly.” (Rom. v. 6).

(2) “This is my beloved Son in whom I am well pleased. Hear ye him!” (Matt. xlvii. 5.) Hear ye him, that is, Osey him! For that is what the word in the original means. Hear ye him—hear ye my Son! Just as the starvings Egyptians were commanded by Pharaoh to go to Joseph and to do whatever he told them, so is the starving soul bidden by the Father to go to his Son and to do whatever he tells them.

(3) And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, “Go unto Joseph, what he saith to you.” (Gen. xli. 55.) Joseph was their savior. And that wasn’t all, either; but they had to do what he told them. You go to Jesus, wherever you are commanded to, by Pharaoh to go to Joseph, to do whatever he told him, so is the starving soul bidden by the Father to go to his Son and to do whatever he tells them.

(4) “Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ!” (Acts ii. 36.)

(5) And again: “For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.” (II. Cor. v. 21.)

(6) And again: “By his knowledge shall my righteous servant make many righteous, for he shall bear their iniquities.” (Isa. lxi. 11.)

III. What encouragements have we, then, to Hope in God?

1. The Goodness and Mercy of God which brought about the Atone-ment of Christ.

(a) “For while we were yet without strength, in due time Christ died for the ungodly, the Just for the unjust that he might bring us to God.” (Rom. v. 6; I. Peter iii. 18.)

(b) “Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.” (Psa. cxxxi. 7, 8.)

(c) “But thou, O Lord, set a God full of compassion and gracious, long-suffering, and plenteous in goodness and truth.” (Psa. lxxxvi. 15.)

2. He is the Friend of the Poor.

(a) “The poor committed himself unto thee, thou art the helper of the fatherless.” (Psa. xiv. 7.)

(b) “For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord!” (Psa. xlix. 9.)

(c) “His Peace and Faithfulness.” (Psa. xxxvii. 5.)

“According to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.” (Eph. i. 20.)

“Faithful is he that calleth you, and will also do it!” (I. Thess. iv. 14.)

“Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven and earth, and sea and all that therein is, who keepeth faith forever, who executeth judgment for the oppressed, who giveth food to the hungry, the Lord looseth the prisoners, the Lord openeth the eyes of the blind, the Lord raiseth them that are bowed down, the Lord loveth the righteous, the Lord preserveth the strangers, he relieth the fatherless and widow, but the way of the wicked he turneth upside down. The Lord shall reign forever and ever, even the God, O Zion, unto all generations!” (Psa. cxlv. 5-10.)

3. The Harbor Light of Home.

For the EVANGELICAL VISITOR.
The Harbor Light of Home.

After a stormy voyage of many long and weary days, a vessel was again nearing its own native shores, yet the dark shadows of night fell over the vast ocean before land was sighted by the man on the lookout. In the great dome above the glittering stars shone down on the surface of the waters like the starry sky and water man. A cheer from the men welcomed the glad news, for they knew well by what chart that it was the friendly harbor light of their own loved home; in the bright sunlight of the early morning they entered the peaceful bay, where the sails were furled and the anchor cast by the rippling waves.

In this dark night life the Christian is voyaging over the perilous sea of time toward the homeland beyond. He is sailing by an unfailing chart. His orders are “to the other side,” and he knows that there is land ahead, however dark and stormy it may be at times. Through the glass of faith he looks onward over the waves to the distant shores of the heavenly land, in the bright sunlight of the early morning they entered the peaceful bay, where the sails were furled and the anchor cast by the rippling waves.

Not only is Jesus the true light of this earth, but he is also the one Light of the eternal world of glory beyond, toward whom the weary, toiling millions of earth are looking for help and guidance. The great Light shining along our way, the star that is the guiding star, is that he is the friendly Light of the world.”

Press on Christian voyager, whatever the present dangers may be, for there is light, rest and home beyond. A few more rough billows may be encountered, but soon for some of us, from the top of some crested wave the beacon light of home will burst upon our enraptured vision as we near the golden shore. Rapturous moment, when we shall step onto the sunny banks of sweet deliverance and realize that it is heaven. Storms and peril all past. Victory forever won.

For the EVANGELICAL VISITOR.
(June 15, 1904.)

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Christian brother, keep the harbor Light of home ever in view, and some glad day you will safely glide into the port of eternal glory.

W. R. SMITH.

For the Evangelical Visitor.

"Bless the Lord, O my soul; and all that is within me, bless his holy name.

"Bless the Lord, O my soul, and forget not all his benefits;

"Who forgiveth all thine iniquities, who healeth all thy diseases.

"Wisdom and instruction are with those that receiveth knowledge; and the understanding of prudence is with them that take hold of acorns.

"He careth for the life of his servants; and he企 Members of the Body of Christ, to God: He is the head of the body, even both of the church.

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

"Let me go, I must obey, 'Tis my Master calling me; His face is shining bright, He calls me to obey. Let me go, I must obey, It is my Master calling me; In his brightness he is shining, He calls me to obey.

PRAISE THE LORD.

June 12, 1904.

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your brethren, quoted from the very book Higher Critics allege to be a forgery. Jesus further testifies to the writings of Moses the Prophet and the Psalms in declaring that all things written of him therein must be fulfilled.

The keenest scrutiny of eighteen centuries has not detected a single mistake in the New Testament of the geography, history, biography, mention of dates and names of places. The Greek prepositions, even in English, occurs 2,700 times in the New Testament with "unanimous and unfalling precision." What might it not mean if the writers were left to their limited education? God could not afford to let his eternal truth involving the elevation and salvation of millions hang on the weak memories and limitations of his poor messengers. Professor Gauze well says that the theory of divine revelation of thoughts without words is irrational and false. Dr. Carson, the"Jonathan Edwards" of Ireland, suggests that the inspired writers left to the choice of words might inadequately or erroneously represent the mind of the Spirit thereby—to know the thoughts of an author we must know his words. Professor Lindsay tersely says, "The words of the prophets are God's words; the words of Christ are God's words; and the words of the men sent forth by Christ are God's words. And Paul says: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth the word of God." which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." I Thess. ii. 13; I Cor. ii. 13. No one can possibly believe intelligently in the divinity, character, and office of Christ depicted in the Bible and disbelieve in its inspiration. From Genesis to Revelation he is the pivotal character of Scripture, the sun of its system, the center around which circle the doctrines, duties, histories, narratives, prophecies and poems of all the sacred writings." He proclaimed his absolute sinlessness Jno. vii. 20; pre-existence Jno. viii. 58; Omniscience Luke vi. 22; Omnipotence Matt. xviii. 20; Omnipotence Matt. xxviii. 18; immutability Jno. xiii. 1, etc. If the Bible is not inspired Christ bore testimony to what was false, and all his claims were a mere pretense. His greatest detractors have well said: "Jesus Christ was divine, or he was insane." Even infidels and unbelievers as Spinosa, Strauss, Renan, John Stuart Mill, Lecky, M. M. Noah and Rabbi Raphael confess to the peerless character, claims and conduct of Jesus.

If Christ rose from the dead after his crucifixion and burial, according to the testimony of fourteen different classes of witnesses who are cast and talked with him, handled him and heard him speak on many occasions, and on the strength of their testimony they and millions more gave up country, friends, religion, liberty and life itself, as a verification of the fact, then the Higher Critics are liars and deceivers, because Jesus testified to the truthfulness and inspiration of the very books which they claim to be forgeries. If the Higher Critics are right then the Christian religion is the greatest fraud ever invented upon men, for millions have given their lives submissively and meekly in defense of its claims. If the Higher Critics tell the truth, then the Bible far from being a moral and righteous book is one of the greatest frauds ever invented to delude mankind, and should be burnt, destroyed and outlawed, as its enemies have tried for centuries to do. To hang one's faith on the authority of these hypercritical, infidel Higher Critics, is equivalent to risking one's eternal destiny to some lottery or "nickel-in-the-slot" scheme. Away with such monstrous absurdities!

On the challenge to the inspiration of the Scriptures, we might, in citing the testimony of their divine origin, ask with Pilate of old, "What shall I do with Jesus, which is called Christ?" If I accept the evidence of these so-called, scholarly Higher Critics, who seem to be more ignorant of verbal inspiration than Baalam's ass, I will have to say with him! away with him; crucify him!" Some one has said that if Christ was not what he represented himself to be, (and he cited the Scriptures in vindication of his claims), then he was an impostor, and as such these monuments should be erected—one to Judas, who betrayed the Savior; one to Caiphas, who headed the conspirators that brought about his death, and one to Pilate, who crucified him.

No one denying the inspiration of the Bible can consistently call it a moral book. It has scarcely a statement without having in some form or other a "Thus saith the Lord!" behind it. It presumes to give us truth, not fiction. Anguish souls seeking truth and light have placed the fullest confidence in it. Hence, if it be a moral, truthful Book, its own testimony is an evidence of its inspiration—as James H. Brookes said: "Bad men could not, and good men could not have composed [its] wonderful writings." Rousseau, the avowed, dissenting French infidel, says: "It is more inconceivable that a number of persons should agree to write such a history than that one should furnish the subject of it. The infidel authors were incapable of the diction, and strangers to the morality, contained in the Gospels; the marks of its truth are so striking and innominable, that the inventor would be a more astonishing character than the hero."

The Bible has withstood the ravages of time, has seen empires born, flourish and die. Dioctelian's medal to celebrate the centenary of Christ's crucifixion has been answered in the nineteenth century by 400,000,000 copies of its Constitution translated into 350 languages, scattered over the earth, bringing light, salvation and civilization to benighted continents and dark islands of the sea, and ruling the policies and destinies of the chief nations of the earth. Its devotees and martyrs under the most trying circumstances and cruelties and hardships have proved its promises true—that no good thing will the Lord withhold from them who walk uprightly. It has been the means of saving eternally millions from lives of degradation, sin and hellfire, of making men and women for this life, and converting the blackest and most heartless sinners into the brightest, most merciful and purest of saints. Without its benign influences man is worse than a beast. You cannot go among a people where the Bible has not gone before you and be sure of your property or life one day. It has within a single generation transformed a lot of cannibals into peaceful, gentle and good citizens as evidenced by the wonderful transformation of the South Sea Islands. Those cognizant with the history of the New Hebrides from the life of John G. Paton are familiar with the facts. Where the Book has been rejected, anarchy, dynamite and nihilism prevail. During the Reign of Terror in France infidels went about clad in tattered human skins, and decapitated their victims. The word of God sown in weakness, like its great embodiment, the Living Word, has been raised in power. It is still young and vigorous, sweeter than honey, as fresh as though it had newly come from the Father of Lights in whom there is no variability neither shadow of turning. We never tire of reading it. It
will be the comforter and enlightener of unborn generations, and it will yet
smooth the pillows of multitudes of
dying saints. Long after Higher
Crises and all the horrors that Satan
can bring against it will be in oblivion
it will stand forth as "the word of the
Lord which endureth forever."
I. J. Ransom.

Sanctification Illustrated.

A SERMON BY REV. JAS. S. RICKETTS.

Text, "But ye are Sanctified." (I. Cor. vi. 11.)

My theme is Sanctification. This
state of grace is called, in the Bible,
by different names.

In some places it is called Holiness.
For example: "Be ye holy, for I am
holy," I. Pet. i. 16; or, "Follow peace
with all men, and holiness, without
which no man shall see the Lord." Heb.
xxii. 14.

In other places it is called Perfection.
For instance: "Mark the perfect
man," Ps. xxxvi. 37; "Be ye therefore
perfect, even as your Father which
is in heaven is perfect." Matt. v. 48.

It is also called Purity. "Be thou
an example, in faith, in purity," I.
Tim. iv. 12; and, "Blessed are the pure
in heart, for they shall see God." Matt.
v. 8.

In our text, and in many other
places, it is called Sanctification. For
instance: "And the very God of peace
sanctify you wholly; and I pray God
with all men, and holiness, without
obstructions are removed from with-
in, all predisposition to sin, with
impediments are removed from
with"

This mature state of moral purity is
also styled, by eminent divines, "The
higher life," "The blessing of perfect
love," etc.

I find difficulty, in my reading upon
this subject, to get the precise thought
of the writer, to see just what he
understands sanctification to be; how it
differs from regeneration. And I am
not alone in this. "I find," says Bishop
Foster, "evidences of obscurity in all
the writings about it. The most emi-

This matures the sinner, God places
him justified before the law. His re-

eration is the same as though he
had never sinned. By regeneration
he lessens his desire to do those
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uncleanness, that is, tendency to sin, in him to make it necessary for him to watch over himself every moment, lest this sinful tendency leads him into wrong-doing. For as weed germs produce actual weeds, so this inbred sinful tendency produces actual sin. Conceive of a garden put into a perfect state of cultivation, the soil rid of every weed germ, and filled with every useful plant, and you have what conveys to our mind the condition of a sanctified soul. Not only is actual sin destroyed, but all inbred sin, that is, tendency to sin, is taken out of the soul, and in its stead is an intense dutiful state of cultivation, the soil rid of sin, for it is perfectly free from sinfulness.

Let us speak of sin under the similitude of a tree. Then the work of pardon, by which we are justified, is as the removing the trunk and branches of this tree. Regeneration is as the removing a part of the root from the soil and planting the tree of righteousness in its stead; and the life of the regenerated is as the tree sin, in its stead.

Now, sanctification is as the removing the soil the last vestige of this old root, so that it no longer hinders the growth of the good tree, and we need no longer to break it over it. The life of the sanctified consists in cultivating the tree of righteousness and in preventing an enemy from re-planting in our mortal nature, the bad tree, sin.

Thus you see that the sanctified has a great advantage over the one who is only regenerated, for two foes are more dangerous than one; and furthermore, the most dangerous foe is the one within the citadel. "Let not sin, therefore, reign in your mortal body." Rom. vi. 12.

Let sin be represented by some specific disease, as malaria, and in part removes the malaria from the system; while sanctifying grace is as the perfect cure, which wholly rids the system of the disease.

As chills and fever are broken by quinine, so are actual sins disposed of by pardoning grace. And as the malaria, in some degree, is removed from the faculties of the body, so at the time of pardon, inbred sin, in some degree, is removed from the moral system, and new vigor is imparted to the faculties of the soul. And how like keeping free from chills and fever, by the regular use of prevention, are the struggles to keep the sinful tendency within us from breaking out into transgression. And as the patient longs for a perfect cure, that he may be free from the effects of malaria, so the child of God, as he struggles with innate corruption, longs for an application of that blood that washes whiter than snow.

Now, that we may look at the different phases of this subject in the shortest possible time, we will notice the questions usually propounded concerning the subject of sanctification. Sel. by D. F. Heise.

How to Preach.

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first and step back if you get lost. Leave self out of the pulpit and take Jesus in. Defend the gospel and let the Lord defend you and your character. If you are lied about, make the devil put you on your guard, and take care that the story shall never come true. If you do not "want to break" make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw heavy loads they go slow.

It takes a cold hammer to bend a hot iron. Heat the people, but keep the hammer cold. Do not boil and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring loudest. A board of a saw-mill is half full with a pond than it is with an empty one. Be moderate at first. Hast the gate a little way; when you are half through raise it a little more; when nearly done use a full head of water. Aim at the mark. Hit it! Stop to breathe before the air is exhausted. Then you will not finish off with a buzz. Keep the enemy from plucking up the tree, sin, in its stead.

Some good do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport of the Philistines-ah! Inflate your lungs. It is easier to keep a saw-mill going than it is with an empty one. Be moderate at first. Hast the gate a little way; when you are half through raise it a little more; when nearly done use a full head of water. Aim at the mark. Hit it! Stop to breathe before the air is exhausted. Then you will not finish off with a buzz. Keep the enemy from plucking up the tree, sin, in its stead.
OUR YOUTH.

The following from an exchange is said to be a true story, so we pass it on to our young readers:

There was a little boy who wanted a Bible very much indeed—wanted it more than anything else he could think of. But he was a poor boy and could not afford to buy one; for he had lived a good many years ago when Bibles cost more than they do now.

One day two strange gentlemen came to his house and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate, she saw that the little boy looked sad.

They asked him what he wanted, and told him he wished to see General Washington next week.

"But I'd rather have a Bible than to see General Washington," the boy said. One of the gentlemen seemed much pleased with this, and told him he hoped he would always be as fond of his Bible. The next day the little boy received a beautiful Bible, and on the flyleaf was written, "From George Washington." The little boy did not know it, but he had been talking to General Washington himself the day before.—Selected.

A Young Man's Bond.

During our college days, a bright, talented young student won the heart of a beautiful young lady, and they were married. He soon engaged in the drug business, and for a time he was all that he could be: a slave to the demon of drink. Behind the drug counter he learned to partake of the death-dealing poison, and little by little he went down, down, down! That manly face soon lost its freshness, the eyes were strungers to their former brightness, the energetic step was changed to a tottering, irregular one, and the sanctity and happiness of the home were no longer preserved. The broken-hearted wife was forced to return to her mother's home, with her young daughter, while the husband continued in dissipation.

The cruel monster did his dreadful work on soul and body and left him many times in the throes of delirium tremens, until at last word reached the young wife from a distant city, that during one of these terrible convulsions his spirit departed and he went into the presence of God.

When the secrets of men are made known in the great judgment morning, what an unfolding of sin and crime will take place. The poor drunkard will not be alone responsible for his own ruin. The drunkard and the church member who voted for a continuation of the drink traffic, will share in the fearful responsibility of that young man's soul. And this is only one case among thousands who are going down to a drunkard's hell.

O, what an army will be arrayed before the judgment seat, hopeless, lost and ruined, all through the curse of drink! Parents, watch the steps of your boys, and lead them in paths of righteousness.—Flora B. Nelson.

His Mother's Watch.

Any good boy is glad to please his mother, and will not willingly do anything to grieve her. The boy in the sketch below, who fancied that he should be happy by not following his mother's advice, found out his mistake. The best prize for conduct that comes from earth is a mother's smile.

Edward was a loving boy, but careless in his habits; he thought his mother was old-fashioned in her notions; he saw no harm in things which she knew ruin many bright boys. He was about to go away from home, and the anxious mother thought of a way to keep her influence over him. He wanted a watch, and she gave him her own gold hunter, on condition that he should give it back if he did any of the things which he knew she did not approve.

Edward was delighted with the watch, and for a time he was all that his mother could wish. But soon other boys charmed him by their free ways, and he began to smoke, and play their gambling games with them. Then he took off his mother's watch, and put it in a box to send home. Now he could be free! That was a dreadful mistake. It seemed as though he had driven his mother away—as if he had put her in a grave. He could not be happy, he could not find a moment's peace, till he turned straight round, and, putting on the watch again, became worthy of his mother's love.

If you see anything that is worthy of praise, speak of it. Even if you cannot do a worthy deed yourself, commend one who does. Praise is a power for good; both God and man prize it. No prayer is complete without praise. The best worker for his fellow's who fails to give praise falls of doing as well as he can. Mrs. Stowe states the truth effectively when she says: "Praise is sunshine; it warms, it inspires, it promotes growth; it lifts and rebuke are rain and hail; they beat down and bedraggle, even though they may at times be necessary. Do we do our part in giving praise?"—S. S. Times.

[June 15, 1904]
PUBLISHERS’ NOTICE.

To Subscribers—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers whose subscription expires.
3. If you do not receive the Visitors within ten days from date of issue, write us at once and we will send the number called for.
4. To the Poor—who are unable to pay, we send the paper free on the recommendation of a judge or upon their individual request. Individual requests must be renewed every six months as a matter of course.
5. Correspondence—Articles for publication should be limited, as far as possible, to the back of the paper only. All other business letters should be addressed to the Office of EVANGELICAL VISITOR.
6. Communications without the author’s name will receive no recognition.
7. For Mission work, or for any other reason, we send the Bible prepaid to any address in the United States or Canada, and to our mission in England. The special feature of this Bible is that it gives the Authorized Version and Revised Version side by side in one volume, without increasing Size or Weight, or Diminishing Size of Type. It is a Self-pronouncing Teacher’s Bible which, without omitting a feature or disturbing the Text, points out Proper Names, with their Pronunciation, Historical, Chronological Tables; New Subject Index of the Books of the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Passover, etc.

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We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (Postage Forty Cents Extra) we will send subscribers the Bible free on the recommendation of a judge or upon their individual request. Individual requests must be renewed every six months as a matter of course.

Donations.

New subscribers.

Our City Missions.

Philadelphia, 245 N. Second Street, in charge of Brother Peter Shover and Sister Steyer.

Bothwell, N. Y., Mission, 27 Hawley Street, in charge of Brother George Whitmire and Sister Susan.

Chicago Mission, 595 Pershing Street, in charge of Brother H. J. Bahlke, Sister Anna and Sarah Bert and Brother C. W. Bahlke.

Des Moines, Iowa, Mission, Second and Grand streets, Church, Thurnbeck and University, St. Louis, in charge of Rev. J. J. Riedman, Superintendence: G. C. Cress, pastor.

Our love to all who will hear, to all who will listen. We wish to our friends to come and to stay. We are glad to tell you that we are living in sin, and that we aresinning.

Church Work.

Love Feast.

Ohio Valley Chapel, Stark county, June 18th and 19th.

Pennsylvania.

Martinburg, June 18th, 18th.

Michigan.

Elmer, June 18, 18th.

Greenwood, June 25, 25th.

Philadelphia Mission.

Gettysburg, Pa., June 10th.

A brother, June 15th.

A Sister, June 20th.

Philadelphia, Pa., June 20th.

Richmond Hill, Ont., June 7th.

Balance on hand last report, June 1st.

Total.

For Mission work.

For post.

For post.

Total.

We thank the dear saints for the love they show by giving to the cause of Christ. May the grace of our Lord Jesus Christ be with you and your families. Amen.

Your unworthy brother,

J. H. George. Des Moines, Ia., June 18, 19.

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This case of eggs, which was received from the hands of Sister Cress was much appreciated. God bless her and all from the hands of Sister Cress was come to them and spreedily. It means we are burdened, and our souls continually year to-day in Jesus precious name.

only by his rest until the righteousness thereof go therefrom as a lamp that burneth." (Isa. 60:2). But we have not been idle, neither do we greet. We gave the word, without softening the truths smoked our tongue.

On Sunday, April 27th, we came to Toronto and spent several days with the M. B. C. Missions, praying the word one night at each of their two Missions. We believe they are doing a good work in the city and trust they shall be the means of the salvation of many precious souls.

On Saturday, May 18th, we came to Eyakter, and were met at the train by our dear Brother Alex. McTaggart and conducted to their home. Sunday morning we gave the word at the one line brethren's M. H. and in the evening at the 8th line. Also on Monday evening, and on Tuesday the delegates to General Conference began to gather for the coming Conference, which convened on the 18th.

It was a joyful meeting to meet so many of God's dear children so that our hearts were made to overflow with joy and praise to God, especially when we met with some for whom the Lord had done such marvellous things since we last saw them. Truly God is good to Israel, especially to those that are pure in heart. Praise his name forever. We were met at the train by our dear Brother Alex. McTaggart and conducted to their home. Sunday morning we gave the word at the one line brethren's M. H. and in the evening at the 8th line.

other very near and dear ones in the mission. J. R. ZOOK, Chairman.

AT a recent meeting of the General Foreign Mission Board, the following resolution was adopted:

We, the General Foreign Mission Board, because of the great importance for the different Boards appointed by General Conference to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective duties, urge them to make haste to know their respective responsibilities, and to this end, as the Lord shall provide, we shall continue to support the General Foreign Mission Board.

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To the Dear Brethren and Sisters: I greet you all in Jesus. I left to write a few lines for the Visitor concerning the work that is being done in Virginia since Brother S. G. Engle and I were down. I took an interest in the work and by request of our Sister I went down and read a week, and went around to visit different places and found there is much to do and need it in any other place. I thought I would write these few lines to the brethren, as I know all are concerned in the work and I thought I would let you all know how hard the Sister has it. As she has no place to worship in it, she is always hard at the task. The companion does not oppose her as concerning the work. But now let us be careful that we do not impose upon her as she is the only Sister down there. They are not wise to give a lot if the brethren willing to lend a helping hand in order to build a frame structure one room, even though it is not plastered, just to have a place to worship in. And only then would be the time for the brethren to go down to hold meetings, for she cannot get the school-house at any time, and other places there are none there. The way she is working now she goes from place to place and from town to town to visit the poor and she also goes to the Life-Saving place and from town to town to visit the brethren, as I know all are confessing the Lord. It is rather hard at the present time. Her companion does not oppose her as concerning the work. As she has no place to worship in it, she is working now she goes from place to place and from town to town to visit the poor and she also goes to the Life-Saving place and from town to town to visit the Life-Saving place. The property belongs to the Life-Saving place. 3407 N. Second St., Philadelphia, Pa. From your unworthy brother, Peter Stover.
EVANGELICAL VISITOR

June 15, 1907

How to Keep Order in God's House.

DIRECTIONS

ACCORDING TO THE WORD OF GOD

And the Knowledge Which God Has Given.

(Continued from last issue.)

Of the ancient fathers of the Church, I will only refer to two, namely: Clemens, whose name is mentioned by the apostle in his letter to the Ephesians, vii: "Let nothing that is unseemly be spoken, neither words of licentiousness, nor word of self-pride, nor speaking evil of others, neither jesting nor quibbling, nor any such话, but all things, whatsoever are true, and whatsoever are honest, and whatsoever be dignified, and whatsoever be pure, and whatsoever be worthy of the credit of God." And in the letter to the Church of Smyrna he writes, Chap. viii. and ix.: "Let no one do any thing against the peace of the church, or of the brethren, or of the peace of God."

I think those, who in the light of God have learned to see the importance, and by their own experience the necessity to admonish his beloved brethren, and to keep a love feast in due form which is to be done in the presence of the overseer and under his special care, or by him to whom he may entrust it. Where the overseer appears there is also the Church, like as where Christ is, there is also his universal Church. It is not allowed either to baptize or to keep a love feast without the overseer, so that all things be done stedfastly and truly. Whoever honoreth the overseer will be honored of God, but he who despises him does not receive his grace. Therefore we are to reject them and to have nothing to do with them, as Paul says, Titus iii. 10, 11: "A man that is a heretic reject, (so Luther translated it, rather give it this sense; a sectarian man or a seditious person reject), after the first and second admonition. Knowing that he that is such is subverted and sinner being condemned of himself." As when he pretends and professes to uphold an evangelical doctrine and that a man should obey the gospel; whilst he himself disobeys it; in this he makes divisions among the children of God, and in such a manner condemns himself or makes himself guilty of the judgment of God. Now it is further to be considered, how far such are to be rejected, whether they are to be avoided with the first class as heathens and publicans, or in the second, that have committed mortal sins. According to my humble discretion, they cannot all be brought under one rule or precept, but must be judged according as they have made themselves guilty. The leaders of division have certainly the most and greatest guilt upon them, others may have been drawn in more innocently. Yet the counsel of God is to reject them all and have nothing to do with them in religious exercises. When they sometimes come to the meetings, we should not give them liberty to speak publicly, much less should we go to their meetings to hear them, which would confirm them the more in their obstinacy, and we may give occasion thereby, or the cause that more innocent hearts would be deceived. But in respect to natural things, we can still have some dealings with them, and whenever we happen to meet we may also shake hands and eat and drink with them as heathens and publicans. But those that go farther in finally leaving the truth and habitually to speak the untruth or to slander the Church or some of the members thereof, will fall under the
judgment of mortal sin, I. Cor. v. 11; and if all of them, I. Cor. v. 11; and if they avoid the sight of their evil deeds, and receive such not in your houses as brethren, yet entertain them as strangers, and in want, give them clothing and other required sustenance, or else this would oppose the ordinance of love, which commandsthe Apostle, Jude v. 22, 23: "And of some he after all still dies, we remove him from human society and bury him. And why? Even because, not only the bad odor of the dead would be disagreeable to the living, but also because it would be injurious and dangerous not to put him out of the way, maximal that he might also become infected and die. In like manner we should do spiritually. As long as the sick part of the soul is left uncorrected, the disease would be distensible but without a murmur, and died as she was not conscious, yet in her last hours the smile on her face showed a consciousness that she could say with our Lord, 'I have finished my course,' and 'I depart henceforth there is laid up for me a crown of righteousness and not for me only but for all them that love him appearing.'

SWEITZER.—Wm. Sweitzer was born in Lebanon county, Pa., November 26, 1834, and died at his home in Dover, Ill., May 9, 1904, aged 70 years, 2 months and 29 days. He leaves four sons and four daughters and thirty-one grandchildren to mourn their loss. All were present at the funeral but two sons and two of the grandchildren. Funeral services were conducted in the home of E. L. Trow, assisted by E. H. Eyster, and Rev. Anderson, of Dover. The others deceased are one son and two of the grandchildren. Funeral services were conducted by Elder A. Bearrs. Mr. Sanford Sider, Brother and Sister S. H. Zook, Hidalgo, Texas. Brother and Sister J. H. Myers, Sisters Sally Kreider, Lydia S. Heisev, Matoppo Mission, Central America. Brother and Sister L. H. Sider, Steigerwald; and Sister J. H. Myers, sisters Sallie and Emma Doner, Brother and Sister J. H. Myers, Sisters Salome Zook, New Primrose, G. M. Co., Germiston, South Africa.

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INDIA.

Leviticus chapter 10.  The others do not agree to love one another, to keep the faith, henceforth there is laid up for me a crown of righteousness and not for me only but for all them that love him appearing.