Evangelical Visitor (1887-1999)  

10-18-1909


George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
A business man, prominent in his community, a Christian, an official in his church, said to the writer, If I were not now a member of the church I would not unite with one by reason of the incessant quarrels that I find in the churches. Less than a day later another gentleman, without any least prompting either, also an office-bearer in a church, made precisely the same remark. It set me thinking.

There are, alas, quarrels in churches. But since a quarrel makes a great deal of noise, while peace is quiet, I am persuaded that there are not so many quarrels as one might think. There are still churches where peace is to be found. A quarrel is undoubtedly the devil's own work, no matter what its occasion may be. God is not the author of confusion, but of peace. They who foster quarrels are doing Satan's own work. A quarrel is the worst of heresies. It is worse than believing wrongly about infant baptism or the communion.

Some quarrels in churches have their roots in a worldliness that cannot bear to be rebuked by faithful preaching; some others have their beginnings in the preacher's mixing things essentially wrong with matters simply inexpedient, and bringing his conscience to bear on both equally. Some quarrels are instigated by cantankerous, querulous fault-finders, others are rooted in personal ambitions, and still others in an overriding selfishness. But whatsoever their cause, quarrels always have the sulphurous smell that shows their origin.

Does it still take the two to make a quarrel? Is there no way of keeping quarrels out of the church? One surely should not fight to keep peace, nor yet should one work for peace at any cost. But is there not a right way of meeting quarrels at their very beginning so as to head them off, and without the sacrifice of principle? Perhaps there must be some other sacrifice, perhaps the minister should sacrifice himself and take himself out of the way, hard as that might be. Perhaps some member might do wisely to take himself to some other church. Perhaps a little quiet yielding may stem the tide that sets in toward the reef of quarrels.

Perhaps a quarrel must come to an end. Do we not need to emphasize once again those words about being of the same mind, and about having the mind of Jesus? Quarrels keep men out of the church, quarrels keep the Spirit from doing his own work in its fullness. Let us, oh, let us have peace! —Baptist Commonwealth.

Winning or Losing their Wings. — A beekeeper told me the story of the hive—how, when the little bee is in the first stage, it is put into a hexagonal cell, and honey enough is stored there for its use till it reaches maturity. The honey is sealed with a capsule of wax, and when the tiny bee has fed itself on the honey and exhausted the supply, the time has come for it to emerge into the open. But, oh, the wrestle, the struggle, the strain to get through that wax! It is the strait gate for the bee, so straight that in the agony of exit the bee rubs off the membrane that hid its wings, and on the other side it is able to fly! Once a moth got into the hive and fed on the wax capsules, and the bees got out without any strain or struggle. But they could not fly, and the other bees stung them to death. Are you congratulating yourself on having an easy time? No hardship, no difficulties, no cross? Beware lest, like the bees, you lose your wing-power and perish miserably in the dust.—Sel.

EDITORIAL NOTES.

A letter received from Bro. Noah Zook as we are going to press informs us that he, with Sr. Zook, is making a visit in Kansas, where they purpose to spend some time in visiting in several counties and attend a number of love feasts. They can be addressed at Abilene, Kansas.

To be burnt out at night was the experience of our Bro. David Shisler and family, of near Sherkston, Ont., on the night of October 12. Very little of anything was saved. We sympathize with them in the loss which they thus suffer, and pray that they may find God's grace sufficient.

“A crooked life cannot lead on the straight way.”
Evangelical Visitor

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EDITORIAL.

What of the Bible School?

We find that many are desiring to know what is the outlook of the proposed Bible School and Missionary Training Home. Will it materialize in the near future, or is its being brought into the realm of reality to be postponed? No doubt it will be considered within the province of the Visitor to give whatever information is at hand to answer the questions which exercise the minds of the members of the Brotherhood in regard to the institution.

Since our last issue was made up both the Board of Trustees and the Board of Managers held their first meetings here in Harrisburg. Six out of seven of the members of the Board of Trustees were in attendance, and of the Managing Board, five out of seven were present. We are safe in saying that all the members of these boards appreciate the importance of the project under consideration and also measurably realize how responsible their position.

As to what was accomplished, we may say, the location of the institution was definitely determined. The property which at present constitutes the home of Bro. S. R. Smith, in Harrisburg, Pa., located between Twelfth street and the Jonestown road, was accepted subject to the conditions stipulated by Bro. Smith. It is hardly necessary for us to here state the conditions involved, further than to say that through it Bros. Smith makes a very liberal donation to the institution, which gives evidence that he is much in favor that the institution be launched as soon as possible.

It was further decided to launch the school just as soon as possible, to be ready to have a Spring term, say beginning next April, if possible. Committees have been appointed whose duties are to get every thing into readiness on the different lines between now and then.

But everything that has been done will only become effective and the school become a reality if the needed funds become a reality. And we are well aware that here lays the crux of the matter; and we are free to confess that the outlook is not very promising. Something is being done by the different districts, but outside of three special donations by individuals, the three amounting to $2,000, the sums are all less than $200 so far. We don't mention here the special donation involved in the property deal with Bro. Smith, which is larger than any other single donation.

The members of the Boards have gone home under the charge to institute an active educative campaign in favor of the fund, advocating it in public assemblies of the brethren and also bringing its claims to the special attention of such brethren and sisters as are financially and relatively in a position to invest definite amounts above the ordinary. Unless there will be found a number of brethren or sisters, who are interested sufficiently to swell the fund by $500 or $1,000, or more each, as one brother and two sisters have done, and will do it quickly, the launching of the institution will be delayed and the condition, the existence of which was the cause of the inception of this movement, will become more acute as the time goes by, as the young people of the church who are bent on securing an education will go to other denominational schools and when they do so they are largely lost to the church.

While it is not in our province to criticise what the early fathers of the church did or what they did not, it is our opinion that it was a mistake that in the early days of the church there was no foundation for the establishing of educational institutions laid. We notice that in the case of, for example, the Friends, the importance, and claims, of educational institutions was recognized and wise steps taken looking towards the establishment of such institutions. The brethren failed in that they did not recognize the value and importance of this concern, and, we venture to suggest that the present indifference is hardly excusable. If the Lord has a special testimony for the Brotherhood as a church to bear in witnessing for Him, which alone excuses for its existence as a separate body, the most favorable preparation possible should be provided for that witnessing.

Now, if the institution is to materialize it must look to the church for the funds needed for its establishment and its support. And, consequently it is proper to take a view of the constituency. As we see it we think we may divide the membership of the church into three classes in regard to this question. First. Those who are in favor of establishing such an institution and are willing to make sacrifices for it. Second. Those who are indifferent or unfavorable, and who will throw into the collection plate a contribution varying from twenty-five cents to ten dollars. And third. Those who are standing in opposition to the movement. Now, it is our opinion that the first class constitutes a very diminutive minority in the church. We only give this as an opinion and may be mistaken; indeed, we hope we are, yet judging from the response to the appeal for generous contributions to the fund, it looks that way.

Now, will this minority prove its devotion to the cause by speedily meeting all the requirements even though the sacrifice may be larger than, seemingly, duty may require? Will there be ten more who will contribute $500 each, and twenty more who will give $250? This would make a fund of $10,000, and the smaller contributions of perhaps $100 or $200 from a district would then help to keep up the fund.

We are aware that many good brethren are doubtful whether the Lord is in this move, and be it far from us to misjudge or censure any one for whatever attitude they may take. On the other hand there are equally excellent members who seem to realize that the church has come to a time when, if it is to go forward successfully in its missionary enterprises, at home and in foreign lands, and if the many intelligent young people of the church shall be retained the change from the old to the new, how-
not depend on the entire removal of all these causes, but on adequately strengthening the power of resisting to the criminal impulse. All men have impulses, which if yielded to, would make them criminals, but most men have sufficient self control to resist the temptation.

"Crime comes from the impulse or determination to gratify self at the expense of others. The individualistic spirit expressed in the motto, 'Every man for himself,' is the root out of which grows all crime.

"The great majority of crimes are committed against person or property. In the former it is evident that the offense, whether in the form of violence, of larceny, or some other wrong, consists in the assertion of self against the rights of others. A society, therefore, in which the great majority are living, each for himself, naturally and inevitably produces criminals.

"Crimes against property spring from the fact that most men are living to get instead of to give, and many have not sufficient principle or sufficient fear of the law to resist the numerous opportunities for illegitimate getting which present themselves.

"Children are sent to school that they may learn, not how to serve, but how to get a living; they are taught, thrift, not that they may have to give, but that they may keep what they get. Young men seek an education, not with a view to larger usefulness, but that they may get a better living; men choose their trades or go into business, not with reference to the largest service to society, but with a view to getting the best wages or the largest profit; they seek office, not for its opportunities to serve the public, but for its emoluments. With important and beautiful exceptions, the great object of human endeavor is not service but gain. This creates an atmosphere in which selfishness thrives; and, as a natural result, self-assertion, and selfish gratification at the expense of others constantly break through the restraints of conscience and law. In this sense 'society prepares the crimes which criminals commit.'"

"When the times comes that the many live to serve as do the few to-day, children will have a very different training, business will no longer be war, but will become co-operative instead of competitive, and there will be created a totally different atmosphere in which good impulses instead of criminal impulses will thrive. Under such conditions we may reasonably expect that those in whom selfishness breaks through all restraints, moral and legal, will become fewer until crime reaches the vanishing point. "Thus the law of service, which is one of the fundamental laws of social Christianity, is seen to be the solution of the problem of crime." — it.

Since our last number was issued the editor was privileged to make a brief visit in Canada as far north as Berlin, in Waterloo county. His aged mother passed her 88th birthday on the 8th instant. It was pleasant for six of her children and more of her grandchildren to meet at her home on this occasion. Only those in like position can realize what such an event means to those whose companions of former days have nearly all passed on before. It becomes our duty to be considerate of those who linger a little longer as they pass down towards life's sunset, and show kindness to and interest in them. We spent three days and a half with mother, and then bade farewell again, as often before, not knowing whether there will be another meeting before the passing over will be reached. But, whether or not we meet again here, the hope is that in the "better land," "at Jesus' feet," we may meet at last.

On Sunday the 11th inst., we were privileged to meet with the brethren in worship at Black Creek, our former church home. We enjoyed this privilege greatly as the visits are few and far between now. In the evening of the same day we met in worship with the class at the Buffalo Mission and enjoyed the brief time very well. At 10:45 P. M. we took the train for home and arrived safely and in health at 6:45 A. M., on the 11th inst, grateful to God for his gracious favor.

We again call attention to our offer of sending the Visitor free to the end of the year to new subscribers, or to the end of 1910 from now for one dollar. We very much wish that our friends would secure three hundred new subscribers at once. Who will try? Will you? We are also anxious to place one of our Gospel Text Calendars into every home where the Visitor goes.

A word of information has reached us that Oklahoma State has located its Agricultural School at Thomas, on the north side of the town. The Orphanage property, lately given to the church by Bro, and Sr. A. L. Eisenhower, is located on the West side. The locating of the State institution at this place serves to enhance the value of the church property materially.
BUFFALO, N. Y.—To all the saints, greeting. The blessing of the Lord has rested upon us in many ways. We can not praise Him enough for what He is doing for us, even at present. May the Holy Ghost continue to work “Till we all come into the unity of the faith and of the knowledge of the Son of God, unto perfect man, unto the measure of the stature of the fulness of Christ.” It is our prayer that the life and love of Jesus may show itself in us as the Father's love and was shown in the Son. To do so that we must feel that it is just to do His will that we are in the world. For Jesus said in His high priestly prayer for us, “As thou hast sent me into the world, even so have I also sent them into the world.”

On Sunday, September 27, two precious souls publicly professed their faith in the death and resurrection of Jesus Christ by obeying His example and command in the ordinance of baptism. These have shown evidence of the new life and we believe it is their purpose to go all the way with Jesus.

“For ye are not members of two masters; either ye are in the one, or in the other; ye cannot serve God and Mammon.”

PRAY for us, your servants, for Jesus’ sake.

GEO. AND EFFIE WHISLER.

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Manu, Sonora, Dordcia Wagner, Matoppo Mission, Bulawayo, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Milasbahi Mission; Levi and Sallie Doren, Mapane Mission, Gwandu, Rhodesia, South Africa.

The following are not under the F. M. B.:
Jesse R. and Malinda Eyster, Moderator P. O. (Intokozo Training School), via Zurfontien, Transvaal, South Africa.
Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.
India.
A. L. and Mrs. A. L. and Ezra Musser, Maggie Landis, No. 2, Snider Bazaar, Dilkush, Lucknow, India.
The following are not under the F. M. B.:
D. W. and Mrs. D. W. Zook, Sripati, Purunia, Bankura district, Bengal, India.
J. H. and Anna Sparrow, Kuganchathur P. O., Manipur district, India.
Elmina Hoffman, Kidgoona, Poona Dist., Rambali 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.
Chicago Mission, 6090 Halstead St. In charge of Sister Sarah Birt, Bro. B. L. Brubaker and Sister Nancy Shipherd.
Toronto, Ont., Mission in charge of Webster and Martha Burtch, 240 Lansdowne.
Jabok Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

Love Feasts.
Pennsylvania.
November 10, 11. Harrisburg.
October 23. At Fairfield, Lebanon county.
At 6 p.m. communion meeting. All are cordially invited.
October 30. Ephrata, Rapho District. 3 p.m. Communion service.
October 31. At Montgomery M. H. Communion service, evening. Come to Greensdale. Visitors will be met at the station if the brethren are notified.
November 6, 7. Gratersford. First meeting at 9.30 a.m., November 6. All are welcome.
Ohio.
October 23, 24. Domelwells, Maple Grove M. H.
Kansas.
October 23, 24. Sedgwick.
October 30, 31. Zion.
November 13, 14. Rosebank.
A ministerial meeting will be held at Abilene, Kans. November 15th, commencing at 10 a. m.
EAGENAL VISITOR.

October 18, 1909.

How true, the harvest is great, but the laborers are few. But let us labor on more faithfully.

Pray for the work in Michigan that God may be honored and glorified through our labors.

Your Sister in Christ,

MALINDA REICHARD.

UPLAND, CAL.—"O give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him; talk ye of all his wonderful works." (Psa. 105: 1-2.) Surely we have a right to sing a song, to labor and make known His deeds among the people for He has done so much for us, and how we should praise the Lord.

There has been no one just recently who has come out and accepted the Lord, but we are not discouraged and we are all praying and holding on to God for souls and we have the promise that God hears and answers prayer.

Last Tuesday evening we had our church council. There was a good feeling in the meeting. The Spirit of Christ was present. We decided unanimously to enlarge our church building. The building committee was chosen and they expect to proceed at once. We feel very thankful and are greatly encouraged, especially for the Sunday-school work.

We expect if the Lord be willing to have our love feast on November 6 and 7. We give a hearty invitation to as many of 'the Brethren and sisters to be present as possible.

We are very glad to have our Bro. and Sister Knupp from Iowa with us over Sunday.

KATIE BURKHOLDER.

DES MOINES, IOWA.—We are happy to report glorious victory. Our love feast, as announced was held, and was well attended.

Sunday, October 2, 1909. Isaac Trump of Polo, Ill., was with us, and labored faithfully in the ministration of the word, and was appreciated. His wife came with him and was Spirit filled.

Sunday, October 9, 1909. Mrs. Emma Ne.libs, of Clarks Grove, Egle, of Ablene, Kan, were in attendance and proved a great blessing to the meeting.

WAINFLEET, ONT.—Our love feast was held October 2, 1909. There were many good spiritual testimonies, having the note of victory in them. Visiting delegates of brethren and sisters were present from every ward. Visiting delegates of brethren and sisters were present from: E. K. Peck, William Dunn, W. G. Scott, J. R. and Anna Zook, Sister LaGrange, mother of Sister C. J. Linby, also passed away on September 20. (She and Bro. Weigle died on the same day.) She was a very devout woman, and believe she is now enjoying the "end of her faith," in the presence of Christ. Her beauty and her faithfulness are passing away—how empty the world is getting. May the Lord help us all to watch and be ready.

Yours in Christian fellowship and cooperation.

J. R. AND ANNA ZOOK.

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J. R. AND ANNA ZOOK.

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God’s Car of Salvation.

Our blessed conductor will help you on board, and grant assistance and comfort aboard; he’ll see to your baggage that nothing be lost, and grant a passage without price or cost. But see that your treasures are every one given to Christ the conductor and laid up in heaven, for you and your treasure at whatever cost must all go together—be saved or be lost. Oh come, weary waiting one, take the first train. For daylight is passing and night comes again. No time to turn homeward to bid friends adieu, all heaven is waiting to see this train through. No time to turn homeward to bury the dead, for the train never waits for the funeral train, but dashes right onward and keeps steady pace. Like a giant determined to win in the race, but down by the highway and hedges beside where the wretched, the poor and the needy abide 'tis here this train passes and takes her supplies. Of pilgrims enroute for their home in the skies, then onward, right onward, past traffic and trash, past jobbers and merchants scrapping for cash, past tall steepled churches and close fitted pews and loud sounding organs and high rented pews. For some such are needed no room on this train. For mixing salvation with illgotten gain, no traffic in churches, no pews bought or sold, no praying or preaching for silver or gold. No room for dame fashion, for ruffles or curls: for outward adorning, gold, silver or pearls; no room for earth's pleasures, church picnics or sprees, even though the poor preacher doth pocket the fees. No room for indulgence in any known sin. In snuff or tobacco, in brandy or gin. No room for a mason, odd-fellow or knight, no walking in darkness and calling it light. No running to Egypt for barley or corn, but running to heaven through tempest and storm, on, on through the battle, the din and the strife, on, on to the evergreen mountains of life. —Reprinted from a former visitor by request of S. C. Ebers.

"You can hardly make a greater mistake than to declare the glad news in a gloomy way."

For the Evangelical Visitor.

Falling Leaves.

By W. R. Smith.

Once more has the time of the falling leaf rolled around to us in the cycle of months. On the hillsides and along the winding valley streams, where the silvery waters flow, gorgeous showers of variously tinted leaves are gently fluttering down through the branches to old mother earth. Down in the woodlands where the early violets first bloomed in the springtime, and the happy birds discovered the sweetest melody while building their tiny nests in the sunny days, the golden leaves are loosening their grasp from the parent stem and silently floating down to the mossy ground for their final rest.

Out in the old church yard where the departed loved ones sleep in peace beneath the shade of giant trees and shrubbery, the fading leaves are slowly falling and finding a refuge among the slabs and mounds, safe from the chilling storms of the Winter king. In the sunny golden beauty of Autumn's most perfect day, when the glowing stars glisten brightly in the midnight sky, and when the wailing winds mourn sadly through the forest glades and glens, overshadowed by the dark storm clouds, the leaves are falling ever, steadily falling.

These leafy bowls were only a short time ago, the cheery home of countless birds with happy songs, as they joyously flitted about from branch and twig, so full of life and gladness; but they have now nearly all taken their farewell departure for a more congenial clime beneath sunny skies, where the roses bloom and flowers are ever fresh and fair and Summer always reigns. How lonely and silent the woods are now. Save the rustling of withered leaves under our feet and the occasional dropping nut, no sound is heard in all the woodland realm.

The leafless trees tower up around us like giant sentinels, keeping watch over the perishing leaves that once crowned them with charming splendor in the Summer days gone by. The Autumn sunshine falls through the bare branches as though coming through some vast temple window, old with fame and glory. All the beauty and grandeur that made life in the woods a long, bright holiday, when robed in their living green, has departed, and a feeling of sadness comes over us as we tramp the lonely pathway among the trees, while we dwell on the fading and changing scenes that must come to all earthly things.

And yet, there is a mingled feeling of blessed joy in our hearts, as we look up through the falling leaves that shower down around us, and beyond the tree tops, to the fairer, brighter land whose beauty is unfading and eternal.

Have the falling leaves of Autumn no great lesson for us on the transitory state of this earth life and its closing scenes? Yes, the inspired writer tells us that we all fade as the leaf. Like flowers that are cut down and wither, so many, full of life and joy, fall along the wayside in the early morning of their existence, and fade from our view.

To-day we rejoice in great strength and vigor, to-morrow may we be gone, so quickly may we pass away. All over the earth the fair and good, the noble and ignoble, are constantly falling, an endless procession passing over into the great beyond. Life's Autumn will come to all sooner or later; none can stay its silent approach, or put away from them that final period that is rapidly hastening. We must then let go our grasp on earthly things, as the fragile leaf from its parent bough, and go the way of all life. The frosts of life's Autumn will whiten the golden ringlets now so fair with the silvery locks of age.

As the leaf when ripe falls to the earth, we also shall fade and pass away into the silent tomb. But, is this all of life? Is there no bright morning land on the other side beyond the shadows, where all is fadless? Is there no fair realm of eternal sunshine where age never withers and life is unending? Yes, blessed be the name of the Lord, divine revelation unfolds to us such a blissful and glorious inheritance for all who will accept it. There are no falling leaves in heaven, the flowers never wither along the banks of the river of life.

No Autumn of gloom for its glorified inhabitants. Fair land of heavenly Springtime where youth shall be renewed and the weary and aged restored to a thousandfold more than all their former earthly powers. Who does not desire to reach that blest and happy abode? Blessed hope!

How cheering the thought that though we fade from earth as the leaf, yet, we shall rise again to newness of life and dwell forever with Jesus in the glorious land of eternal day. Fredonia, Kan. R. R. No. 2.
For the Evangelical Visitor.
Faulfinding.

The faultfinder has an easy task as regards finding what he seeks. Faults are plenty, great and small, bad and less grievous; among great and small, wise and unwise, professors and non-professors, young and old, learned and unlearned. Faults being so plenty there is no need of magnifying them as the faults they have observed in their fellow creatures. It seems to be a feast to them to talk about the shortcomings and failings of their neighbors and acquaintances and to dilate upon them. They take everybody's imperfections in review but their own. A large percentage of the conversation of the faultfinder is calling attention to the faults of somebody or something. In their estimation nothing is quite right. Evil speaking becomes a habit and sometimes a fad.

To see faults is impossible to avoid. They are everywhere in evidence and sometimes quite annoying. To observe them and note their character, and expose them may become duty. Always to avoid this vice is in the same line of duty. But to relate them as an indulgence is a grievous fault itself. People may be so given to this vice that they can see no good in any person or thing, only faults continually. It is true that sometimes faults are so aggravating that it takes special grace to bear with the perpetrator. What is the remedy? Self-examination. When we see a fault, big or little, let us look at self. If clean let us thank God for grace and not ascribe it to our goodness. If not clean, let us ask God for pardon and victory. This vice is akin to "evil speaking," which is forbidden in God's word. The arch faultfinder with his retinue was cast out of heaven. There is no room there for such characters. Beware. We may be more than conquerors through Christ Jesus our Lord. "Eschew evil and do good."

Anonymous.

I was very much pressed to write something for the Visitor long ago, so while I was reading Psalm 29, the voice came to me with power, and I said I will obey at once. Lately I visited an afflicted neighbor who is suffering intensely. Having felt for some time that I should visit him, I did so yesterday. I never before was so happy in obeying His voice as in visiting the sick. The tears that were shed there were precious. God puts our tears in His bottle. The devil wanted me to stay away. It was said all Summer that no one is allowed to see him, but I got the victory and went, and found what a big liar the devil is. I wish to write this for the glory of God. If we put on God's strength and have His love in our hearts and are clothed with His wisdom and goodness, the enemy cannot stop us nor hinder us by any of his devices. This morning when I saw the aged father who is not able to talk these many years, I shed tears right in his presence. God is very nigh to those who are of a contrite heart. Pray for me.

Amanda Snyder.

For the Evangelical Visitor.
Will You Trust Him?

By J. G. Hershey.

Dear reader of the Visitor: Have you fully learned to trust Jesus? In trusting anyone we need to have full faith and confidence in the one we trust, and take him fully at his word. If you were to have a guide to lead you to a certain place you would need to follow him and do according to his bidding, otherwise you would be disappointed. Jesus is one who knows the way best, who has sacrificed so much that we may also share that immortal crown of glory, if we accept Him as our guide. Trust Him and follow where He leads. Although the way often seems long and toilsome, and is not strewn with roses, we know that all things work together for good to them that love God. We know that He is a loving Father, and too wise to make a mistake. There is no night so dark but that He knows the way perfectly. No trial or perplexity in this life is so great that He is not able to deliver us from it. Then we realize that these things are to try our faith and make us stronger, spiritually, why should we not gladly submit to His will. In James 1:12, we read, "Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life which the Lord has promised to them that love Him." Paul says, "There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way of escape." Therefore, beloved, will we not trust Him more fully?

May we ever pray for grace to trust Him more and more and not man.

Florin, Pa.

A New Pentecost in Uganda.

No greater proof of a living God is presented by the history of missions than the frequent, sudden, overwhelming experiences of Holy Spirit power in the communities where the Gospel has been newly preached. The wonders of apostolic days seem reproduced.

The case of George L. Pilkington, of Uganda, and the native church in that land, presents an instance in point.

Referring to his own need of the Holy Spirit, he says:

"If it had not been that God enabled me after three years in the mission field to accept by faith the gift of the Holy Spirit, I should have given up the work. I could not have done as I was then. A book by David, the Tamil evangelist, showed me that my life was not right, that I had not the power of the Holy Ghost. I had consecrated myself hundreds of times, but I had not accepted God's gift. Then I read: 'All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them' (Mark ii: 24, R. V.), and claiming this promise I received the Holy Spirit.

'I distinguish between the presence of the Holy Spirit with us and in us; our blessed Lord said to His disciples, 'He abideth with you, and shall abide with you forever.' What are these rivers, and where are these mighty works? We must ask, rather, where is He that believes on Him? Surely, He is not unfaithful to a single line of His promise. What wonder if infidelity abounds when the worst infidelity of all is in our hearts? What wonder if popery increases, when we have dethroned the Holy Spirit from our hearts?"}

About this same time a great desire arose for mission services to be held in Uganda. In the absence of special missionaries from abroad, it occurred to the missionaries that God wanted to use them, and all in prayer newly dedicated themselves to Him, and asked Him to baptize them anew. This was December 8, 1893.

That very morning they began. They had not told the people, but went up after prayer, at the usual
time, believing for a blessing. Mr. Pilkington conducted the meeting. They sang, Have You Been to Jesus for the Cleansing Power? and Mr. Pilkington prayed, and then spoke of a very sad case which had indirectly led to the conviction that there was need of such meetings, and of some new power coming down from God on the native church and even on the missionaries. A certain Masa Yaku­ganda had come to the missionaries and asked to have his name given out as having returned to the state of heathen. The reason he gave was startling. He said: “I get no profit from your religion.” Being asked if he knew what he was saying, he replied: “Do you think I have been reading seven years, and do not understand? Your religion does not profit me at all. I have done with it.” This case was dwelt on by Mr. Pilkington, who pointed out what a cause of shame and reproach it was to the missionaries. The sense of need of the deeper and fuller life and power of the Spirit took strong hold on the missionary preachers and teachers. First of all they were humbled before God; then blessing came to the whole native church. On two occasions hundreds were all praying for forgiveness, while others were in the simplest language praising God. The meeting, which began at 8.30 A. M., did not close till 12, and then another service began in the church directly.

Each morning fully five hundred were present, and they all found in the midst of a great spiritual revival, and their joy was beyond expression. At the after meetings two hundred were waiting for individual dealing. Among others who were the fruits of this work was the same Masa who had asked his name to be announced as having gone back to heathenism. Great chiefs in the land boldly confessed their wish to accept Christ, and one, who had been a leading teacher and suspended for misconduct, acknowledged, in the presence of the king and his pages, that he had not before accepted the Lord Jesus as his Savior, but did so then. The missionaries appointed the week following the mission services as a time for special meetings for the deepening of the spiritual life.

These wonderful three days, December 8-10, 1893, will never be forgotten. They were the signal for years of blessing, pentecostal in character and wonderful in results. First of all God had brought the missionaries to humble themselves, feel their need, and seek larger blessings to be filled with the Spirit. Then they were led to confess to the native church their previous lack of faith, of power, and of prayer, and to ask God for forgiveness. Then came similar humiliations and confessions among the native converts of Uganda. Many who had been looked upon as leading disciples began to see their lack also, and to realize a new force and power in their Christian experience. In fact, such a spirit of confession and humiliation was poured out on the native church, and such secret sins came to light in this great upturning, and uncovering of hidden things, that the missionaries felt called on to restrain these public confessions, lest they should bring too great reproach on the name of Christ, and the awakened backsliders were counselled to seek the brethren for private confession, and prayer before God.

It was particularly noticeable how the conversions and declarations were almost invariably connected with knowledge of the word of God. At the Liverpool Conference, in 1896, Mr. Pilkington said: “The power to read the Bible is the key to the kingdom of God. With the exception of one case, I have never known any one to profess Christ who could not read.”

Throughout this great revival in Uganda, God has thus put special and very remarkable emphasis upon the Holy Scriptures as the means both of the new birth and the new quickening in spiritual life. A plan was adopted of erecting reading houses, or, as the people called them, “synagogi,” where native teachers could instruct the people under the supervision of more experienced workers. The system was fully organized and became a leading feature of the work. It was the means of causing the revival, which had started in the capital, to spread that same year far and wide through the various outlying stations.

By April 1, 1894, between thirty and forty teachers had offered themselves for such service in the country districts, and thirteen were solemnly sent out on one Sunday, and seven more the next week. Shortly word came from the island of an enormous increase of “reading.”

A spirit of new inquiry was found, even among Roman Catholics and Moslems. In the autumn of 1894, before the church at Mengo fell in a great storm, at least 2,000 were assembling every week-day morning, and in the 200 country churches some 7,000 more, and on Sundays 20,000 in the various places of meeting. Of these, 6,000 were in classes, under regular instruction; and this great work, reaching out over a circle of territory three hundred miles in diameter, and nearly one thousand in circumference, had to be directed by only twelve Europeans, who worked with the double hindrance of an imperfect knowledge of the language, and constant liability to fever. Yet, with all these disadvantages, the work so rapidly extended, that, when, in December, the year 1894 was reviewed, some such results as the following were obvious as signs of God’s moving:

When the year began the number of country churches, reading rooms, or synagogi, did not exceed twenty; at the close of the year there were ten times that number, and the ten largest would hold 4,500 persons. Exclusive of the capital there were on week days not less than 4,000, and on Sundays 20,000 hearers of the Gospel. The first teachers, paid by the native church, went forth in April, and in December there were 131 of these, in 85 stations, twenty of which, being outside Uganda proper, were in a sense foreign mission stations. Even these figures cannot represent the whole work, nor does this number embrace all the teachers, twenty of whom, not reckoned in the above number, were at work at Jungo. At Bu’si also, an island near Jungo, there were three churches and 2,000 people under instruction. The “readers” ordinarily became catechumens, and the catechumens, candidates for baptism. In 1893 the catechumens numbered 170; during the year 1894 some 800 were baptized, and 1,500 catechumens remained. The movement, so far from having expended its force, seemed not yet to have reached its height, and there was every evidence that an enormous accession would yet come, as was the case.

Mr. Pilkington went to England on furlough, in the summer of 1895, and electrified the audiences he addressed by his stirring account of the dealings of God with the Uganda mission. Nothing was more noticeable in his addresses than the emphasis he laid on this fact, that the first step in this vivification of the church in Uganda was that the missionaries and teachers were led to just views of their own deep need; to see the absolute necessity for personal consecration, and for the experience of a direct and supreme work of the Holy Spirit in themselves.

Here then, we have another mighty argument for seeking with a desperate
October 18, 1909.

A Story of God's Saving Grace.

Over thirty years ago a remarkable work of grace was going on in the Victoria Theatre, London, England. Many were being saved by sovereign grace and were rejoicing in Christ as their Savior. At the close of a Sunday evening service a young woman was sobbing bitterly. Her history was indeed an exceedingly sad, though alas! not an uncommon one. She had been enticed from her country home under false pretences and was abandoned in the English metropolis without a friend to help or sympathize. From one step to another she fell in the social scale and eventually became an outcast. Passing the theatre she entered and listened with intense interest to the “Glad and glorious Gospel!” which was proclaimed with tenderness by an evangelist. There were doubtless ears that were dull and hearts that were untouched at the narration of the story of God’s love to sinners, but it came in freshness and power to her. As the preacher moved about in the after meeting he spoke to her and among other things said, “Young woman, God loves you.” “Oh, no, sir. He does not love a wretch like me” was her reply, as the tears coursed down her cheeks. On being assured that God loved her, she asked, “Do you really think that there is salvation for me?” The preacher replied by quoting the glorious declaration of God’s wondrous love. “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16). The girl believed that God loved her as to give His only begotten Son to die for her sins and obtained everlasting life on the spot. Her burden, like that of John Bunyan’s Pilgrim, rolled away and she rejoiced in Christ as her sin-bearer and Savior. “Thank God that I came here tonight” she said; “To-day I was thinking of doing away with myself but now I am saved and my sins are all forgiven.”

As the preacher crossed the “Pit” he observed a well dressed, gentlemanly looking man. He inquired if he was a Christian. “I always thought so till to-night,” said the stranger. “My father was a Christian and an office bearer in the church. I have been a deacon for years. I have been a regular church attendant, have passed scores of communicants through all my hands, and I now see that with all my religion I am a lost sinner. Do you think, sir, that God will save me?” Pointing to the direction of the girl, the preacher said, “Do you see that girl? She has been an outcast. Are you willing to take your place with her?” Without a moment’s hesitation the gentleman rose from his seat, crossed to the place where the girl was and sat beside her. The evangelist on seeing this, said, “I did not mean you to do that, but I am no worse than she: I have had great privileges. I have had a religious training. Oh, sir, if I die to-night I will be lost,” exclaimed the convicted soul.

The same story that brought peace to her who led a life of open sin and shame was blessed to the office bearer. He was led to see that in spite of his sins God loved him, and had given the Lord Jesus to bear the wrath and curse due to him; that “Whosoever” meant anybody and everybody, and therefore meant him; that “Whosoever” by believing the “good news” regarding Christ, is assured by God’s holy word that he will not perish, and is a possessor of “Everlasting life.” The deacon and the young woman both left the theatre that night rejoicing in the forgiveness of sin.

Is the reader saved or unsaved? I do not ask anything about your morality or religious connections. Are you “born again?” Are you “converted” to God? Every true Christian has two birthdays in the year. Have you? If not, harken to the Savior’s solemn words, “Marvel not that I said unto thee, Ye must be born again.” (John 3:7.) Whatever you are, or have been, you must be regenerated by the Holy Spirit, ere you can be a real Christian. Cease all efforts of your own to obtain the favor of God; for He has declared, “To him that worketh not but believeth on Him that justifieth the ungodly his faith is counted for righteousness.” (Rom. 4:5.) Believe on the Lord Jesus Christ and thou shalt be saved.” (Acts 16:31.) — Alex. Marshall.

Why the Chinese Wanted Christ.—In the midst of the Boxer uprising a leading Chinese merchant came to a missionary and asked to be baptized at once. “Hadn’t you better wait until the storm of persecution has blown over?” asked the missionary. “A public confession might endanger you.” “No,” he said, “I don’t want to wait. It is this very thing that leads me to desire to be a Christian, Newspapers, solemnly.

By the time I had finished, there were only six men left, and the man at the head of the table drew his slouched hat from under his chair, and muttering that there was a nigger calling him, stole out. There was no nigger. But that was the last of the discussion that was to prove the Bible untrue.—F. Stanley Arnot.

“All His love in the past calls for our loyalty in the present.”
I have seen you Christians go down into the darkness of a horrible death triumphantly, and now that I know it is their religion that sustains them and enables them to do this, I want their religion at once.” He was received, and has been a faithful efficient man ever since.—The Record of Christian Work.

Gospel Grace and Blessings.

ISAIAH 12.

This is in reality a chapter of thanksgiving. The prophet reviews the mercies of God, and this prompts him to gratitude, and to a note of praise. The keynote to the whole chapter is joy in God, expressed in a song of praise. Deliverance from sin is a wonderful experience. D. L. Moody used to say, “The salvation of a soul is so great, that when it occurs, all the people in the neighborhood should turn out, the saved and the unsaved, and rejoice with such a person.” If the angels in heaven rejoice even over one sinner that repenteth, why should people on earth not rejoice when a soul emerges from darkness into the light? This is a very brief chapter, and yet its contents make it comprehensive. The pulsations of Calvary are in it; the power and the glory of the resurrection enter into it as constituent elements, and the victory and glory of Olivet thro’ in its declarations. It contains the first song of a new-born child of God. What positiveness it contains! What delight and joy it reveals! It is a song of love, of forgiveness, of hope, of triumph and of rejoicing. It is an outburst of an overflowing heart, of a consciously saved person. It is in reality the paean of victory, and the love-song of a redeemed soul. Let us seek a brief analysis of the chapter.

The first thing in the chapter that we discover, is that of an expressed fact in verses 1 and 2: “And in that day shalt say, O lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation, I will trust and not be afraid.” Notice, first, realization of God’s anger, second, the wrath of God being turned away, third, divine comfort imparted, fourth, salvation through divine clemency, fifth, filial trust, sixth, freedom from fear, seventh, strength and song. What assets for the Christian in the very beginning of the Christian life. What a solid foundation on which to stand, to build, and to triumph. Reader, is that inventory of spiritual blessings yours? If so, then you ought to be a happy and singing Christian.

Second, we have the resources of the Christian expressed in verse 3: “Therefore with joy shall ye draw water out of the wells of salvation.” In this verse the word “joy” is introduced, in the other verses we have “song” to play an important part. Song and joy, or joy and song, belong together, they are twin experiences in a saved soul. The wells of salvation were divinely ordained, divinely prepared, and are divinely filled and divinely perpetuated for the quickening and empowering of believing souls. They can never be exhausted, they will never dry up, they are always accessible, and can be utilized continually. The wells contain a fulness of grace, of strength, of comfort, of wisdom, of light, of life, of salvation, of rational joy and of glorious victory. The drawing is the human condition and the spirit in which the drawing is to be done is, “With joy.” There is no need and no danger of a spiritual famine with such an infinite and inexhaustible supply.

Third, we find Gospel praising in the chapter, verses 4, 5: “And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, * * * Sing unto the Lord, for he hath done excellent things * * * Soul songs are divinely inspired and divinely born. They are as spiritually natural as fragrance is natural to a rose, and as light and warmth to a sunbeam. Praise is always comely. Praise is the aroma of the Christian. It should be, and usually is, the fruit of lip and life. The thought of divine praise is much of the burden of the Psalms. A saved soul is a praising and joyous soul.

Fourth, closely connected with this is Gospel singing. This, too, is found in verses 4, 5, this is an exercise of the body and of the soul. The Psalmist had the experience, as recorded in Psalm 40: 3: “He hath put a new song in my mouth, even praise unto my God.” The human voice is one of the most wonderful instruments known to produce music. It admits of more variations, is more flexible, more impressive, pathetic, captivating, charming and effective, than any manufactured musical instrument can be. But the soul can bring still loftier strains, more God-pleasing music than the voice. But when they blend in songs of praise to God, the songs sung, set the bells of heaven jingling with celestial music. Paul and Silas in the Philippian jail sang a God-pleasing duet at the midnight hour. God does inspire such songs in the night.

Fifth, in the latter part of verse 4 we have Gospel testimony mentioned: “Declare his doings among the people, make mention that his name is exalted.” Christian testimony belongs to the divinely arranged and establish-currículum of Christian service, “Ye are my witnesses,” saith the Lord. The Lord who saved as also his cause, which with a Christian is identified, are to be recommended.

Then, lastly, comes Gospel shouting, verse 6: “Cry aloud and shout, thou inhabitant of Zion * * * Consistent Christians in experience and life have a right to shout. Shouting is not essential to salvation, but it is frequently a result of such an experience. When the cup runneth over, as the Psalmist puts it, the overflow measure of grace and Gospel blessings may eventuate in hallelujahs. “Bless the Lord, O my soul, and all that is within me bless his holy name.” Wesley declared:

Oh, for a thousand tongues to sing My great Redeemer’s praise; The glories of my God and King, The triumphs of his grace.

—Evangelical Messenger.

Merely Singing It.—Philip Brooks described with great enthusiasm a service in a college chapel. “It was an inspiration to see all those young men singing so heartily. Especially they seemed to throw all their strength into the hymn, ‘Am I a Soldier of the Cross?’ Even Dr. X,—the college president, sang as if he caught the contagion of their enthusiasm. “Did Dr. X—sing that hymn? Does he really believe himself a soldier of the cross?” interrupting somewhat incredulous listener? “Oh, no,” answered Bishop Brooks quickly, “he was simply asking for information.” There is a vast deal of difference between calling ourselves soldiers and the enduring of hardness as good soldiers.—Sel.
OUR YOUNG PEOPLE.

Self Denial.

To-day while at work, my mind was much occupied in things concerning the work of the Lord, and I felt led to make an appeal to our young people through the Visiter. While, to my surprise, over a period of years, I have stepped out a little beyond your ranks, yet in spirit I am still one of you.

You know Jesus said: "If any man will come after me, let him deny himself, and take up his cross, daily, and follow me." (Luke 9: 23).

Now, in the first place, of course, this self-denial means to leave off and forsake our former sinful habits, and vain ambitions and amusements, making heart-felt, truly penitent confession to God and man, humbly begging their forgiveness, then by faith to receive the gift. Now, that we have begun a new life, it means too, that we put away our worldly vain appearance—we want now to look like Christians and also to act like them.

Having then gotten rid of all things that intervened between us and God, we proceed to yield ourselves fully to Him, that intervened between us and God, we honor sanctified, and made meet for the use of that precious gift, the Babe of Bethlehem in our lives, and you may be led by the Master's use, and prepared unto sacrifice holy acceptable unto God." (Rom. 12: 1), and who has purged himself from every weight, and the sin which doth so easily beset us" (Heb. 12: 1).

Now let us all take this matter to the Lord in earnest prayer, and let us not do all the talking, but let us do some sincere listening too, to hear what He will have to say to us.

Probable by a little united effort the question could be agitated in the Sunday-school, and thereby have a more widespread influence. Oh may there be active "Do Without" bands in every school and church all over the Brotherhood. Each school could decide soon where they wished to send their self-denial offering, and then ask those workers to write to them, telling of some of their experiences in working among the poor, getting them first into the Sabbath-school, then to accept salvation, and then to take their places as fellow laborers in the work of the Master. These letters read before the schools, would have a tendency to increase the interest in the worthy effort. Then again some of us may have some pretty hard struggles, followed by blessed victories, in going through on the practical self-denial line, and you may be led by the Lord to write back to the missions, some account of your experiences there, and the word of encouragement to the workers and the mission children. These letters might be helpful in giving the children more drawing to the missions.

Some may feel led to send their offerings to the workers for their own personal needs, which duty ought not be overlooked either. Permit me to give another thought with its corresponding scripture reference to me. "He: would be willing to do without, that we might have more to give to the poor?"

Now let us all take this matter to the Lord in earnest prayer, and let us not do all the talking, but let us do some sincere listening too, to hear what He will have to say to us. Probable by a little united effort the question could be agitated in the Sunday-school, and thereby have a more widespread influence. Oh may there be active "Do Without" bands in every school and church all over the Brotherhood. Each school could decide soon where they wished to send their self-denial offering, and then ask those workers to write to them, telling of some of their experiences in working among the poor, getting them first into the Sabbath-school, then to accept salvation, and then to take their places as fellow laborers in the work of the Master. These letters read before the schools, would have a tendency to increase the interest in the worthy effort. Then again some of us may have some pretty hard struggles, followed by blessed victories, in going through on the practical self-denial line, and you may be led by the Lord to write back to the missions, some account of your experiences there, and the word of encouragement to the workers and the mission children. These letters might be helpful in giving the children more drawing to the missions.

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About three years ago the sunlight of heaven shone down into my heart. This scripture was so often presented to my mind. "O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh." (Matt. 12: 34). Glowing testimonies put a hunger in my soul. If we have Christ in our hearts, it is sure to be made manifest. I certainly felt empty and void of the Spirit. And my past life as never before was brought to my memory.

One Sabbath as I arose in the morning with such a burden on my heart, I just felt as though I could not leave the day pass without victory.

I was then impressed to go to a certain sister's home to pray through. I went to God in prayer that morning as never before, my prayer was, "O Lord, if this is true of me, bring me nearer to our Lord."

I was then impressed to go to a certain sister's home to pray through. I went to God in prayer that morning as never before, my prayer was, "O Lord, if this is true of me, bring me nearer to our Lord." I never before really expected an answer to my prayer as I did that morning. After Sabbath-school that sister came to me and said: "If the Lord leads me home this afternoon." I said, all right, but I

(Concluded on page 16.)
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MACHA MISSION.—Greeting in the precious name of Jesus. I wonder as I begin this letter, how many of the Victor family have read the text on the calendar for today? And is it a promise appeal to you? "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." A condition to be met, with great possibilities. Thanksgiving and praises belong to Him who is not like unto other gods. May we let Him teach us to call.

I thank Him for the things He is teaching me—what a treat! I may always cling to the blessed Word.

We here in our appointed field are finding God a real helper, a present friend, and a sure hiding-place, and can sing with that old soldier of the cross, Martin Luther:

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work his woe;
Of mortal ills prevailing;
Did we in our own strength confide,
Christ Jesus, it is He.

As we look out upon the heathen about us and see the condition we must say and feel that we are not able, but God is. And have He not promised to go before us as a sure hiding-place, and can sing with that old soldier of the cross, Martin Luther:

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Ward Beecher once received a letter "easy place." This was his reply: "You cannot be an editor; do not try death to enjoy.—evermore. What thou hast gone to their gold, mines of the diamonds, and man has emptied the supply. Over the fulness that is in Christ shall flow to the miner's hammer, nor is the song of the pearl-fisher heard upon the ocean floor, I have wondered to think of all other Christian workers—this missionary is the Bible. Berea's experience has been repeated many times in the history of Christ's Church. "If I were a missionary," said a Brahman graduate of Madras University, "I should never argue, but would simply give men the Bible, and say, 'Read that.'" It is Bible translation and distribution that has made possible the modern miracles of missionary progress.

Many of the incidents of conversion, due to this missionary, read like romances. It was the reading of Stanley's Bible that led Mtesa, King of Uganda, to ask for missionaries. A Bible picked up in Nagasaki Harbor led to the conversion of Murat, whose name stands first on the roll of the Protestant Christians in Japan. Pitcairn Island was evangelized through a Bible and prayer-book saved from the "Bounty," a vessel whose mutinous crew had landed on the island, where they lived lives of dissipation and lawlessness. A Japanese senator read a portion of the Bible, and was convinced of the beauty of Christian teachings. He became dissatisfied with his own life, and when traveling on a vessel with a lady missionary watched her to see if her life corresponded with the teachings of Christ. Her conduct so impressed him that he turned to Christ, joined a church, and became an active Christian worker.—Delavan Leonard Pier-son, in S. S. Times.

The Only Easy Place.—Henry Ward Beecher once received a letter from a lad, asking him to find "an easy place." This was his reply: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops, and merchandise; be not a farmer nor a mechanic; neither be a soldier nor a sailor; don't work, don't study, don't think. None of these are easy. Oh, my son, you have come into a hard world. I know of only one easy place in it, and that is the grave.—The Methodist Protestant.

The Bible as a Missionary.

There is one missionary that is never silenced or discouraged; that knows no disease or weakness or death; that utters no unwise words or false doctrine; that takes no wrong steps, makes no foolish compromises; never takes a furlough, or is laid aside because of incapacity. This missionary never gives way to anger or foolishness, but ever speaks boldly and lovingly the message of God; is not intimidated by threats or persecution, nor silenced by opposition or indifference. Truly self-forgetful, and speaking with the sole aim of leading men to know God, an indispensable helper of all other Christian workers—this missionary is the Bible.

The Clouds Will Break.

Phillips Brooks once preached a sermon from the text, "Who passing through the valley of weeping make it a well." He said there were two ways of treating sorrow. One may say, "This that I have to bear is hard, but the clouds will break and there will come better days. Compensation is in store for me." Or he may say, "I will do just what Scripture tells me to do. I will make of my valleys of weepings, wellsprings of joy, I will turn sadness into occasion for rejoicing." The apostle says, "In everything give thanks." Assuredly we cannot be thankful for everything, but in every experience that comes to us we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies had left him "the sun and the moon, a loving wife, many friends to pity and relieve, the precious Gospel, his religion, his hope of Heaven, and his charity toward his enemies." Can you see the glory of the Lord in the cloud?—Selected by S. Climenhaga.

Gordon's Fight With Self.—A friend saw General Gordon's face flush with pride and ambition when Sir Samuel Baker told him that he was likely to be called to be governor-general of the Sudan. Late that
night Gordon entered his friend's room, and began inquiringly: "You saw me to-day?" Then he said quietly, "Yes, you saw me; that was myself—the self I want to get rid of.—Sel.

Christianity is Constructive.

God's dealings with the world have not been a series of complete destructions and new creations, but a triumphant saving and gradual development of the good.

The Christian religion, established by the Christ who came to reveal God, was not wholly a new religion. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." And when Jesus came he said, "Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfill. The fulfillment, the reality and the substance of the present are the outgrowth of the prophecy, the types and the shadows of the past. The "spiritual house," in which we are "lively stones," is a new building, but all material worth saving from the old, finds a place in the present structure. God has simply led his children from the primitive altar of earth and stone through the tabernacle, the Temple, and the synagogue, to the Christian sanctuary and its worshipers of to-day.

One of the greatest of pulpit themes, therefore, is that of the constructive character of Christianity, as opposed to the destructive character of sin.

This may be seen in the individual life, assuming that there is something good in every life which is worth saving. Or, as the poet puts it, "Believe me, too, that rugged souls Beneath their rudeness hide, Much that is beautiful and good—We've all our angel side."

As the sculptor has the eye of the artist to see the angel from beneath the rough marble, so the Christian has the eye of faith to see the divine image beneath the rude exterior of man.

The best elements, of the best characters, in their elementary form, are natural and universal. For instance faith, hope and charity. It is natural to believe in men, and in what they say and do, until we are convinced of falsity. Without this natural faith, intercourse, financially and otherwise, would be impossible. It is natural to hope for long life, good health and prosperity. No difference how unfavorable the indications, we still hope—even against hope. It is also natural to love something outside of self. Love must be active, and it seeks for suitable objects to which it may become attached.

These gifts of faith, hope and charity, as well as many others like them, are found even in the little child, too young to be a Christian. The little child has absolute faith in what it sees and hears; it is full of hope; and it must have some object to love, even though it be but a domestic pet, fondled by the orphan boy who has neither parent nor friend to love.

But these natural gifts must be developed and fixed upon heavenly things. By a process of hearing and thought, faith must be led up to and fixed in God. For Christian "faith cometh by hearing, and hearing by the word of God." The divine plan is to call, equip and send men to preach, that the people may hear, believe and be saved. "Therefore being justified by faith, we * * * rejoice in hope of the glory of God." This hope must be strengthened by "experience," and, as the "anchor of the soul," fixed "within the vail." And the love of the child must be lifted up from the smallest creature to the great Creator.

It is the mission of Christ and Christianity to reveal, save and develop these good gifts. By regenerating grace he turns these god-given instincts from the things of the world to himself, and leads us into the light until he becomes to our character what the sun is to the flower—life, beauty, growth and fragrance. And this light penetrates into the darkest depths. As a certain poet says: "In all there is an inner depth, A far off secret ray, Where, through the windows of the soul, God sends his smiling ray."

Or, changing the figure, he builds a structure of divine beauty out of the forsaken fragments of humanity's wreck. His constructive power is marvelous. Other reformers sought the best of earth. But Christ welcomed the outcast, healed his heart, restored upon his soul the divine image, and counted him fit for the temple of God.

When Jesus was brought to trial his enemies could find no true testimony against him, and they experienced much difficulty in getting false testimony. But "at last came two false witnesses, and said, 'This fellow said, I am able to destroy the temple of God, and to build it in three days.'" When he was on the cross, passers-by "reviled him, wagging their heads, and saying, 'Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.'"

But Jesus did not say this. What he did say was, "Destroy this temple and in three days I will raise it up." He referred to "the temple of his body," using the Temple in Jerusalem as an illustration. He said it to the Jews who had asked for a sign. In his crucifixion they destroyed the temple of his body, and in three days he raised it up. And in this, his resurrection, he gave the greatest sign of his divine power.

Now the difference between what Jesus actually said and what the false witnesses accused him of saying, suggests the constructive character of his work. He never destroys any good thing. They were to do the destroying, and he would do the raising up. This both they and he did. It is ever so. Men destroy the temple of the human body, but Christ raises it up. Sin is destructive, Christianity is constructive. Jesus said, "The thief cometh not, but for to steal, and to kill; and to destroy: I am come that they might have life, and that they might have it more abundantly."

What is true of human life in the individual, is true of human life collectively. The operation of Christianity is seen in the transformed home. The other year the home was marked by sin and sorrow. The wife and children were bruised and bleeding. Their ears were never charmed by a tone of tenderness, their eyes never met a responsive expression of love, and their lips were never touched with a kiss of kindness. Now, instead of smouldering coals, there is a cheerful blaze; instead of an empty cupboard, a crowded larder; instead of rags and tatters, the comforts of dress; instead of the profanity of a drunken husband and father, there is grace at the table and prayer at the family altar. What is the explanation? The constructive character of Christianity. Christ has entered the home with saving and keeping power. It is an extreme case, but no need is too great for the divine supply, and the same principle operates where the need is less.

What is seen in the individual, and in the home, may be seen in the
nation. Religion is the constructor and conservator of the nation. Ir-religion divided, and finally destroyed, both the kingdoms of Israel and Judah. But devotion to God "strengthened the kingdom of Judah." and secured for it more than one hundred years of national life beyond that of its more wicked rival.

So with every nation where Christianity has been tried. Every page of such history proves that "Righteousness exalteth a nation." The boundaries of Christendom on the map of the world mark the boundaries of the highest development of character, civilization, culture, purity and power. Wherever the cross has been set up the wilderness has blossomed as the rose. Diversified nationalities are no barrier to him who said, "And I, if I be lifted up from the earth, will draw all men unto me."

The reformation of society must be brought about by the regeneration of individuals. In this work, therefore, the smallest and most obscure church may have a part. A practical application of the gospel of Christ is the only solution for the world's problems, and the church which Christ established in the world is the only institution which can make this application. The sound of the church bell is the world's sweetest music, and the church spire, pointing heavenward, is the world's truest index finger.—Dr. S. G. Fahn in Church Advocate.

FOLLY OF FEARING GOD'S WILL.

A Christian lady was once expressing to a friend how impossible she found it to say, "Thy will be done," and how afraid she would be to do so.

She was the mother of one little boy, who was the heir to a great fortune, and the idol of her heart. After she had stated her case fully, her friend said: "Suppose your little Charlie should come running to you to-morrow and say, "Mother, I have made a mess of my dinner," would you say, 'Thy will be done,' and how afraid she would be to do so.

She was the mother of one little boy, who was the heir to a great fortune, and the idol of her heart. After she had stated her case fully, her friend said: "Suppose your little Charlie should come running to you to-morrow and say, "Mother, I have made a mess of my dinner," would you say, 'Thy will be done,' in and take full possession of my heart. Clayton, O. K. REESE ROHNER.

Fifty years ago, Hiram Bingham and his wife went from Hawaii to the Gilbert Islands, then inhabited by a tribe of cannibals, "sullen, passionate, cruel and treacherous," as they were described by navigators of that time. In November 1899 Christian Gilbertse met to celebrate the emergence of their race from savagery to civilization. All the pastors of these people have been trained by their first missionaries, and 11,000 copies of his translations of the Bible have been sold. Two thousand religious books are bought annually by these people. At the time of Dr. Bingham's semi-centennial Jubilee he received from the islanders a letter of love and gratitude. This is the record of one man.—Selected.

OBITUARIES.


STURCH.—Henry M., son of the late Bro. Henry and Susan Sturch, was born in Lancaster county, Pa., February 12, 1873, and died near Thomas, Okla., September 12, 1909, aged 68 years, 7 months and 3 days. The subject of this notice was simple-minded and spent the last several weeks of his life in the Lancaster asylum, where he died. He is survived by his mother, two sisters and two brothers. In the church, he had been a member for many years. Funeral service was held at the church, where he was a member, being conducted by Elder H. B. Hofer and Bro. H. O. Musser. Text, Acts 17: 30, 31. Interment in adjoining cemetery.

MECROCKEN.—J. C. Mecrocken was born in Haywood County, North Carolina, May 10, 1841, died near Thomas, Okla., September 12, 1909, aged 68 years, 4 months and 2 days. His death was caused by falling from a wagon. He came to Oklahoma in 1892. At the age of 9 years he became a member of the church in the church in the town where he was born. He came to Oklahoma he was not identified with the church, nor did he live a Christian life, but professed to have found peace on his death-bed. He is survived by his wife and nine children. The funeral was held in the Methodist church at Thomas, the services being conducted by Elder D. R. Eyler, assisted by J. W. Kline, pastor of the M. E. church. Text, Matt. 24: 44. Interment in Thomas cemetery.

WINGERT.—Sister Rebecca Wingert, wife of Elder S. S. Wingert, of Five Forks, died September 30, 1909, of dropsy and heart failure, aged 71 years, 9 months and 11 days. Her husband and nine children survive: Mary Wingert, at home; Harvey G. Wingert, Mrs. Harry Freudy, Mrs. S. S. Wingert, Mrs. William Myers. Deceased was a daughter of Peter and Elizabeth Sollenberger, of Scotland, Franklin county, Pa., and a member of the River Brethren church for about forty-five years. Funeral took place on Sunday, October 3. Services were held at the New Guilford M. H. conducted by Rev. Harry C. Shank and Rev. Jerome Clow, in charge. Text, Hebrews 12: 1 and 2. Interment in grave-yard adjoining.

But, dear mother, do not be afraid. They pining hearts will toll no more; A faithful mother, true and kind; A better mother you could not find. Sleep on, dear wife, sweetly rest; We needed you, we loved you best; God's will be done. He doeth well. But how we miss you no tongue can tell. By the Family.