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

George Detwiler

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# 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. 10:7.

VOL. XXII.

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NO. 15.

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#### The Old, Old Story.

You ask me for "the story  
Of unseen things above,  
Of Jesus and His glory,  
Of Jesus and His love."

You want "the old, old story,"  
And nothing else will do;  
Indeed I cannot wonder,  
It always seems so new!

I often wish that some one  
Would tell it me each day;  
I never should grow weary  
Of what they had to say.

But I am wasting moments,  
Oh, how shall I begin  
To tell the old, old story,  
How Jesus saves from sin?

Listen, and I will tell you;  
God help both you and me,  
And make "the old, old story"  
His message unto thee!

Once, in a pleasant garden  
God placed a happy pair;  
And all within was peaceful;  
And all around was fair.

But, Oh! they disobeyed Him!  
The one thing He denied  
They longed for, took and tasted;  
They ate it, and—they died!

Yet, in His love and pity,  
At once the Lord declared  
How man though lost and ruined,  
Might after all be spared.

For one of Eve's descendants,  
Not sinful like the rest,  
Should spoil the work of Satan,  
And man be saved and blest!

Should be the Son of Adam,  
But Son of God as well,

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,  
He was a Working-man;  
Who knows the poor man's trials  
As well as Jesus can?

His last three years were lovely!  
He could no more be hid;  
And time and strength would fail me  
To tell the good He did.

He gave away no money,  
For He had none to give;  
But He had power of healing,  
And made the dead to live.

He did kind things so kindly!  
It seemed His heart's delight  
To make poor people happy,  
From morning until night!

He always seemed at leisure  
For every one who came;  
However tired or busy,  
They found Him just "the same."

He heard each tale of sorrow  
With an attentive ear,  
And took away each burden  
Of suffering, sin and fear.

He was "a Man of sorrows!"  
And when He gave relief,  
He gave it like a Brother,  
Acquainted with the grief.

Such was "the Man Christ Jesus,"  
The Friend of sinful man!  
But hush! the tale grows sadder;  
I'll tell it—if I can!

This gentle, holy Jesus,  
Without a spot or stain,  
By wicked hands was taken,  
And crucified and slain!

Look! look if you can bear it—  
Look at your dying Lord!  
Stand near the cross and view Him;  
"Behold the Lamb of God!"

His hands and feet are pierced,  
He cannot hide His face;  
And cruel men stand staring  
In crowds about the place.

They laugh at Him and mock Him;  
They tell Him to "come down,"  
And leave that cross of suffering,  
And change it for a crown.

Why did He bear their mocking?  
Was He "the Mighty God?"  
And could He have destroyed them  
With one almighty word?

Yes, Jesus could have done it:  
But let me tell you why  
He would not use His power,  
But chose to stay and die.

He had become our Surety;  
And what we could not pay,  
He paid instead and for us  
On that one dreadful day.

For our sins He suffered;  
For our sins He died;  
And "not for us only,"  
But "all the world's" beside!

And now the work is finished!  
The sinner's debt is paid!  
The door of heaven is open,  
And you may enter in!

For God released our Surety,  
To show the work was done;  
And Jesus' resurrection  
Declared the victory won!

And now He has ascended,  
And sits upon the throne,  
"To be a Prince and Savior,"  
And claims us for His own.

But when He left His people,  
He promised them to send  
The Comforter, to teach them  
And guide them to the end.

And that same Holy Spirit  
Is with us to this day,  
And ready now to teach us  
The new and living way.

This is "the old, old story."  
I hope you take it in—  
This wonderful redemption,  
God's remedy for sin.

Do you at heart believe it?  
Do you believe it's true,  
And meant for every sinner,  
And therefore meant for you?

Then take this "great salvation"  
That Jesus loves to give!  
Believe, and you receive it!  
Believe and you shall live!

And if this simple message  
Has now brought peace to you,  
Make known the old, old story,  
For others need it, too.

Let everybody see it,  
That Christ has made you free;  
And if it sets them longing,  
Say, "Jesus died for thee!"

Soon, soon our eyes shall see Him,  
And, in our home above,  
We'll sing the old, old story  
Of Jesus and His love!

—Printed by request of Bro. H. Rodes.



# Evangelical Visitor

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## EDITORIAL.

### Law and Grace.

"For what the law could not do." What cannot the law do? It cannot justify or give righteousness. Rom. 3:20: "By the works of the law shall no flesh be justified—margin, accounted righteous—in his sight." Gal. 16:21: "A man is not justified by the works of the law," "if righteousness is through the law, then Christ died for nought." Gal. 3:11, 12: "Now that no man is justified by the law, before God, is evident; for the righteous shall live by faith."

The law cannot make anything or any one perfect. Heb. 7:19: "The law made nothing perfect."

In the Bible the opposite of law is *grace*. And what the law could not do grace can and does do. "Grace saves, justifies—gives righteousness—builds up, makes accepted, redeems, forgives, bestows an inheritance, gives standing, provides a throne to which we may come boldly for mercy and help, teaches us how to live and gives us a blessed hope!"

How much then is *grace* better than law. "The law came by Moses; grace and truth came by Jesus Christ." (John 1:17.) "Law is God prohibiting and requiring; grace is God beseeching and bestowing. Law is a ministry of condemnation; grace of forgiveness. Law curses; grace redeems from that curse. Law kills; grace makes alive. Law shuts every mouth before God; grace opens every mouth to praise him. Law puts a

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 shone because of the glory of that ministration, 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 irradiated 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 flashing 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 veiling 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.

The apostle says further, If our gospel is veiled it is veiled unto them that perish; in whom the God of this world hath blinded the minds of the unbelieving." Campbell Morgan comments on this as follows: "This is not to say that they perish because it is veiled, but rather that it is veiled because they perish." Why then, it may be asked, do they perish? Because "the God of this world hath blinded their minds." And yet, is this the deepest reason? If so, then the blame of their perishing is not on themselves. They have been in some way ruined by the god of this world, in spite of the gospel. This, however, is not so, and another word reveals the reason of the perishing and the veiling. It is the word "unbelief." The god of this world is only able to blind the minds of the unbelieving. It is to persons thus blinded through unbelief that the gospel is veiled. In other words, God, who said, 'Let there be light,' at the beginning, has said it again through the gospel. To refuse to believe the message of that gospel is finally to be rendered mentally blind." It was eleven days' journey from Horeb to Kadesh Barnea. But because of unbelief the Israelites could not enter in and possess the land. They became wilderness wanderers for thirty-eight years. And the apostle says, "Let us give diligence.....that no man fall after the same example of disobedience—unbelief."

In this dispensation of grace, salvation from sin is offered to sinful man on the one condition of faith. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him (Jesus) all that BELIEVE are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:38, 39.) Unbelief is keeping the people from being saved: it is the one sin that dooms man, and thereby he is eternally lost.

Since Bro. and Sister Noah and Mary Zook, evangelists, are not out in the work any more as they had been for a number of years, it is just possible that they will be too much forgotten by many. The caring for, bringing up and training of the twin grandchildren, left orphans by the death of the parents in India, is an arduous work for them at their time of life and they feel they need the sympathy, prayers and encouragement of the saints. Do not forget to pray for them. Then, as to location they are isolated from the church, but find



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 Elizabethtown, 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 VISITOR. He says there is some credited to the Mule Fund which does not belong there. The following come under his correcting: Samuel Whisler, \$5; Markham district, \$20.51; Zion district, Kans., \$55.50; J. N. Engle, \$15; 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 Craze 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 piety a church has, the more of these unblest societies abound, with their clannishness 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. 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. Neisleys, 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 Brechbill 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 into 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,  
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 sunward.  
Yet did we all the secret seek of this dear little mother,  
Unwearyingly 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 ——— Wenger, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi Mission; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa, care of Blanket Mine.

The following are not under the F. M. B.:  
Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

#### India.

A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, No. 6 Sudder Bazaar, Dilkushi, Lucknow, India.

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

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

J. H. and Anna Sparrow, Raghunathpur P. O., Manbhoom district, India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

#### Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

### Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 5956 Peoria street. In charge of Sister Sarah Bert, Bro. B. I. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Eld. J. R. and Sister Anna Zook.

Jabbok 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 that 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 blessed fellowship with Brother Burkholder and his wife and daughter; we had glorious meetings. We hope and trust seed has been sown that will spring up 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 precious sheaves wasting 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.

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 restore her health, that she will be able to come home soon. We have had so many people here, and the weather was so warm, that we thought it best for her in the country, and so did she. Pray for us, that our work here may 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.

PHILADELPHIA BRANCH MISSION.—Greeting in Jesus' name. We are still happy in the work of the Lord. Some may wonder how it goes with us. We are still encouraged in the Lord's work. These last four weeks there are quite a number of children coming in. There are between thirty and forty of them, and they answer real boldly and it seems they know more than some older ones. There are not so many old people who come inside. They stand outside, and it seems when they come in they can't stand it. They always ask the prayers of God's children.

The Sunday-school is encouraging. We have over twenty regular scholars. Very few brothers and sisters come to the meetings, but, thank God, we have the Lord with us.

We received a very encouraging letter with some money in it. It filled our hearts with joy to think somebody remembers and prays for us. These are very hard times at present; if we had the means we could do good to many a one. Quite a number come to the door for something to eat and we give them the best we have, which is not much some times, because we have a big rent here and work is dull. Our people work only half time. It makes us sad when we think how blind some people seem to be. The other day there came a man with his hand off, and he wanted something to eat. So we gave him something, and when he had it all eaten we told him about Jesus, but he didn't seem to believe in Jesus. He said he thanked us but not Jesus. O help us to pray so the people may come out of darkness before it is too late.

I thank the Lord that our children have such a desire to help us in the work; it fills our hearts with joy as in Psalm 103: “Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.”

Yours, in the service of the Lord,

A. K. LANDIS AND WIFE.

309 W. Norris St., Philadelphia, Pa.

Patronage of vicious reading is a double sin. It harms yourself, it encourages evil-doing. Carelessness as to what you read makes it morally certain that some part of it will be hurtful. The privilege of wise choice should be gladly recognized. The printing press should not be permitted to ensnare and degrade where it should enrich and ennoble. This paragraph is more important than will be realized by some who will read it.

### From the Michigan Field.

On July 4, we left Harrisburg, Pa., and reached our son's place at Salona, Pa., the same day, remaining there until Tuesday, then came to Buffalo, N. Y., which place we reached the same evening. Our train being late, we were quite late for the prayer-meeting at the Mission. However we heard some warm testimonies and had the privilege to witness for our Master. Here we had the pleasure to meet our esteemed Bro. D. V. Heise, who volunteered to accompany us to the depot early next morning, which we very much appreciated, as the train left early and we were not acquainted with the route.

We reached Sandusky, Michigan, on the evening of July 8th. Some time after arriving Bro. Vandevere met us with wagon to take ourselves and trunks to his place, which we reached about eleven o'clock the same evening. Brother Vandevere wished us to stay and visit with them a few days. We remained there until Saturday when he brought us to this place, where Sister Shell offered us room furnished to make a home for us. Brother Powell's also offered us room to remain with them while they remain here. So we see the Lord had room prepared for us before we arrived.

When we arrived we found the farmers busy making hay and at this writing many are busy cutting their grain. We concluded that as the farmers were very busy on the fields visiting would better be dispensed with until the harvest is gathered and housed. Not willing to be as the sluggard we imitated the ant and have been helping to gather in the harvest.

The first Sabbath the school numbered twenty-four. We hope the number can be increased. We are pleased to meet the very kind hospitable people of this community. Most of the people through these parts need all they have to make ends meet.

Since we are here we have been made to more fully realize how easily our Conference appoints workers to fill certain positions, who like our worthy brother and sister Powell, take up the work assigned them with little or no provisions for their support, compelling the brother to go out and work hard most of the time, giving him very little time for visiting the community as should be done. And, if any time was to be used in preparation for the Sabbath-school lessons or to preach the word, it must be done after long hours of hard labor or take time off for study, which means loss financially. Let all our brethren who have much of this world and a large income yearly, ask themselves how many years of their life time would they give because of their love to God and humanity under the same conditions?

We are glad to state that with all the odds against our beloved brother and sister Powell, they have endeared themselves to the people of this community, and every place we have been the people speak of their good Christian example. We feel satisfied that the seed they have sown will produce fruit in after days and they will have laid up for themselves a store of blessings for days to come. We solicit the prayers of the church that we may be used of God for the upbuilding of his kingdom.



Our address will be Sandusky, Michigan, R. F. D. No. 4, Box 27.

Yours 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 and yours is my prayer. After reading in EVANGELICAL VISITOR the reported sermons which you, by God's grace, have preached at Gospel Temple, I felt impressed to write you a few lines to express our appreciation and enjoyment in reading same. You may often wonder whether any or many people are benefitted by your expositions so zealously made. Let me say that if people in lands of the gospel are full to the vomit, it is not the case out here in our little corner. We simply feed upon good sermons, on good things. We are not permitted to hear by ear from the pulpit the life-giving truths, but are wholly dependent upon picking up a rare bit from some religious paper—and it is a sad fact that most "religious papers" are becoming packed full of other stuff not much better than trash; at least not much better than trash to us. Here I want to thank you heartily for your untiring labors. May God grant you to be used much and may many souls perfect your eternal happiness.

As you are the Chairman of our Mission Board, you might be interested some in our getting along. I will therefore give a little of the doing here.

A few weeks ago we arranged to have regular meetings at several kraals. Today was our first appointment at Sister Litjossupsi's home, about seven miles distant. I think about thirty people were present. Nearly all of these were from other kraals, as only a few people live at her home. The meeting was very interesting and the people, though mostly old, were very attentive and anxious to learn. I think our sister has a very strong influence in that place, and when asked to make plain to the people the operation of the Holy Spirit upon the heart to produce conversion, she seemed filled with holy unction and was not afraid to refer to her own changed life as an example before their own eyes. They respected her very much.

The meeting here at home was very good, and since the gardens are about reaped the people are attending better.

Next Thursday we expect to have our school meeting. Have invited all the old people to come. There is much game about here, so we want to give the people meat for a treat. We expect the Brethren Steigerwald, Frey, Wenger and Hemming, and the sisters Wenger and Heisey here at our place for the meeting. On Friday following our team will take them up to Matopo Mission, where those going north to Macha will prepare. Bro. Steigerwald expects to go with them to hold a love feast with the workers at Macha.

At present we are finishing our reaping and doing some fixing up. We want to make a few thousand brick this year and build a few more huts. Our first built hut,

now used as kitchen and dining hut, is nearly destroyed by the ants. Large holes are already in the roof. It will have to be rebuilt by another year.

After the love feast at Matopo, on Bro. Steigerwald's return from Macha, Bro. Frey and I, with some boys, expect to make extensive trips southward. We intended to get away by first of June, but don't want to go now till after love feast, as some of our Johannesburg brethren expected to be with us.

Since the Lord graciously healed me of fever a few weeks ago, I have been feeling very well. I had fortnightly attacks and as often had to take quinine until I felt its effects. We prayed about it and the precious promises came so vividly before me, and with them came a real faith which was appropriated. After prayer and anointing by Sister Doner, my dear wife, she took me by the hand and asked me to rise in the name of the Lord which I did. My fever was high then. It was time for Sunday service, so I went immediately to the service and while there it seemed as though the protection was taken away and the enemy had liberty to treat me as cruelly as I could bear. I almost fainted away. Then the tempter said: "There, now, you had better go to bed quickly and wait till the Lord heals you." The words "Be not afraid, only believe," were more strengthening than a tonic to me. As I stood firmly on the promise the devil could do nothing more than hurry away for a while. After service I felt like a new person. I worked all week and on Saturday I walked about twenty miles to visit our scattered children and some who were very weak. I stood the trip very well, in fact it was much easier on me than any like trip I have yet made. It is now three weeks since I was raised up and to-day I feel safer without quinine, but it keeps me looking to the Lord for hourly trust and faith. Fever does not treat me so well when it comes. It generally takes a long grip on me and has never been driven away except by quinine until the Lord honored our faith and trust in him.

The first time I had fever in Africa the Lord healed me after a very severe attack. My fever was up steadily for over one week which brought me very low. Nothing but prayer and faith was resorted to and my fever was up when I got up out of bed. I had the experience of almost fainting away too and when the tempter got up against the wall of my resignation to my faith of standing on the promise he left me and my fever left too. I was then free from fever for about two years. I write these things only to the glory of God to prove that the Lord will yet honor real, definite faith. I have proved that "maybe," "I hope," and the like wanting faith are as fruitless as doubt itself. True faith is characterized by an assurance that the thing we ask for we shall receive or already have. "Nothing shall be impossible to him that believeth."

Glory be to our God who has opened such great possibilities before us.

I must now close, hoping to hear from you when you have convenient time to write. Continue to pray for us all.

Lovingly your brother,

L. DONER.

"Heaven—Is it within you?"

MATOPU MISSION.—Dear readers of the VISITOR: Greeting in the precious name of Jesus. I praise God for sweet victory in my soul. Jesus has been very precious to me since I left my home in America. I am so glad I have learned to trust in him. He is my constant companion and burden-bearer.

When Satan hurls his fiery darts at me I find a blessed refuge in Jesus. Bless his name. I am sure I do not regret that I yielded my life to him. There is nothing in this world so precious to me as Jesus. The greatest desire of my heart is that I may be at the place continually that he can use me. I realize that it means much to live in real touch with Jesus. If we are not on our guard and watching and praying as he has commanded we are sure to lose our sweet communion with Jesus.

The devil is very cunning; if he cannot trap us in one way he will try another. But, I bless God, there is no necessity of us being trapped if we are serving the Lord with all our heart, soul, mind and strength as he has commanded, there will be no room for the devil to step in. The Lord has promised to keep his children.

I praise God for the blessed provision he has made for our souls, and not only ours, but he is just as able and willing to save these precious souls who are in heathen darkness. As I look into the faces of these dear ones my heart fills with joy to think that even though their skin is dark Jesus can cleanse their hearts and make them white as snow.

I praise God for the real love he has given me for these precious souls. I feel right at home among them, and now, since the Lord has sent me here, I just want to be passive in his hands and fill well the little mission he has for me to fill.

At present Bro. Hemming, Sister Bert and I are alone. Bro. and Sister Steigerwald accompanied Bro. and Sister Wenger to the Macha Mission. May their visit prove a real blessing to them and also to the dear workers at that place.

We have been getting along real well with the work here. Sister Bert and I went kraal visiting yesterday. Just now the people are busy gathering grain so we did not find many of them at home.

I enjoy the work, but will still enjoy it more when I will be able to talk to the people. I crave an interest in the prayers of all God's children, that I may be kept low at the feet of Jesus and learn still more and more about him.

Continue to pray for the work in this dark land that many who now sit in darkness may accept the light and be saved.

Your sister seeking the lost,

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.)



## 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. Hammand, 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 stolen and lied and 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. Can you wonder that I love those words, or love to hear them sung? Ah! may 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 art scattering full and free;  
Showers the thirsty land refreshing,  
Let some droppings fall on me.  
Even me, Even me,  
Let some droppings fall on me.

Pass me not, O God my Father,  
Sinful though my heart may be;  
Thou might'st leave me, but the rather,  
Let Thy mercy light on me.  
Even me, Even me,  
Let Thy mercy light on me.

Pass me not, O gracious Savior,  
Let me live and cling to Thee;  
Fain I'm longing for Thy favor;  
Whilst Thou'rt calling, O call me.  
Even me, Even me,  
Whilst Thou'rt calling, O call me.

Pass me not, O mighty Spirit,  
Thou canst make the blind to see;  
Witnesser of Jesus merit,  
Speak the word of power to me.  
Even me, Even me,  
Speak the word of power to me.

Love of God, so pure and changeless,  
Blood of Christ, so rich and free;  
Grace of God so rich and boundless,  
Magnify it all in me.  
Even me, Even me,  
Magnify it all in me.

Pass me not, Thy lost one bringing,  
Bind my heart, O Lord to Thee;  
While the streams of life are springing,  
Blessing others, O bless me.  
Even me, Even me,  
Blessing others, O bless me.

For the EVANGELICAL VISITOR.

"Redeeming the Time."

By WM. 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*

*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 wayside 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. 1:1-7. We *all* need more of the wisdom of God to win souls from sin, "because the days are evil." It would be *well* for us *all* to have on hand a good stock of the wisdom spoken of in Jas. 3:17, 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 I. 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; I. Jno. 2:6; 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 salt to 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.

3423 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 sank, 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



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." Pray for me.

AMANDA SNYDER.

For the EVANGELICAL VISITOR.

**Obedience to Jesus Christ.**

BY GEORGE S. GRIM.

Witnessing for Christ and growing in grace should follow the acceptance of Christ. He saw us in sin and bondage and loved us so that he paid the price for our redemption and freedom with his own precious blood, therefore we belong to him.

"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 com-

mandments." 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 helpmeet 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 go *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: Greeting 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 as 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 nearing 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 were 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 misfortunes; 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.

For the EVANGELICAL VISITOR.  
**Testimony and Praise.**

A SISTER.

I feel to praise God by writing some this Sabbath morning. God seems to have something for us to do and I think we can be a help to one another, even in writing testimony and praise. I want to obey God in the small things as there is great blessing and power in obedience. I praise God for his blessed word: how inspiring to our souls to feed on his word and grow thereby in grace and the knowledge of our Lord and Savior Jesus Christ. It is so inspiring to me where Jesus said to the seventy they should not rejoice that the spirits are subject to them but rather rejoice that their names are written in heaven. Oh what praises rise within us when God shows us the blessedness of being his obedient children; and how nothing the world and its allurements are compared to God's greatness and blessedness to us. Therefore it is our pleasure to be humble at his feet ready for every good word and work. How much we need watching and praying. The HOLY SPIRIT wants to lead to the good, but another spirit soon tries to persuade against it, just as Satan tried the Savior and promised him all the world if he would fall down and worship him. So, we find, he tries us to-day; he promises great pleasure; but God's promises of pleasure are lasting and that of the world don't last. Some say it is too much work to keep a prayer covering in order to wear all the time at home. I praise God that is very little of a burden compared to how the world works for pride. Our God gives us a way that saves us much work in our houses and on our bodies. I need prayer so much while at my daily work that I feel I must have my covering at all times if obedient to God's word. That teaches that we are to be covered when we pray. God gives me much burden lately for the people of God, as we see, wherever we go in the world, the spirit leading away from the truth, as God's word is truth, and it will not help us any to say we feel all right when if we read God's word it testifies against us. I want to keep searching God's word and praying for light as I search that I may be what God wants me to be. God in his word says he is no respecter of persons. It makes me wonder whether he don't talk to others as he does to me, as I fear to tie a ribbon on my small children that are contented with what we put on them. Are we not responsible

if we start the spirit of pride in them? Surely it is God's money spent for that which is not bread, as the things that are for the lust of the eyes. The word says they are not of the Father. But I am glad, and praise God, that it is not only on the outside but is cleansed out of the heart that we can praise God that we have no desire for it. Our forefathers had the same God we have and they were led in humble paths. My prayers is, Lord lead in the ways of righteousness for thy name's sake.

Thomas, Okla.

For the EVANGELICAL VISITOR.  
**A Voice from the Ozark Hills.**

NOAH AND MARY ZOOK.

Dear readers of the EVANGELICAL VISITOR: "Unto him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto God and his Father, unto him be glory and dominion for ever and ever." Amen.

To-day we are glad to report victory in our souls and have a determination to continue to fight the good fight of faith, and lay hold on eternal life. We are at least in a measure thankful to our heavenly Father that we are living in a land of gospel light and liberty. But we are more thankful for the liberty we enjoy under the blood-stained banner of king Emmanuel. Jesus said, "My kingdom is not of this world or my servants would fight." How sad it is that so many of the professed Christian people of our land fail to see that God's people, according to the word of God, are a distinct, separate people from the world.

We find ourselves quite isolated from church fellowship such as we have always been used to ever since we gave our hearts to God, and we trust that those who know of our situation and surroundings will not fail to pray for us that we may do what lies in our power to preach the gospel of Christ to this people as the power of God unto salvation.

On June 28, we had our first appointment for preaching about seven miles from our home in a school-house near Bro. Samuel W. Fry's, formerly of Dickenson county, Kans. They came to Missouri thirteen years ago and took a homestead all covered with timber. They have seen hard times, but they stuck to it and now they have a good home as the fruit of their labor and they are happy in the service of the Lord.

The meeting was at 11 a. m. Our



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 as the meetings are continued there may be souls born into the kingdom of God. We have been having the very best of order thus far, and feel to praise God for the satisfaction to know that souls are being convicted, and our desire is that a work may be done that will stand the judgment day fire. Our son has been doing most of the preaching thus far, and we are glad to say he does not shun to declare all the counsel of God.

Will all who read these lines pray for us and the work that God may be

glorified and souls really saved from sin and the power of sin?

We are glad for a few of the neighbors that take an interest in the work. One young girl of fifteen who gives a good testimony of being saved for about a year, refused to go to Anderson on the Fourth and came to the afternoon meeting. We pray that God may get a real good worker out of her for him. And if it be his will send her to the uttermost part of the earth to be a witness for him.

We expect, as the Lord gives strength and ability, to do what we can in working up an interest in the cause of our Lord and Master.

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 know 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



a pleasant dream, one that would strengthen me. That night I dreamed that I stood on this earth in the evening and looked up in the northern sky. There I saw faces of people looking down at me with smiles. On those faces no signs of age were seen, they were safe in glory, in that haven of rest. Oh, what a peaceful smile played over those countenances.

Now, when I am tempted or tried, I think of the experience on the bed of sickness, then look up and see those "Dear ones in glory looking this way," and it cheers me along in the true way.

But the devil tries me hard at times, but as I go to the closet in prayer I always find Jesus there waiting to help me.

As I am young in the Christian way, I need the prayers of the brothers and sisters.

For the EVANGELICAL VISITOR.

#### Testimony.

BY A. HURSH.

Dear readers of the VISITOR: By the help and grace of God I will write a few lines for the VISITOR. As I was sitting in my room reading God's word and meditating thereon, I was comforted and made to rejoice in the many precious promises that are on record for the faithful followers of Jesus, our Savior, the meek and lowly Lamb of God. O how I feel to praise God this beautiful Lord's day morning for the many blessings he has bestowed upon me up to this day.

There is a hymn which says, "Count your many blessings;" but it seems to me I cannot count my blessings; they are too numerous, and I feel I am unworthy of the least of them. I thank God for his word and for the privilege and desire to read it. "Thy word is a lamp unto my feet and a light unto my path." (Psa. 119.) It is such a comfort to me when I have not the privilege to go to the house of God. I have been thinking since I am writing that many of God's people are wending their way to the place of worship to adore and praise their Maker. And truly, I have a great longing to be there too. But I thank God that I know by experience that we can enjoy the presence of the Holy Spirit in the soul in our homes, praise his holy name forever.

I praise God for salvation. He truly has done a great work for me. He brought me from darkness to the marvelous light of my Savior, the Lord Jesus, who is Christ. He took my feet out of the mire and clay and

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 is 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 more flies 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 he 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. Fitly spoken words fall like the sunshine, the dew and the Summer rain; but when unfitly spoken, like the frost, the hail and the desolating tempest. Therefore, by our words we proclaim what we are.

## THE SUNDAY-SCHOOL.

Lesson 7. Aug. 16.—Saul tries to kill David. I Sam. 18:6-16. Golden Text: The Lord is a sun and shield. Ps. 84:11. Read chapters 18, 19.

6 And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music. 7 And the women sang one to another as they played, and said, Saul hath slain his thousands, and David his ten thousands. 8 And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? 9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow that an evil spirit from God came mightily upon Saul, and he prophesied in the midst of the house and David played with his hand, as he did day by day. And Saul had his spear in his hand; 11 and Saul cast the spear; for he said, I will smite David even to the wall. And David avoided out of his presence twice. 12 And Saul was afraid of David, because Jehovah was with him, and was departed from Saul. 13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. 14 And David behaved himself wisely in all his ways; and Jehovah was with him. 15 And when Saul saw that he behaved himself very wisely, he stood in awe of him. 16 But all Israel and Judah loved David; for he went out and came in before them.

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Commit to memory verses 14, 16. Read chapters 18 and 19.

Daily Food. M. I. Sam. 18:6-16. T. I. Sam. 19:1-12. W. Psalm 7:1-10. Th. Psalm 56. F. Psalm 57. S. Psalm 142. S. Matt. 10:16-28.

When? Probably B. C. 1062.

Where? The royal palace was at Gibeah, four miles north of Jerusalem.

Who? Saul, David, the women who sang David's praises.

Introductory. "After the battle between David and Goliath, and after the covenant had been made between Jonathan and David (I. Sam. 18:1-4), the latter was advanced to great honor in the kingdom. The heart of the king, as well as that of the army, turned toward the heroic youth with one common feeling of gratitude and love. But the glories of this youthful warrior are soon to be clouded." The women of Israel, in their foolish praise of David, excited the envy of the king, and set him against Jonathan. Saul made repeated attempts against David's life. Throughout all his troubles he enjoyed the steadfast friendship of Jonathan, and the protection of the God in whom he trusted. "He behaved himself wisely in all his ways; and the Lord was with him."

#### COMMENT AND WORD STUDIES.

(V. 6) *As they came*: Marched along in a body from the place of battle. *When David was returned*: Perhaps Saul and the whole court honored David, by accompanying him to Jerusalem, when he carried Goliath's head thither. *Slaughter of the Philistine*: Means the whole people of that name. *Of all cities*: Of all the neighboring cities. *Singing and dancing*: As the custom was in times of great rejoicing. (V. 7) *Answered one another*: They sang alternately, and played on musical instruments. *David his ten thousands*: By slaying Goliath he had caused the flight of the hosts of the Philistines, and great slaughter. Saul had been victorious in his battles; but David had confronted larger numbers, and his success was the more conspicuous. (V. 9) *And Saul eyed David*: It was the eye of an envious man; full of malice and ill-will. He envied and hated him, and was afraid of him. (V. 10) *The evil spirit from God came upon Saul*: God permitted an evil spirit to come to him. "Whether this was a diabolical possession, or a mere mental malady, men are not agreed; it may have partaken of both. That Saul had fallen into a deep melancholy, there is little doubt; that the devil might work more effectively upon such a state of mind, there can be but little question." *Propheesied*: "Under the influence of the evil spirit within him, he uttered incoherent imprecations, or a sort of demoniacal predictions.



"We may have pretended to have been praying, or to have been under strong religious emotions, to conceal his purpose to murder David. The exact meaning of the word it is difficult to reach." *Played with his hands:* To compose and quiet Saul's disturbed spirits. *A javelin in Saul's hand:* On purpose, to kill David. (V. 12) *Afraid:* He knew that a higher power was with David, while he had lost the Divine protection. (V. 13) *Made him Captain:* Not as a mark of honor, but in the hope that he might be killed in some expedition. (V. 14) *Behaved himself wisely:* Rather, "prospered." His success was the result of wise conduct. But his great success only increased Saul's fears. (V. 16) *Israel and Judah loved David:* This is to be understood as if he said, the Israelites in general loved David, but especially they of the Tribe of Judah. This higher command only served to make him better known, and gave them better opportunities for judging of his high qualities.

Lesson 8. Aug. 23.—Friendship of David and Jonathan. I Sam. 20:30-42. Golden Text: A friend loveth at all times, and a brother is born for adversity. Prov. 17:17. Read I Sam. 18:1-5; 19:1-7; 23:14-18.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness? 31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. 32 And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done? 33 And Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death. 34 So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36 And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. 37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? 38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. 39 But the lad knew not anything; only Jonathan and David knew the matter. 40 And Jonathan gave his weapons unto the lad, and said unto him, Go, carry them to the city. 41 And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. 42 And Jonathan said unto David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed forever. And he arose and departed; and Jonathan went in to the city.

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Commit to memory verse 42.

Read I Sam. 18:1-5; 19:1-7; 23:14-18.

Daily Food. M. I. Sam. 20:1-10. T. I. Sam. 20:11-23. W. I. Sam. 20:24-33. Th. I. Sam. 20:34-42. F. I. Sam. 23:9-18. S. Prov. 27:1-10. S. John 15:8-17.

When? B. C. 1062.

Where? Naiath, Bethlehem, Gibeah, the home of Saul, the fields of Gibeah.

Who? David, Jonathan, Saul, Abner, Jonathan's servant.

Introductory. Saul grew more and more jealous of David as he saw that God was manifestly with him. "He was afraid of him." As in the last lesson he tried to kill him. At least five attempts were made by Saul to kill David while connected with his court. (See chapters 18 and 19.) He gives him his daughter Michal for a wife in order that he might have him more thoroughly in his power and as a means of destroying him. He required him to kill one hundred Philistines as a dowry. (Chap. 18:17-27.) He spoke to Jonathan his son, and to all his servants that they should kill David. (Chap. 19:1.) Again he threw a javelin at his head. (Chap. 19:10.) He sent messengers to David's house to slay him, but Michal, David's wife, saved his life by placing an image in his bed, while he escaped to Samuel in Ramah. (Chap. 20:11-18.) Then he sent messengers to Ramah to capture him, but when there they were filled with the Spirit.

#### COMMENT AND WORD STUDIES.

(V. 1) *Fled from Naioth:* Means huts or habitations. Samuel also lived here. (Chap. 19:18.) The place was not far from Jerusalem. *What have I done?* David keenly felt the injustice of Saul's conduct. And so now, and righteously he complains to Jonathan. (V. 2) *Thou shalt not die:* Jonathan also saw the injustice of his father, and determined to rescue David. Jonathan's position in court gave him advantages in knowing the feelings of his father, that he is ready to use to the utmost extent. (V. 3) *Let not Jonathan know this:* David knew Saul's secret plots better than did the king's son. *A step:* Saul was so determined on his death. (V. 5) *New moon:* This was a feast when David would be specially missed by Saul. (See Num. 10:10; 28:11-15.) The new moon feast would call all the royal household together, and David belonged to this household. (V. 6) *Say . . . to Bethlehem:* David's plan was wise, but it involved a falsehood. While he pretended he had "run to Bethlehem," he only hid in the field. This was sin. (V. 9) *For be it:* Jonathan had to stand a severe test, but his love for David stood that test. (V. 12) *I have sounded my father:* In the field, Jonathan solemnly pledges his oath to David that he will find out Saul's will, and then tell David. (V. 16) *Made a covenant:* By bringing David to promise kindness to his family forever. *By the stone Ezel:* That is, by the stone where David and Jonathan used to meet and talk of private business. Its location cannot be definitely ascertained, but it was somewhere near Gibeah. (V. 30) *Of the perverse rebellious woman:* Literally, "thou son of one perverse in rebellion." Thoroughly perverse in his resistance to his father's will. *Unto the confusion of thy mother's nakedness:* That is, thy mother will feel ashamed and disgraced at having borne such a son.—*Pul. Com.* (V. 31) *Thou shalt not be established:* He was fully satisfied that David, if he lived, would be king of Israel. (V. 35) *A little lad:* One who did not know the purpose of Jonathan. "How often people are unconscious links in the chain of destiny." (V. 36) *Run, find the arrows:* This direction given aloud to the lad was the signal to David as they had before arranged (vs. 20-23). (V. 38) *Haste, stay not:* If said to David they were a warning to him to get away; if to the lad it would keep his attention fixed on the arrow, that he might not see David, who was hid near by. (V. 40) *His artillery:* His bow, quiver, and arrows. *Carry them to the city:* To Gibeah. (V. 41) *And wept:* Because of the separation which was about to occur, and also because of the great dangers and sufferings which one said the other must undergo from Saul. They might never again meet. They did meet but once after this. (Chap. 23:16.)

Lesson 9. Aug. 10.—David spares Saul's life. I Sam. 26:17-25. Golden Text. Love your enemies, do good to them which hate you. Luke 6:27. Read chapters 21-25. Study chapter 26.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. 18 And he said, Wherefore doth my lord pursue after his servant? for what have I done? or what evil is in my hand? 19 Now therefore I pray thee, let my lord the king, hear the words of his servant. If it be Jehovah that hath stirred thee up against me, let him accept an offering: but if it be the children of men, cursed be they before Jehovah; for they have driven me out this day that I should not cleave unto the inheritance of Jehovah, saying, Go, serve other gods. 20 Now therefore, let not my blood fall to the earth away from the presence of Jehovah: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, I have sinned: return my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. 22 And David answered and said, Behold the spear, O king! let then one of the young men come over and fetch it. 23 And Jehovah will render to every man his righteousness and his faithfulness; forasmuch as Jehovah delivered thee into my hand to-day, and I would not put forth my hand against Jehovah's anointed. 24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of Jehovah, and let him deliver me out of all tribulation. 25 Then Saul said to

David, Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail. So David went his way, and Saul returned to his place.

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Commit to memory verse 21.

Read chapters 21-25.

Daily Food. M. I. Sam. 26:1-12. T. I. Sam. 26:13-25. W. I. Sam. 24:1-8. T. I. Sam. 24:9-18. F. II. Kings 6:15-23. S. Matt. 5:38-48. S. Rom. 12:9-21.

When? About B. C. 1060.

Where? The hill of Hachilah, near Ziph, the wilderness where David abode, Gibeah, the home of Saul, to which he returned.

Who? David, Saul, Abner, a cousin of Saul's, Ahimelech, Abishai, Joab, Zeruiah, David's sister, three thousand chosen men of Israel.

Introductory. "Soon after the events of our last lesson Samuel died and was buried in Ramah. And all the Israelites were gathered together and lamented him. (I. Sam. 25:11.) For six or seven years David was an exile, fleeing from one place to another to escape the hand of Saul. A part of the time he was with the Philistines, and a part of the time among the fastnesses of his native land."

#### COMMENT AND WORD STUDIES.

(V. 1) *Ziphites:* The old enemies of David. (Chap. 23:19.) *Hill of Hachilah:* Facing the desert which lies on the north-eastern coast of the Dead Sea. (V. 3) *By the way:* That is, by the way that went to the wilderness. (V. 6) *Ahimelech the Hittite:* He held an honorable place with David, as did subsequently another Hittite, Uriah (2 Sam. 11:3.) *Abishai . . . Joab:* These men were brothers, David's nephews, sons of Zeruiah, David's sister. Abishai saved David's life (2 Sam. 21:17). Joab was put to death by Solomon's order (1 Kings 2:28-34). (V. 7) *Lay round about him:* To secure Saul from any sudden assault. (V. 9) *Destroy him not:* Because of Saul's office. He leaves him in Jehovah's hand. (V. 10) *The Lord shall smite him:* Either by a sudden stroke, or in the course of nature, or in battles with Israel's enemies. (V. 11) *Curse of water:* A small jar or flask; a water-bottle. (V. 12) *A deep sleep from the Lord:* Thus we see that the Lord himself favored David in this daring enterprise. God's hand was in it. (V. 13) *The top of a hill:* The particular mountain from which David had reconnoitered Saul's Camp (v. 5.) *A great space between them:* So that he was in safety and yet his voice might be heard. (V. 15) *See where the king's spear is:* He shows them their carelessness, and the opportunity he had to kill Saul. (V. 19) *Is this thy voice?* In the darkness the only way of recognizing David was by his voice. (V. 18) *What have I done?* He desired to know what crime he had to accuse him of. He expostulated with Saul in a long speech. David was conscious of his own innocence. (V. 19) *If the Lord have stirred thee up:* 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 said, if there had been stirred up by the calumnies of wicked men, then David prays that they may be *cursed before the Lord.*" *They have driven me out:* From any settled abode in his own country. *Go serve other gods:* This was the effect of their actions, though they did not say so in so many words. They would force him to be a heathen and a worshiper of strange gods. (V. 21) *I have sinned:* Perhaps for the moment he was both ashamed and sorry for what he had done, but he was not truly penitent. *Played the fool:* Saul seems to have been greatly humbled. (V. 23) *The Lord render to every man, &c.:* David here refers to himself, and declares God would deal with him according to his conduct. (V. 24) *So let my life be:* He prays God would show mercy on him and spare his life as he had spared Saul's. (V. 25) *Saul returned to his place:* To Gibeah, but David, not trusting him, still led the life of a fugitive. It was the last time they ever met.



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With every blessing meet,  
I give Thee thanks for every drop—  
The bitter and the sweet.

I praise Thee for the desert road,  
And for the river-side;  
For all Thy goodness hath bestowed,  
And all Thy grace denied.

I thank Thee for the wing of love,  
Which stirred my worldly nest,  
And 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 smiles may be upon us, and when his smiles are 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. Hindoos 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. They surely 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 Sen, and an old brother 80 years of age. On the 29th 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. MUSSER.

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 giveth 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 silvery tide,  
And sweet words of love he 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 fell.  
He was watching my face as it lingered,  
And he saw an answering shade,  
But he only drew me the closer,  
And said, "Be not afraid."

The shadows lengthened and deepened,  
Till I scarce could see his face;  
And the road somehow seemed rougher,  
As I tried to keep in pace;  
But as the wind swept past me,  
He tenderly stooped to say—  
"Have courage; I'm only answering  
Your prayers in the quickest way."

But closer the darkness gathered,  
And the wind felt damp and chill;  
And I did not hear him whisper—  
"My child, I am with thee still;"  
Nor could I feel the pressure  
Of his strong encircling arm;  
And the thought that I'd missed the path-  
way,  
Filled my heart with dread alarm.

Just then came a lull in the tempest,  
And a tiny streak of light  
Crept shyly across the shadows,  
And soon they were lost to sight:  
Then I looked in the face of the Master,  
And his smile just seemed to say,  
"Could'st thou not have trusted me fully  
For every step of the way?"

But as I turned to praise him  
He laid his hands in mine,  
And bade me look behind me,  
Where a ray of light divine  
Had lit up the narrow valley  
Which I had but lately trod;  
I saw at a glance 'twas the right way  
All along I had been walking with God—  
—Sel. by—

**Points for Serious Consideration.**

Men can hoard up money and property, but cannot accumulate TIME. Only one extremely brief moment is all the time any one can possess, irrespective of wealth, knowledge, dignity, popularity or temporal power. Next to LIFE in preciousness is TIME. Who will dare to squander it—the God-given gift? A whole life-time is but a very short isthmus-journey—between two vast eternities; and when once gone, cannot be recalled.

"Dost thou love life, then do not squander time, for that is the stuff life is made of."—Franklin.

"There is a time for everything under the sun," and it's high time to wake out of the stupor, sleep and death of sin. Opportunities come and go with the noiseless footsteps of TIME, and very soon the last privilege to repent and accept Christ as your Saviour will be hopelessly gone—leaving the poor, naked, Christless, Godless and lost soul standing upon the bleak and barren shores of eternity without shelter, home or friends, exposed to the incessant, furious storm of divine wrath, while the body may yet be warm in death. Think of this poor soul as he enters upon his eternal flight from God and heaven, with the awful, unrelenting claps of thunder of Divine justice and an offended God striking at his heels as he goes; and the cruel



chains of a guilty conscience rankling 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 for thine own,  
O Death!"

—*Hemans.*

For the EVANGELICAL VISITOR.

Health vs. Sickness.—No. II.

By J. MYERS BOSSLER.

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, separated, unlike the world in being subject to all ills and disease. There should be a line of demarkation. The people of God, as will be shown later, have coveted advantages in enjoying better health.

The Gentiles are fast physically degenerating, especially in the more civilized nations. An evolutionist says that man will be a toothless animal in a hundred years hence. The United States is a nation of dyspeptics. Many college girls are too frail to endure the light pressure of school life. Many

young men succumb to fatality under the demands of business life, and go to a premature grave. Many more have fair health, but are not able to endure any hardness on account of low vitality. Americans have much push and enterprise, but they lack much in physical endurance. The Japanese can outdo the Americans; as was proven in the march to Peking. There is a reason, well defined, for all this state of affairs. American people, two and more generations back, knew little of the weaknesses and sicknesses of this day. Statistics say that there are 125,000 doctors in the United States. They all have a lucrative income. Put to this the much expended for patent and proprietary medicine, and we will have something confounding.

Furthermore, the people of our fair land are a gluttonous people. Eating too much, too great a variety, and too many sweets and dainties, is one cause of the shameful physical condition. While the people of the United States consume yearly, per capita, ninety-four pounds of sugar, the Italians consume twelve.

While the Japanese live only on a few articles of food, and 51 per cent. of all they eat is rice (unpolished); the Americans live on hundreds of articles of food (some say 1,000), prepared in as many different ways, so that food may be eaten when there is no need or hunger. Compare this with the simplicity in which Christ fed the five, and seven thousand,—barley loaves and fishes. Also that of God feeding Elijah with unleavened cake and water. Nowadays this is called jail diet. No doubt many good-meaning Christians of this day would feel insulted to be proffered such simplicity of diet: broiled fish and honeycomb; manna without flesh; locusts and wild honey; unleavened cake and water. What an immense amount of labor could be saved, and how much time could be spared if the Bible regime were practiced. Normal state of body relishes and delights in it; unrestrained, perverted palate 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 dining 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 doctor 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 disregarding 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, chills, fevers, grippe, germs, malaria, catarrh 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, all this ado, and 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-



giene, 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?" "If any man defile the temple of God, him shall God destroy." (I. Cor. chap. 3 and 6.)

(To be continued.)

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 gentle, or rigid, or a mild, or a stingy, or a generous, or a narrow, or a large, or a mournful, 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 rightness 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 the world, as manifested in Jesus. We see in Christ the most absolute separation from the world in heart motive, mind, manners and teaching. He always recognized the world as a relentless enemy, as vain

and transitory and deceitful and filled with evil in its spirit and fashion and fleshly carrying on. And yet, at the same time he never manifested any bitterness or denunciation for the world, but compassion, a longing to win sinners from the world, and to fill the world with his light and truth. This is the very spirit we need. Multitudes of professing Christians are always compromising with the world, going half-way measures with it, and being deceived by it, and on the other extreme a few are full of bitter denunciation and abuse of everything that belongs to the world. The right spirit is equally free from these extremes.

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 find they 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 care 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 faileth.' 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 pailfuls 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 exceeding 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 worships 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 still, 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 to come down by the steps; but both will lead you to the bottom. So also there are two ways of going to hell: one is to walk into it with your eyes open—few people do that; the other is to go down by the steps of *little sins*; and that way, I fear, is too common. 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 *damned*."

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, were united in holy wedlock at the home of the bride's sister, Mrs. Susan Wittenmeyer, Philadelphia, Pa., Bro. T. A. Long, father of the bride, officiating.

## OBITUARIES.

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

MOORE.—The infant son of Mr. and Mrs. Robert Moore, aged 4 weeks, died at the home of the parents in Hays township, Clay county, Kans. 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. Smith. Interment in the Brethren's cemetery.

WITMER.—Samuel G. Witmer was born August 17, 1845, and died in Mt. Joy, Pa., July 4, 1908, aged 62 years, 10 months and 17 days. He is survived by his wife who, before marriage, was Anna Missimer, and one daughter, Cora, wife of John Eberle, of Mt. Joy. He was a native of

Mitlon Grove, and two years ago moved to Mt. Joy. He united with the Brethren in Christ not long ago. The funeral was held July 7, 1908, at Mount Pleasant M. H., conducted by the brethren Wolgemuth, 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, 1908, aged 93 years, 2 months and 12 days. His wife preceded him to the spirit world about nine years ago, aged 83 years, 4 months and 3 days. He was a consistent brother in the church, living a Christian life for about seventy years. The funeral service was held at the Shilo church, being conducted by Bro. D. Martin Miller, assisted by Rev. D. A. Sower, Methodist. 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 21 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 on account of a paralytic stroke through which he was unable to walk. At last death came to his relief. 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. L. Brubaker conducted 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 Abram and Sister Sarah Eyer, who in 1882 moved with the rest of their family to Western Canada (Manitoba). Sister Malinda became a member of the Brethren in Christ when quite young. 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 1885. In 1894 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 46 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.

RORRER.—Rebecca Rohrer, was born in York county, Pa., December 10, 1826, died at the Mennonite Old People's Home, Wayne county, Ohio, April 5, 1908, aged 81 years, 3 months and 25 days. She was married to Manasseh Hilderbrant in the year 1845. To this union were born four children. After the death of her first husband she was again married to Isaac Rohrer in the year 1867. 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 Lucia Horst, and Mrs. H. G. Sheets, nine grandchildren, thirteen great-grandchildren, and four step-children remain to mourn their loss. Funeral service was held at the Home. Scripture reading and opening prayer by S. B. Longenecker. Addresses by Rev. D. Amstutz, of the Switz Mennonite persuasion in German from Luke 2:37, followed by Rev. Powel, of the York Brethren. Interment at Smithville, Ohio.

WYLD.—Died, at Shisler's Point, near Sherston, Ontario, on July 8, 1908, aged 13 years, 4 months and 15 days. The subject of our notice came to an untimely end by drowning in Lake Erie. George William Wylds was a bright young lad. He and his younger brother went fishing. His mother being sick, he said he would go and catch her a mess of fish. Through some mishap in swinging around a post on 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 sank for the last time before sufficient help was at hand. The funeral took place on Saturday from the house and home of his stepfather, Samuel Cunningham, of that place, where his heart-stricken mother is prostrate with grief. Service at the Mennonite chapel, was conducted by A. Bearss. Subject, "The rest in glory," from Luke 20:36. Interment in Lake View cemetery. The family have the sympathy of the entire neighborhood in their sad bereavement.

BURKHART.—Bro. Joseph Burkhart, a long-time minister of the Church, died at his home at Mowersville, of the infirmities of old age, on July 15, 1908, aged 72 years, 7 months and 23 days. Bro. Burkhart 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 until death. Bro. Burkhart was a man of mild disposition, always interested in the welfare of the brethren and sisters of his pastorate, and in his daily life manifested the Christ-like disposition which he possessed. In recent years he testified to a full assurance of his acceptance with Christ and had the witness that Jesus was his personal Savior. He was much interested in the Sabbath-school lately started at Mowersville church, and always preached the word to the people and never failed to tell the unconverted of their danger, and would always plead with them to turn to God. Although his lips are silent now, his sermons and prayers will live long in the memories of those who heard them. The little band at Mowersville will miss him very much, as he was always present up until the Sunday before his departure, and had a well-wish for everybody. He is survived by his second wife and these children: Sister Hannah Byers, Chambersburg, Pa.; Mrs. Maggie Coleman, Illinois; Mrs. Sadie Paxton, Mowersville, Pa., and these sons: William and Harvey, of Harrisburg, Pa. His first wife and one granddaughter preceded him to the spirit world a number of years ago. Funeral services were held at the Mowersville church close by his residence. Bro. John B. Nissley 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.

JOHNSON.—Bernly David Johnson, son of Fremont and Rosetta Johnson, was born July 21, 1903, and died July 6, 1908, aged 4 years, 11 months and 15 days. His death was caused as follows: The father was engaged in putting up a hay carrier and track in his barn; only part of the track was completed on which the hay fork hung, tied back with a twine string to prevent its being pulled down accidentally. The little boy took hold of the trip rope, hanging to the ground, giving a jerk, which caused the twine to break, the boy to fall to the ground and the fork running forward on the track to the end, also fell, the upper end striking him on the stomach, causing his death in about an hour and a half. Bernly possessed some remarkable characteristics which won for him the tenderest affections, not only of his parents, but largely of all who were associated with him. He was very bright, taking notice of many things that many other children would overlook. Many were the daily tokens of tenderest love for his parents, which are now recalled with greatest pleasure, and prized as never before; and which will never be erased from their minds. One remarkable feature of his short life was the frequent occurrence of accidents of smaller moment, but through the kind providence of God, one last fatal one was the means of ending his sweet life below, only to begin in far richer, grander beauty in the realms beyond. Father, mother, one brother and one sister, with many relatives and friends, are left to mourn the loss. Funeral services were conducted at the house by the brethren, Joseph Free and Levi Herr. Text, Ps. 8:4, "What is man." Interment in the Tippecanoe cemetery.