Evangelical Visitor- August 1, 1908. Vol. XXII. No. 15.

George Detwiler
You ask me for "the story
Of one of Eve's descendants,
Listen, and I will tell you;
You want "the old, old story,
Should be the Son of Adam,
If He were the Man Christ Jesus,
Might after all be spared.
Yet, in His love and pity,
They longed for, took and tasted;
But, Oh! they disobeyed Him!
And make "the old, old story
Of Jesus and His glory,
I'll tell it—if I can!
And bring a full salvation
From sin and death and hell.
Hundreds of years were over;
Adam and Eve had died,
The following generation
And many more beside.
At last, some shepherds watching
Beside their flocks at night,
Were startled in the darkness,
By strange and heavenly light.
One of the holy angels
Had come from heaven above,
To tell the true, true story
Of Jesus and His love.
He came to bring 'glad tidings':—
"You need not, must not fear,
For Christ, your new-born Savior,
Lies in the village near!"
And many other angels
Took up the story then—
"To God on high be glory,
Good will and peace to men.
And was it true—that story?
They went at once to see,
And found Him in a manger,
And knew that it was He.
He whom the Father promised,
So many ages past,
Had come to save poor sinners;
Yes, He had come at last!
That was indeed his purpose,
To seek and save the lost,
Although He knew beforehand—
Knew all that it would cost.
He lived a life most holy,
His every thought was love,
And every action showed it
To man, and God above.
His path in life was lowly,
As well as Jesus can?
He was a Working-man;
He was a Working-man,
He was a Working-man.
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great and guilty distance between man and his God; grace makes guilty man nigh to God. Law says, ‘An eye for an eye, and a tooth for a tooth;’ grace says, ‘Resist not evil;’ but whosoever smiteth thee on thy right cheek turn to him the other also.’ Law says, ‘Hate thine enemy;’ grace, ‘Love your enemies; bless them that despitefully use you.’ Law says, ‘Do and live;’ grace, ‘Believe and live.’ Law never had a missionary; grace is to be preached to every creature. Law utterly condemns the best man; grace freely justifies the worst. Law is a system of probation; grace of favor. Law stones an adulteress; grace says, ‘Neither do I condemn thee.’ Under the law the sheep dies for the shepherd; under grace the Shepherd dies for the sheep.”—Scofield.

When Moses came from Mount Sinai bringing the tables of the law his face became shining because of the glory of that manifestation, but it being the “ministration of death written and engraven on stones” (II. Cor. 3:7), he put a veil over his face. The apostle speaks of it as the ministry of the letter. “On the awful mount when Moses received the letter of the law immediately from God the glory was such that the face of Moses became so radiant therewith and coming down from the mount, found men unable to bear the light, so that he was compelled to veil his face. The glory of the letter flashimg upon the life of man could but reveal his sin and announce his death. Moses, the minister of the letter, must veil his face because the issue of his message is death to those to whom it is delivered.”

But the ministry of grace which is by and of the Spirit is not so. The issue of this ministry is life, therefore the ministers thereof speak with boldness rather than with reticence. Everything here is contrast. The ministry of the Spirit is unto the saving of the soul. It is the gospel of Jesus Christ—the gospel of the grace of God—which has power to save those who believe, for “therein is revealed a righteousness of God from faith to faith.” Here there is no covering of the face, but “we all with unveiled face beholding in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit.” (II. Cor. 3:18.) The issue of this ministry of the Spirit which is by the grace of God given unto us, is life, but not only life, but a transformed life, partaking of the divine nature and becoming more and more like our divine Lord.
work to do in the gospel field, preaching and laboring for the Master near where their home is, and also at a school-house seven miles away. Some of the seed sown already gives evidence of being favored of God. They will appreciate being remembered in the way of letters if any one feels to write, and if the Lord prompts you to enclose something tangible that will help them in meeting constant recurring needs of a personal character, it will be appreciated and thankfully accepted.

The harvest meeting at the home of Bro. H. O. Mussers, near Elizabeth-town, Pa., was largely attended. A large number of ministering brethren were present, not only from the home and nearby districts, but also from Juniata county, Bro. Solomon Lauver being in attendance from that county. It happened too that Elder Charles Baker, of Nottawa, Ont., was present, he and his wife having just arrived in Harrisburg the morning of the day of the meeting, on a visit to the Messiah Orphanage, of which their daughter, Sister Hannah Baker, is matron. The barn, with its two large floors, was too small to accommodate the large crowd and an overflow meeting was held outside under the trees.

The treasurer of the Foreign Mission funds, Bro. P. M. Climenhaga, calls attention to his report as given in last Visor. He says there is some credited to the Mulie Fund which does not belong there. The following come under his correction. Samuel Whisler, $5; Markham district, $20.51; Zion district, Kans., $55.50; J. N. Engle, $75; Mrs. Hastings, 35 cents; Conference collection, $113.04; Upland, Cal., $10; Webster Burtch, $15. All these belong to the General Fund. J. K. Curry's $10 is specially donated for Mapane Mission Station.

There are still a small number of subscribers that we must cut out if they will not pay up soon. We have carried them until now, feeling sure they mean to pay up and renew. We hope every one who is in arrears three months or more will take this hint and settle past obligations and renew for another year.

The harvest meeting at Cross Roads M. H., July 25, was well attended and the services were interesting. The heavy rains causing considerable of high water may have hindered some people from attending, yet the large audience room was nearly filled to its capacity in the afternoon.

Bro. Levi F. Sheets, of Florin, still has a supply of the Sermon on Infanticide in tract form, on hand and would be pleased to fill any orders that any of our readers may be pleased to give to him. The price is forty cents per hundred.

Under the title, "The Crane for Organization," E. P. Marvin, a Presbyterian minister, writes instructively as follows, as published in "The Gospel Message" for May:

God organized his church as a consolidated body, with the minimum of machinery and the maximum of power. Elders and deacons were the only officers, and its methods of work and worship were simple, spiritual and reverent. It was a specialistic society to work under a special commission, not after the manner of human wisdom. All devices to revise this divine plan involve an impeachment of divine wisdom.

What do we now see? The church copying the world in worldly clubs and trumpery societies, until it becomes an ecclesiastical confederacy, requiring the administrative ability of a railroad president to run it.

Homes are neglected for women's clubs, and with outside fraternities yoking church members up with the world, and inside brotherhoods and sisterhoods, the church in its true character and work gets less and less service.

Even Sunday-school classes are organized with officers and committees for social functions. A pastor and wife lately chaperoned one of these to a banquet and a dance.

These clubs, societies and brotherhoods serve mainly to cultivate worldly sociability, by anniversaries, banquets and entertainments. They tend to make the church a social club, a bureau of amusements and a house of merchandise. The less pious a church has, the more of these unblest societies abound, with their clamoriness and worldliness.

If men will not do gospel work in the church as God has appointed, what reason have we to hope that they will do it in a club or a brotherhood? Are they generally doing it? They may have banquets, secular lectures, entertainments and smokers, but will they win souls? As lovers of pleasure they may sit down to eat and drink and rise up to play, but will they promote the spiritual life and work of the church?

I propose one more society in the church—an S. S. S.—or Society for the Suppression of Superfluous Societies.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.—Bible.

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.

Harvest Meeting Announcements.

At the home of Bro. John B. Nisleys, near Churchtown, Pa., on Saturday, August 1, afternoon and evening.

At Graters Ford, Montgomery county, Pa., on Saturday, August 1.

At Fairland M. H., Lebanon county, Pa., on Saturday, August 1.

At the home of Bro. Daniel Engle, near Hummelstown, Pa., on Saturday, August 8.

On the John Beechill farm, near Orrstown, on Thursday, August 6, and at the home of Bro. Aaron Oberholser, Elder Martin Oberholser farm, near Culbertson, Franklin county, Pa., on Thursday, August 13.

At Lykens Valley, Free Grace church, August 15.

At the Five Forks M. H., South Franklin District, Pa., Aug. 22, in the forenoon. All are welcome.

Ohio.

Wayne county, August 15, at 1,30 p.m. Special invitation is extended to ministers.

"These shall go away into everlasting punishment." What solemn and awful words. Well may they burn in every soul. But specially must they search into your heart, O unsaved man or woman, if you will not listen. This is God's decree against the sinner who refuses the offer of mercy through a Savior crucified. Now he offers grace and forgiveness, and the day of salvation is still continued, but soon there must come that state where all opportunity for repentance is gone forever, of which it is written, "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still." Punishment is eternal because sin is eternal, and the sinner's rebellion against God being continued forever, God's wrath must burn eternally against the sinner. Before it is too late, O unsaved friend, hear again, and heed the exhortation of the Spirit through the apostle Paul, "We pray you in Christ's stead, be ye reconciled to God." —The Gospel Message.

"It Is My Brother."

"I met a slender little maid, a rosy burden bearing; "Is it not heavy, dear?" I said, as past me she was hurrying. She looked at me with grave sweet eyes, this fragile little mother, this fragile little mother, and answered as in swift surprise: "Oh, no, sir: it's my brother!"

"We larger children toil and fret to help the old world onward; "Our eyes with tears are often wet, so slowly he moves upward. Yet did we all the secret seek of this dear little mother? Unwearingly we'd bear the weak, because he is our brother." —Sel.
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.
H. Frances Davidson, Adda G. Engle, Myron Taylor, Jesse and Anna Engen, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Mutahazi Mission; Levi and Selfie Dow, Japan Mission, Gwanda, Rhodesia, South Africa, care of Blanket Mine.

The following are not under the F. M. B.:


D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.

Elmina Hoffman, Kedgaon, Poona District, India.

Our City Missions.

Philadelphia, 324 N. Second street, in charge of Brother Peter Stover and Sister Whisler.

Chicago Mission, 3306 Euclid street, in charge of Sister Sarah West, Bro. B. M. Brubaker and Sister Nancy Shink.


Jabok Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

Philadelphia, Pa.--"The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." Is it not wonderful when we think what a rich Father we have? And more wonderful how we can become his sons and daughters, and heirs to all these things? Glory to his name. I will praise him forever and ever.

Truly we enjoyed blessing fellowship with Brother Burkholder and his wife and daughter; we had glorious meetings. We hope and trust seed has been sown that will sprout and become fruitful unto everlasting life. A few came forward for a deeper work, which we hope they have received. Also a few for the first time. We hope they too will become cleansed and purified, and made vessels for the Master's use. Our prayer is that God may use Bro. Burkholder and family to the salvation of souls, all along the way.

Bro. Stewart, a young evangelist from Baltimore, was with us also. He did us much good. We hope and trust God will prosper him in his service, and give him many souls for his labor. Truly there are many who are waiting on the plains, that need to be gathered in. Let us as fellow laborers be busily engaged in the salvation of souls, for truly, we are in perilous times: the love of many is waxing cold, and many are turning their faces toward the beggarly elements of this world. May God have mercy on us.

I am glad to say that my wife is still improving; she is in the country yet. I have been to see her several days this week. I hope the Lord will continue to prosper, and God's name be honored and lifted up, so that the world may see that we have a God that saves to the uttermost all those who come unto him.

Yours in Christian love,

Peter Stover and Wife.
Our address will be Sandusky, Michigan, R. F. D. No. 4, Box 27.

Friends in the war for souls,

T. A. AND MARY J. LONG.

(The following letter from Bro. Doner to Elder J. R. Zook was not intended for publication, but is here given with the thought that it will be of interest to our readers, since missionary correspondence is always of special interest.—Editor.)

MAPANE MISSION, May 24, 1908.

Bro. J. R. Zook: My brother and father in Israel.—May peace be multiplied to you always of special interest.—Editor.)

R. F. D. No. 4, Box 27.

you a few lines to express our apprecia­tion and enjoyment in reading same. You

people are benefitted by your expositions so

fully in that place, and when asked to

tion and was not afraid to refer to her

was high then. It was time for Sunday

service, so I went immediately to the ser­

me by the hand and asked me to rise in the

name of the Lord which I did. My fever

think about thirty people were

for a treat. We expect the Brethren

for the meeting. On Friday fol­

the promise the devil could do noth­

minds were not much better than

work all week and on Saturday I walk­

excent by nuinine until the Lord honored

three very well,, in fact

were attending better.

the meeting here at home was very good,

the people are busy gathering grain so we

my faith of standing on the promise he

my fever up when I got up out of

recovery to my faith at the Lord’s hand.

our faith and trust in him.

work all week and on Saturday I walk­

excent by quinine until the Lord honored

feel safer without quinine, but it keep­

my soul. Jesus has been very precious to

He is my constant companion and burden-

bear. 

Mary E. Heisey.

June 11, 1908.

LUCKNOW, INDIA.—“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane

and vain babblings for they will increase

unto more ungodliness.” (II. Tim. 2:15, 16).

Dear readers of the VISITOR: Greeting in the precious name of Jesus who gave the truth to the people while he was on earth and also shed his blood for the sins of the people. God never created us except for a purpose, neither did he create us

(Continued on page 12)
walk circumspectly, and not be fools in thinking that we can walk for a little while, then sit down, fold our arms, and let someone else do our walking. This, my friend, cannot be done. We must all do our own walking and while we walk, we must walk before him as well as before the people, “redeeming the time” if we would be wise, because the text reads thus, “See then that ye walk circumspectly, not as fools, but as wise,” and if we do this we shall redeem the time, knowing that the days in which we live are evil.

We do not have to go far from home to see that “the days are evil.” Our young and old are falling by the way-side into the sin of these “evil days.” My heart’s cry is for the young people of this day to be free from sin. Many of these people are going down all because we are not wise enough to redeem some, if not all of our time. We cannot redeem these people or ourselves, but we can “redeem the time” by walking the way he would have us walk.

If we are not wise, we can be, if we go to the right one and ask in the right manner. See Jas. 1:17. We all need more of the wisdom of God to win souls from sin, “because the days are evil.” It would be wise for us all to have on hand a good stock of the wisdom spoken of in Jas. 1:17, 18, even if there were no evil days and no souls to be saved. Don’t you think so?

The best way I know to “redeem the time” in these days of evil is to talk more with God and less to the people. Our talking to God will be of no advantage at all unless we let him talk to us. You know there are some of us that talk so much that we do not give anyone else an opportunity to speak. This is the way we are with God at times. We go to him and tell him all about it, but we do not stay long enough for him to tell us the other side of the case. The next time let him do the talking and there will be a big difference. Your hearts will burn within. See Luke 24:13-35. These two men talked in their mode of reasoning, but there was a great change when he who is our Wisdom, Righteousness, Sanctification and Redemption (see 1 Cor. 1:30) began to talk. After he had vanished out of their sight they said one to another, “Did not our heart burn within us while he talked with us by the way?” Bless God for this kind of a “heart-burn.” There should be more of us have it.

It is the will of God that we walk with him and in him also before him. See Jno. 15:7; 8; 1 Jno. 2:26; Gen. 17:1. (We must have the light where we can see best by it.)

The next text in Col. 4:5, 6, gives a new thought. “We must walk in wisdom before or toward them that are without, that is we must walk in wisdom before the sinners and unwise. (Men without God are not wise.) Let us take hold of this lesson and learn it no matter what the cost may be, so that we may redeem some of our time in these evil days.

The sixth verse tells us how we should speak to those without. We should have grace in our speech, and this, he has said, we must have at all times with every man. Those that are without God in their hearts are like the things we eat without salt. We must keep in the grace of God if we would be used of him as all must redeem men from sin, and salt them down so that they keep well in him and in his grace.

Now I have redeemed some of my time, you try and do the same with someone else. By so doing we will redeem a good deal of time in these evil days, and should we continue in this, we will bless the Lord for the time we redeemed here when we see him face to face. See I. Jno. 3:1-3.

Thank God the Father for this full and free salvation through the blood. See Titus 2:11-15. He saves me just now, and the past is all under the blood. Glory to God! “Farewell. II. Cor. 13:11, 12: Prov. 25:25.

Your brother in Christ.

323 N. Second St., Phila., Pa.

I am thinking of the three Hebrew brethren in the fiery furnace. I am in the deep at times, but have never burnt, and in the fire but was never burnt. To-day Bro. Rosenberger began to sing in the Spirit, and from his heart, “We’ll stand the storm, it won’t be long. We’ll anchor by and by,” and to-night while the heavy thunder rolled over us and the lightnings flashed, I sat at the window to see the wonder of God and hummed the beautiful hymn, “We’ll stand the storm, it won’t be long.” I was not afraid, for I looked through the storm and black cloud into heaven—unto the hills where our security is. There has never been a trial so hard, never a sorrow or trouble so severe that God could not heal for me, praise his dear name. I often must praise God that I am born again, bless his Name. Now I enjoy and not endure while I am deprived of many services. Yet my soul panteth after God. As the hart goes after the water-brook so

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**OUR CONTRIBUTORS.**

**Even Me.**

As we were looking over some hymns of earlier years we came across the hymn entitled “Even Me,” and in connection with it, the following touching letter, written to Mr. Hammond, the evangelist.

“Mr. H.—: Thank you, for singing that hymn, ‘Even Me.’ For it was the singing of that hymn that saved me. I was a lost woman, a wicked mother. I have stole and lied, and has been so bad to my dear little innocent children. I have no friend. I attended your inquiry meetings, but no one came to me on account of the crowd, so I went away always wretched—lost.

But Saturday afternoon, at the First Presbyterian church, when they all sang those beautiful words, ‘Let some droppings fall on me. And blessing others, O bless me, it seemed to reach my very soul. I thought Jesus can accept me ‘me, even me,’ a bad wicked, passionate mother; and it brought me to his feet and I feel my burden of sin removed. Jesus has accepted me, even me. As the words that I love those words, or love to hear them sung? Ah! now I too sing them when he shall take me before his throne at the last and accept even me. God bless you.

Yours truly,

A CONVERT.”

Lord, I hear of showers of blessings, Thou are scattering full and free; Showers the thirsty land refreshing, Showers the thirsty land refreshing.

At some time, I was born again, bless his dear Name. Now I enjoy and not endure while I am deprived of many services. Yet my soul panteth after God. As the hart goes after the water-brook so

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**EVANGELICAL VISITOR.** [August 1, 1868.]

**By W. R. STEWART.**

See Eph. 5:15, 16: Col. 4:5, 6. These are written for our benefit. (That is, if we take it to ourselves and do not try to put it off on someone else.)

In the first reading we see that we are to walk, (not run, as some do in these days of evil). They run well for a while and then fall or drop out by the wayside. While we walk we must
panteth my soul for God. Dear brethren, pray for me. There are many things I will not write. If I would you would believe that I need your prayers. I mean to go through with God, let come what may. It costs me lots of bitter tears, but God is good. To-day our neighbor woman, Maggie, came out and said, "Amanda, if I could talk of religion like you I would go to see this sick woman over here."

"For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's." (I. Cor. 6:20.)

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord." (Rom. 14:7, 8.)

Jesus Christ sacrificed his life for us, and Paul says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:1, 2.)

God so loved us that he has opened a way by sacrificing the life of his only begotten Son, for an atonement; therefore we love him in return because he first loved us; and should glorify him by living in obedience unto his will: for he is "worthy, O Lord, to receive glory and honor and power, for he has created all things." (Rev. iv. 11.)

God has created us, and has redeemed us from a broken and violated law, and has again reinstated us in his favor, he has also a right to our service.

Our love to God must be expressed in a tangible form also, which consists in performing our duty according to his will which he asks for us to perform. Remember Jesus Christ said, "If ye love me keep my commandments," John also says: "For this is the love of God that we keep his commandments." Christ was obedient unto God, and so must we if we ever expect to live with him in glory.

Louisville, Ohio.

For the Evangelical Visitor.
A New Convert's Testimony.

BY CHARLES BOULTER.

Dear readers of the Visitor: I greet you all with John 3:16. This is something very strange and new to me—to write to the Brotherhood, and the body of God's people whom my wife and helpermeet loves so dearly.

However, I am glad to say I have turned my face Zionward, and my determination is to get all that God has for me. I find there is yet much land ahead to be possessed, and I am pressing my claims for my full inheritance according to "his" promises.

Brethren, I regret that so many precious years have been wasted and are gone forever, but in the future I shall endeavor to live for him" who redeemed me and set me free.

I many times wish I had made a start when wife first stepped out, but that is all past now and cannot be recalled; and so I am striving to give my present and future fully to God. I am like a baby just stepping out (its first step), and need to hold (tight) to the hand of Jesus, my elder Brother, lest I stumble and fall. Pray much for me. dear ones, for I need your prayers. I want, indeed, to be a worthy brother; while I know so little as yet, but my heart is open for instruction and anything that might be a help to my soul. I want to make heaven my eternal home.

Shortly after I gave God my heart, wife gave me scripture on baptism. I began to look up the matter and found it right that I should pro all the way and decided to go hand in hand with her, and so we called for brothers Stover and Engle concerning baptism. They both came and their coming was indeed an inspiration and blessing to us and others here.

Brother Engle preached on the shore and quite a number gathered to hear. My little son, Sigsbee, and I stepped into the rolling stream to be hid away from all the world, as it were, for a few moments, buried in Christ in baptism. Pray for our little boy that God may use him to his honor and glory. He is a bright little lad, and loves the Lord with all his heart. He is so glad to be called a little brother and says some day he will preach the gospel; and we say, amen.

A little body of Holiness people here invited us to have service at their Humble Mission, and Brother Engle preached a powerful sermon and many were blessed thereby and all felt good. Praise the Lord for his loving kindness toward us.

We indeed regretted they could not stay longer with us, but other matters were pressing them hard. We wish them, and every one of you, God speed.

Pray for wife (sister Bertha Boulter), she is not well at present and wishes me to say for her, she will, Lord willing, write you all about our new experience as soon as she can and is able, and will also send her report.

Your brother in Christian love,

Wachapreague, Va.

July 14, 1908.

For the Evangelical Visitor.
Testimony of Healing.

BY CHRISTIE A. WENGER.

"Bless the Lord, oh my soul; and all that is within me, bless his holy name: Bless the Lord, oh my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases." (Psalm 103.)

Dear readers of the Visitor: Greetings in the precious name of Jesus: I praise God this evening for what he has done for me. Perhaps quite a number of the readers of this paper heard of my long continued sickness of last Winter. About the last of October I was taken with pneumonia and this was my third attack, having had it the two previous Winters, it was very hard on me, and instead of recovering as before. I grew steadily weaker, and suffered much with my lungs, and also stomach and heart. In short, I seemed to go into a decline. As time went on I felt impressed to be anointed and prayed for (as I have been trusting God for my body for a number of years). But strange as it may seem, it was not God's will to heal me at this time and I kept growing weaker day by day until it seemed I was near my end.

I had often heard those that were healed say how they had to first become willing to die and that was the place I thought I stood, but one night as I awoke drenched in cold sweat, I began as it was to tremble at the thought of dying and leaving my family, especially my small children. I at once looked to the Lord for help, knowing there was yet something lacking, and, glory be to his name, he came to my help and filled my heart.
with joy and a willingness to depart if it be his will. The next day after having spoken to my companion and children about my departure, as indeed I had given up all hope of recovery at this time, I was looking out of my window at the blue sky when a voice seemed to speak to me that I would get well again, that the works of God might be made manifest. I waited for a little then in childlike faith I prayed, "Lord, if this is from thee, give me that scripture for an evidence." (You will find it in John 9:3.)

I then asked for my Bible and almost to my surprise the words were shown me. I then called for my sister-in-law, who was in the other room, and told her that by the help of God I was going to arise. This was indeed a trial of my faith, as I was very weak, hardly able to feed myself. But, praise God, I found him true to his word, and as I arose I immediately received strength, and from that moment I began to improve and now am nearly as well as before and am about my household duties again. I am so glad we have the same unchangeable God—the same yesterday, to-day and forever—to those who trust him. We are told in the last chapter of Mark, verse 17, "These signs shall follow them that believe." I have written these few lines hoping it may be to the honor and glory of God, and for the encouragement of God's children who trust in him.

"Tis so sweet to trust in Jesus, Just to take him at his word; Just to rest upon his promise, Just to know thus saith the Lord."

Your sister in Christ,

Stevensville, Ont.

The following is the tribute paid by the great Washington Irving to a mother's constancy:

Oh! there is an enduring tenderness in the love of a mother to a son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame and exult in his prosperity; and if misfortune overtakes him he will be the dearer to her through his misfortune; and if disgrace settles upon his name she will still love and cherish him in spite of his disgrace; and if all the world beside cast him off she will be all the world to him.
son, D. W. Zook, and Miss Moore (our house maid), and mother and I were to the meeting. Our son preached the word from latter clause of Acts 8:21. The crowd was not large, but the Lord was with us according to his promise that where two or three meet in his name there he is in the midst of them. Praise the Lord.

At 5 p. m. the same day, we held a service in a grove a half mile from our home. The neighbors had arranged some seats to have a singing class at 4 p. m. And we arranged to hold a service immediately after the singing. There was quite a good turn out of people for the meeting. Our son again preached the word and the Holy Spirit convicted sinners of the error of their way and five souls, two of them quite old, bowed with us in prayer. We made more seats next day and have had services every evening the past week, save one evening on account of rain. We have reason to believe that many people are under conviction, but they are a little slow to accept the offer of full salvation.

The doctrine of restitution and confession of wrongs between God and man seems to them new. Evidently they have not heard the gospel as we preach it to them. On July 4, the world's people had arranged for a large celebration at Anderson, five miles from us. They say several thousand people were present. We announced a service at 2 p. m. and had more people with us than we thought would perhaps come. We had a blessed time together, giving thanks and praises to God for this glorious freedom. We believe it would be well if our people would gather together on the 4th of July and sing praises unto the Most High for this land of liberty.

Yesterday the people met again for their singing class at 4, and at 5 we had a service that was well attended. Three souls desired prayers. During the week quite a number asked for prayers. We believe God is talking to many hearts and we hope the meetings are continued there may be many more people with us than we thought.

Our son, D. W. and wife, came June 25, and brought the orphan twins of Bro. and Sister Martin. Their future home is to be with our children, J. H. George and wife. And we are here to help care for them. We begin to realize something of the responsibility that is resting upon us to help in the training of these little ones for him, to whom they were consecrated before birth.

All are well here at this time and busy. We are having quite a blackberry harvest at this time. Other fruit outside of berries will be scarce here this season.

We are expecting to fit up a large room in Bro. George's house for use in holding services. It will require about four dozen of folding chairs to seat the room. Bro. Shockey, of Abilene, Kans., agrees to order the chairs for us at wholesale prices in Kansas City, which will be $6.75 per dozen.

As our work here comes under the head of home mission work, we have written to the treasurer of the Home Mission Board to inquire whether these chairs can be paid out of the Home Mission Treasury. We are not able to bear this expense ourselves and are hopeful that the Home Mission Board will favor us. The chairs will be the property of the Home Mission Board, if they furnish the finances.

Pray, brethren, pray that holy manna may be showered all around. Amen!

Yours in the hope of his coming,
Goodman, Mo.
July 6, 1908.

They have taken away my Lord and I know not where they have laid him.” What could Marv do but weep? But is it not true: “Many a word of lamentation covers what should be, if we knew it as Marv afterwards did, wine of deepest joy?”—James Stark, D. D., in “Comradeship in Sorrow.”

For the Evangelical Visitor.
My Christian Experience.

By Ruth Byer.

Being led of God to write my experience, I now, by God’s help, proceed. I was raised by Christian parents, who I believe did right by me. At one time when I was a little girl I made a start for Jesus, but as I was small, and among evil companions, I soon went astray, but did not go deep down in sin. When I grew older I made another start for Jesus, but did not realize much of a change of heart, but nevertheless I clung to the profession. Last Winter I disobeyed my mother which undoubtedly was the cause of an illness of one week. In the meantime as I had been taught to pray, I always prayed, and sometimes that God would make me willing to do anything for him. During this illness my prayers were answered.

First, I got willing to ask mother’s forgiveness, but the enemy still tempted me. So one night, while I lay on my bed I got the impression that I was going to die, and would be lost. I could hear the shrieks of those who were lost; then it seemed like I died and saw my coffin; then for two or three days it seemed like I was among the doomed, and all I saw was worldly things; all I heard was cross words and foolishness then I thought how I had engaged in these things. Then after talking with my father I desired to live different. I got well and for a few days afterward I did not know the meaning of the things I saw and heard. I did not cease to pray; so one time I thought of the cross where Jesus died for my sins, and I went off in a room and knelt and prayed and there my stubborn will was broken; there I accepted Jesus Christ as my Savior. Praise his name forever. I had joy in place of sorrow. I went and asked mother’s forgiveness. She took me into a chamber, as she had done many times before. There we talked to Jesus, then the blessing came.

Since then I read in my Bible, “Honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.”

I began to ask myself, “do I honor my father and mother enough to dress plain?” From that time on I had no peace till I became willing to wear plain clothes, and even got willing to wear my prayer covering in school. Praise God. I now find it a joy to do the little things for Jesus.

For several nights I had unpleasant dreams, so one night when I lay down to rest, I asked the Lord to give me
set them on the Rock and established my goings. Praise his holy name. And this morning I am still rejoicing in a Savior's love, and mean by the grace of God, to prove faithful. The way is growing brighter and brighter as I grow older. It pays to live for God. I often think and say, if only the unsaved could feel and realize how much better they would feel if they would become willing to be reconciled to God and find peace to their souls.

Dear unsaved reader, whoever you may be, do not hesitate any longer to give your heart to God. Accept a gracious invitation to God's abundant mercy in the Messiah. Now is the accepted time; now is the day of salvation. O may you take courage and choose to live for your soul's eternal interest in my fervent prayer.

Your sister in Jesus,
R. R. No. 3, Mansfield, Ohio.

PERSUASION

When the conduct of men is designed to be influenced, persuasion, kind, unassuming persuasion, should ever be adopted. It is an old and true maxim "that a drop of honey catches flies more than a gallon of gall." So with men. If you would win a man to your cause, first convince him that you are his sincere friend. Therein is a drop of honey that catches his heart, which say what he will, is the great highroad to his reason, and which when once granted, you will find but little trouble in convincing his judgment of the justice of your cause, if indeed that cause really be a just one. On the contrary, assume to dictate to his judgment, or to command his action, or to mark him as one to be shunned and despised, and he will retreat within himself, close all the avenues to his head and his heart; and, though your cause be naked truth itself, and though you throw it with more than Herculean force and precision, you shall be no more able to pierce him than to penetrate the hard shell of a tortoise with a rye straw. Such is man; and so must be understood by those who would lead him, even to his own best interests. —Abraham Lincoln.

There is nothing which so refines the face and mind as the constant presence of good thoughts. Figs spoken words fall like the sunshine, the dew and the Summer rain; but when unfitted spoken, like the frost, the hail and the desolating tempest. Therefore, by our words we proclaim what we are.
Judah loved David:

This is to be understood in the sense that Saul's fear that David was the true heir to the throne of Israel had increased Saul's fear of David. (See 1 Sam. 23:17.)

Saul did not see that David was a greater king than himself. (V. 16)

His word was the word of the Lord. (V. 30)

Faced the desert which lies on the north­eastern coast of the Dead Sea. (V. 3)

He held an honest place with David, and dealt fairly with him. (V. 32)

He desired to have his son Jonathan with him. (V. 30)

He knew that a higher power was at work in the life of David. (V. 3)

Afraid:

Saul had been greatly humbled. (V. 23)

David's life was in the hands of his own wisdom. (V. 11)

To compose and quiet Saul's fears. (V. 17)

Saul's death. (V. 25)

If I have offended him, or "if for any off­ence against God, there be just cause for this anger, I refuse not to die. Or the words may refer to Saul, as if he had talked to himself. (V. 15)

If there had been stirred up by the calum­ny of others, David would have been greatly humbled. (V. 25)

David here refers to himself, and declares God would deal with him according to his con­duct. (V. 25)

prays God would show mercy on him and spare his life as he had spared Saul's. (V. 25)
HARRISBURG, Pa. August 1, 1908.

OUR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $3.00 (Cash or Post-Office Money Order Extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor 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 Authorised and Revised Version 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 from it any of the things which are required from him before he would be a proper minister of the gospel. He saw his folly and left me in that condition and never returned. Evidently he was not willing to make a full surrender to Jesus.

Some time ago you had been informed by us, through the Visitor, that soldiers for the stormy clouds that drove

The flutterer to Thy breast. Selected.

(Continued from page 5.)

that we should be selfish. God has given each of us a talent which is a special gift of God to us and his purpose is that he may be honored by that which he has given to us. It is our duty to be pleased with our Lord and Savior, Jesus Christ. We must first study his word so that his smile may be upon us, and when his smile is upon us, then we are not ashamed to divide the word of truth aright.

Since we are in India many have been made to think, and some mocked and laughed at the simple truths of Jesus Christ. For instance, when we come in contact with a man and come to know of his faith, we can easily discover in what condition he is and what he is. Hudios have come to us professing to be searching for the truth. After a few meetings with them it was plain to me that they were not sincere in their search for the truth, but only to see what reasoning there is in me, and to have a debate. Thus they made fools of themselves. While I tried to keep myself on God’s word I got on the old man’s property and caused an offense.

There are many, so-called, born Christians (born in a Christian family) in this country but who are entirely ignorant of the spiritual birth. Some time ago a man came to me to have help. I inquired into his case and he said he was a “born Christian.” His desire was to preach the gospel of Christ and said he can preach very well. I then examined him and learned that he had very little knowledge of a Christian life. I saw it was necessary to explain to him some of the things which are required from him before he would be a proper minister of the gospel.

He saw his folly and left me in that condition and never returned. Evidently he was not willing to make a full surrender to Jesus.

Some time ago you had been informed by us, through the Visitor, that soldiers came to our meetings and were searching for the truth. They seemed to do well for some time; but when the truth came straight they tried to justify themselves.

I studied their experience and learned that they swallow a camel and strain at a gnat. Jesus also wants us to lose our life so that we may gain the better life.

We are glad to report that on the 26th of April, 1908, there were three souls added to our number; namely, Brother and Sister, and an old brother 80 years of age. On the 20th of April, 1908, we had feet-washing and holy Communion, which was, to all of us, a happy season. We rejoice that we were worthy to commemorate the sufferings and death of our Lord and Savior Jesus Christ.

I ask your prayers that we all may know our duty to each other as one family in Christ Jesus. Yours in him,

AMOS L. MIERS.

Bless God for starlight and he will give you moonlight; praise him for moonlight and he will give you sunlight; thank him for sunlight and you shall yet come to that land where they need not the light of the sun, for the Lord God gives them light forever and ever.—C. H. Spurgeon.

They are never alone that are accompanied by noble thoughts.—Sidney.

Nevertheless Afterwards.

He made me to rest in pastures
The richest I ever had seen;
He made me to bask in the sunshine,
With never a cloud between;
He led me where quiet waters
Flowed on in their silver tide;
And sweet words of love I heard whispered
As I lingered by his side.

And I listened with silent rapture,
Too deep for words to tell;
While suddenly over the pathway
A cold, gray shadow dawned;
It was the great storm broken
The bitter and the sweet.

Bless God for starlight and he will give you moonlight; praise him for moonlight and he will give you sunlight; thank him for sunlight and you shall yet come to that land where they need not the light of the sun, for the Lord God gives them light forever and ever.—C. H. Spurgeon.

They are never alone that are accompanied by noble thoughts.—Sidney.

(Continued from page 5.)

Neverthelss Afterwards.
chains of a guilty conscience ranking in his soul, while the mist of everlasting darkness is settling upon his shattered hopes and painful heart, having no TIME nor opportunity for reconciliation to God. "Be wise to-day, 'tis madness to defer."—Young.

"Leaves have their time to fall
And flowers to wither at the North wind's breath,
And stars to set—but all,
Thou hast all seasons of thine own, O Death!"

—Hymn.

For the EVANGELICAL VISITOR.

Health vs. Sickness,—No. II.

BY J. MYERS BOSSELL.

There are always two extremes to be avoided in nearly everything. So there are in matters of physical health. One extreme is to trust the merits of Jesus' blood alone, denouncing the necessity of observing all laws of health. It is authentically stated that a small company of foreign missionaries went to the tropical regions of Africa, trusting in God alone, disregarding common sense precautions. Instead of shielding themselves by umbrella from the hot, scorching sun, they asserted that God was their shield. (Ps. 84:11.) The result was that at least the greater part, if not all, succumbed to the consequent illness and died.

The other extreme is to put undue reliance on observance of nature's laws, and discredit the hand of Providence entirely. Let every one trust God unwaveringly, and use every precaution, and avoid all harmful indulgences and illegal practices. "The prayer of faith shall save the sick." However, let that one go and sin no more lest a worse thing befall. There is rich provision in the blood for sickness and disease. If these privileges are not used, the provider will be dishonored.

If any acute aches or disorders come on the body, the malpractice that caused it should be discontinued, and not a presumptuous resort taken to the bodily healing in Christ. The saints on earth should be a peculiar people, as will be shown later, and demands and cherisheth endless variety in endless ways.

Beloved! Let us be simple in all things. And separate from the world in feasting, and living to eat, and dinning delicately. In this way an immense amount of money could be saved and turned into great account in interest of the kingdom. Bear with us in digressing a little more. If the spirit would be well ruled, and the body kept well under, and all pleasure and delight be in the Lord alone; much cumbersome servitude could be done away with, in the culinary art. Would Jesus, if on earth in body, enjoy and approve of the Sunday dinners, and the mid-week menus of many of the professed children of the Lord?

Much is really extravagantly spent in eating and drinking. And the same eating causes much disorder, and consequently much more is needlessly spent in doctors bills in counteracting the malpractice. A heathen woman remarked to a missionary, "I understand you to say Americans eat to their full. Well," she said, "I go hungry continually. After giving a due portion to the idol, my earnings are not great enough to satisfy hunger." Not for a dumb idol's sake, but for Christ's sake,—for soul's sake, could we not at least sacrifice superfluity and extravagance, and live the simple life on pulse and water, and we ourselves be fairer and fatter and happier?

Again, another cause of the much sickness is the disregard of the law of Moses. The eating of the clean and unclean meats; but especially in the eating of blood. Many are paying the penalty. The Jews to this day are more healthy than the Gentiles. Many live simply; carefully extract all blood from their meats, and use no meat over three days old. Again we find that high-living, air-tight houses and many modern comforts in clothing and conveyances as we shall see later, are very prolific in helping to degenerate the race.

What is good health? It is freedom from all aches, pains, and oppressions and depressions. It is immunity against colds, chillis, fevers, grippe, germs, malaria, catarrah and rheumatism. It is the overflowing of the spirits, such a buoyancy and lightness that stimulants are repulsive. It is reserve vitality and stored up physical strength that will bridge hard places, and will carry through great deprivations. It is the victorious battling against adverse surroundings, and the attack of physical enemies.

The Two Hundred Year Club states that in fourteen years there was not one day of sickness among their number of over two thousand members. Some argue that because they never had a sick day in their life, and never gave one thought or act to hygiene, this also, to their attention to health laws, is useless. We knew a man who, at the age of ninety-four years, a few years ago built a lime-kiln, and he was in good health and strength. Yet he never gave any thought to hy-
gienie, and had lived a sinful life dotted with debauchery and much unlawful indulgence. If this man, with his iron constitution, would have continually stored up vital force by conformity to the laws of nature, he would have been able to undergo deprivations and hardships for the interest of the kingdom, to the glory of God, that perhaps a dozen ordinary workers could not have matched.

Know ye not that your body is the temple of the Holy Ghost? (I. Cor. chap. 3 and 6.)

(Canton, O.)

A Right Spirit.

The Psalmist prayed, “Create in me a clean heart, O God, and renew a right spirit within me.” In a doctrinal sense a clean heart should imply having a right spirit, but in a practical sense there seems to be some difference. There are only a few among professing Christians who seem to have a clear apprehension of having a clean heart, and there seem still fewer who understand in a practical and experimental way what it is to have a right spirit.

Some years ago somebody mentioned the name of Bro. J. M. P. in the presence of Sam Jones, whereupon Bro. Jones exclaimed, “Oh, yes, he is the man that not only has a clean heart, but a right spirit also.” Those who stickle for their theology may insist that they are both the same, but we have all met people who profess heart purity, and perhaps we have no data upon which to dispute their testimony, but have we not felt the lack of a right spirit? A clean heart may be regarded in a general sense the negative side, and being filled with a right spirit is the positive side of the real Christian.

There is something about the spirit of people which we can not exactly define in doctrine, it is so subtle, so ethereal, so much like an atmosphere, as to elude the sharp lines of doctrinal statement. It is like the odor to the flower, or the briny smell to the sea, or the all-pervading warmth of the torrid zone, or the vague chill that settles in old houses in cold altitudes. It can be felt as we come in contact with people, it can be detected by little children, and even by dumb animals, and while it is so fluent as to slip through a rigid definition, it can be recognized by the senses of the soul.

There are many people that are not chargeable with open sin, or positive wickedness, but who are lacking in having a right spirit. It is a common thing to hear even Christian ministers and holiness people referred to as impressing people with a sharp, or genteel, or rigid, or a mild, or a stinging, or a generous, or a narrow, or a large, or a mountinous, or a cheerful spirit. In fact, the larger part of our lives is made up of what we may call the spirit of our lives. This is so in business, in education, in conversation, in religion, in the work of the Lord.

Some years ago a man and his wife evangelized quite extensively, and did much good, but the impression they made everywhere was so different, for while the woman was noted for orthodoxy, and a great stickler for exact theology, her spirit was very tiresome, and she wore out the patience of many saints with what seemed a needless persistence in argument and severity of disposition; while the husband was not so orthodox, yet his spirit was so gentle and kind that he won his way to nearly every heart, and hundreds would say they wished for the sweetness and humility that man possessed. According to God’s Word the right doctrine and the right spirit should always go together.

We need first of all a right spirit toward God. This implies not only a true faith in all that is revealed of God in Scripture, but a true feeling toward him—a spirit of unlimited yielding, of abiding worship, of unbounded confidence, a deep, fine, enthusiastic attachment to God, an instinct to take sides with him, to enter into friendship with him, a touchiness for his honor which is more than mere doctrine, and as it were, the soul that lives and breathes in our faith.

God is very sensitive to our spirits, and it is not only righteousness in act which he wants of his creatures, but righteousness of spirit toward him as well. We need also a right spirit toward the truth, toward all the written Word of God. We must have a perfect choice for all God’s truth, and a perfect love for the truth. Unless we have a perfect love for the truth because it is truth, we are always in danger of drifting into error. The Bible tells us that those people which God gives over to believe a lie, are the very ones that do not love the truth.

In the next place we need a right spirit toward our fellow Christians. A spirit of genuine brotherly love and cordiality and encouragement to them, and helpfulness—a spirit to overlook their failure and shun their follies. It is a singular fact that human beings who are less successful and clash more frequently with people of their own class. A merchant’s enemies are apt to be merchants. And lawyers antagonize other lawyers, and preachers have their worst jealousies and envies toward other preachers, and Christians are apt to have a wrong spirit toward other Christians, and especially those of their same set or rank or pursuit, because they naturally come into closer quarters with their own class, and see their defects and infirmities more clearly than others at a distance, or in another department of religious work. The spirit of judging our fellow Christians, of being envious of their greater gifts and richer graces, the having a secret ill feeling toward those who are more successful, is one of the meanest things that grace has to eliminate from many Christian hearts. It is almost impossible for Christians who have a wrong spirit to be convinced of it, that is, sufficiently convinced to frankly acknowledge it to themselves, and to determine on its cure by the fulness of Christ. It is almost universally true that those Christians who have a habit of denouncing others, and severely judging others, are themselves living a crooked life, and in the end it comes to pass that their ill feeling toward others was nothing but envy against their superiors. While we contend for sound doctrine, let us always keep in view the having of a right spirit, and none but God can put the right spirit in us.—G. D. Watson in Way of Faith. Selected.

Don’t waste your time inventing excuses for your mistakes.
The Boundless Sufficiency.

There are some souls that always seem to be kept on scant measure. Their spiritual garments are threadbare, their faces pinched, and their whole bearing that of people who are poverty stricken and kept on short allowance. They are always "hard up," and on "the ragged edge" of want and bankruptcy. To use the vivid figure of Job, they come through by the skin of their teeth," or as Paul expresses it in a stronger figure, they are "saved as by fire." They are represented in Bunyan's glorious dream, not by sturdy Christian, buoyant Hopeful, and heroic Faithful, but by poor old Ready-to-Halt, with his crutches. They sing sometimes, but is generally this:

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I His or am I not?"

Like Pharaoh's lean kine, they eat everything in sight, but still they are always half-starved.

Loved? Yes, they are loved and cared for by the dear Lord, loved as the cripple child, as the invalid member of the family. Saved? Yes, they are saved through the exceeding grace of Jesus Christ, "who can have compassion on the weak and the ignorant, and them that are out of the way." But they never can be samples of the King's household, representatives of his grace, or attractions to draw men to his fold. They are poor, half-starved sheep that reflect on the goodness and love of the Shepherd, and not happy, well-fed lambs that "lie down in green pastures" for very satiety, and make others feel like saying, "The Lord is my Shepherd, I shall not want."

In contrast with such as these, there is another type of Christian character that we might call the "life more abundantly." It is a life which overflows in thankful joy and unselfish blessing to others. Its faith is full assurance. Its love "beareth all things, believeth all things, hopeth all things, endureth all things," and "never falleth." Its patience has "all longsuffering with joyfulness." Its peace "passeth all understanding." Its joy is "joy unspeakable and full of glory." Its service is so free and glad that duty is delight and work a luxury of love. Its giving is not only cheerful, but "hilarious." Its sacrifice is so willing that even pain is joy if borne for others and for God. It has enough and to spare, and its love and joy find their outlet in giving the overflow to others and finding that "it is more blessed to give than to receive." In a word, it has got out into the infinite as well as the eternal, and sails on the shoreless and fathomless sea of God and his infinite grace.

What a difference! It is the difference between the barren desert and the luxurious oasis with waving palms and glorious verdure. It is the difference between the gaunt and hungry flocks and the herds that lie down in green pastures and beside the still waters. It is the difference between the poor burdened horse that is trying to drag you up the hill, and the flying locomotive that carries you without an effort. It is the difference between the old pump by the roadside, out of which you could force a few pailsful of water after you have poured one in, and the deep artesian well that pours its gushing torrent forth in floods. It is the difference between the shallow stream where your boat every moment touches bottom or strikes some hidden rock, and the deep unfathomable sea where your deep keel never touches land, and you ride in safety amid the ocean's wildest swells. Oh, the difference of these two lives!

Once 'twas painful trying, now 'tis perfect trust;
Once a half salvation, now the uttermost.
Once I hoped in Jesus, now I know he's mine;
Once my lamps were dying, now they brightly shine.

Paul's testimony of this overflowing life was, "I am full and abound." A prisoner chained between two soldiers in a cheerless Roman barracks! A hated, persecuted outcast, awaiting a trial in which his very life hung by a thread on the capricious will of the Roman tyrant! And yet he cries, "I have all and abound."

He had a salvation proportioned to the depth of his sin and need, and he could say of it, "The grace of God was exceedingly abundant with faith and love which are in Christ Jesus our Lord." He had a hope of which he could boast, "I am persuaded that neither height nor depth, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." He had a love that could say, "I most gladly will spend and be spent for you, although the more abundantly I love you the less I be loved."

Into his little, sorrow-beaten frame God compressed the grandest character that ever followed Jesus, and standing on the battlements of his sublime exaltation he tells us we may have all he had, and cries, "My God shall supply every need of yours according to his riches in glory in Christ Jesus!" (R. V.)

The scantiness or the fulness of your life all depends upon how large a God you have. The God of most Christians is not much larger than the dumb idol of wood or stone the heathen worshippers and then takes down from its pedestal and scolds if it does not answer his prayers or meet his expectations. The God of Paul was a very glorious and mighty Being, and it was the greatness of his God that gave greatness to his character and life. He was but a vessel to receive and reflect the glory of God. "The people that do know their God shall be strong and do exploits." Human heroes are honored for what they have become or achieved. God's heroes are honored for the measure in which they have dropped out of sight and simply magnified him. It is not Elijah, but Elijah's God that we remember. It is not Paul, but Paul's Christ that we want.

And how shall all this be ours?
First, we must learn to say MY God.
And secondly, we must learn to understand that "our every need" is just the vessel he is ever sending to hold his fulness. Let us pass down the little buckets of need on the endless chain of faith and prayer, and they will come up brimming with his overflowing fulness, each one saying as it flows:

"My God shall supply all your need according to his riches in glory by Christ Jesus."—A. B. Simpson, in Christian and Missionary Alliance.

Little Sins.

Reader, never trifle with little sins. A small leak will sink a great ship, and a small spark will kindle a great fire, and a little allowed sin, in like manner, will ruin an immortal soul. Take my advice, and never spare a little sin. Israel was commanded to slay every Canaanite, both great and small. Act on the same principle, and show no mercy to little sins. Well says the book of Canticles, "Take us the foxes, the little foxes, that spoil the vines." (Cant. 2:15.)

Depend on it, no wicked man ever meant to be so wicked at his first beginnings. But he began with allowing himself some little transgression,
and that led on to something greater and thus he became the miserable being that he now is.

There are two ways of coming down from the top of a church steeple: one is to jump down, and the other is down from the top of a church steeple: still, and thus he became the miserable being that he now is.

Put up with a few little sins, and you will soon want a few more. Even a heathen could say, "Who ever was content with only one sin?" And then your course will be regularly worse and worse every year. Well did Jeremy Taylor describe the progress of sin in a man: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed; then the man is impenitent, then obstinate, then resolves never to repent, and then he is lost.

Reader, the devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. Never play with fire. Never trifle with little sins.—Sel. by Sr. Vandevere.

We are in simple faith to bring all our troubles to the Lord, and with the one desire—his glory, seek his help, knowing and finding him to be a prayer-answering God.

MARRIAGES.

PERRY.—Long.—On June 14, 1908, Webster E. Perry and Anna M. Long, youngest daughter of Bro. and Sr. T. A. Long, Eberle, of Mt. Joy, were united in holy wedlock at the Home. Scripture reading and a number of services were held at the Mowersville church close by his residence. Bro. John B. Nissley in the year 1867. He also preceded Mrs. Sadie Paxton, Mowersville, Pa., and these sons: William and Harvey, of Harlesboro, Pa., Bro. T. A. Long, father of the bride, officiating.

OBITUARIES.

TOMES.—Corrs May, only daughter of Mr. and Mrs. Tomes, of near Thomas, Okla., died after a week's sickness on June 22, 1908, aged 2 months and 13 days. The funeral service was conducted by Elder D. K. Eyster. Text, I. Sam. 12:23. Interment in Smithville cemetery.

MOORE.—The infant son of Mr. and Mrs. Robert Moore, aged 4 weeks, died at the home of the parents in Hays township, Clarion county, Pa. The young parents have two children in the kingdom now, a boy and a girl, and if they are faithful to the Lord they are sure to meet them on the other shore. Funeral was held at the Brethren's church, July 12, 1908, conducted by E. M. Miller. Interment in the Brethren's cemetery.

WITMER.—Samuel C. Witmer was born August 17, 1845, and died in Mt. Joy, Pa., July 27, 1908, aged 62 years, 10 months and 17 days. He is survived by his wife who, before marriage, was Anna Misnister, and one daughter: Cora, wife of John Eberle, of Mt. Joy. He was a native of Milton Grove, and two years ago moved to Mt. Joy. He united with the Brethren in Christ not long since. The funeral was held July 7, 1908, at Mount Pleasant M. H., conducted by Elder Paul Voltman, Hoffer and Musser. Text, Rev. 14:13.

MILLER.—Bro. George P. Miller died at the home of his son, George Miller, at Axemann, Centre county, Pa., May 19, 1898, aged 91 years, 8 months and 12 days. His wife preceded him to the spirit world about nine years ago, aged 83 years, 4 months and 27 days. He was a consistent brother in the church, living a Christian life for about 60 years. The funeral service was held at the Shilo church, being conducted by Bro. D. Martin Miller, assisted by Rev. C. H. Ester, Method. Text, Rev. 14:13. Interment in Shilo cemetery.

REED.—Bro. Samuel Reed, of Lawn, Pa., died at the home of his son, July 2, 1908, aged 81 years, 10 months and 2 days. Brother Reed was a member of the Brethren in Christ church for forty-six years. He spent the last three years and nine months of his life on an invalid chair. The funeral was held on July 6, 1908, at his son's home, where he had his home, Elder J. K. Kreider and Brother J. Martin assisted the service. Rev. David Sellers, United Christian, assisting. Interment took place at the Reformed church cemetery at Campbells-town, Pa.

STEVENS.—Sister Malinda Eyer died March 12, 1908. She was the daughter of Ahren and Sister Mary Eyer, who in 1848 moved with the rest of their family to Western Canada (Manitoba). Sister Malinda became a member of the Brethren in Christ in 1856. In 1879 she was married to Jesse Baker, the only child of Brother Peter and Sister Mary Ann Baker. To this union were born two sons. Jesse Baker died in 1886. In 1904 she was married to Brother James Stevens. To them was born one daughter. She leaves to mourn her departure a husband, three children, a father and mother-in-law by her first husband with whom she lived since her first marriage until her death, where she will be greatly missed. Her age was 56 years and 2 days. Funeral service was held at the Brethren's M. H. near Gormley, Ont., conducted by the home brethren, A. Winger, assisted by Elder H. R. Heise. Interment in adjoining cemetery.

ROBBER.—Rebecca Rohrer, was born in York county, Pa., December 10, 1826, died at the Memnonite Old People's Home, Wayne county, Pa., May 5, 1908, aged 87 years, 3 months and 25 days. She was married to Marvin Rohrer, in 1845. This union was born four children. After the death of her first husband she was again married to Jesse Rohrer in the year 1897. He also preceded her to the spirit world. She was converted at the age of twenty years, and lived a devoted Christian life, being a member of the York Brethren. Two daughters, the widow Lucy Horst, and Mrs. H. G. Sheets, nine grandchildren, thirteen great-grandchildren, and five great-great-grandchildren remain to mourn their loss. Funeral service was held at the Inomenclite congregation and conducted by S. R. Longenecker. Text, Rev. D. Amstutz, of the Switz Mennonite persuasion, in German from Luke 23:37, followed by Rev. Powell, of the York Brethren. Interment at Smithville, Ohio.

WYLD.—Died, at Shidler's Point, near Sherwood, Ont., on July 8, 1908, aged 13 years, 4 months and 15 days. The subject of this notice was an entirely clean boy by drowning in Lake Erie. George William Wyld was a bright young lad. He and his younger brother were fishing. His mother being sick, he said he would go and catch her a mess of fish. Through some mishap, the boy, finding around a post in the dock he missed his footing and fell in to the water. The wind was strong that day and the sea ran high, and though he was a good swimmer, he was a long time before sufficient help was at hand. Saturday he was conducted from the house and home of his stepfather, Samuel Cunningham, of that place, where his heart-stirring message with grief. Service at the Memnonite chapel, was conducted by A. Bearss. Subject, Rev. D. Amstutz, of the Switz Mennonite persuasion, in German from Luke 23:37, followed by Rev. Powell, of the York Brethren. Two daughters, the widow and one sister, with many relatives and friends, are left to grieve for and to mourn the loss of this bright young lad. Interment in Lake View cemetery. The family have the sympathy of the entire membership in their bereavement.

BURKHART.—Bro. Joseph Burkhardt, a long-time member of the church, died at his home at Mowersville, of the infirmities of old age, May 7, 1908, aged 88 years, 7 months and 23 days. Bro. Burkhardt was converted in his early manhood and united with the Brethren in Christ. Soon after he was elected to the ministry in which office he served with marked ability for many years. He had the witness that Jesus was his Lord and Master since his youth, and that the faith in the Sabbath-school lately started at Mowersville church, and always preached in the people that he was not to tell the unconverted of their danger, and would always plead with them to turn to the Lord. Although his last illness was long, the prayers and sermons will live long in the memories of those who knew him. The little band at Mowersville will miss him very much, as he was always present up until the last day. He had a well-wish for everybody. He is survived by his second wife and children, Eberly Hay and Harvey, of Chambersburg, Pa.; Mrs. Maggie Colman, Illinois; Mrs. Sadie Paxton, Mowersville, Pa.; and these sons: William and Harvey, of Harrisburg, Pa. His first wife and one grand­

JOHNSON.—Bernly David Johnson, son of Fremont and Rosetta Johnson, was born one daughter. She leaves to mourn her departure a husband, three children, a father and mother-in-law by her first husband with whom she lived since her first marriage until her death, where she will be greatly missed. Her age was 56 years and 2 days. Funeral service was held at the Mowersville church close by his residence. Bro. John B. Nisley preached the sermon from II. Tim. 4:6, 7, 8, assisted by the home brethren. His remains were laid to rest by the side of his first wife in the Air Hill cemetery.

RORRER.—Rebecca Rohrer, was born in York county, Pa., December 10, 1826, died at the Memnonite Old People's Home, Wayne county, Pa., May 5, 1908, aged 87 years, 3 months and 25 days. She was married to Marvin Rohrer, in 1845. This union was born four children. After the death of her first husband she was again married to Jesse Rohrer in the year 1897. He also preceded her to the spirit world. She was converted at the age of twenty years, and lived a devoted Christian life, being a member of the York Brethren. Two daughters, the widow Lucy Horst, and Mrs. H. G. Sheets, nine grandchildren, thirteen great-grandchildren, and five great-great-grandchildren remain to mourn their loss. Funeral service was held at the Inomenclite congregation and conducted by S. R. Longenecker. Text, Rev. D. Amstutz, of the Switz Mennonite persuasion, in German from Luke 23:37, followed by Rev. Powell, of the York Brethren. Interment at Smithville, Ohio.

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