
George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/436

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Evangelical Visitor.

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

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. xx. 7.

VOL. XXI. HARRISBURG, PA. JUNE 15, 1907. NO. 12.

TABLE OF CONTENTS.

EDITORIAL—
The Debt is Paid, 2
Special Mention, 3

POETRY—
A Hymn of Praise, 4
The Better Land, 12

CORRESPONDENCE—
From Bro. Myers—Rosie Zook, 4
One Day at a Time—John Asper, 5
On Close Communing—D. B. Keeports, 6
The Christian Warfare—J. S. Lehman, 8
Experience—Louise M. Sheets, 8
Doctrine of the World—A. L. Musser, 12

SELECTED—
As to Divorce, 1
Virtues That Are Decorations and Virtues That Require to Be Decorated, 9
The outer and the Inner, 10

THE SUNDAY-SCHOOL, 11

CHURCH WORK, 12
MISSIONARY, ETC., 14

As to Divorce.

Under the head of "What is Scriptural Ground for Divorce?" the editor of the Sunday-School Times, in Notes on Open Letters, expresses himself as follows on this very important and troublesome question. It may be regarded as extreme ground, but in our opinion it is safe ground and we doubt whether there is any other ground for the Christian that is safe. The article is as follows:

There would seem to be two classes of persons in the world: those who think chiefly of how far they may justifiably be freed from obligations to others, and those who think chiefly of how far they can go in serving others. One's very Bible study is influenced by one's choice of position on one or the other side of this great dividing line. And there are considerably more people on one side of the line than on the other. The majority, for example, are interested in ascertaining how much "freedom" Christ allowed in the matter of divorce, by a consideration of such questions as these, from an appreciative reader in Ohio:

Does Christ, in Matthew 5:32, justify divorce, and is the one cause there mentioned the only ground on which the New Testament allows a divorce? Or does the New Testament positively prohibit divorce for any cause, so that nothing but death can set either party free to marry again?

Christ nowhere went on record as directly approving or even justifying divorce. Whether Christ might have said that, in a certain instance, divorce was right, is a matter for men and women to settle alone with their Savior and Guide; the New Testament certainly does not authorize anyone to quote Christ as favoring divorce under any circumstances. He did not do so in Matt. 5:32 ("but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery"). He was here pointing out that, unless a woman was already an adulteress, a husband who divorced her was thereby guilty of making her an adulteress. Of course, one who is anxious to find Christ's approval of divorce can say that he believes that Christ here authorized it; but that belief is at best only an inference, and cannot be based on any direct utterance of Christ's as yet recorded. On the other hand, there is, in Mark 10:1-12, a very direct and unconditional deliverance of our Lord against divorce. Here is the record:

And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? trying him. And he answered and said unto them, What did Moses command you? And they said, Moses commanded us that, for the cause of fornication, a man should put away his wife. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh: so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house the disciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her; and if she also shall put away her husband, and marry another, she committeth adultery.

If Jesus had meant, in the earlier instance, to recognize infidelity as a proper reason for divorce, does it not seem strange that in this much fuller treatment of the question he admits of no possible reason or excuse for ever breaking the marriage tie? What is, because of the hardness of men's hearts, commonly called "scriptural grounds" for divorce, is after all only a certain form of sin; and why should a particular sin be made a reason for divorce between two persons who are both, before marriage and after, sinners whose only hope is Christ? Marriage is a God-ordained opportunity for a man and a woman to lay down their lives for each other in daily, life-long service of each other's best good. If one of the two has grievously sinned, does that fact take away the other's opportunity for continued, self-sacrificing service? Is the opportunity then less, or greater, for an utter sacrifice of self in seeking to save and restore the other to his old best self again? Thank God, there have been marriages, as there will be in increasing numbers, where, on one side at least, the idea of divorce is as intolerable as murder would be. There have been cases where the love on one side suffered in heart-breaking self-sacrifice the betrayal of love on the other side, and where much was gained, and nothing was lost, by this resolute accepting, in Christ's strength, of Christ's word that the two were "no more two, but one flesh." When we come to know the real meaning of love, and of marriage as love's richest service-privilege, then we shall no more think of divorce as ever tolerable than we would expect Christ to cast off his Bride, the Church, because she has so often grievously sinned against him.

Christianity even in its sadly imperfect development is as a matter of fact at the head of the world.—Gladstone.

The only faith that wears well and holds its color in all weathers is that which is woven of conviction and set with the sharp mordant of experience.—J. R. Lowell.

"Certain it is that daily duties and daily bread are the sweetest things of life."
The Poor Thing’s Troubled Soul

A lady who is in the habit of visiting Betty tried again and again to explain to her the wonderful truth that Christ had atoned for sin upon the cross—that he had paid the debt forever, and that we, being justified by faith in him, may have peace with God; but put it in what way she would, her poor friend could never take hold of it; and so, without finding any comfort for her soul, poor Betty grew worse and worse in body, till at length she lay at the point of death.

At last, one day, when the lady called, she found poor Betty in the deepest possible distress. She had thrown the clothes over her face, and was sobbing as if her heart would break. “Poor Betty,” said the lady, “what is the matter?”

“Oh, ma’am, they are coming to demand the rent, and to take my bed from under me; and I shall die!”

Her anguish was so great that all her friend could say gave her no comfort. How could it be for her not to pay a penny, and the debt must be paid, or the bed would be taken from her.

While the lady was trying to comfort her, a sharp knock at the door below was heard, which threw the poor creature into a fresh fit of anguish. Throwing the clothes over her head, she cried out, “Oh! they’re come—they’re come!”

Greatly moved at the sight of her poor friend’s distress, the lady slipped quietly downstairs, and found that, sure enough, two men were come to take the goods.

“Well now,” she said, when they had told her their business, “the poor thing can’t possibly pay the rent.”

“Well, ma’am, we can’t help that. If she can’t pay the rent we must take her bed.”

“But it would be dreadfully cruel! The poor thing would die. Indeed, she is almost dying already.”

“Well, ma’am, that’s not our business; we must have the money or the goods.”

“Then just tell me, what is the sum you claim for rent?”

The men named the amount, carefully adding their own fee.

“Here then,” taking out her own purse, “here is the money. Give me the change and write a receipt.”

On receiving the receipt, the lady laid it between the leaves of her Bible, which she held in her hand, and went up stairs to relieve poor Betty’s mind about the bed, little thinking that her act of kindness was to be used by the Spirit of God as a means of better blessing to the poor thing’s troubled soul.

“She found her in deep agony, expecting every moment that the men would come up, and take away the bed to satisfy the rent. She sat down beside her and whispered, “Betty, don’t trouble yourself.”

“But, ma’am, I must trouble—for I shall die.”

She whispered again, “But the debt is paid, Betty.”

The poor creature drew down the clothes from her face, and looked up amazed.

Again the lady repeated her delightful words, “I assure you, Betty, you need not trouble yourself about the debt: I have paid it;” and opening the Bible, she showed the receipt, saying, “Why, Betty, here’s a receipt for the money. Read it yourself, and be satisfied.”

The poor thing spelled it out as well as she could, and then gazed at it with a strangely earnest look—as if some new and wonderful thoughts were working in her mind.

At last her face brightened, she threw up her hands, and exclaimed: “Ah! I see it now, ma’am; I see it now, and thank you a thousand times; and more than that, I see now all the meaning of what you so often tried to teach me. I do see it now: I do see it. He has paid the debt. I’m delivered, and I can die happy!”—Adapted from S. S. Evangelical.

Church Hymnal Notices.

To the Bishops and Overseers of the respective Districts, throughout the Brotherhood, Greeting:

The Church Hymnal Committee had a meeting since Conference and considered the advisability of compiling and issuing the Church Hymnal and decided:

First. That unless there is more money contributed or subscribed to the fund the Committee cannot proceed. There must at least be Three Hundred Dollars more contributed or subscribed.

Second. Besides, Conference decided to use the shaped notes but since there are protests coming in extensively from over the Brotherhood against the shaped notes and in favor of the round notes, and since the various Districts were not informed that Conference would consider the character of notes to be used, they claim
May we not make a special effort during this year to increase the number of names on our list so as to reach two thousand. Then, Conference has also laid on these brethren to gather local church news and send them in for publication. There ought to be more of this done. Everybody likes to find out how the Lord is blessing the work in your neighborhood but if there is no correspondent to send it in, or if the correspondent neglects to do his work, the blessing will not come to those who might have it. Let the correspondents send in notes of meetings and other incidents and events of general interest.

A few of the visiting ministers to Conference prolonged their stay in the East and favored Harrisburg with their help. On May 26, in the evening Elder J. N. Hoover, of West Milton, preached for us. The next Sunday evening, June 2, Elder A. M. Engle, of Dayton, Ohio, was with us and preached both at the open air service at the Capitol Park at 6 P. M. and at the Messiah Home Chapel at 7:30 P. M. At this meeting one wanderer made an effort to return to the Father's house. On Thursday evening, June 6, Brother T. A. Long, of Hillsboro, Kansas, ministered in the work to the edification of the people. Over Sunday, June 9, Brother and Sister Zook, evangelists, were with us and were used of God to our edification. On Friday evening, Brother Zook, Brother Garman and others held an open air meeting at the square which was largely attended. On Sunday Brother Zook preached at the Messiah Home chapel morning and evening, and at 5:30 P. M. at the Capitol Park. We hope much good may result.

We are sure many hearts will join us in thanksgiving to God for the favorable news from Africa in regard to Sister Steigerwald's condition. The evidences of sympathy and Christian charity contained in the letter and telegrams accompanying Brother Steigerwald's report are refreshing, and must have proved very cheering and evidences of sympathy and Christian love. On Friday evening, June 7, Elder A. M. Engle, were used of God to our edification. On Friday evening, Brother Zook preached at the Messiah Home chapel morning and evening, and at 5:30 P. M. at the Capitol Park. We hope much good may result.

One of our correspondents has sent us a brief defense of the editor's position in connection with "A Criticism" in last issue of the Visitor. There might be some satisfaction in this answering again, yet we are not sure that it would be edifying for us to pursue the matter further. To our mind, there is a large difference in "Doing in order to be," and in "Doing because of being." Elsewhere in this issue a Testimony signed, A Sister, gives another view of this controverted point. She did things too, led to it by the forerunner (Luke 3:4-6), but peace with God was only hers when she trusted in the all-atoning blood.

What Christ has done makes us safe.

What God has said makes us sure.

Report of Treasurer.

Brother A. B. Musser, Treasurer, reports receipt of the following sums towards meeting the shortage, $274.57, reported in last issue, page 3, under "Of Interest to Pennsylvania Brethren," referring to building addition to Messiah Home Conference expenses, etc., etc.: From friends at the Home, $25.45; Mary Hoffman, $2; Thomas, Okla., $5; S. S., $105; New Guilford district, Pa., $25.50. This leaves a deficit of $214.64, which the Treasurer is anxious that it be cancelled without delay.

True Forgiveness.

Phillips Brooks once beautifully described the meaning of true forgiveness as follows:

"The true sign of forgiveness is not some mysterious signal waved from the sky; not some obscure emotion hunted out in your heart; not some stray text culled out of your Bible; certainly not some word of mortal priest telling you that your satisfaction is complete. The soul full of responsive love to Christ and ready longing, hungry to serve him, is its own sign of forgiveness. Must there not be sorrow for sin? Must there not be resolution of amendment? Surely there must, but it is not sorrow for sin in the sense as to rendered, 'Oh, Lord, have mercy on us, forgive us our sins, for we know our sins.' Wanting to sweep all things for ever out of mind and heart, not the soul, not the heart, but the shallow part of the heart. It would far rather see a soul trust him too much, that is to say, to trust him too little, which we know is possible."
A Hymn of Praise.

Almighty love inspire,
My heart with pure desire,
On whom each angel gazes,
While symphony increases above the eternal blue.

My tender-hearted Jesus,
The love my soul amazes,
Who came from heaven to save us, when lost and undone;
No angel could redeem us,
No seraph could relieve us,
No arm could relieve us, but Jesus alone.

Yet here awhile I stay,
There to enjoy the treasure
Of unconsuming pleasure
A sad world cannot be sweetened
And of the soul ethereal blue.

Thy love my soul amazes,
I love the blessed Jesus,
Almighty love inspire,
My heart with pure desire,
There to enjoy the treasure
Yet here awhile I stay,
And now I love my Saviour,
He has my soul retrieved,
No seraph could retrieve us,
My tender-hearted Jesus,
In him I have believed,
Of unconsuming pleasure.

Conversion is a turning, a changing from one condition or state to another. It involves a change of view and so a change of one’s course of actions. The translators of the Bible are beginning to substitute “turning” for “conversion,” as witness the late Revision. “Be converted” does not appear in the Revised Version. It is always “turn,” “turn again,” etc. It is active. The person converted is active in the process. In the time of Augustine the idea began to be current that in conversion the subject is passive, and that the conversion is the result of influence exercised upon him by the Holy Spirit in a direct, if not irresistible, manner. But says a certain writer:

"This was the prevailing idea of conversion throughout Protestant Christendom in the early days of the seventeenth century, when King James’ version of the Scriptures was given to English-speaking and reading people; and the king’s translators were dominated by this theory. When in prosecuting their work of translation they came to the word strephte, they discovered that their theology was in conflict with their scholarship. According to their theology, a sinner is wholly passive in the transaction of conversion, receiving the action indicated by the verb; while the active form of the verb in Greek indicates that the subject is active in the matter, performing the act or acts indicated by the verb.”—Dr. Forney, in The Church Advocate.

A sad world cannot be sweetened by a sour religion.

EVANGELICAL VISITOR.

CORRESPONDENCE

For the EVANGELICAL VISITOR.

From Bro. Myers.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"

"He that walketh uprightly and worketh righteousness shall speaketh the truth in his heart.

"He that putteth not out his money to money nor doeth evil to his neighbour nor taketh up a reproach against his neighbour.

"In whose eyes a vile person is esteemed but he honoreth them that fear the Lord; he that sweareth to his own hurt and changeth not.

"He that putteth not out his money to money nor doeth evil to his neighbour nor taketh up a reproach against his neighbour.

"In whose eyes a vile person is esteemed but he honoreth them that fear the Lord; he that sweareth to his own hurt and changeth not.

The Lord Jesus teaches us in his word that we shall not judge; but he also says by the fruit we know the tree. Not all that say, Lord, Lord, shall enter into the kingdom of heaven.

We have now been in Los Angeles over six weeks. This city is a city of churches and missions. Many are Lord sayers, and we are not here to condemn, but God’s word says we are to prove all things and hold fast to that which is good. We mean to do so by the help of God. We will not specially speak of the many places to which we have been since we came to Los Angeles and the surrounding cities. This overcrowded city is widening its borders. It is said that the children of this world are in their generation wiser than the children of light. I cannot understand that saying; or, at least, it should not be so. But it is true “the zeal of thine house has eaten me up,” and therefore the above text does not apply to many of the professed children of light. This city has paid thousands of dollars to have the Shriner’s come here. Why? To advertise this place and be the means of many persons investing their capital in this State. We would not discuss the merits of the Shriner’s as they belong to the kingdom of this world, and all that is of the world passeth away; hence, the Apostle John says: "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him."

It means quite a bit in these days to abide in the tabernacle of God. Surely there is a way out—yet we read, “there is a way that seemeth right unto a man,” but the end of that way is death. May our eyes be open to the light.

We said the children of this world are wise as regards their present interests. This city, Los Angeles, welcomed the German Baptist Brethren (Dunkards) to hold their annual meeting here and paid quite a handsome sum of money towards the expenses of the meeting. It was held in the Temple Auditorium, on Fifth and Olive sts. The attendance was large and we are pleased to say that we had the pleasure to be present nearly all the time of the business sessions, and we wish to say we were much pleased with the spirit that prevailed. There were no emotional exhortations of Amens, neither was there laughing or light-mindedness, as we too often see. When a subject was discussed, it was properly handled, time given for the speaker to give his mind. The beauty was the name of the speaker was given by himself and recognized by the moderator every time. I will here say our Dunkard Brethren are to be admired for their plainness of dress, and that they are not ashamed to handle it in conference—taking a stand against wearing neck-ties, fashionable hats, dressing like the world. Brethren, we would do well to take caution, and, in a loving way, throw the proper protection around our young members. You ask, “What is that? Why, have them to get a true knowledge of the new birth; as Christ taught Nicodemus, and when they have the experience of regeneration and an experience of the Holy Spirit, then baptize them and take them and teach them to observe all things. Then they are under the covenant promise and will be able to abide in the tabernacle of the Most High.

Brethren, we need to labor to have our converts to get the experience of the 5th verse of John 3, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” Remember, Jesus said to the woman at Jacob’s well, "But whoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." Get a good experience of regeneration and renewing of the Holy Ghost, then baptize the convert at once, if it is the same day or hour.
Oh, to abide in the tabernacle and to dwell in the holy hill of God means much! Then we will be a mission church and be “living epistles, known and read of all men.” Our money will go to the right place and we will so walk that the world will recognize us as pilgrims and strangers. Let me yet say, I felt pleased to hear the treasurer at the German Baptist Conference report that there was $7,880.65 paid in, $7,880.65! That looks like business. Sure, they are a large body but they are a working church. May God help us to come up to the help of the Lord and may the above text be our joy and may we not rest till Psalm 17:15 be ours: “As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness.” Amen.

JOHN H. MYERS.

212 Figueroa St., Los Angeles, Cal.

A Sister’s Meditation.

Dear Readers of the Visitor: As I have been somewhat kept in this Winter, on account of illness, my mind was carried out on fields of God’s work and the question came as to what I can do to raise the standard of Christ, as this is the theme of every child of God. And the answer came again and again, “I have given you plenty of time, write.” My thoughts have been drawn to the readers of the Visitor. Just what the Master would have me say is not all plain to me.

I feel a burning in my soul, just now, while my pen is moving. I praise God for the blessing of quietness, which I find is an opportunity to center my mind still more and more on the Lord and his ways. Oh, could I tell you what the Lord has been to me this Winter! I feel I have given myself anew to him to be used of him in any way that he may choose. I find it is so good to be willing to follow our Master, although in myself I know there is no good thing.

My mind has especially been drawn out on the brevity of life. Perhaps, because of so many sudden deaths around us; and then, too, we feel we are following in the footsteps of those who have gone before. But, O, the blessedness of the saints who have died in the Lord. Methinks I can feel what it will be when we all meet beyond the pearly gates in the New Jerusalem.

I sometimes take my little Testament and read it with such a longing. Jesus said, he would fill the hungry soul with good things, and sometimes I take one of our church hymn books and read those good hymns, and my mind is carried off into the spiritual world and I often have a home-sick feeling for the world so free from sin. Nevertheless, we are left here and we know that our Captain knows his business. He knows when to call into rank and when to give us our release.

It is now about thirty years that I gave my heart to God. I am not sorry, but as I look back, I see how I could have been more faithful. For the last seven years I have felt a greater satisfaction in my soul. He is to me a complete Saviour.

I am not strong in my body, but I feel so grateful to God for what he is doing for me, for both soul and body. While I feel I have been willing to yield my life to God’s will, yet I have had an eager longing in my heart to live a little longer for the good of my family, and to help others.

I felt unworthy to take my crown. This is such a lesson to me. I believe it is possible to have our sins forgiven and enter heaven empty-handed. But I feel it is our privilege to go wholehearted into the harvest fields and gather in the sheaves that are wasting on the plains. I feel we all have at least a little corner in God’s vineyard.

My object in writing has been to comfort some one that may be sad and lonely, as this world needs our warm heart and hand in the way of prayer.

If we can’t do much, in this world, I often feel we could do more in the way of letter writing or through the columns of the paper.

Ofttimes privileges do not allow us to meet with God’s saints from Sabbath to Sabbath and once or twice through the week to prayer-meeting.

I ask the prayers of all God’s saints in my behalf, and let us all prove true to our God-given privileges.

Some day the silver cord will break, And no more as now shall sing. But, oh, the joy when I shall wake Within the palace of the King!

Some day my earthly house will fall, I cannot tell how soon ‘twill be, But this I know, my all in all Has now a place in heaven for me.

Some day, when fades the golden sun, Beneath the rosy-tinted west, My blessed Lord shall say, “Well done,” And I shall enter into rest.

Some day; till then I’ll watch and wait, My lamp all trimmed and burning bright, That when my Saviour opens the gates My soul to him shall take its flight.

Chorus.

Then shall I see him face to face, And tell the story, saved by grace.

Your sister in Christ,

Morrison, Ill.

MORRIS.

One Day at a Time.

Often the Christian finds his time drags wearily and life seems almost a burden. But there is one joy which should never be forgotten, and that is, the joy of present service and present trust. Whatever our perplexities may be, each day comes to us with its own blessing as well as its own burden. “Sufficient unto the day is the evil thereof,” and “My grace is sufficient for thee.” The Lord assures us of help for to-day. What, then, have we to do with to-morrow? It is beyond our reach, beyond our vision. To-day’s burdens, to-day’s trials, to-day’s cares, are present with us. Let us thank God that we have strength this day to bear our cares, bread this day to feed our souls, comfort this day to sustain us in trials, hope this day to lift us above despair, and rejoicing in the blessings of to-day let us trust the Lord for all the days which are to come: Our time in this world is not long. Yet a little while and the warfare of earth shall be accomplished and the day of rest shall come. But while we sojourn here let us not lose present blessings through fear of future trials and woes which may never come. Let us not neglect present duties for any thoughts of future opportunities. But let us live day by day lives of unfailing faith, of holy separation from the world, of secret consecration and implicit obedience, so that the life that we now live shall be by faith of the Son of God. And then for the future, what shall daunt us or distress us since “he hath said, I will never leave thee nor forsake thee.”

J. M. ASHER.

Newburg, Pa., R. F. D., No. 2.

My business is not to remake myself, but to make the absolute best of what God made.—Robert Browning.

You who would serve the Master, serve the Master’s own. We call for the union of all who love in the cause of all who suffer.—R. J. Campbell.

We so often think that if only we are trying to be on God’s side we have a right to be exempted from crosses; at any rate, from spiritual temptations, from coldness in prayer, and from evil imaginations. Why should we think so? God’s love does not exempt us, any more than it did Christ, from trials and sorrow. “Great are the troubles of the righteous; but the Lord delivereth him out of all.” The shadow of the cross we must expect to fall on those nearest and dearest to him.—Selected.
For the EVANGELICAL VISITOR.
On Close Communion.

"Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Cor. 11:28, 29.

"Examine yourselves, whether ye be in the faith, prove your ownsewes. Know ye not your ownsewes, how that Jesus Christ is in you, except ye be reprobates."—2 Cor. 13:5.

Persons undertaking a long journey or a pilgrimage, naturally are interested to know if they are on the right road to reach the desired destination. And as Christians on the way to the promised land, we should also see to it that we are on the right way. Jesus says, "I am the way, the truth and the life, and no man cometh unto the Father but by me." There are many by-ways, and it behooves the traveler to see to it that he is on the right way. This world has many inducements to entice the Christian traveler and turn him aside from the goal for which he set out. We are passing but once this way, and there is no opportunity to return and make amends for our mistakes and unite the pilgrim as he journeys through life and the world.

The believer will recall how Jesus, the Son of God, came to do his Father's will. Thus we should be resigned to do the Son's will under all circumstances. The church urges upon its members the observance of the ordinance of the Lord's supper, and many are ready to satisfy them for the time being. Read carefully John 13. You will find in the beginning that Peter was unwilling to submit to the ordinance of feet-washing. However, when Peter found out that it would part him from Jesus, how willingly he submitted to the ordinance. Other­wise, Peter would not have been in common union with Christ, and could not have kept the communion as Christ was about to give them an example. Again, when Jesus instituted this ordinance, there were only the eleven disciples present. We are sometimes accused of being selfish when we commune. We might just as well accuse the Master of being selfish when he instituted the communion. There were, no doubt, many of Jesus' friends in Jerusalem, but...
they were not at the communion. But it is a condition of faith which brings us in a proper condition to commune and be in union with Christ, and the church we represent. Let us see to it that we are one in faith, as far as the ordinances of the house of God are concerned; that is what concerns the church.

In following the example of Jesus we are quite safe in holding open communion, where would we discriminate? Paul says, “Examine yourselves if ye be in the faith.” You might ask, “in what faith? The answer comes from Paul, “Follow me as I follow Christ.” So if the church follows Paul, and Paul follows Christ, and we follow the church and the church followed the teaching of Christ, are we not in divine order? I notice some of our Brethren ministers preach very strongly against theater-going, card-playing and political aspirations, which belong to the world, they say, and not to the Christian, which is gospel preaching. But listen now—when they advocate open communion they virtually say let them come to the communion, which is the Lord’s table. May it be kept as such by those who believe in keeping themselves in this common union of faith.

Let us turn to 1 Cor. 5, and listen to what Paul says: “Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth,” etc. quote now from a tract published by the G. M. T. Com., of Elgin, Ill., on this subject, “Examine yourselves whether ye be in the faith.” (2 Cor. 13:5). “Unless there is a union in faith, there can be no communion. It is impossible to commune with each other and not commune with Christ. To commune with Christ while communing with each other, we must have the faith of Christ, “The faith once delivered unto the saints.” To be in union with Christ is to be in union with his word. Peter placed himself at variance with Christ on the occasion of feet-washing. To this Christ promptly replied, “If I wash thee not, thou hast no part with me.” This defect in Peter’s faith quickly united him to commune with Christ. “Our peace is a necessary prerequisite to communion. Relative to the world it is simply enjoined, “Be at peace among yourselves” (1 Thess. 5:13). Christ says, “If thou bring thy gift to the altar and there remember that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled unto thy brother, and then come and offer thy gift” (Matt. 5:23, 24). Our peace with God, with Christ, is obtained by a living faith in the precepts of the gospel, led by a meek and humble spirit. The writer had an invitation to a love feast—it might have been a feast of love, but would or could it have been communing with Christ, as those Christian friends did not practice any of the ordinances of the house of God as Christ instituted and we believe the apostles did practice. Suppose the above would have been a communion service and you would have accepted, would it have been communing with Christ? The conditions of communing must be complied with. Let us see. “Without faith it is impossible to please God” (Heb. 11:6). “Whatever is not of faith is sin” (Rom. 14:23).

“In many instances where persons favor open communion, it is not by faith, or done in faith, so the open communion is likely to invite the communit to something which he or she has no faith in; would be not be inviting those persons to sin?

“For instance, the case above referred to is a fair illustration, and many other similar cases would come up. As a rule the Christian world does not believe in the plain ordinances of the church of Christ, and many of our own brethren and sisters think and even preach that there is nothing in them. I am somewhat perplexed to know how they meet the conditions of the faith when they commune with the church. However, it is a blessed privilege that we need not judge another as to the conditions of his or her faith. However, I believe it becomes our duty to go into judging with some acts of the brethren and sisters (1 Cor. 5:5; Gal. 6:1; Matt. 18:15-17).

“In examining the Scripture we conclude that in what is called close communion we set forth the teaching of Christ and the tenure of the gospel, so when the believer gives evidence of such a living faith it is evident that he or she has been with Christ and learned of him. But some one may say, “Christ is not with us, how can we learn of him?” Let me illustrate by an old letter from a very close friend of mine, with important matter that I found. So this friend was really speaking to me when I read his letter, though he had died years ago. So it is with Jesus. He died long ago, nearly two thousand years, but every time you or I pick up and read his word, why God is speaking to us through his Son, Jesus Christ. Do not think because you have it so often that it is just a common book, like any other book, but say to yourself, this is God’s Book, God’s Word contains the conditions by which I may know the way to heaven and eternal glory.

But many preachers will tell you that there are things in it that we need not do and can still be good Christians. Don’t you believe it, God knows more than all the preachers put together. God never said we do not need to keep them. Remember, when you are reading your Bible, that it is God’s Book. Listen to it, for God is trying to tell you what you ought to know and do to have peace and fellowship with him, no matter what your or any other preacher may say about it. If you wish to be in communion with God obey his word at any cost, for it will be life eternal to you.

Is not the minister who teaches and practices what is called open communion making himself liable? Is he not misleading the innocent soul to partake of a communion which is not warranted by Paul when he says “judge yourselves and then eat? Is he not eating of this condemnation which the apostle is warning him against, because it does not come up to the standard of faith in Christ?

May we all be in the condition of the faith, as it is in these references: John 17:21-23; Acts 2:41-42; Rom. 15:5; 1 Cor. 1:10; 2 Cor. 13:11; Eph. 2:20; 22; 4:30; Phil. 1:27; Psalms 133; John 5:20; 6:53.

D. B. KEEPORTS.

Christianity is a self-propagating system. It journeys forward, carrying with it full power to reproduce itself. In the past it has made its way, without regard to individual protest of the persecutions organized by States. It fulfills the story of the magic tree that ripens fruit for the multitude of to-day, and ripens also the seeds for future generations; each seed also having wings on which it rides forth to search out the richest soil; so that the futility of opposition to Christianity is self-evident.

Faith in Christ, in the highest and the purest, is the conviction that the highest we are made capable of seeing is enshrined at the heart of things.—R. J. Campbell.
The Apostle Paul wishes to convey to the mind the thought that we are not fighting against our innocent flesh and blood. Paul also says, “No man ever yet hated his own flesh; but nouriseth and cherisheth it.” (Eph. 5:29.) “For though we walk in the flesh we do not war after the flesh.” (II. Cor. 10:3). Paul “fought a good fight.”

Well, let us see what he was fighting about, and of what nature the weapons were that he was to use in defence against the enemy. The weapons of his warfare were not carnal, but mighty, through God, to the pulling down of strongholds; (II. Cor. 10:4.). See, also, II. Cor. 10:5, 6.

Dear ones, let us observe that this is a spiritual warfare, as we are now in the spiritual land of Canaan, where we are confronted with the seven mighty Nations composed of mighty giants. We are now in the act of fighting against spiritual principalities, against spiritual powers against spiritual rulers of the darkness of this world, against spiritual wickedness in high places. We can very readily see, that this is an individual fight, with the devil that we, by God’s grace, must wage and have victory in the fight, we must put on the whole armor of God that we may be able to stand against the wiles of the devil. If there were only one individual in this whole world that had Christ the hope of glory in possession, this fight would still go on. You see this is a permanent fight. To prove this assertion see Luke 4:11-13. We endeavor to prove that Paul had two distinct kinds of flesh in view. (1) He had in view the literal fleshly body, which is innocent in itself, and (2) He states Rom. 8, that “to be carnally minded is death;” (German, “Aber fleischlich gasinet sein, ist der tod”). In our language, according to the German, we would express it “to be fleshly minded is death.” “For if we live after the flesh, we shall die; but if we through the spirit do mortify the deeds of the body (or flesh) we shall live.” Jesus when tempted of the devil on the high mountain he shewed unto him all the kingdoms of the world (in the spirit) in a moment of time. However Jesus used the sword of the spirit by which he always got the victory over the world the flesh and the devil. Dear ones, we have experienced that after the heart was cleansed and purified by the Holy Spirit in the act of regeneration, ‘New Birth’, the carnal mind (or fleshly mind) was exterminated from the heart and soul. However, the devil still has access to our physical body, and we have learned in the school of Christ to know our weakness, as the devil has access to our weak points. We have also learned to know that those evil propensities that are yet lurking in the human, or tangible part have an appetite (craving) for those forbidden things with which the devil tempts us. Nevertheless, Jesus says, If we do not deny ourselves, and take our cross upon us daily and follow him we cannot be his disciples. We are now in the spiritual land of Canaan, where milk and honey flows. However, it is also the land and country wherein we are confronted with spiritual wickedness in “High Places.”

I will here illustrate by a true picture, symbolically, the “old man” “carnal mind” “sin-principle.” “And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work willily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.” (some of the features of the “old man”). Furthermore, “And they went to Joshua unto the camp at Gilgal, and said unto him and to the men of Israel, We be come from a far country; now therefore make ye a league with us. And the men of Israel said unto the Hebrews peradventure ye dwell among us; and how shall we make a league with you? And they said unto Joshua, We are thy servants, And Joshua said unto them, “Who are ye?” and from whence come ye? And they said unto him, From a very far country thy servants are come; because of the name of the Lord thy God, (spiritual wickedness in high places) for we have heard the fame of him, and all that he did in Egypt, And therefore we were sore afraid of our lives because of you, and have done this thing.” (Joshua 9:3-9).

J. S. Lehman.

Calberton, Penna.

O, what faith has it kept, tender heart? If love lives through all life and survives through all sorrow and remains steadfast with us through all changes and in all darkness of spirit, burns brightly, and, if we die, declares us forever and loves still equally and exists with the very last gasp and throb of the faithful bosom whence it passes with the purifying flame of death—surely it shall be immortal! Though we who remain are separated from it, is it not ours in heaven? If we love still those we lose, can we altogether lose those we love?—W. M. Thackery.

Experience.

The Lord helping me, I will write some of my experience, commencing in my early years. When I was eleven years old the good Spirit first called me and there I first promised I would live a better life, and did to some extent. But as I grew older I got more into sin, little by little, until I was thirteen, when my companions made a start, which gave me a cross, ugly feeling. I made up my mind I would not make after them. Still the good Spirit followed me and I had pleasure neither with worldly companions nor with Christ’s people. I thus spent one year in misery.

When I was fourteen, I began to be afraid of death; there were earthquakes here and there. I did not want to hear anything about it, but that did not bring peace to my soul. I had one whole week of hard struggle with the devil. I got the victory so far as to come out before the world. Some can say of receiving a great blessing, but I cannot, but I knew I had found a Saviour who is able to forgive sins.

Through life, from then to now, I was founded more firmly on the rock, Christ Jesus. I cannot tell all of God’s dealings with me from then, but will try and tell some.

I was left to myself one day; then the Lord showed me what I lacked yet. It was not, as some call it, a second work, for if we do not get on the rock the first time, we must dig it again. The Lord has no second work for me. If we make a garment and do not finish it the first time we are at it, we must get at it again, if we want it done right. It was shown to me as if written on a black-board; they were all little things. I will mention some of them: One was something I had taken before I was converted; this was a heavy cross for me. The enemy said, “on the way for four years and not done this yet!”

For a long time I could not understand why it did not come to my mind sooner. It, however, became plain to me that I did not obey the Lord as
he was trying to lead me from the beginning. So I was ashamed to make it right, but I got willing and was blessed. I did not need to ask God to bless me: Obedience brings the blessing.

Another was about my clothes. I had much pride in my dress, and he showed me to make it plainer. It took a long time till I became willing to say yes. I looked on my sisters, thinking they do not have it like that. The answer came, "what is that to thee, follow thou me." So it first brought misery to my soul. After I was willing it seemed so little, and was as Jesus said, if we have faith as a grain of mustard seed we can remove mountains. We think it is a big mountain, but if we are only willing, it will disappear.

Some people do not believe in living holy lives. I believe in living a pure, holy life, giving the Lord both soul and body. We can read, "Without holiness no man shall see the Lord." I could write much of God's wonderful power which he gives to his people. When I obeyed in all these little things I was the happiest person on the earth. I fully understood why I had to do those things, later. The Lord always knows what is best for us. I was humbled and more established, and learned to trust him and lean on his arm, giving him my whole body as he wants to use it. I was always afraid the Lord would ask something of me I could not do, or go somewhere I did not want to, but now it is live for him. He is now my help in time of trouble. I want to live for him till he comes.

Your unworthy sister,
Lizzie M. Sheetz.

Florin, Pa.

Virtues That Are Decorations and Virtues That Require to be Decorated.

That is not beauty that must be adorned in order to appear beautiful. If the attractiveness is in the things that are put on, they confess that that which they decorate is unattractive by itself, and so needs their help. But "beauty unadorned is adornment itself". As regards persons, let it not be the putting on of things foreign to themselves, but the hidden inward quality of the heart, as, for instance, not a loud spirit, but "a meek and quiet spirit which in the sight of God is of great price." The secret of permanent beauty is "Christ in us, the hope of glory." The fruits of his spirit is all decorations. Every adornment of the character in man will outshine from his person. All application of jewelry, paint, or showy millinery to true beauty of person serves to barbarize and degrade it.

There is not much attempt, because not much need, among the people to decorate virtues that do their own shining. To attempt to do so would be to advertise that their deficiency needs to be supplemented. Indeed the ghastliness of some sins needs to be hid by the more abundant decorations, to make them tolerable or acceptable to the public view. And the expression of the whole encyclopedia of sins, atrocities, unscrupulousness and woe is contained in the word war. To allure recruits into its awful abyss, spectacular embellishments must be persistently applied, whether by thrilling the populace with the more barbaric sensations of the carnal nature, or captivating them by poetry and art, or fascinating them by the smile of beauty, which was given by God for the pure expression of his own graces.

There is a patriotism yielding its own ever-blooming flowers of self-sacrifice for fellow citizens, immortal good, their daily welfare and comfort, their uplifting in righteousness which exalts a nation, — there is a patriotism redolent and beautified with its own well-rooted blossoms of life and daily virtues, to which the cut and perishable flowers of human decorations can be no addition. Let us honor patriotism surely by living the love of country and of countrymen, including enemies, and dying for our countrymen by dying to self as our rule of life, and by enduring hardness as good soldiers of Jesus Christ, in honor preferring one another and not fighting down others for the honor of self. Let us celebrate patriotism with its own fruits of love, and there will be no need of decorating militarism in order to decorate patriotism. Contrast the virtues of the warfare of daily honest life, with the virtues of the life of professional slaughter (we reflect not on individuals who believe they are doing their duty, when we reflect on carnal warfare) and then let us decorate in our hearts that patriotism most, which is most of the spirit of Christ. Said the Superintendent of Public Instruction of Pennsylvania in our hearing a few days since: "Patriotism should be taught in such a way as not to be made the meanest of the professions."

Therefore we deprecate the selection of that lower order of patriotism, the patriotism of destroying men's lives rather than of saving them, the patriotism of hate rather than of love, as a preferred subject of decoration by the observance of a day set apart for it. Such a mark is, indeed, an announcement that it needs to be decorated in order to be kept going; while the Christian patriotism of life is itself of its own virtue a decoration, and so needs no artificial help to embellish it. "Unadorned it is adorned the best," and bears along with it its own unforced glory, honor and immortality.

In compassion for the dead and admiration for their self-sacrifice we would not be behind any who decorate their graves. But it is not because the sacrifice suffered was in the military field, but because it was sacrifice and suffering, that we would feel for it; as we would honor it in hospital service, in bearing one another's infirmities anywhere, in slum work, in labor to keep the souls and bodies of a family together, in faithful nerve-strain by teaching, and in dreary repairs to written-work which daily or nightly follow,—whatever the toil and the wasting faithfulness for duty's sake, it is all one virtue, one spirit of devotion to a sense of duty, when laborers are living up to their light and knowledge. We dare not reflect on such personally, even if they were misguided, as millions have been since the days of Cain, misguided to confound carnal warfare with religious duty. But it is only because of its militarism that the suffering and sacrifice incurred in apprehended duty is selected for decoration on a special memorial day. As great and as many unmerited here are represented in the graves all around; but these, not being of carnal warfare, are not marked with the perishable outward tokens of a day. So it is the military feature that is the peculiar thing that is marked by "Decoration Day," a feature which they who are opposed to war cannot commend by their observance, however much they may feel for the victims.—The Friend.
**The Outer and the Inner.**

In nature the outer is ever the covering for the inner. Fruits, nuts, vegetables and all grains exemplify this fact. How foolish the world would consider the man who strove to satisfy himself with the outer coat—the husk and the chaff—of our highly-prized corn and wheat. And how the practical and thrifty Scotch housewife would smile in derision over the neighbor who would try to nourish her children on oatmeal made over the mercy covering chaff of grain.

This outer covering is designed by nature—and nature's God—as a protection and preservation of the precious store of food that is contained in the inner parts, the heart of the vegetable, fruit, nut or grain, as it may chance to be.

Yet the rind and the husk in many instances are not wholly devoid of nourishment, for animals feed with relish on some of these products of nature that are rejected by man. And, in times of famine, human beings have been known to prolong life indefinitely by subsisting on what, in times of plenty, had been regarded as worthless.

It has often seemed to the writer that many of God's children—even some among those who profess to have entered the "deeper life"—are contentedly feeding on the chaff of spiritual things. There is some nourishment in this chaff, just enough, possibly, to keep a soul from dying of starvation. Without taking time to enumerate the various kinds of chaff, attention is now directed to the fact that too many, as it seems to the writer, are abiding in the written word instead of passing from that into the richness and fulness of the inner Living Word. Whatever can be gleaned on the surface is eagerly appropriated, but few are found willing to patiently, faithfully and persistently seek for the wealth of riches that lie deeply hidden from the superficial student of Scripture.

Daily life at the present day is so strenuous, so full of ceaseless activity and of endless "going and coming" in the Master's service (in which human zeal is often the motive power), that we are in danger of neglecting that quiet waiting on God for the inner life and meaning of the Word, the knowledge of which is so essential to the spiritual development and expansion.

In the first chapter of Paul's Epistle to the Colossians we find the following passage: "We do not cease to pray * * * and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."

How many are there among us who linger before God after these pregnant words have been clearly committed to memory, until the depth of their meaning, their inner fulness and life, have been revealed to us? All the wealth of the verses that follow hinge wholly upon this passage, yet how slow we are to discover this.

In our anxiety to "walk worthy of the Lord unto all pleasing" how we hustle and hasten "to accomplish things," without ever pausing to seek the only key whereby such pleasing becomes possible, namely: to "be filled with the knowledge of his will."

Yet, as one further studies this passage in stillness of mind and heart, one finds that even such knowledge is not sufficient to carry one forward, experimentally, into the coveted realization of what follows in the next few verses.

Nay, verily, "the knowledge of his will" is not enough (although the majority of believers will doubtless dissent from this statement) to enable one to climb, step by step, to the culmination held out in verse eleven: "Strengthened with all might, according to his glorious power, unto all patience and longsuffering, with joyfulfulness."

To "the knowledge of God's will must be joined the added clause "in all wisdom and spiritual understanding"—and the depth of meaning, the inner riches thereby contained must be revealed to the heart by the illumination of the Holy Spirit before it is possible for one to "walk worthy of the Lord unto all pleasing."

We are too easily satisfied, beloved, both with our spiritual experiences and with our apprehension of the Scriptures. Were this not so, we would curtail some of our ceaseless activities so dear to restless human nature—and seek for and find time to meditate on the Word in quietness before God, until their hidden life and power and strength would so enthuse and transform us that the service we render would be so rich in fruitage as to surprise us. One word spoken under direct illumination of the blessed Spirit, one act performed under his special guidance, is worth a thousand wrought in mere human zeal and fleshly enthusiasm.

There are precious souls hidden away in lowly, and also in luxurious homes, engaged in a monotonous round of daily duties, who are sadly saying: "Oh, if only I might be free to give my life wholly to God's service!"

Dear ones, take time (and it can be done if you plan for it and ask God's help) to feed more deeply on his Word. Store your mind with it; memorize it, a verse at a time. Then, having won this much by patient labor, ask and expect God to reveal to you the hidden riches, the inner life that thrills and throbs underneath the outer covering, the written words of Scripture.

As you rock the little one to sleep in the gloaming; as you knead your bread, look up to your Father for his illumination of the verses with which your memory is stored. Where one's heart hungerings for it with a hunger that will not be denied, such illumination will come. And do not forget, at the marriage at Cana, the vessels were first filled with water, and it was only when it was drawn out for actual use that it became wine. Had there been no filling with water there would have been no wine. Your part is to fill your heart and mind with the written Word.

Then as you look up quietly to God for light, light will be given. That is God's part.

A busy housewife who had little time for reading, determined to store her mind with Scripture. To this end she arranged a tiny shelf above her kitchen table, just large enough to hold an open Bible. In a few months entire chapters had become "very own." As she thus memorized and fed on the written Word, God graciously unfolded to her in answer to her pleadings its inner treasures, until her spiritual experience grew so joyous in spite of her life of monotonous drudgery, that one soul after another sought her in her kitchen for spiritual encouragement and comfort, until eternity alone will reveal the work thus wrought.

"As the water was drawn out it became wine," and as this woman in her busy life fed others with the Word that was hidden in her own heart, it became, under the power of the Spirit, life for her own soul, as well as for others.—Selected by **Edith Hoffman.**

*Hope, Kas., May 12, '07.*

A good conscience is a great soul-harmony... And the rich notes of that inner melody are filling its possessor with their own joy so that he cares not for accusations, or poverty, or discomforts from without so long as his true conscience is so voiceful with happy harmony within.
Brother Engle's treatment of the lessons for this issue having failed to reach us at the time we had to go to press, we are undecided as to what course to pursue. Rather than be答え再过来。We accordingly recompile the lessons from Dr. Torrey's "Gist of the Lessons" for July 14. We are sorry to have come unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt: (Ex. 16:1). All these things were so ordered under the necessity of substituting some circumstances.

Murmurers are short of faith. The pressure of want had begun to make itself felt very slightly, if at all, on the hosts. It was not so much the hardship that they were at that moment experiencing, but the things which they thought to be imminent. Their provisions were running short; supplies were becoming exhausted; the slender stores refused to be eked out beyond a comparatively short period. It was then that they came to the wilderness of Sin and murmured.

God often delays His help. He tarries longer to bring us to the end of ourselves, and to show the futility of looking for creature aid. At such times we are too often encouraged by lessons which he would teach, and bemoan our hard lot, though this is only a suggestion of our fearful hearts.

Let us look up for our supplies. "They gave him bread to eat. Let us feed on the heavenly bread daily and early. "They gathered it morning and evening for the word of Christ by communion with Him. It is not possible to live to-day on the gathered spoils of the past. It needs all that a new day can yield of God's grace and comfort. It must be "daily bread." To feed on God's truth is the only secret of strength and blessedness. It is almost incredible how much of their own strength was withheld because of the fear of the Lord. Yet, this was the only secret of strength and faith. As there were no graven images, there was no sin of idolatry. The Israelites were clear from idolatry.

Murmurers are short of memory. Miracles are thought to be surprising.以色列的众民 which "for three days and three nights were hungry, but on the fourth day came meat from heaven to eat." Let us feed on the heavenly bread daily and early. It is one of our duties to feed on the word of Christ, to keep the word within us daily and early. It is not easy to do this, but it is possible. If we do not do it, we are not living as we should.

The Desert Murmuring. It was a very great aggravation of the Israelites, which already lay heavily on the heart of Moses, to have to encounter the perpetual murmuring of the people whom he loved so well. But it drove him continually back on his Almighty Friend and Helper, along the wilderness route only sets in him the beauty of his gentle meekness, and the glory of his faith, which probably was the one channel through which the power of God wrought for the salvation and blessing of his people.

Murmurers are short of memory. It was only one short month since the people had come out of Egypt, and yet the crowd was already crowding with wonders which the right hand of the Lord had wrought. The channel of His power was still in operation. The splendor of His grace was seen in the face of the host, which daily, and at the dawn of the morning, was filled with bread; and ye shall know that I am Jehovah your God: (Ex. 16:3). And it came to pass, at even, that the quails came up, and covered the camp: and in the morning, a certain quail was taken of them, and they brought every man her young with her: and Aaron said unto Moses, Is this that which Jehovah hath given you to eat? (Ex. 16:8). Thy covenant is stablished forever, and thou hast loved him; therefore thou shalt keep his statutes closely. (Ps. 119:98).

The Ten Commandments. 1. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. (Ex. 20:1). The Israelites were brought out of Egypt, but they brought Egypt out of them. TheTen Commandments were given on the thirteenth day of the second month, after the people had been in the wilderness for a month. They were given on the thirteenth day of the second month, and that is the day on which the Israelites were to start out on their journey to the promised land. The Israelites had a tendency to forget the past, and to think only of the present. They were just, and they were not. But it was better for them to have been just, and not to have been so just.

To feed on God's truth is the only secret of strength and blessedness. It is almost incredible how much of their own strength was withheld because of the fear of the Lord. Yet, this was the only secret of strength and faith.

The Third and Fourth Commandments. 5. Sixth and seventh commandments: Thou shalt not murder: (Ex. 20:13). Murder is the deliberate taking of human life. It is the taking of life in cold blood. It is the taking of life in the fullness of time, and with the full knowledge of the person, and with the full intent of the person. It is the taking of life with the full knowledge of the person, and with the full intent of the person. It is the taking of life with the full knowledge of the person, and with the full intent of the person.

One of the effects of the Third Commandment is the prohibition against the taking of the name of Jehovah in vain. The inscription on the stone tablets (Deut. 5:12) shows that the Israelites were to be careful in using the name of Jehovah in their speech. The name of Jehovah was to be used with reverence and respect.

The Evil of -ing and -ing. 1. But the last commandment is the evil of -ing and -ing. The last commandment is the evil of -ing and -ing. The last commandment is the evil of -ing and -ing. The last commandment is the evil of -ing and -ing. The last commandment is the evil of -ing and -ing.

The Third and Fourth Commandments. 4-5. The ad C is not a prohibition merely to make "any graver image, or any likeness thereof," but also to "worship any graver image or likeness thereof," to "worship" it before the God who is "Jealous of His name." The worship of graven images and of false gods is a sin against the person of God, and it is a sin against the person of God. The worship of graven images and of false gods is a sin against the person of God, and it is a sin against the person of God.

The Ten Commandments. 1. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. (Ex. 20:1). The Israelites were brought out of Egypt, but they brought Egypt out of them. TheTen Commandments were given on the thirteenth day of the second month, after the people had been in the wilderness for a month. They were given on the thirteenth day of the second month, and that is the day on which the Israelites were to start out on their journey to the promised land. The Israelites had a tendency to forget the past, and to think only of the present. They were just, and they were not. But it was better for them to have been just, and not to have been so just.

To feed on God's truth is the only secret of strength and blessedness. It is almost incredible how much of their own strength was withheld because of the fear of the Lord. Yet, this was the only secret of strength and faith.

The Third and Fourth Commandments. 5. Sixth and seventh commandments: Thou shalt not murder: (Ex. 20:13). Murder is the deliberate taking of human life. It is the taking of life in cold blood. It is the taking of life in the fullness of time, and with the full knowledge of the person, and with the full intent of the person. It is the taking of life with the full knowledge of the person, and with the full intent of the person. It is the taking of life with the full knowledge of the person, and with the full intent of the person.

The Third and Fourth Commandments. 4-5. The ad C is not a prohibition merely to make "any graver image, or any likeness thereof," but also to "worship any graver image or likeness thereof," to "worship" it before the God who is "Jealous of His name." The worship of graven images and of false gods is a sin against the person of God, and it is a sin against the person of God. The worship of graven images and of false gods is a sin against the person of God, and it is a sin against the person of God.

The Ten Commandments. 1. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. (Ex. 20:1). The Israelites were brought out of Egypt, but they brought Egypt out of them. TheTen Commandments were given on the thirteenth day of the second month, after the people had been in the wilderness for a month. They were given on the thirteenth day of the second month, and that is the day on which the Israelites were to start out on their journey to the promised land. The Israelites had a tendency to forget the past, and to think only of the present. They were just, and they were not. But it was better for them to have been just, and not to have been so just.

To feed on God's truth is the only secret of strength and blessedness. It is almost incredible how much of their own strength was withheld because of the fear of the Lord. Yet, this was the only secret of strength and faith.
PUBLISHERS' NOTICE.

To Subscribers:—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers the time when their subscription expires.
4. If you do not receive the Visorron within ten days from date of issue, write us at once and we will send the number called for.
5. To THE Poor,—who are unable to pay, we send the paper free on the recommendation of some one or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no consideration.
3. Communications for the Visorron should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

Harrisburg, Pa., June 15, 1907.

OUR BIBLE OFFER.

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.95 (INDEX FORTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visorron for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible 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 all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with the Author's name will receive no recognition.

We wish to thank all who have given of their means toward the support of the Mission. It is encouraging to know there are others who are sharing with us an interest in the work. It is a grand thought we can all share a part.

We were greatly blessed and encouraged by being present at conference and visiting a few weeks in California. As we think of the many old friends we met and new friendships formed, were it not for the comfort of the Holy Spirit we would certainly get lonely. But, as it is, we can say, "I'm never lonely any more. Since the Comforter has come with us, miles apart in person, we can have access to each other's hearts by way of the throne of God.

God does encourage our hearts and help us to feel more of an interest in the spread of the Gospel everywhere. Pray for us.

Your Brothers and Sisters in Jesus,

G. E. and E. W.

Phila. Mission

Report for May 1907.

Balance on hand, $144.24

Receipts.

Heilmannold, Pa., $1; Bradford, O., $2; Shannon, Ill., $2; Philadelphia, Pa., $100.26

Palmyre, Pa., 1 box clothing. Clarence Center, N. Y., 1 box clothing.

Expenses.

General mission work, $101.26; provisions, $110.67; poor, $32.15.

Testimony.

Dear readers of the Visorron, I have felt for some time to write my testimony for the Visorron, but as I have always been very timid in testifying, I haven't been very prompt in obeying. But this morning, as I was sitting in my room, I thought perhaps my testimony might help some one to take the way and give up all for Jesus. It really pays to leave all to follow him.

I was convicted of sin first when a child of thirteen. I went to the altar and said I was saved, and was baptized by a River Brethren minister, but my heart was not changed. I lived in sin and followed the fashions and ways of the world till I was twenty-two years old. It makes me hide my face in shame when I think of it now. It also makes me praise the Lord for his love and mercy to me in again convicting me of sin.

One year ago last March, while listening to a sermon preached on Prov. 29:11: "He that is often reproved, hardeneth his neck; shall suddenly be destroyed and that without remedy," I was under such conviction that I thought if the preacher didn't quit preaching I would have to leave the room and would die. As the Lord led me to the Mission, I thought I could change my heart and life to me as he saw them, but there were others who are sharing with us an interest in the work, and some stepping into the light of baptism.

Well, as it is, we can all share a part. We wish to thank all who have given of their means toward the support of the Mission. It is encouraging to know there are others who are sharing with us an interest in the work.

We wish to thank all who have given of their means toward the support of the Mission. It is encouraging to know there are others who are sharing with us an interest in the work. It is a grand thought we can all share a part.

God does encourage our hearts and help us to feel more of an interest in the spread of the Gospel everywhere. Pray for us.

This Bible is that which, without omitting a feature or disturbing the text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with the Author's name will receive no recognition.

We were greatly blessed and encouraged by being present at conference and visiting a few weeks in California. As we think of the many old friends we met and new friendships formed, were it not for the comfort of the Holy Spirit we would certainly get lonely. But, as it is, we can say, "I'm never lonely any more. Since the Comforter has come with us, miles apart in person, we can have access to each other's hearts by way of the throne of God.

God does encourage our hearts and help us to feel more of an interest in the spread of the Gospel everywhere. Pray for us.

Your Brothers and Sisters in Jesus,

G. E. and E. W.

Philad. Mission

Report for May 1907.

Balance on hand, $144.24

Receipts.

Heilmannold, Pa., $1; Bradford, O., $2; Shannon, Ill., $2; Philadelphia, Pa., $100.26

Palmyre, Pa., 1 box clothing. Clarence Center, N. Y., 1 box clothing.

Expenses.

General mission work, $101.26; provisions, $110.67; poor, $32.15.

Testimony.

Dear readers of the Visorron, I have felt for some time to write my testimony for the Visorron, but as I have always been very timid in testifying, I haven't been very prompt in obeying. But this morning, as I was sitting in my room, I thought perhaps my testimony might help some one to take the way and give up all for Jesus. It really pays to leave all to follow him.

I was convicted of sin first when a child of thirteen. I went to the altar and said I was saved, and was baptized by a River Brethren minister, but my heart was not changed. I lived in sin and followed the fashions and ways of the world till I was twenty-two years old. It makes me hide my face in shame when I think of it now. It also makes me praise the Lord for his love and mercy to me in again convicting me of sin.

One year ago last March, while listening to a sermon preached on Prov. 29:11: "He that is often reproved, hardeneth his neck; shall suddenly be destroyed and that without remedy," I was under such conviction that I thought if the preacher didn't quit preaching I would have to leave the room and would die. As the Lord led me to the Mission, I thought I could change my heart and life to me as he saw them, but there were others who are sharing with us an interest in the work, and some stepping into the light of baptism.

Well, as it is, we can all share a part. We wish to thank all who have given of their means toward the support of the Mission. It is encouraging to know there are others who are sharing with us an interest in the work.
tried to do anything like that to get saved, although they were impressed that way before they were saved. But I saw I couldn't get victory when I knew I told untruths, which taken things wrongfully without confession and restitution. So I took that way, although people said I was foolish. It really meant a great deal to me to have one of the best friends I thought I had and tell them I had taken things wrongfully and restore it, and tell others that things I had said were untrue. I had to confess of untruths to my unsaved brother, which was very hard for me, as I was of a very proud disposition.

It really took my reputation, but it paid to make the crooked straight and the wrong right. I would do them all again if necessary for Jesus. It pays to give up all for Jesus. How I praise him that he made me willing to take the way with him. I couldn't have taken the way if Jesus had not helped me. Every step I took he gave me strength for the next one. I also had to give up dressing myself and children worldly, but I had started to find Jesus at anything. I knew I praise him for his love and mercy to me in helping me to give up all for him. But I must confess after having done all this I didn't have the peace I had desired. I was looking for the peace to come instead of looking to the blood of Jesus for cleansing. I had a peace in knowing I had done them, but not the peace I desired. I was so full of doubts that it was hard for me to look to the Blood for cleansing, and I became very much discouraged when I knew I had done all I could to get right with the Lord, and still I didn't feel, because not knowing whether I belonged to the Lord or not. I became almost distracted about it sometimes, but when I really exercised faith in the precious blood of Jesus the peace and satisfaction I had been looking for came, and this morning I know I belong to Jesus, and his blood covers me. Oh, how I praise him for what he has done for me. I find that words are too weak to express it. I praise him for ever and ever for what he has done for me. Pray for me that I may be sanctified. A SISTER.

A Confession.

I feel I ought to write some of my experience. When I was converted I felt very happy; I thought I could serve the Lord and no one need know it but myself. I felt all right with God for a few months, but when I read about the commandments I feel as though I would break open confession. It was in my younger years. The party may have been innocent, but I was not. I tried to make known the regard I had for them. Some may think it silly to write such things, but if my heart it might be a warning for others that are tempted the same way as I was. God is holy and he wants us to be holy and pure in heart and lead holy lives in this sinful world. Pray for me, a weak sister in the Lord.

From Sister Long.

"Confess your faults one to another, and pray one for another, that ye may be healed." (Jas. 5:16)

By the grace and help of God I want to write a few lines for the encouragement and help of some one else, but this I am well aware I can talk only as the Spirit dictates and gives the thoughts and words, for both to will and do must come from God. Oh, I praise God for a willingness in me to be used of him for the help and encouragement of humanity in some way. I pray God that what little I may write may not be in a formal way. Unless it comes from the heart, the promptings of the Spirit, it will not reach the heart. More and more, by God's help, I aim to give him a love service and not of duty. I must confess that, in some way, I had lost ground that the work here in the Home among the children became irksome, and many times did I wish I could be relieved. The longer it continued the worse I felt until the Spirit of the Lord showed me that I was lacking on this very line, so I took it to the Lord in earnest prayer and asked him to help me on this very line. So, on last Sunday, after our Sunday-school was over, I confessed it and told the children and the workers that the Word says we should confess our faults one to another and pray one for the other, that I knew if they would pray for me the Lord would help me. Praise God for a quick and definite answer. For my part, I take this Scripture for the Spirit as well for the body.

Psalm 6:2; 41:4: "I will heal your heart-sickening" Jerusalem 2 Chron. 30:20: "And the Lord hearteneth unto Hezekiah and healed the people." More and more Scriptures should be made, but what we as people and brotherhood need most is to see that in many ways we have drifted from the Word of God. The admonition of the Apostle in fasting and prayers, night and day. Few of us, I fear, pray as we ought, and yet it seems there is great need of such that see the need of more prayer, praying in the Holy Ghost. I am aware that we can not pray as we ought unless moved by the Holy Spirit; hence it is important that we are filled with the Spirit. (Eph. 5:18.) Oh, I praise God for the privilege of being so filled with the Spirit that others will receive some benefit of it. I find great joy in service in serving the Lord with all my being, and reading the Word and experiences of some of our former saints. How they saw the need of power for service in order that souls might be saved and brought to the truth.

Are there not some who are willing to join me in prayer for an outpouring of the Holy Spirit upon our own people and ourselves that will bring conviction to both saint and sinner? If so, let me hear from you. We read in the same chapter above named that Elias was a man subject to like passions as we are, and he prayed earnestly, etc. Let us be encouraged to a closer walk with God; as our time is going rapidly, we must look ahead to our reward. I ask you all to pray for us in the Holy Ghost, as well as all other Home and Foreign Mission workers.

M. J. Long.

Address of Missionaries.

Afric.

H. P. and Grace Steigewald, Sallie Kreider, Levi Doner, Maria Werkman, Abbie Bert, Mattopo Mission, Bulawayo, South Africa.


India.

A. L. Mrs. A. L. and Ezer Musser, Magie Landis, No. 90 Cantonment, Lucknow, India.

N. H. and Mrs. N. H. Reichard, Dalton-gari, Bengal, India.


G. A. Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.
Letter of Sympathy.

KURHNE HOME OF HEALTH,
THE HIGHLANDS,
GARDENS, CAPE TOWN, April 8th, 1907.

Dear Bro. Steigerwald: Your letter just to hand, and your wire of yesterday filled our hearts with thankfulness. We gathered in the prayer-room during the afternoon, during the time we thought our dear sister would be going through the operation,—between 10 and 11—and waited unitedly before the Lord in prayer on your and her account. All the praying ones amongst the patients and staff turned up, and it was a time of refreshing from the presence of the Lord. We were all given to feel that his grace would be made sufficient to you during those hours of suspense, and that she would be kept in perfect peace, and that God would help the doctor, and his own glorious will would be fully done, and though we did not seem given any clear promise as to her restoration to health, we all felt calm and peaceful in leaving her in the Master's hands. In our gathering for prayer last evening, we offered thanksgiving over the good tidings contained in your wire, and I know many hearts will rejoice with mine at the contents of the letter just to hand. We realize fully that there is this unprecedented prayer, as in all operations the few days after the operation leave as much cause for anxiety as the operation itself, but thanks be to God, his own children have now need to be anxious, for the Father is holding their hand and directing everything for their highest hell; in his great love I leave you and our dear sister. We shall look eagerly out for your further account. Bless you, dear Bro. Steigerwald, and please drop me, if it be only a little line to reach me to-morrow; let me know when doctor would consider it wise for her to be visited, as I long very much to see her, and will, if at all possible, break away from the work here for that purpose, only just for a few minutes with her at the Master's feet. Please give her our united love and tender sympathy. Truly, the Lord has been gracious to us, and we thank him for it. Yours very truly in His service,
H. R. STAKESLY TKORS.

Telegramms.

MILL ST., CAPE TOWN.
To Steigerwald, Sanitarium, Plumstead: Are bearing you up in prayer.
BELIEVERS, HIGHLANDS.

BULAWAYO.
To Steigerwald, Cape Sanitarium, Plumstead: Lovingly and fervently remembered by all.
FRIENDS IN BULAWAYO.

From Beyond the Zambesi.

Dear readers of the Visitors Greeting to you all in the precious name of Jesus. We praise God for his continued blessings and care over us since our last communication to you. We have been keeping well, with the exception of Sister Engle, who had a small malaria attack last week, April 11th. It was only a light attack, however, and she was soon able to be up and is quite well again. In looking over the past year and comparing the health of all, both white and black, with that of former years, I must say the Lord has wonderfully blessed us with health. We have seen no serious illness here even among the natives, which leads us to think that we have a healthful location.

The rains are over and the Brethren, with others, are busy hauling poles and putting up a school-house and other necessary buildings. There is plenty of work on hand, very little, both temporal and spiritual. The coming week, the Lord willing, the wagon will go to town to bring out supplies which have been sent up from Bulawayo, since we are not able to procure them here in Kolomo, so we are obliged to look far ahead. This is the first time for the wagon to go to town, so it will have a large load, as there are needs on every hand, for the house, farm, buildings, school, etc.

We have put Bro. Steigerwald to a great deal of trouble in buying for us. There is very little traveling in this part of the country at present. Traders and officials especially, many of them, have left for other places. At Kalomo, the capital, there is now no Administrator, no chief Native Commissioner, and no District Commissioner, their places at present being supplied by the various secretaries. This gives some indication of the prosperity and financial condition of the country. However, these things do not dishearten us; the people are still left for whose sake the mission was started. Many have been here seeking work and they are always respectful and well-behaved. Those who have been employing have done good work and give us no trouble.

The attendance at the service on Sunday last has been increased. There are now 50 to 60 people present at the service each week. We have put Bro. Steigerwald to a great deal of trouble and expense, and it is hoped that this will be of some benefit to us in the future. It is hoped that this project may be of some benefit to us in the future. It is hoped that this project may be of some benefit to us in the future. It is hoped that this project may be of some benefit to us in the future. It is hoped that this project may be of some benefit to us in the future.
a hard battle to fight with his people. His father is a very violent, unreasonable man, and at first strongly opposed his son becoming a Christian, but Nkhulambhi's upright life has won his parents so that they no longer object to that. They do, however, object so far from home and following out his convictions of preaching the Gospel. The past week a letter came, telling that his father is sick and they want him to return at once. We do not know how this is, but it is evident they are anxious for him to come home. Our brother is sorely tried, scarcely knowing where his duty lies. He loves his people tenderly, and assists them all he can financially, but he felt strongly called to preach the Gospel in the "region beyond," even before he heard us speak of coming, and he feels it is where the Lord wants him to be. We do not see how we can spare him at present, as he is our builder. If he should go home even to see his parents, it is doubtful whether they would allow him to return. It would also seem to encroach on our line, but not to the same extent.

It is not surprising that these heathen parents should oppose their children in the work of spreading the Gospel, when every Christian parent does it.

Before closing, allow me to correct a statement made some time ago in the "Visitor." Money orders cannot be issued on the post office at Kalomo, but London drafts can be collected there. Money orders must be sent through the post office at Livingstone, and then transferred. Or, I believe, Bro. Steigerwald will order from the post office at Livingstone, and then transfer them, which would even be safer. Yours in Africa's wilds,

H. Francis Davison

Kalomo, N. W. Rhodesia, May 7, 1907.

"The man who boasts of his partisanship exposes his narrowness."

THE SUNDAY-SCHOOL LESSON.

(Continued from page 11.)

observed, but on one knows that it was the seventh day of the week at Eden (Job 15:25; Gen. 2:2-3; Ex. 31:17, 18, 27; Lev. 23:9). The reason here given for the law is remembrance of the six days of work followed by the seventh day of rest. God's rest day was broken by the entrance of sin and since then God has been engaged in redemption work (Jno. 1:14, 19; 1 Cor. 15:28, 29; Rom. 8:29). In Deut. we see that the Sabbath even more than the law was broken by the entrance of sin and since then God has been engaged in redemption work.
The Sabbath was a gift of grace to meet a need not only of the Jew but of man (Mark 2:27). The day an intelligent Christian will keep will be the resurrection day, the first of the week (Ro. 6:4; 1 Cor. 15:20). It is the day the man's need of one day's rest in seven, and man's need of quiet for work for worship and spiritual study. The Sabbath was a gift of grace to meet a need not only of the Jew but of man (Mark 2:27). The day an intelligent Christian will keep will be the resurrection day, the first of the week (Ro. 6:4; 1 Cor. 15:20). It is the day the man's need of one day's rest in seven, and man's need of quiet for work for worship and spiritual study. The Sabbath was a gift of grace to meet a need not only of the Jew but of man (Mark 2:27). The day an intelligent Christian will keep will be the resurrection day, the first of the week (Ro. 6:4; 1 Cor. 15:20). It is the day the man's need of one day's rest in seven, and man's need of quiet for work for worship and spiritual study. The Sabbath was a gift of grace to meet a need not only of the Jew but of man (Mark 2:27). The day an intelligent Christian will keep will be the resurrection day, the first of the week (Ro. 6:4; 1 Cor. 15:20). It is the day the man's need of one day's rest in seven, and man's need of quiet for work for worship and spiritual study.

In all heathenism, power is the attribute of God to which almost exclusive attention is paid. This makes it possible for Hindus to worship not only bad gods, but bad men too when they are dead, provided they have shown an extraordinary degree of power. For power has, in itself, no moral quality; it is the same thing in the evil and in the good, in God and in the devil.

As to idolatry strictly so-called, that is, the worship of an image as distinct from that of the divine being represented by it, the Hindu belief is, that the gods, who, in the Hindu trinity, form the world, are mere images or representations of the Infinite, and hence those that partake of it in a greater degree (as the gods) ought to be worshipped by those who have it in a less degree (as men).

For the EVANGELICAL VISITOR.

Doctrine of the World.

Dear readers of the Visitor: I have a desire to use the knowledge I have received while here in India of the doctrine of the world, or the science of the heathen. We find the people very religious, but far away from the true and living God, many so-called Christians have the same faith on some points as the world has, and if we are not Christians then we can not be any better than they.

The Hindus and Musselmans profess themselves to be wise, and with their science of religion are trying to convince many to make themselves independent of God. We understand this to be an error; man is not to be independent of God. It is unnatural for him to attempt to be so. For instance, man can no more do without God than a creeper can do without something to grow and lean upon, and when he tries to do so, he becomes like a creeper trailing on the ground. The Pundits (the learned Brahmins) say in defence of it, in regard to power that, "as the water in the bed of the Ganges and in the palm of a hand dipped into the river, is the same water, though, so different in quantity, so in like manner do all things partake, in a greater or less degree, of the power of the Infinite, and hence those that partake of it in a greater degree (as the gods) ought to be worshipped by those who have it in a less degree (as men)."

In all heathenism, power is the attribute of God to which almost exclusive attention is paid. This makes it possible for Hindus to worship not only bad gods, but bad men too when they are dead, provided they have shown an extraordinary degree of power. For power has, in itself, no moral quality; it is the same thing in the evil and in the good, in God and in the devil.

As to idolatry strictly so-called, that is, the worship of an image as distinct from that of the divine being represented by it, the Hindu belief is, that the gods, who, in the Hindu trinity, form the world, are mere images or representations of the Infinite, and hence those that partake of it in a greater degree (as the gods) ought to be worshipped by those who have it in a less degree (as men).

In all heathenism, power is the attribute of God to which almost exclusive attention is paid. This makes it possible for Hindus to worship not only bad gods, but bad men too when they are dead, provided they have shown an extraordinary degree of power. For power has, in itself, no moral quality; it is the same thing in the evil and in the good, in God and in the devil.

As to idolatry strictly so-called, that is, the worship of an image as distinct from that of the divine being represented by it, the Hindu belief is, that the gods, who, in the Hindu trinity, form the world, are mere images or representations of the Infinite, and hence those that partake of it in a greater degree (as the gods) ought to be worshipped by those who have it in a less degree (as men).

In all heathenism, power is the attribute of God to which almost exclusive attention is paid. This makes it possible for Hindus to worship not only bad gods, but bad men too when they are dead, provided they have shown an extraordinary degree of power. For power has, in itself, no moral quality; it is the same thing in the evil and in the good, in God and in the devil.
understanding. She had a sweet face, so quiet and strong. When I was but a child, I loved and admired her. She belonged to the society of Friends.

To-day she looked seriously at Mary; then she said, "I will tell thee a little of my past experience; it is borne upon me, that it may do thee good. When my James was living we had a good home on the banks of the Delaware, and four little boys who ran all over the place. One Winter we were very poor and I freted constantly. I was afraid that the farm must go. I was very unhappy and when James said he was willing to trust the Lord, I said nothing, for in my bitterness I felt like blaming James for the trouble we were in, blaming anybody indeed. James worked harder than he should, while gathering in the crops, though I never noticed that. I grieved selfish in my troubles and worries, thinking my burden was the heaviest to bear. About the holidays James became worse; I never realized how sick he was. He always used to entertain the boys on Winter evenings, and help them with their lessons. When he was weak and ill, they missed him greatly, and I often found them quarreling in the kitchen. Then I would be angry and speak sharply to them. Our eldest boy soon spent most of his evenings away from home. I scolded him, but it did no good; and all the time my heart was as cold and as hard an an iron wedge. I can never make thee understand how it was. But at last I saw that James was very sick. One night the doctor told me that his case was very serious, and as I was struggling with this new trouble, over and over in my heart were the words of David, 'All thy billows and thy waves were gone over me.'

"When morning came I felt as if joy and hope had gone forever. I had been proud and rebellious. I was weak now, groping in the darkness like a little child. I asked James whether he was still trusting in the Lord. He said, 'Though he slay me, yet will I trust in him.' I could not understand his faith, but I was in such a 'weary land' and I just sank down in the shadow of the Mighty Rock, and grew patient and still.

"And when Spring came, James was better, and kind friends helped us, so we kept our farm." Here Aunt Rebecca was silent for a little while. Then with an effort she said, "I tell thee, Mary, 'God is a very present help in time of trouble,' and now I will not grieve him with unavailing regrets. The past is in his keeping, and I am walking close beside him.'—Sel.

**Resignation.**

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to the will of God. There will be no, patience and toleration for your neighbor's faults and a certain candor and childlike docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you with sufficient resignation to God. Put all things, then, in His hand, and offer them beforehand to Him in your heart as a sacrifice. From the moment when you cease to want things to be according to your own judgment and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own concern.—Penelope Sel. by Mary J. Long.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawn upon you. It is while you are resisting little temptations that you are growing stronger—Phillips Brooks.

**OBITUARIES.**

**SOLLENBERGER.** Ephraim Sollenberger was born in Aug., 1841, and died May 28, 1907, aged 65 years, 5 months and 21 days. He was married to Lucy Coyle, Nov., 1866. He had two children, one son and two daughters. He is survived by the wife, daughter and two grandchildren. He was buried on May 30, in Union cemetery, one mile and a half east from Greenville, Stark county, Ohio, and the same distance from his residence. The funeral was well attended by relatives, friends and neighbors. The services were conducted by the writer and Rev. Lyon Text, a Cor. 5:14. He died on the farm where he was born; in the interim he lived on an adjoining farm. For some years he was a great sufferer from a combination of diseases. Some thirty or more years ago he was converted and made a perfect profession of religion. He had become neglectful, but in the last year he sought the Lord, and it is believed that the Lord accepted him graciously. He has relatives in Franklin county, Pa., and possibly in adjoining counties. He is the last one of the family of Christian Sollenberger, who came from Franklin county, Pa., to Stark county, Ohio, in his single days. He entered a quarter section of land and converted it into a fruitful and well-improved farm. The subject of this obituary became the inheritor of the farm.

W. O. Baker.

**MOIST.**—Sallie Ralston Moist was born in Spring Township, Stark county, Pa., Oct. 24, 1856, and departed this life on the morning of May 30, 1907, aged 40 years, 7 months and 6 days. She was the eldest of six children, being survived by seven brothers and one sister. On the 17th day of April, 1877, she was united in marriage to John F. Moist. To this union were born six children, four sons and two daughters: three sons and two daughters remain to mourn her loss. She was united with the Brethren in Christ church in 1887, and has ever since lived a consistent Christian life. Those who knew her will remember her as a loving and devoted wife, sacrificing much for her family and ever ready to help any one in time of need. For a long time she bore the burden of affliction, laid heavily upon her, but through all her sufferings she showed a perfect resignation, an example worthy to be followed by all. At last she heard the voice of her beloved Lord and was called, "It is enough, come up higher," and she passed on to meet her reward and her little son who had gone before. All services were conducted by Bros. Levi Hen and Joseph Free. From the time of her marriage until her death she resided near Englewood, O. The services were held at Fairview M. F. Interment in nearby cemetery.

Over the river, the dark flowing river, In that radiant home of the blest, Her work on earth all ended and o'er, God's shining angels are greeting to-day. And clasping a dear mother's hand. Over the river, the dark flowing river, In that radiant home of the blest, Her work on earth all ended and o'er, God's shining angels are greeting to-day. And clasping a dear mother's hand.

**The Sad End of a Young Life.**

Our young brother, Julius Max, aged 13 years, died of typhoid fever May 9th, in the Erie canal hospital, New York, from a death by drowning in Erie canal on the evening of May 10th. The last that was seen of him was by a larger boy who confessed to have chased him down the steep embankment leading to the darkening water. When it seems he was going too fast to halt suddenly and thus could not avoid dropping into the water, which is very deep.

After the crew of the patrol boat had dragged the canal in that vicinity without success and the boys knew something about it told conflicting stories, it was thought that after his death he must be elsewhere. Later it was rumored that he was induced to get on a passing canal boat and went now Albany, and then to New York. It seemed indeed a strange thing for him to do, but friends seemed willing to believe it.

The mystery was all solved on Friday, May 11th, when the boat was next seen near the locks, just a few blocks from the place of the accident.

Julius was an orphan. He and his brother, Walter Max, had their home with their uncle and grandmother. To know him was to love him. He was always bright and sunny, and especially so since his conversion on the 18th day of last November. Of this event he had made a note in his pocket ledger. The day before his death the writer had a special impulse to call upon him to inquire as to his spiritual well-being. After visiting with him and his grandmother, by her consent he accompanied me calling in other homes. On this trip he gave his sisters, his brother, Walter Max, and his grandmother, by her consent, a very friendly but final farewell.

In the interim he gave his life to Christ which Julius exercised without hesitancy. In conversation, as we went, arrangements were also made to baptize him upon our return from Conference. These arrangements the providence, too mysterious for us to understand, was carried out otherwise, and in place of that, on Sunday afternoon, June 2d, we conducted the burial service to its final resting place in Elm Lawn cemetery, to await the resurrection of the just. In the midst of his dear ones in his home, in the midst of his love in his mind, I have written these incidents with tender heart and hope they may be an encouragement to the spiritual life of those who follow.

Yours in Jesus,

Geo. E. Whisler.