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

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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 burdens and penalties of wrong-doing 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, 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 afflicted 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.—Unidentified.

What Christianity Can Do for China.

The wide diffusion of Christianity in its best form will not suddenly 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 partner 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 Convulsions.

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 zeal and steadfastness, which distinguished the primitive Christians. They were all men of like passions with ourselves; they had the same corrupt nature to struggle against, the same temptations of resist, the same obstacles 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.

Give as God gives—Anonymous.
How Men Ought to Behave in the Church of God.

I. Tim. iii. 3; iii. 15.

[The following discourse on the above topic is not intended as exhaustive of the subject, but, if studied carefully in connection with the Scripture designated, will be helpful in understanding the apostle's view of keeping house in the church in an orderly manner. We copy from Notes on Bible Study, and is by R. V. Bingham, of Toronto, Ont., Supt. Africa Industrial Mission.—Editor.]

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.

1. 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.

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. 1-7. They were to pray for all men from the lowest to the highest, for God had revealed to them 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 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; and his hands should be pure, Ps. xxiv. 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 the world.

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.

It is therefore our pleasure to call attention to a location in northern Texas where a tract of land of 60,000 acres, and another of 15,000 acres in Pecos Valley, New Mexico, are set apart for settlement by the "plain people" where they can enjoy local government privileges, such as their own schools and churches with full religious privileges. Brother M. E. Kraybill, of Harrisburg, Pa., intends to make a trip of investigation to the south-west during July, and will be glad to give any information to inquiring friends who may be interested in such an enterprise. Write to Brother Kraybill at
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 hampered in their trade by the Labor Union evil. How much better it would be for all such to strike 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 service 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. Wingert, 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. Wingert, 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, Masshita and Midhambli, 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 Brotherhood will prove an inspiration to all parts of the church, and there 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 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.

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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. Clemenshaga, of Stevensville, Ont., as treasurer, and was so confirmed by Conference. All money for the Foreign Mission Fund should hereafter be sent to Brother Clemenshaga as directed above. Brother Saxton hereby opens 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?

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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.

Bowers, 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, and 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 his 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 Cave, 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, but Winter when he spent nearly two weeks in that locality.

At the last Conference it was decided that the subscription price of the Evangelical Visitor be not changed or reduced. The price is one dollar per year paid in advance. Any one desiring 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.

Clouds may gather round our pathway,
All the clouds will disappear,
Where all tears are wiped away,
In the land of perfect day,
With all the loved and blessed
And we'll anchor safe at last,
And the road be rough and steep,
Soon the storms will all be past,

The Last Sermon That Elder Zook
truth that comes to us that Jesus alone
Luke's Gospel, beginning at the
God upon us this morning. I trust
Savior, that he saves and will save all
Jesus in his infinite wisdom was able
Among the many parables we have
parable he spake not unto them.
in one place it is said that without a
Jesus spake many things in parables, and
Jerusalem to Jericho. They stripped
for our lesson this morning.
came along. When he saw the wound-
As the wounded man lay there a priest
and left him by the roadside half dead.
the wounded man and then passed by
of helping him he passed on by. Next
came a Levite, who came and looked at
ed man lying by the roadside, instead
speaking many things in parables, and
in the Bible, they want to
We find that people often get their
who is our neighbor. Christ gives one

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 sin-
ners.
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
was written in the Scriptures, and
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. A 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 jailor, but it came spontane-
ously 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, "Sir,
what must I do to be saved?" There
is a question that has perplexed many
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 applies to
some one else may not apply to my
condition. Our faith which we exer-
cise 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 "doing." 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 under-
stand 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-
selves 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 realize
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 I believe that the one who
remembers the lessons of this story
will have a better conception of the
whole business of the Christian.
Now, there is nothing left. There is
no room for the world. The Lord is
here and last. Our whole heart is
centered upon him, and what he
wants us 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,
taking the love of the world out of our
hearts.
The lawyer wanting to justify him-
selves asked Jesus, "Who is my neigh-
bor?" And he said, "A certain man went down from Jerusa-
lem to Jericho, and fell among thieves,
which stripped him of his raiment, and
wounded him, and departed, leaving him
half dead." Sometimes the ob-
jection is made here because the sin-
ner is dead in trespasses and sins.
that he is not our neighbor. Yet,
while this man was not really dead,
he is pointed out as being half dead,
and wounded him, and departed, leaving
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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 shepherd where the babies 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 the saints are to be perfected, we should not go. Sometimes we think we are strong spiritually, but, oh, how weak we are after all. How dependent we are on the grace of God! We need to realize how weak we are, and how much we need his protecting care. You and I who have been on the way for a long time ought to bear the infirmities of the weak. How necessary it is that young brethren and sisters grow strong in the Lord. You do not get it in the world. How does the power of God keep us up? Does it keep us when we take the responsibility upon ourselves? No. It is always on conditions. The promises are when we meet the conditions. I am glad that we have Jesus Christ as our 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 folds. — W. R. Huntington.

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

I. If this God be absolutely righteous, how can a man that falls short of this righteousness, both in his nature and in his life, take 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 hate sin, and is a consuming fire to his enemies, how can 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 (rechfringt machten), and thus he opened for man a door of hope. Hear ye:

(1) "For when 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. xvii. 5.)
Hear ye him, for that is what the word in the original means. Hear ye him—a word of the Son of the Father: then shall the earth be moved above the glittering stars shine down on the surface of the waters like pearls and beholds him who said, "I am the Light of the world." 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. Jesus is the true light, and perilous indeed would be our voyage over the stormy sea of life if we had been without the friendly harbor light of our own loved home: Jesus is the friendly harbor light of his own loved home.

II. IF THIS GOD BE ABSOLUTELY GOOD, HOW CAN A MAN THAT FALLS SHORT OF THIS GOODNESS, BOTH IN HIS NATURE AND IN HIS LIFE, TAKE TO HOPE IN HIM?

A. One's iniquity is against him:
B. His anger is against him:
C. His retribution is against him:
D. His punishment is against him:
E. His just judgment is against him:
F. His eternal purpose is against him:
G. His infinite power is against him:
H. His infinite wisdom is against him:
I. His infinite knowledge is against him:
J. His infinite love is against him:
K. His infinite patience is against him:
L. His infinite goodness is against him:
M. His infinite justice is against him:
N. His infinite holiness is against him:
O. His infinite truth is against him:
P. His infinite sanctity is against him:
Q. His infinite beauty is against him:
R. His infinite power is against him:
S. His infinite wisdom is against him:
T. His infinite knowledge is against him:
U. His infinite love is against him:
V. His infinite patience is against him:
W. His infinite goodness is against him:
X. His infinite justice is against him:
Y. His infinite holiness is against him:
Z. His infinite truth is against him:

III. WHAT ENCOURAGEMENTS HAVE WE THEN, TO HOPE IN GOD?

1. The Goodness and Mercy of God:
2. The Power and Faithfulness of God:
3. The Joy and Comfort of God:
4. The Peace and Rest of God:
5. The Assurance and Certainty of God:
6. The Love and Kindness of God:
7. The Praise and Glory of God:
8. The Hope and Expectation of God:
9. The Victory and Conquest of God:
10. The Blessing and Reward of God:
11. The Salvation and Deliverance of God:
12. The Deliverance and Victory of God:
13. The Victory and Conquest of God:
14. The Salvation and Deliverance of God:
15. The Deliverance and Victory of God:
16. The Victory and Conquest of God:
17. The Salvation and Deliverance of God:
18. The Deliverance and Victory of God:
19. The Victory and Conquest of God:
20. The Salvation and Deliverance of God:
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68. The Salvation and Deliverance of God:
69. The Deliverance and Victory of God:
70. The Victory and Conquest of God:
71. The Salvation and Deliverance of God:
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83. The Salvation and Deliverance of God:
84. The Deliverance and Victory of God:
85. The Victory and Conquest of God:
86. The Salvation and Deliverance of God:
87. The Deliverance and Victory of God:
88. The Victory and Conquest of God:
89. The Salvation and Deliverance of God:
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 healeth all thy diseases." (Psa. ciii. 1, 2, 3.)

Dear Readers: I can truly say with the Psalmist, bless the Lord for what he has done for my soul and body. Truly it is wonderful what God can and will do for us if we fully trust in him. For two weeks I had a cold and trusting God to heal me. On May 21st, I was quite sick, had all symptoms of quinny and was discouraged for a short time. Then I took my Bible and read some blessed promises. Then I went to my bedroom and prayed God to reveal to me why I was not healed. Then he spoke to me and said if I would fast for three days I would be healed. I promised I would, then lay down and rested a short time and got up and came down, and, praise God, I was so much stronger in both body and soul. The girls asked if I was better. I said yes, praise the Lord, he is healing me. But Sunday and Monday were testing days. But I praise God, when I got hungry I fed on his word and the same temptation of Jesus was a great comfort to me. I thought, if Jesus could fast forty days I surely could fast three days. Jesus was very precious to me then and is still his blessed words, and that I could pour out my petitions to him at all times was such a glorious privilege to me. Then, while I could feed on the blessed words of Jesus my heart truly went out to the dear ones in heathen lands who have not the blessed privileges we have here.

Shall we not labor and pray more earnestly for the dear ones who are in sin and darkness? I would say with the Apostle Paul: My heart's desire and prayer to God is that all might be saved from the power of sin. That sin might not have any more dominion over their bodies.

I praise God he can save, sanctify and keep and heal our bodies. Praise his holy name. He is ever near us if we just trust and obey him. He is truly a wonderful Savior. These tests and trials are for our good. I can praise God for them. But I know of a time when I murmured as did the children of Israel. O, I praise God, he can cleanse us through and through and save us to the uttermost. Amen. And he can do this for every one if we fully surrender all to Jesus. I am so thankful God gave me a will to surrender all even to sacrifice home friends and comforts to do missionary work for him. But he has so greatly blessed my labors, and I have learned so many blessed lessons that were such a help to me. O, I know I have greater joys than if I had stayed at home. I do certainly enjoy pointing the dear ones to Jesus who died to save their dear souls, who loved them so much.

Some may wonder why I do not remain in Philadelphia when workers are needed so much. I will tell you why. God called me to go to India six years ago already last Summer, when that great famine was, and he gave me the burden of those dear people on my heart which I can never shake off, nor do I wish to. Then in February, 1903, the dear Lord again called me. At night he took sleep from me and I prayed to him and asked why this is. Then the word India, in very large letters, was on the wall before me. So I can say I had two definite calls. Then my heart was stirred and burdened anew. And this verse came in my mind the next day:

"Let me go, I cannot stay, "To my Master calling me; Let me go I must obey, Native land, farewell to thee."

God wonderfully gave me back my health to work for the salvation of precious souls. I do not want riches in this world, but I want to have treasures laid up in heaven. "A tent or a cottage, why should I care, They're building a palace for me over there."

God has wrought this change in me, for only he could do it. He can change the vilest sinner and make him clean and pure. I am so glad heaven is just as near to us if we are in India, Africa, China or any of those places. If we just obey God, we have heaven in our souls when he abides with us. Praise his dear name. There can be no separation from us of the love of Christ. So I am giving my service for love to God as he loved me so much and saved me from the grave. Will all who read these lines pray that God may keep me true to him in every test or trial that may come?

Yours, seeking the lost of earth.

May 21, 1904

W. R. SMITH.

Evidences of Inspiration of the Bible.

(Concluded.)

The sacrifices and ceremonies under Mosaic regime which "as pertaining to the conscience could not make the corners thereto perfect," as well as the ceasing of the kingdom of Israel, is thus prophesied in Hosea iii. 4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim."

It may seem easy and smart to ridicule verbal inspiration. But in the providence of God it is given for our learning that even a dumb beast was verbally inspired. Certainly Baalam's ass had not the ability to choose his own words in conveying his thoughts to his master when the angel met him in the way. Here is a case of verbal inspiration that even Higher Critics cannot evade it either by saying it was a legend, for the Holy Spirit, speaking through Peter, says: "The dumb ass, speaking with man's voice, forbad the madness of the prophet." II. Peter i. 16.

The Pentateuch states 560 times that "God said," "spake," or "commanded," also that he spake unto Moses, and that Moses wrote the words in a Book and told them to the people. Yet, men living in the twentieth century, nearly 4,000 years later, claim that certain scribes in the reign of Josiah and the time of Ezra, six or eight hundred years afterward, wrote some of those things and forged the name of Moses to them. So in the last analysis it appears we must resort to the Higher Critics, who seem to "speak with authority and not as the scribes," to ascertain which of the Scriptures are inspired, and which are not. It is a reflection on the genuineness of Holy Writ to allege any of them forgeries, and to assert there are contradictions in them. In Mark xii. 36 Jesus certifies to David's writing the 100th Psalm, which the Higher Critics deny; also to a commandment of Moses in Lev. xiv. 27, which Higher Critics allege Moses never saw. Peter also testifies that Moses said a prophet like unto me, shall the Lord raise up unto you of

June 15, 1904

Yours, seeking the lost of earth.

Emelensburg, Pa.

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(Concluded.)

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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 gospels, the epistles, history, biography, mention of dates and names of places. The Greek preposition 'out' words is irrational and false. If the writers were left to the choice of words to express their thoughts with precision, what might it not mean names of places. The Greek preposition 'out' words is irrational and false. If the writers were left to their limited education! God could not afford to let his eternal truth involving the highest salvation of millions hang on the weak memories and limitations of his poor messengers. Professor Gauze asserts 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, and saw it in its power, God's power. It is still young and vigorous, 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 Jesus to their divinity 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 the murderers of Christ of old, "away 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 Thou saith the Lord!" behind it. It promises to give true, not fictitious, true or false. Awe-struck seekers seeking truth and light have placed the fullest confidence in it. Hence, if it is 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, dissolve 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 substance of it. The Jewish authors were incapable of the diction, and strangers to the morality, contained in the Gospel; the marks of its truth are so striking and inimitable, that the inventor would be more a astonishing character than the hero."

The Bible has withstood the ravages of time, has seen empires born, flourish and die. Diocletian's medal to celebrate the anniversaries of Christ 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 civilisation 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 severe tortures and cruelties 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 hell-fire, 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 peaceable, 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 fact. Where the Book has been rejected and profaned, anarchy, dynamite and nihilism prevail. During the Reign of Terror in France infidels went about clad in tattered human skins, and decapitated 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 variableness neither shadow of turning. We never tire of reading it. It will be th: of unborn smooth th dying. As Critics are, as may bring it will stay Lord who
will be the comforter and enlightener of unborn generations, and it will yet smooth the pillows of multitudes of dying saints. Long after Higher Critics and all the heresies of Satan can bring against it will be in oblivion it will stand forth as "the word of the Lord which endureth forever."—I. J. RAVEN.

Sanctification Illustrated.

A SERMON BY REV. J. 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. xii. 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 your pity. Too often the regenerated life is thus.

Go to that garden again, remove all obstructions, enrich the soil, with clods and weeds almost hiding out of view the useful plant, its growth is very imperfect; its condition excites your pity. Too often the regenerated state of grace is thus.

Go to that garden again, remove all obstructions, enrich the soil, put it into a perfect state of cultivation, bring to bear all that would aid the growth of the plant, then mark the change. Its condition no longer excites your pity; but, on the other hand, its beauty and vigor become to you an inspiration; the life so death-like before has now sprung into perfect activity. Such is the state of sanctification. All obstructions are removed from within, in all predisposition to sin, with every thing which would tend to his growth in grace.

The difficulty is to make plain the difference between justification, regeneration and sanctification. Let us illustrate: The Governor pardons the thief, by which act the thief is justified; that is, stands before the law as though he had never sinned. Had the Governor the power to change his thieving nature, so that he would have no disposition to steal and more inclination to be honest, then he would do for the thief what God does for the sinner in the work of regeneration, at the moment he is justified.

Now, could the Governor go farther, and so change the thief as that he would hate and abhor anything that is like stealing, so that in his nature he is the very oneness of a thief, he would then do for the third what God does for the sinner when he sanctifies him.

In nother the sinner, God places him justified before the law. His relation to the law is the same as though he had never sinned. By regeneration he lessens his desire to do those things which he knows to be wrong, and increases his desire to do what he believes to be right. And in sanctification he takes us of him all desire to do those things he knows to be wrong; he so changes his nature as that he hates sin and delights to do God's will.

As though the thief was so changed as to be the opposite of a thief, so in sanctification the sinner is so changed as to be the opposite of a sinner, that is, a saint.

Man's moral nature is as a garden, allowing the weeds to represent sin, and the useful plant its opposite, righteousness. Keep in mind, too, that there is a difference between weed germs, seeds and roots in the soil, and actual weeds, though both, in an important sense are weeds. Just so, there is a difference between sin germs, that is, sinfulness, and actual sin, though either is sin. Sin germs produce actual sin.

Childhood is represented by this garden in early Spring-time. The ground is bare, not yet to be sown, yet the soil is full of weed germs. Thus it is with every child born into the world. There is no actual sin, yet sin germs infest the moral nature of every infant.

And as surely as weed germs produce, when the warm rain and the sunshine is given, actual weeds, just so sure will this depravity in the child produce actual sin, as soon as it comes to know good and evil. Thus will be added to the natural uncleanness, for which the child is not responsible, guilt, and condemnation, for which it is responsible.

The moral condition of the youth who has committed many transgressions, is as this garden after the seeds and roots have germinated and covered the soil with noxious weeds; and if you would have a beneficial picture of the condition and pernicious influence of the veteran sinner, go in the Fall, to that uncultivated garden, where the weeds of a thousand varieties are ripening, and where each variety is yielding a thousand-fold harvest after its kind.

"Sure, oh sure, will the harvest be." But to return. The justified and regenerated state is as this garden after the weeds and some of the germs have been destroyed, the soil put into a partial state of cultivation, and the useful plant inserted.

And now, though the weeds are all destroyed, and many of the germs; the soil is so full of seeds and roots yet, that, in order to keep that garden rid of actual weeds, the gardener must be present with his hoe every day, yes, every hour. So with him who is parsoned and regenerated; his actual sins are all destroyed, and some of the germs of sin, yet there is enough of

uncleanness, that is, tendency to sin, to wrong-doing. For as weed germs produce actual weeds, so this inbred sinful tendency produces actual sin. 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 standing over the remainder of this root to keep it from growing up into a tree again; for if left alone the last state may become seven times worse than the first; for instead of one trunk there may be many. It is further the duty of the regenerated to keep the enemy from plucking up the tree of righteousness and replanting the tree sin, in its stead.

Now, sanctification is as the removing from 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 watch 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; ague, for instance. Then pardoning and regenerating grace are as the quinine which rids the system of the disease. There is nothing which cures more clearly, to my mind, this whole subject, than this last illustration.

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 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 regeneration. 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. Heir.

(To be continued.)

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 stop before you get prosy. Leave self out of the pulpit and take Jesus in. Deliver the gospel and let the Lord defend you and your character. If you are lied about thank the devil for putting 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 so much water that 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 bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring loudest. Aim at the mark. Hit it! Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse than bullets. A board hurts a man worse than bullets. A board hurts a man worse than bullets.

Stop to breathe before the air is exhausted. Then you will not finish off each sentence ah, with a terrible gasp, as if you were dying for air, as some good do, 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 row-boat with a full pond than it is with an empty one. Be moderate at first. Hasten 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 and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse than bullets.

By the God-given power of will that is within us, may we create a new future out of the inspiration of this hour. — Dr. Maltbie Davenport Babcock.

The busiest man is he who has the most time for religion. If it is my duty to shovel dirt, I can do it with the glory of God in my heart as well as with profanity in my mouth.

It must have water also—the refreshing dews of heavenly grace, the gentle descent of God's Spirit.
OUR YOUTH.

In the Spring.
What did the sparrow do yesterday?
Nobody knew but the sparrow,
He was too bold to tell his secret.
They have forgotten it all to-day.
What did the sparrow do yesterday?
And the long Spring shadows sweet shadow
With fierce winds blowing it every way;
In a sheath of snow and ice it lay,
Then that may be why my thoughts all
Are so haunted by sounds, now so sad, now
stay,
But he was a poor boy and
finished in dissipation.
And, putting on the watch again, be-
te to bring sorrow and woe, and he
him he hoped he would always be as

A Young Man's Bird.
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 awhile
heaven seemed to smile on them; but
soon an enemy worse than death crept
in to bring sorrow and woe, and he
became 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
strangers 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 heart-
broken wife was forced to return
her mother's home, with her young
daughter, while the husband con-
tinued 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 con-
volutions his spirit departed and he
gone to the presence of God.

When the secrets of men are made
known in the great judgment morn-
ing, what an unfolding of sin and
crime will take place. The poor
drunkard will not be alone responsible
for his own ruin. The druggist 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 boy or girl.

Edward was a loving boy, but care-
less in his habits; he thought his
mother was old-fashioned in her no-
tions; he saw no harm in things
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
wished to have a watch, and she gave him
her own gold hunter, on condition that
she 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, be-
came 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 fellows who fails to give praise
fails of doing as well as he can.

Mrs. Stowe states the truth effective-
ly when she says: "Praise is sunshine;
it warms, it inspires, it promotes
growth; blame 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 giv-
ing praise?"—S. S. Times.
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PENNSYLVANIA.

Martinburg, June 18th, 1898.

MICHAEL.

Gleaner, June 12, 1898.

Greenwood, June 25, 1898.

Philadelphia Mission.

Report for May, 1898.

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Total, $5.50

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The binding is Extra French Seal. Divinity Circuit, Round Corvass, Red under Gold Edges. Flexible Back. LEATHER LINED.

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CHURCH WORK.

Love Feast.

Ohio Valley Chapel, Stark county, June 19th and 20th.

PENNSYLVANIA.

Martinburg, June 18th, 1898.

MICHAEL.

Gleaner, June 12, 1898.

Greenwood, June 25, 1898.

Philadelphia Mission.

Report for May, 1898.

Gettysburg, Pa. $1.00
A brother, 5.00
A sister, 1.00
Philadelphia, Pa. 2.50
Richmond Hill, Ont. 1.00
Balance on hand last year, 3.25
Total, $5.50

For Mission work. 6.75
For post. 1.50
For post. 2.00
Total, $10.25

We thank the dear saints for the love they show by giving, in the cause of Christ. May the grace of our Lord Jesus Christ be with you in your prayer. Amen. Your worshipful brethren.

J. R. AND ANNA ZOOK.

Our Bible Offer.

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Address: EVANGELICAL VISITOR, 1213 Bailey St., Harrisburg, Pa.
The case of eggs which was received from the hands of Sister Boulter was much appreciated. God bless her and all their appreciation of our labors by an unexpected gift. This means so much to be true to souls. Only by his grace can we be true. Thus we feel that we do need your prayers. God bless all the dear readers.

From Sister Boulter.

EVANGELICAL VISITOR

The case of eggs which was received from the hands of Sister Boulter was much appreciated. God bless her and all the dear saints who are interested in the great vineyard of the Lord. We are continue to pray and to be of service to all who are in need and degradation, that deliverance may come to them and that spiritually. We are blessed in our labors in the mission field.

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Letters

To the Dear Brethren and Sisters: I greet you all in Jesus. I left to write a few lines for the Visiter concerning the work that is being done in Virginia since Brother S. G. Embley 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 there as well as 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, which is quite hard at the present time, the companion does not oppose her as concerning the work. But now let us be careful that we do not impress her as she is the only Sister down there. They are willing to give a lot if the brethren are just to let them know how hard the Sister way down there in Virginia, for I do believe there will be a good work done there as well as any other place.

The writer noticed the effort that Brother Stover of the Philadelphia Mission was making by writing several hundred postal cards to individual brethren and sisters to collect sufficient money to repair the roof of the original building, to cement the cellar floor, which so far has been a dirt floor, and very unsatisfactory in many ways. And if God blesses Brother Stover's efforts along this line the work will be undertaken in the near future. I remember a sister referring to the cementing of the floor as one of our love teachings. This will be a good opportunity now for her to do as she then strongly intimated she would be willing to do. Towards the work this would be a commendable act in many ways, and these brethren and sisters who have visited the Mission and know that this is really necessary. So we need not stand back from this need and ready to help the brethren and sisters who have not had the pleasure to meet with us in worship at the Philadelphia Mission. However we wish to give a general invitation for all to respond liberally in this way of interest in the repair of the Mission building. Only a small amount is needed from each district and should be forwarded to Brother Stover at once. When this repairing is completed the building will be a credit to the church and we pray that all the brethren and sisters may be fired up with more godly zeal to present themselves still more as a body given by us to the Lord to do something that he might be pleased to give me any rest till I got away from the sea. I was very much interested in the visit I paid to our old parents were in debt pretty deep. Rom. xiii. 8 used to come up before me so much. "Owe no man anything, but to love one another; for he has been so good and kind to me." And I cannot say and I will not say that I was to give up my work and go to India. In the love of there as the love of here. For as it is the way would be open so now he is gone and filled; notwithstanding ye give thein unto them, depart in peace, be ye warmed and filled; not those things which are needful to the body, but what shall be the soul, which shall sustain the body. For as he lingereth there, he reasoneth at the sowing of God, ye to Jesus brethren discuss ion, he of God.' Church viii, and without this being to be
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 in Phil. iv. 3, and Ignatius, who emulated the Christian faith about the year of Christ 40, when Paul and Barnabas came to Antioch, Acts xii. 26, and according to the opinion of some historians he had been the child that Jesus took and set in the midst of his disciples, Mark ix. 36.

Clemens writes in his first letter to the Corinthians chapter xvi: Why are there these divisions and seditions against our own body? and to come to such madness that we forget how we are members together? Remember the words of the Lord Jesus, for he says:

"Who to that man by whom offences come. It would be better for him, never to have been born, than to offend one of his elect; it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea, than to offend one of my little ones. Your division has perverted many and has made many faint-hearted and many doubtful and us sorrowful."

Ignatius writes in the letter to the Philadelphians, chapter iii: "Forbear from injurious plants that are not cultivated, by Jesus Christ, (namely, division and sedition), because they are no plants of the Father. Not that I have found divisions among you, but that you may guard against them. For as many as belonging to God and Jesus Christ will be of the same mind with the overseer (or bishop) and as many as will return penitent to the unity of the Church belong also to God, yet so, that they live according to Jesus Christ. But not deceived, my brethren; for if any one follow a seductive person, one that causes division, he will not inherit the kingdom of God." And in the letter to the Church of Smyrna he writes, Chapt. vii. and ix: "Let no one do any thing without the overseer, and that be long to the Church; that is merely for keeping a love feast in due form which is to be done in the presence of the overseer and under his special care, in order not to offend one of his elect. Where the overseer appears there is also the Church, like as where Christ is, there is in him 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 steadily and truly. Whoever honoreth the overseer will be honored of God, but he that secretly from the overseer, serve the devil." So much from the ancient fathers.

I think those, who in the light of God have learned to see the importance, and by their own experience have learned to know, what disorder and heresy, and division cause, will not wonder, why I have produced so many witnesses. Now let us see how we have to demean ourselves in such circumstances. Paul says through the spirit of prophecy, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember it," Acts xx. 29, 30; and in Rom. xvi. 17, he says: "I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of simple." Paul considers it necessary to admonish his beloved brethren, who out of love to the Lord Jesus are longing to be faithful, as if he would say, Have a strict and sharp lookout for the ravenging wolves, which is the more necessary when they come in the outward appearance of humility and love and appear as innocent as lambs, as Jesus says, Matt. vii. 15. Therefore says Paul, now we command you brethren in the name of our Lord Jesus Christ. II. Thess. iii. 6, intending to impress upon their minds that they should not be negligent in things that belong to the Church of God. For it is not our things, but the things of God; so that we may not be found as unfaithful and deceitful laborers, who in order to avoid the cross and sufferings, leave every thing pass as it chooses, and bear and suffer them with a deceitful love and toleration, till peradventure God will make it plain to them. No, beloved brethren, we should enter upon this matter in earnest. And what shall we then do? Paul tells us: Withdraw from them and have no company with them. II. Thess. iii. 14. Rom. xiv. 17. For such build Babylon, from which we are to come out, that we be not partakers of her sins and that we receive not of her plagues, Rev. xviii. 4. It is the more dangerous when such are humble in their outward conduct and are irreproachable in their walk and conversation with other men, and have the appearance of virtue about them, which Satan will willingly do, to uncease to speak the truth or to slander the Church or some of the members thereof, will fall under the
judgment of mortal sin, I. Cor. v. 11; for we are determined not to put a stumbling block or a cause to fall into the children of God, but for the truth's sake, in order that we may possibly save a soul. Therefore the Apostle writes, Jude v. 22, 23; "And of some have compassion, making a difference between a faithful soul and a soul that is obstinate, and in the most distant separation, that if they may become ashamed, so that if they have compassion, making a difference. Therefore the Apostle says, I. Cor. v. 11: "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or anrer, or an extortioner; with such a one have no fellowship, no, not to eat." And, verse 13, he says: "Therefore let us not give place to him, but be zealous for the good work of our Lord. And the Apostle John says, I. John v. 9, 10, 11: "Whosoever transgresses and abideth not in the doctrine of Christ, hath not God; and if any man abideth in him, his works are shown by the many at the funeral. Sister Eyster was one of the children of God. She was born in Cumberland county, Pa. In the spring of 1879 she moved to Kansas. Sister Eyster was saved in her eighteenth years, and by her godly life made many friends, and was a blessing to many, and also by many loved and respected by a mother in Israel. She was 70 years old, and was brought to Oakland, CAL., where she also made many friends. During her sickness, which commenced March 22, she had a desire to be with her children, and was brought to Oakland, CAL., in May, where she died. Her suffering was severe, but she never murmured or complained. Her desire was that she might not pass away unprovided for. She was not conscious, yet in her last hour she was conscious, and she said, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, and I am ready to depart and to be with Christ, who is my crown of righteousness."