7-29-1912


George Detwiler
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.

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Life of Paul.

By Katie L. Smith.

Paul was born of Jewish parents at Tarsus in Cilicia. He was of the tribe of Benjamin (Rom. 11:1; Phil. 3:5), and belonged on his father's side to the sect of the Pharisees (Acts 23:6) and had inherited the right of a Roman citizen (Acts 16:37; 22:28). His earliest education he received at home. To complete his education he went to Jerusalem, where he attended the lectures of the famous Gamaliel (Acts 22:3). As a Jewish teacher received no money for his instructions he learned the trade of a tent-maker (Acts 18:3) which enabled him afterward to make his living without depending on contributions. (Acts 20:34; 1 Cor. 4:12; H. Cor. 11:9.) He became a zealous Pharisee and his bitter feeling against Christianity showed itself at the stoning of Stephen, where Saul was a looker-on at the bloody scene. (Acts 7:58.) Through the persecution which commenced with the death of Stephen, Saul went from house to house hounding the Jewish believers. (Acts 8:3.) With letters from the High Priest he went to Damascus to bring the Christians bound to Jerusalem. (Acts 9:1-2.) In the midst of his zeal that event took place which made him the chosen vessel of Christ. Read Acts 9:1-20. Here we see that in the very height of Saul's career of iniquity in the fulness of his pride and persecuting rage, the hand of Jesus Christ in a moment, arrested the persecutor and changed him into a contrite sinner at the feet of Jesus and a loving and devoted witness for the cause that he had sought to destroy.

From Damascus Saul went to Arabia to prepare himself for his great work. After three years' stay in Arabia he returned to Damascus preaching Christ and salvation through His name. The Jews became very angry and they formed a plan to kill Saul. But Saul's friends brought him by night to a house on the wall and let him down in a basket to the ground. And he came back to Jerusalem to make himself acquainted with the Apostles. He soon perceived that Jerusalem was not the place of his work and so he went by the way of Syria and Cilicia to Tarsus. For a few years he labored in his old native place preaching the gospel and working at his trade as tent-maker. Then he was called by Barnabas, to Antioch in Syria. Here they stayed one year preaching the gospel and teaching those that believed in Christ. It was at Antioch that the disciples were first called by the name "Christians." (Acts 11:26.) And it also was at Antioch that the preaching of the gospel to the Gentiles first took root.

It was at Antioch when the believers were fasting and praying that the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." Then when they had fasted and prayed and laid their hands on them they sent them away. So they being sent forth by the Holy Ghost went down to Seleucia, took a ship and sailed to Cyprus, and when they had gone through the island unto Paphos they found a false prophet, a Jew, whose name was Bar-jesus, who opposed Saul in his teaching. (Acts 13:6-12.) We notice that the binding of the false prophet (a Jew) opened the eyes of Sergius Paulus, a Gentile. That which had been intended as an opposition to the gospel, proved the means of its extension. From henceforth the gospel was brought to the Gentiles as well as to the Jews.

From this point of apostolic history, Paul appears as the great figure in every great picture. Barnabas, henceforth, is always in the background. Now the Apostle Paul enters on his work as the great preacher to the Gentiles. And at the same time his active occupation of the field in which he was called to labor his name is suddenly changed from Saul to Paul. At this time Paul is on his first missionary journey. Here is a brief outline of his missionary tours. From Paphos to Antioch in Pisidia, Iconium, Lystra, Derbe and back through the same places to Antioch. Saul and Barnabas then returned to Seleucia (Acts 13:46-48). Later they went to Cilicia, where they were not received. From Cilicia they went to Antioch, and from there to Jerusalem to report that God was with them. (Acts 14:27-28.) After this Paul and Barnabas went south and visited the church in Cyprus. (Acts 14:27-28.) From there they went to Ptolemais in Paphos, and thence on to Antioch. There they reported that the work was going on well. (Acts 15:39.) From Antioch they went to Seleucia, Pisidia, Iconium, Stratioth and Derbe. (Acts 16:1-4.) Then they went on to Athens and thence to Thessalonica and with Barnabas and John left them, yet they were witnesses of the gospel. (Acts 17:15.) From Thessalonica they went to Berea, then on to Corinth, where they stayed some time. Then they went north to Philippi, Miletus, and afterwards to Thessalonica and Corinthus, where they spent some time. (Acts 18:15-18.) Here they appeared before the Roman magistrates, and the city was filled with the word of God. (Acts 17:6-10.) From Corinth they went to Ephesus, and, after spending some time there, to Rome. (Rom. 15:28.)

While Paul was at Rome, he wrote four Epistles—Philémon, Colossians, Ephesians and Philippians. He was acquitted and went to Spain. From Spain he went to Asia Minor, where he wrote first Timothy. Then he went to Macedonia, where he wrote Titus. Later he returned to Rome and wrote second Timothy. This was his last trip to Rome. He endured many persecutions, which he mentions in II. Cor. 11:23-25. While the Christians were severely persecuted and the enemies put him in prison, after which he was beheaded. Having discussed Paul's life, let us for a few moments consider his character. It was grand and glorious. He was an apostolic scholar. When yet a Pharisee he made rapid progress in his learning. His development was quick

(Continued on page 11.)
Concerning Mt. Carmel Orphanage.

In addition to what was said in our last issue of the Mt. Carmel Orphanage and its transferance to the care of the Church, we have statements regarding the matter from bishops B. F. Hoover and J. A. Stump of which we give summaries. Bishop Hoover believes that God started the work but man may sometimes interfere and thwart God's highest plan. The Board accepted the institution and it is now under the care of the Church. We believe it is worthy of the support of the Brotherhood and hope it will be favorably and liberally remembered in a financial way as also in prayer. Bro. Hoover dwells on the sad condition of the many poor children that are thrown on the mercies of the world with no one especially interested in them. Of the children at the Mt. Carmel Home, he says, "Many have no parents or kindred to look after their welfare, and so thanks God that there are such institutions where they are well cared for and given godly instruction and training. Not only are the children well trained, but in education they excel as a school standing highest in the township. Three have obtained their teacher's certificate. One of them chooses to stay at the Home as a teacher feeling that her success is due to the kind care and help she received while there. He writes further that Bro. Zook wishes to be relieved as soon as a suitable man and woman can be found to take charge, and wishes that God may bless all who have been instrumental in making the Home what it is, and that the Father may touch hearts to give of their means and prayers for the upbuilding of the cause and the good of the children.

Bishop Stump stopped off over Sunday at the Chicago Mission on his way to Morrison. He was favorably impressed with the work at the Chicago Mission. The Sunday-school, as also the after service, was well attended. Here he met his son, Bro. H. L. Stump, who had recently come from Kansas. Bishop Hoover also reached Chicago and preached at the Mission that Sunday evening, and they went to Morrison together on Monday. They realized that their errand was a weighty one. They trusted, however, that guidance would be granted unto them in this important work. At Morrison Bishop J. R. Zook, the other member of the committee, joined the company. Brother and sister J. M. Shirts of Kansas had been detained on their journey westward, and thus were a help to the committee in pursuing their investigation.

The committee was pleased to find that the founders of the Home were ready to surrender the Orphanage property and its management, giving it wholly into the care of the Church, considering that to be more satisfactory than to manage it independently. This willingness and readiness on the part of the donors, together with the fact that the Home is on a fair footing financially and the good prospects for continuance of doing good to the poor and needy were things that impressed the committee favorably.

There are about twenty-five children sheltered in the Home at present. Some of these are about ready to leave, having reached the age when they are free and can go out in life. Some of those who are now staying at Franklin Corners have sought the Lord and need a church home. Since the workers have expressed 'their willingness to work' harmoniously with the Church, such needs can be met. Let us pray much that the Home and the Church there may be united as one for the Master and that a revival of the work may speedily begin at Franklin Corners.

The present overseer of the Home desires to be relieved as soon as it can be done effectively. The committee believes if a suitable worker, or workers, can be found, who can devote their entire time to the work, utilizing to best advantage the help of the boys and girls on the forty acres belonging to the Orphanage, and adjoining land which can probably be rented, the Home would become largely self-supporting. May the Lord find some one for this work among us.

"It touched our hearts when we saw the happy family of children, who, in spite of plain living are contented and happy, and it was a joy to see so much of the Master's spirit of self-sacrifice manifested by the young sisters in caring for and teaching the little children.

"After learning these facts and others of like importance we took it to the Lord in earnest prayer desiring to be sure that we were acting agreeably to His will. We came from prayer with light hearts feeling assured that He who bade the children to come unto Him would be pleased if we accepted the Home as the property, and concern of the Church. May the Spirit of our Master prevail in this matter, and finish the work there begun and the Home be a blessing to many homeless ones and to the Church.

Dedication.

The following came to us by postal card from Eld. T. A. Long, Salem, Texas: "The brethren of Texas have arranged with Bishop Eyster of Oklahoma, to be with them the three first Sundays in August. On the third Sunday—the 18th—the new meeting house will be dedicated. On Saturday and Saturday evening love feast. A general invitation is extended to the brethren and sisters.

T. A. LONG.

It will have been noticed by our readers in Conference Minutes that Conference decided to have the Visorox printed at Grantham, Pa., in the future. It is now time to announce that the next issue, August 12 number, will be issued from the new location. It will also be noticed that permission was given to change the form of the paper, and also give it a modest cover. It has however been considered to be the part of wisdom to continue the present form until the end of the current volume. We would
however also announce that the 
Visitor office address will continue at 
datet6 Walnut St., Harrisburg, Pa., as 
heretofore.

In transferring the printing of the 
Visitor to Grantham, Pa., it becomes 
necessary to sever our business re-
lations with the Central Printing Co., 
of Harrisburg. This company has 
been faithfully giving its services to 
the Visitor continually since its re-
moveal from Abilene, Kans., to Har-
rishburg, Pa., January 1, 1903.

Our relations with the manager, 
Mr. W. A. Laverty, as also with the 
foreman of the printing department, 
Mr. Ralph Laverty and his help, have 
been most courteous treatment, and 
subscribers.

We are requested to state that the 
article appearing in the July 1 number 
it entitled, "Perils of Our Nation," by 
Hannah Baker, was an oration de-
ivered at a meeting of the Literary-
Society of the Messiah Bible School 
and Missionary Training Home, and 
not as was said, read at the Young 
People's Christian Society meeting.

An Urgent Call for Workers.

Elder H. J. Wagaman and his wife 
who have had charge of the work at 
the Buffalo Mission, temporarily, are 
now called to San Francisco Mission 
and are expected to reach there by 
the end of August. This move had been 
in view before their coming to Buf-
falo, so that Buffalo cannot insist on 
their staying, however much that 
might be desired. Now the call for a 
brother and sister to come and take 
charge of the Buffalo work is very 
urgent. It is hoped there may be 
those whom the Lord has selected and 
they will respond without delay. 
Write to Eld. D. V. Heise, Clarence 
Center, N. Y.

"The one who prays to be guided 
daily in right-living, yet expects no 
answer to the perfunctory petition, 
ned feel no surprise when he finds 
himself omitting the whole preten-
tion of an exercise which means nothing 
where there is no faith."

Our Visit to Canada.

(Continued.)

"Say not there are yet four months 
and then cometh harvest? Behold I 
say unto you, lift up your eyes and 
look on the fields for they are already 
white to harvest.

"And he that reapeth receiveth 
wages and gathereth fruit unto life 
eternal that both he that soweth and 
he that reapeth may rejoice together." 
(John 4:35. 36.)

Dear readers: We come rejoicing 
this morning that we are permitted to 
share in the sowing of the Master and 
are gathering fruit unto eternal life. 
The promise is, He that believeth in 
Him should not perish but have 
eternal life. Again, John 17:3: "And 
this is life eternal that they might 
know thee, the only true God and 
Jesus Christ whom thou hast sent." 
I am glad that I am one of the num-
ber that has believed on Him who has 
said, "I give unto them eternal life 
and they shall never perish neither 
shall any man pluck them out of my 
hands." 

"My Father which gave them me is 
greater than all and no man is able to 
pluck them out of my Father's hand." 
(John 10:28, 29.)

I am so glad for definite things in 
believing on Him who said, I am the 
Way, the Truth, and the Life, so that 
we do not need doubt or be in the dark 
as regards to where we live, in what 
aturosphere whether earthly or 
heavenly. The apostle says of those 
to whom he was writing, the church 
members, "For ye are dead and your 
life is hid with Christ in God."

We are made sad at times, and fear 
that some have not yet died to carnal 
things, as Paul writes and calls them 
carnal, even babes in Christ, and need 
to be fed with milk and not with 
strong meat. Beloved, the worthy 
apostle Paul rejoiced in that Christ 
was preached, and so do I, and with 
Paul am glad that the Lord thought 
me worthy in that He saved me, and 
sanctified me, and set me apart for the 
work of the ministry, and now since 
Conference here in Canada He has so 
marrowfully opened our way to make 
a general visit among our Brother-
hood.

Our writing dates back to Colling-
wood, or the Nottawa church, after 
which we came to Howick church. 
Here their number is not large, yet we 
praise God for Christian fellowship 
during the lovefeast season that so 
soon passed by. We felt to strengthen 
the work in the hearts of the believers 
in conforming to the things taught in 
God's word. Here we enjoyed the 
hospitality of the saints, and were 
helped on our way, and came to 
Waterloo county to the Rosebank 
meeting-house to attend a small love-
feast season, where a number met 
from other districts and enjoyed the 
ocasion. The dear saints here 
mourn the loss of their shepherd, our 
Bro. John Wildfong, who had so re-
cently passed to his reward.

We here, as at other places, had the 
pleasure of visiting aged pilgrims, 
among them our aged bishop Benja-
min Shipe, now in his 90th year, ap-
parently well in body, though his mind 
is not so as to be able to hold conver-
sation. Yet we rejoice to have had 
the privilege to visit him once more. 
His spiritual life is all right; his af-
fecions are on things above. He 
likes to have the Scripture repeated to 
him and the old German hymns, and 
as we parted he prayed God's bless-
ing to go with us.

Leaving the loved ones we came to 
Springvale, Haldimand county, and 
were met by our young brother, Elder 
John Nigh. May our God bless our 
young brother in administering the 
word of God to the saints here with 
the other co-laborers. We enjoyed 
three evening services here, when we 
again were let go in peace to enjoy a 
meeting of the brethren and sisters at 
the Rainham meeting-house. Here 
we had two services and enjoyed our 
little stay and then came to the Wain-
fleet church to meet the dear ones we 
learned to love long ago, spending 
about ten days with the saints at this 
place attending two preaching ser-
ves and two large prayer and testi-
mony meetings and a number of 
pleasant visits. After that we came 
to the Black Creek district, the place 
of our May Conference, having been 
at eight different places or districts of 
the church. Here the membership is 
large. We attended two preaching 
services and some family visits.

We have enjoyed the good things of 
the Master and have been very 
solemnly impressed of our committed 
charge, to preach the word, to be in-
stant, in season and out of season, to 
rebuke and to exhort with much love, 
and in-as-much as we have been true 
and have delivered the God-given 
message we are free and can now 
but ask God to be merciful to us in 
our failing and weakness, and supply 
the lack through the power of the 
Holy Ghost. We thank God for His 
care over us and for the health of our 
odies, though often weak and suffer-
ing, which God only knows. "Yet we 
have the promise in His blessed word,

(Continued on page 12, first column.)
NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.


Isaac O. and Alice Lehman, box 5263, Johannesburg, South Africa.

Louis B. Steckley, Sadie Book, Cora Atvis, Mandamagabe Mission, Selukwe, S. Gwanda, Rhodesia, South Africa.

Jesse R. and Malinda Eyster, Cinderella Mine, Boksburg, Transvaal, South Africa.

Matopo Mission, Bulawayo, South Africa.

Edna Wagaman.

N. R., India.

Davidson, Choma, N. W. Rhodesia, South Africa.

Sharon E. Brehm near Hummelstown, Pa.

Ballygunj Beckbagan Lane, Calcutta, India.

Isaac O. and Alice Lehman, box 5263, Des Moines, Iowa.

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

Central America.

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

Our City Missions.


Chicago Mission, 6039 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brunaker and Sister Nancy Shirk.


Jahbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

San Francisco Mission, 32 Cumberland St., in charge of Sr. Lizzie Winger and workers.


Harvest Meetings.

August 3 p.m. At the home of Bro. D. W. Brem near Hammelstown, Pa., as noted in Visitor of July 1.

August 3 at 10 a.m. at the Montgomery M. H., South Franklin district. Also servers on Sunday, August 4. If coming by train inform Eld Jacob Myers, Greensburg, Pa.

August 7 at the home of Bro. Jacob B. Snively, near Manheim, Pa., as noted in Visitor of July 1.

On Saturday, August 10, at 9 a.m. Donegal district, council will convene at the Parish House, town M. H., and a harvest meeting at 1:30 p.m. and regular church services on Sunday morning.

August 10 at the Paradise M. H., Wayne county, Ohio, beginning at 1:30 p.m. All are invited, especially ministers.

August 17 at Silverdale, Pa., 1:30 p.m.

August 25 at the Bethany M. H., Thomas, Okla.

A cordial invitation is extended all to come to these meetings.

Our Tent Meetings.

Right in the heart of the city we secured a very valuable lot, rent free, from a very prominent attorney of this city, and Bro. Brandtman furnished the tent free of charge, so the only financial expense we have is the oil for lights, sawdust for the floors, cartage for seats, which Bro. and Sister Shirk had gratuitously furni­ shed, and this little expense is met by free-will offerings. God most graciously

blessed the services from the very first night. A number have been saved, some sanctified wholly and filled with the Spirit, while others have received physical help for the healing of their bodies.

There has not been a single discords so far throughout the entire meeting, which began two weeks ago. We are still looking for greater results. We notice whenever the full gospel is preached and a standing together there the Lord will and does work. One man said one evening that he has made up his mind to become a Christian, but that he would have to wait to see some parties against whom he had spoken meanly. After it was explained to him that if he would come and receive Christ so on the first opportunity he could be saved right now. So he yielded and was gloriously saved, and then had power to make his confession. Another nearly met death and then came to the tent and humbly accepted Christ. Some of these converts are very promising. Pray for us.

Des Moines, Ia., July 25, 1912.

J. R. and Anna Zook.

His Guiding Hand.

I felt impressed to write for some time, but felt timid for the task. I like to read the testimonies of the brethren and sisters. I often feel encouraged hearing how others are getting along with their start and their journey to the land of rest. I am over forty years on the way and can praise the way. I feel His ways are ways of pleasantness and all His paths are peace, when we can feel the Lord's guiding hand. I had a trial at one time. I was innocent, but for me to speak would make trouble. I asked the Lord what to do, and a calm voice, “Love seeketh not her own; is not easily provoked and thinketh no evil. I could praise the Lord for His guiding hand.

I was young when I made my start. It came through sickness, a close call. I was without a hope; thought my end was near. Through prayer I was made to feel there was hope for me, and in His own time and way I found power and forgiveness, and when I was willing to give up all for Jesus and go the whole way through, and be bap­tized, which is the seal, there I received the Holy Ghost and was made to walk in newness of life. I had some hard strug­gles before I was baptized. Satan was hard at work; said I was too young to be so plain, and I could not live out the questions I was asked. When I was taken up he followed me to the water, but, I said.

“I know His courts I'11 enter in Whatever may oppose.”

The Lord gave me His hand. I experienced such a blessing in the obeying the command of baptism. I think it should be preached with power, and more often, so we can all go on our way rejoicing.

My prayer is that we as a church may be kept by His power and that the unsaved may come to this Fountain filled with blood. I am so glad this precious blood shall never lose its power. I feel I am so unworthy of His love.

Yours in Christian love,

Carrie Eshelman.

Mechanicsburg, Pa.

"But power Divine can do the deed, And melt and change this heart of mine."

Report from June 24 to July 22, 1912.

Balance on hand, $72.89.

Receipts:

Cash, $39; Elizabethtown, Pa., $5; Head­ford, Ont., $6.60; Englewood, Ohio, $12.95; Rheems, Pa., $1.40; Grand Rapids, Mich., $1.45.

Total, $80.00.

Expenditures:

Provisions, $37.63; gas, $5.75; mission work, $8.27; other expenses, $12.27.

Total, $57.82.

Balance on hand, $22.14.

Your sister in Jesus,

Mary K. Stoner.

3423 North Second St.

Chicago Mission.

Report for month ending July 15, 1912.

Balance on hand, $14.74.

Receipts:

In His Name, $3; Bro. Hoover, Ohio, $1; Bro. Stump, Ind., $1; Alfred Schmurtz, Elmhurst, Ill., $2; Mt. Rock S. S., Pa., $13.13; Bro. Wiebe, Grantham, Pa., $1.50; Y. M. C. A., Chicago, Ill., $1.35.

Total, $39.97.

Expenditures:

Provisions, $29.56; gas, $4.64.

Total, $34.20.

Our Tent Meetings.

Des Moines, Ia., July 25, 1912.

J. R. and Anna Zook.

His Guiding Hand.

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Yours in Christian love,

Carrie Eshelman.

Mechanicsburg, Pa.

"But power Divine can do the deed, And melt and change this heart of mine."
I come to you, dear readers, with the words which were given me this afternoon as I opened my Bible, "The Lord is my rock and my fortress and my deliverer; I will not be moved. The Lord will bless me..."

These words sounded good to me as I was weary and tired, but, thank God, not discouraged: for if we trust in the living God, there is nothing to confound us. Bless His dear name.

I am glad to say I still feel the presence of the Lord with us; we find many opportunities of doing good in different ways in a city of this kind. The only thing that troubles me is that we can't do more. But I am glad, for the love God has given me for His people, and the work everywhere. I am so glad we can have a share in the work of the Lord, even in the darkest days, as well as in our home lands, though we never get to be in the work with our present means. I am glad I am living in the Holy Ghost dispensation, when we can be helpers together through the Spirit. Oh that all of God's people had the work of the Lord at heart, and would be willing to live in their own home (at least something) like they expect missionaries to live and do. What money we would have in the treasury of the mission work; and how many poor might be made happy by getting a little help once in a while, so they could see and feel that somebody thinks of them and is interested in their soul, and body as well.

In the city there are so many poor, I am told. In all of our large cities where we have Missions, no doubt, our mission workers could use much more means if it were sent in for that purpose. Of course it is not often the proper thing to give money to poor folks, but give them the things they need. May the Lord help us as a people to be as wise in this matter as we can. Where are the days, when our hearts knew no care? Where are the scenes on which love used to keep,

When the weight of years is resting on my weak and tot'ring form,

I feel that the blood of Christ to cleanse every whit. (John 13:10.) This requires condition no one can attain to of his own accord, it is the work of God. Paul says, "Knowing that the goodness of God leadeth thee to repentance." (Rom. 2:4.) And in John 6:44, the Saviour says, "No man can come to me except the Father which hath sent me draw him." This drawing all will feel, to a greater or less degree, sooner or later during life, and all that allow themselves to be drawn to God, through Christ, by the Spirit of God, acknowledging their sins, and forsaking them, and believing in the merits of the shed blood of Christ, will at that moment be made "clean every whit." (John 13:10.)

This Scripture reveals to us the efficaciousness of the blood of Christ to cleanse a sin-stained soul from every stain, and in turn leave it pure and clean, fit for the indwelling of God's Spirit, which is given to all at the time they believe, thus constituting them a new-born child of God, able to overcome the world. "For whatsoever is born of God overcometh the world." (1 John 5:19.)

He is able to keep that which I have committed to Him against that day. I am glad I know that my life is hid with Christ in God, so I am so in Him. How many times I wish that people could be persuaded to turn themselves fully over to the Lord. How much happier they would be, and what a blessing that might be to the world, if God could work in and through them instead of working with themselves all the time. May the Lord help us to be strong so we can help the weak.

Well, I must close my letter. I hope the Lord will bless every reader of the Evangelical Visitor, and may we all feel that we owe each other our prayers and help in every way. We need all the workers and helpers in the work of the Lord we can pray out. So let's be busy in some way. We have had very warm weather in the city for several weeks, but had lovely rains and the weather has been lovely since, for which we all thank the Lord. Pray for us so we may know the voice of the Lord in all things. I remain lovingly,

Yours in Him,

Anna B. Eisenhower.

Long, Long Ago.

Where are the days, when our hearts knew no care?
Listening, I paused, and the Past echoed:
Long, long ago. Long, long ago.
Days when our thoughts were in innocence drear,
Days when our hearts, free from guile, were at rest,
Days that come back when we dream of the best.
Long, long ago. Long, long ago.
Where are the scenes on which love used to keep,
Scenes where our memories their long vigil keep.
Scenes over which in our sadness we weep,
Scenes that are linked with the loved gone to sleep.
Long, long ago. Long, long ago.
Where are the friends whom we loved in our youth?
Gone to their homes in the mansions of truth,
Buds that were sweetest were nipped in their bloom,
Homes blest with love'sglight were shrouded in gloom.
Friends that were dearest were laid in the tomb,
Long, long ago. Long, long ago.
Where shall we meet with the dear ones we loved?
There shall we meet, all our care laid aside,
Hope for our comfort, and faith for our guide.
Meet with the loved ones, who passed o'er the tide.
Long, long ago. Long, long ago.

Author Unknown.

Selected by W. R. Smith.
John 5:4.) All that is then required of that soul that has come to so glorious an experience, is to abide in Christ. "Abide in me and I in you." (John 15:4.)

This glorious state of being in one another is the happy experience of every truly new-born child of God, and will continue to bless as long as they allow themselves to be guided by that Spirit which has taken up His abode in their hearts. If this happy union with Christ is not dissolved by the child of God grieving the Spirit of God, he will then be able, if he heeds the guidance of that Spirit, to live a pure, a clean and a holy life, from the time of his conversion to the end of his pilgrimage on earth. This, according to Scripture is God's will concerning His children. God has not intended that His children, after they have been cleansed by faith in the merits of the shed blood of Christ should again pollute themselves by sin in any way, whether spirit, soul or body. God has made it gloriously possible through Christ for His children to abstain from sin all the days of their life, for "whatsoever is born of God doeth not commit sin." (I John 3:9.)

To "abstain from all appearance of evil," or sin, is the injunction of the great Gentile apostle unto us, as well, as unto the Thessalonian brethren (I Thes. 5:22.) In I Thessalonians, 4:4, he especially intimates that it is God's will that His children should live a clean and a holy life by abstaining from a gross evil which he mentions there, but we believe he means we should abstain from all other evils as well. Let it, however, be remembered that we are not to abstain from the evil mentioned by Paul, or all other evils, in order to be made clean, pure and holy. But we are to abstain from all evils in order to retain our clean, pure and holy state, and our identity with Christ, and this is to be from the time of our conversion unto the end of our Christian sojourn on earth.

Then, too, the words of Paul in II Cor. 7:1: "Let us cleanse ourselves from all filthiness off the flesh and the spirit," etc., as well as those in II Tim. 2:21: "If a man therefore purge himself from these," etc., do by no means give license to the child of God that he can live for a time after his conversion, or any time during his Christian life, an impure and sinful life. But according to Paul we are to cleanse, and purge ourselves by abstaining from every evil, great or small. This is especially made plain in our German version in II Tim. 2:21, where we read, "So nun jemand sich reiniget von solchen leuten," etc. "If a man therefore purge himself from these," German "from such men." In the preceding verses you will discover that the several men had taught that the resurrection was past already and thereby had overthrown the faith of some. Paul wanted the brethren to understand that they should "purge themselves from such men," or rather abstain from accepting the false doctrines they taught. Paul by no means wants to be understood that we can accept a false doctrine, or live an impure life for a time after our conversion, and then at a certain time "cleanse," or "purge" ourselves, by our own efforts from the stains of an impure life, and the stains that the accepting of a false doctrine has brought upon our spirit, soul and body. No! no, my dear reader. God expects His children to retain the purity of their spirit, soul, and body, from the time of their conversion to their end by abstaining from every evil, and not to accept any of the false doctrines taught in the world. If any after their conversion indulge in any filthiness of the flesh and live an impure life, or accept any false doctrine and are led astray thereby, there remains only one thing for them to do, when they see their mistake, to come to God in penitence, and ask Him in the name of His Son to forgive them their follies, and to cleanse them again from the stains that an impure life, and the accepting of false doctrines have again produced upon their soul. Just as we cannot cleanse ourselves from the stains of guilt that sin brought upon us before conversion, just so we cannot "cleanse" or "purge" ourselves from the stains of an impure life, nor of the stains that the accepting; and the yielding to false doctrine has brought upon our soul after conversion. The blood of Jesus Christ, or the "fountain open to the house of David... for sin and for uncleanliness," is the only remedy provided by God whereby we can be cleansed and purged from sin at our conversion, or any time thereafter.

The child of God who lives a pure, a clean and a holy life after conversion and does not accept, nor allow himself to be drawn away from the truth by false doctrines, is then. as Paul says, a vessel unto honour, and meet for the Master's use, and prepared unto every good work. But the person who after his conversion, lives an impure life and is led astray by false doctrine, is a detriment to the cause of God and unfit for the Master's use.

The most important reason why God wills that men should be cleansed from sin through the merits of the shed blood of His Son, and that they should live a clean, a pure and holy life ever after, is, because of the second coming of His Son in glory. God has it so intended that all His children, whether asleep, or whether they are alive at that time shall be present and witness the second coming of His Son accompanied by the heavenly host. (I Thes. 4:14-17.) This, then being the case, and since the second coming of Christ is so uncertain, and can occur at any time, the importance of a clean and a holy life must certainly be apparent to all. Paul again and again reiterates about the importance of a clean life throughout his epistles, saying, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" "If any man defile the temple of God (by licentiousness or otherwise) him shall God destroy, for the temple of God is holy, which temple ye are." (I Cor. 3:16, 17.) And again, when speaking of the children of God collectively as a church, he says, that "He might present it to Himself a glorious church, not having spot or wrinkle." (Eph. 5:27.) But especially so, in I Thessalonians 5:23, He makes it very emphatic according to the German, saying, that "Our spirit, soul and body must be kept blameless for, or unto, the coming of the Lord." And the question is, Why should God not expect this of His children? When some great man of this earth comes to our town or city, do we not go to see him attired in our very best? If we went to see these men in common, every-day apparel, it would be an insult to them, and a disgrace unto us, but we deem it respectful and no more than right that we attire ourselves in our best on such occasions. So it ought to be with the children of God, and much more so. Their spiritual garments in that day ought to be in the best condition possible, it ought to be without spot, or stain. Our great men may be worthy of honour and respect from every citizen of their respective jurisdictions for the service rendered to their country, but what is the service rendered for the good of their fellow men, in comparison with what Christ has done for man? Our mind staggerers at the thought, and our hand would almost refuse to pen the words as they come to us, because we cannot begin to do the excellency of His name and the glories of His majesty, justice on account of the greatness of the work He wrought out for the whole human family upon the cross.
The greatness of the work wrought out by Christ for man, and especially for His children demands it in the fullest sense, that His children should at all times, right from their conversion, live a pure, a clean and a holy life, in order to keep the "best robe," or the "wedding garment" which they received at their conversion, or in other words "keep (themselves) unsnotted from the world," so that they may be ready at any time for the triumphant coming of their high and glorious Lord. 

There have been a great many grand receptions and demonstrations of loyalty for the great men of the earth, but the one that will shortly take place will by far eclipse them all. In the former only part of the citizens of one special realm did take part, and that regardless of their moral standing attired in all the pomp and gaudy show of the world. But at the second coming of Christ there will be present all the subjects of Christ's kingdom, from the least to the greatest, from every nation, kindred and tongue, under heaven, "arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." (Rev. 19:8.) Together with the heavenly throng, when songs of praise, and shouts of victory will ring through the air, the echo thereof resounding to the ends of the universe, "and so shall we ever be with the Lord." (1 Thess. 4: 17.) But on the other hand it is sad, yet our bounden duty to relate that "the Lord cometh with ten thousands of His saints. To execute judgment and bloody vengeance upon the outpouring of the Spirit, when songs of praise, and shouts of victory will ring through the air, the echo thereof resounding to the ends of the universe," and so shall we ever be with the Lord." (Rev. 19:8.) Together with the heavenly throng, when songs of praise, and shouts of victory will ring through the air, the echo thereof resounding to the ends of the universe, "and so shall we ever be with the Lord." (1 Thess. 4: 17.) But on the other hand it is sad, yet our bounden duty to relate that "the Lord cometh with ten thousands of His saints. To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14, 15.)

The study of the "gospel of the risen Christ," the Book of Acts, is interesting as it reveals the operations of the Holy Spirit in widening out the newly born church. Christ had commanded the disciples before He ascended that they were to "make disciples of all nations." (Matt. 28: 19.) There had been mighty awakening among the Jews upon the outpouring of the Spirit, upon that little body of one hundred and twenty, and now the church numbered its thousands. It ceased to stop within the walls of Jerusalem, and Peter beholding the work of God in Samaria, went touring among the villages still farther on. God was using him in a mighty manner, setting His hand to his ministry by manifesting His power in many signs and wonders even, by the raising of the dead. But up to the present the preaching had been confined to Jews only. From the vision that was given to Peter, it appears that he had not yet conceived the plan of God concerning other nations. By this vision God taught him the special lesson, "What God hath cleansed, that call not thou common." Other nations they had considered as common and had not realized their share in the New Covenant. Peter was teachable and stepped into the open door, and to him it was given to open the door of the Church to the Gentile world. From the above we learn some very practical lessons.

1st. "The heavenly origin of foreign missions." God showed a mass of what is generally regarded as unclean and unfit for food, clean and ready to eat. The enlightening and cleansing power of the gospel is mighty. There is no other power to be compared with it. The cannibals and ferocious tribes of the South Seas and of the continents are transformed into peaceable loving people. The degraded and down and outcast are raised to men and women of a high, moral, God loving character.

2nd. "The vast extent of the field." God is no respecter of persons. It makes no difference to Him who the person is or how low down he has fallen in the scale of morality, He reaches out His loving hand saying, "Whosoever will," picks him up and puts him right. "Who will have all men to be saved?" Shall we, are we, working in unison with that will?

3rd. "The great labor involved." "Arise and go with them." To every man that comes into the world there is given a certain standard of righteousness. Every man "that feareth Him and worketh righteousness is accepted of Him." But where are they? They are very few that are to be found in such a condition without the gospel. To carry the news of the Savior, the commission has been given to us, who have already accepted Him. To do this is no small work. In building a great edifice, the plan of one man's mind, how many laborers it requires? And the time to complete it is long. So it appears often with this great spiritual temple of the Lord's. Think of the many millions to be reached! Why so long? Because the laborers are so few. So many that ought to be interested are given over to some selfish object of their own. How often does our heart cry out as we see the millions without the knowledge of the truth, "How long, O Lord, till Thou wilt thrust forth the needed laborers for this great work?"

4th. "Doubts and difficulties." "Go with them, doubting nothing, for I have sent them." If the command concerning doubts was observed many of the difficulties would be hastily removed. How often it is asked by those looking on, "Does it pay?" "Will not the heathen be saved with-

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out the gospel?" Because doubts are numerous, difficulties are increased. One of the greatest problems the missionary has to meet is the financial problem, especially if the missionary is to observe the rule of the early church, "taking nothing of the Gentiles." When on the other hand if the missionary has the co-operation of the home church many other things are accomplished. If some could share his disappointment when some who have stood by and helped faithfully by prayers and means and then write and say "We cannot help you any longer," and cease even to give a word to lighten his heart, it is believed there would be many less such failures. God's work will move on. If we fail some one will be appointed to take our place and may take our reward, too. (Rev. 2:11.)

5th. Peter goes forth and the promise is verified unto Him. Obedience is the condition of all promises. Peter had the reward of seeing the Holy Spirit poured out upon that Gentile body there assembled, as He was on the day of Pentecost upon the little Jewish assembly, then waiting for the promise's fulfillment. Peter had his faultfinders, and so does the foreign missionary to-day: He had also those who stood by him and were witnesses of the outpouring.

Dear reader, let us together with heart and hand do all in our power to push this great work of soul saving in it there is great reward. India.

Temperance is reason's girdle and passion's bridle, the strength of the soul, and the foundation of virtue—Jeremy Taylor.

Jesus in Prayer-Meeting.

No words of Jesus are more familiar to many Christians than these: "Where two or three are gathered together in my name, there am I in the midst of them." The promise is a great and precious one. In its application to the little gatherings of praying people it has been tested and verified in multiplied thousands of instances. Some of the most memorable experiences of actual fellowship with the manifested Christ are associated with such meetings for prayer.

Can it be really true that Jesus himself will meet with those who gather together in His name? asks the doubting heart. The promise seems incredible. The sufficient answer is that he said so, and that million-voiced testimony confirms the word.

We find in The British Weekly a beautiful poetic testimony from an unnamed disciple, who thus gives account of a prayer-meeting experience:

"There were only two or three of us Who came to the place of prayer; Came in the teeth of a driving storm, But for that we did not care, Since after our hymns of praise had risen, And our earnest prayers were said, The Master Himself was present there, And gave us the living bread."

We knew His look on our leader's face, So rapt and glad and free; We felt His touch when our heads were bowed We heard His, "Come to Me." Nobody saw Him lift the latch, And none unbarred the door, But "peace" was His token to every heart, And how could we ask for more? Each of us felt the load of sin From the weary shoulder fall; Each of us dropped the load of care, And the grief that was like a gait: And over our spirits a blessed calm swept in from the jasper sea, And strength was ours for toil and strife In the days that were thence to be. It was only a handful gathered In the little place of prayer: Outside were struggling and pain and sin, But the Lord Himself was there, He came to redeem the pledge He gave— Wherever His lost ones be, To stand Himself in the midst of them, Though they count but "two or three." And forth we fared in the bitter rain, But our hearts had grown so warm It seemed like the pelting of Summer flowers, And not the crush of the storm. "Twas a time of the dearest privilege Of the Lord's right hand," we said, As we thought of how Jesus Himself had come To feed us with living bread."

The Demand of the Present Hour.

The times demand that Christian people should take a stand. If we are to be built up on our most holy faith (Jude 20), then we must see to it that we "continue in the faith grounded and settled" (Col. 1:23). On all hands attempts are being made to move believers away from the hope of the gospel. Strange to say, the very means that should strengthen faith are to-day being employed to weaken it. As certainly as the exercise of thought and the prosecution of inquiry, when joined with an implicit trust in God, lead to mental decision and assurance of hope, so equally, and in like manner, when unaccompanied by a sincere and unsophisticated trust in God, such exercise of thought, such prosecution of inquiry, have a tendency to induce unsettlement of mind, and to bring about shipwreck of faith. As a consequence of this condition of things, we have around us men who, though regarded as leaders, are quite unable to guide the perplexed—men who, in many cases, are misleaders; and people who follow such do so to their own disappointment in an afterward of spiritual confusion and despair.

"Beloved, believe not every spirit." There is absolutely no reason that leadership in spiritual things should be conceded to men whose qualifications are merely intellectual, or mainly so.—Editorial in The Christian of London.

Pride.

And now abideth pride, fashion, extravagance—these three: but the greatest of these is pride—simply because it is the root of the whole matter.

Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive.

Most people say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows.

Plain exterior may cover up a proud heart, but depend upon it a fashionable exterior seldom if ever covers up a plain heart. Some rules work too ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole you may be sure the fox is within." Jewelry and costly and fashionable clothing may be innocent things in their places, but when hung on a human form they give most conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement that cares to write or speak a word against pride and its consequences? The large majority of that class died and were handsomely buried some time ago. The pulpits have nearly all shut down upon that style of preaching. The fact is, we have passed that age, and we are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but for that we did not care, and it is my deliberate opinion that many in the church said they were going to a city where there is no night. And it is my deliberate opinion that there is absolutely no reason that leadership in spiritual things should be conceded to men whose qualifications are merely intellectual, or mainly so. But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like.
They are not puffed up, not conform­
ized to this world, but transformed by
the renewing of their mind. There is
no such thing in heaven or earth as a
proud Christian. There never was
nor ever can be.

Pride is of the devil. It originated
with him, and he is managing it most
successfully in destroying souls. But
who is to blame for this state of
things in the church? First, and
mostly the pulpit is to blame. Men
who profess to be called of God
to lead the people to heaven, have ceased
to rebuke this soul-destroying, heaven-
provoking spirit. But why? First,
for a living, then for popularity.
Esau sold his birthright for a dinner
of greens. That was a costly morsel
for him. But now men sell out “cheap
for cash or produce.” Churches that
were once powerful for good, are now
well-nigh lost in form and fashions.
We may shut our eyes, and wink and
whine, and cry old fogy, and grand-
father and Moses and Aaron, and all
that, but the fact is before us—pride,
fan­

A Revival Is Coming.

This was the confident announce-
ment of an aged woman to her pastor,
the late Dr. Ichabod S. Spencer, at a
time when there were no apparent in-
dications of any special interest in the
church. Her pastor met her fre-
quent­ly, and she always appeared to
him to have more than common inter-
est in the prosperity of religion; and
whenever he saw her she had some-
thing to say in respect of the success
of the Gospel. Her heart, he says,
appeared to be bound up in the wel-
fare of the church, and she would
often inquire, “Are any of our young
people coming to Christ?”

One day as the pastor was passing
the house of this woman she called
him in, saying, “I asked you to come
in here because I wanted to tell you a
revival is coming.” He asked her
how she knew that. She answered,
“We shall have a revival here before
another year is past.” Again inquir­
ing how she knew that she replied:

“Dear me, now don’t think me one
of that sort of folks, who think them-
selves particular favorites of the
Lord, as if they were inspired. I’m
none of that sort, by a great deal. But
I have got faith, and I have got eyes
and ears, and I believe in prayer.
Perhaps you think me too certain, but
I tell you a revival is coming; and
don’t know it by any miracle either,
or because I am any better than other
people or nearer to God. But, for
this good while, every day when I
have been out in my garden, I have
heard that old deacon” (pointing to
his house) “at prayer up in his cham-
ber, where he thinks nobody hears
him. The window is open just a little
way off from my garden, and I hear
him praying there every day. He is
not able to leave his house much, you
know, because he has got only one
leg; but if he can’t work he can pray;
and his prayers will be answered. I
am sure a revival is coming, and I
should not be surprised if some of his
children should be converted. I am
not so foolish as to think I am a
prophet, or to think I know the secrets of the Lord. I am none of your prayer. You will see.

The revival did come. Before a year from that time, says Dr. Spencer, more than a hundred persons in that congregation were led to Christ. And among them were a son and a daughter of that old man of prayer, and a grandson of this woman who "believed in prayer."

Prayer and revivals are inseparable. No prayer, no revival. Before every revival, somebody prayed. Why may not you, dear reader, be one of those who in the secret place prevail with God to revive his work in the midst of the years?—The Evangelical.

He Closed the Book.

We have recently been struck with a sermon by an English clergyman on the text, "He closed the book and sat down." It was a simple, obvious thing to do. Every day, in that synagogue, when the reader of the prophets closed the book he sat down. But something happened when Jesus closed the book that day in the synagogue in Nazareth that never happened before. The book had been closed before, but never like that. Why did Jesus close the book? Because he was greater than the book. The book was shadow, he was reality; the book was prophecy, he was fulfilment; the book was the teaching, he was the Teacher. He closed the book and made it a greater book. Its prophecy is now illuminated by his life. We can read the meaning of long centuries of sacrifice and interpret the dim light of all religious altar fires in three hours of anguish on Calvary. It is a larger book, now; a deeper book, a holier book. We thank God for an open Bible. Let us thank God for a Bible we can close. Let us thank God for the truth that is not imprisoned in the pages of a book, but that dwells in human life. He closed the book that he might open it. He laid it aside a moment that they might learn what it meant. He closed the book in order that they might carry its profound messages into the setting of their daily lives. The original language of the Bible. Jesus closed the book only that he might open to us this deeper book and translate the Bible into our character and conduct, visions and victories.—New York Observer.

"Caught in a Trap."

I was a young man of four and twenty, living with my mother and brother, and working with a large firm, where I had regular employment and good pay. I was very proud of myself in those days, and perhaps with some sort of reason, for I was tall, broad-shouldered, good-looking fellow, and being a good workman, I was generally singled out by my employer for any difficult job.

I got on well with my fellow workmen, too, for, being strong and in good health and full of spirit, nothing ever came amiss to me in the way of work or amusement. I was steady, too; I would have been ashamed to be otherwise. No one had ever seen me the worse for drink in my life, nor ever would; no one had ever heard me use bad language, or found me out in anything mean or dishonest; I was far too respectable for that. Yes, that is just what I was—respectable.

But why did my mother look so anxiously at me at times, and when I came home in high spirits, boasting of my doings, why did she sigh? I will tell you. I was honest, sober, steady, trustworthy, but utterly Godless. Of course I was brought up differently, but in an evil day, when I was a young chap, I fell in with a clever, amusing fellow who jeered at Christ, and I was led away by his wicked talk. I had become a sort of leader of the free-thinking set at the works, and I didn't want to give up my position. I had plenty of brains and was, in a sort of way, eloquent, for I never failed to carry my hearers with me when I made a speech at the club.

One evening, I shall never forget, I had been giving them a highly-spiced speech, which had been received with uproarious applause. In the course of my speech I had indulged in a few side sneers against the churches, the clergy and religion in general. When my speech was over, amidst thunders of applause, I left, and was making my way out into the street, when whom did I run against in the doorway but our old clergyman, whom I had known from a boy, and I could see by his pains expression he had heard my speech.

I tried to slip past him, but he laid his hand on my arm and said quietly, "God has given you a gift of speech, Morris, and the power of rousing the passions and guiding the feelings of other men. May He forgive you for the sinful use you are making of it. Perhaps some day you may be in some terrible danger, caught in a trap, and then you will feel His Hand, and acknowledge His Power, but it may then be too late!"

He said no more, but his words struck a chill upon my heart, and I tried in vain to forget them. Fine fellow as I was, I shank home that night like a broken dog.

However I went gladly to work as if all were well, and in higher spirits than usual, for I was about to finish an important piece of work. It was a large iron safe, intended to be built in the wall of a bank, and was constructed of immense strength.

The locks especially interested me, as I had made a suggestion about them that met with approval. It was an invention I had been thinking over a long time, a contrivance which made it practically impossible for one not in the secret to open the safe door even with a key. It was undoubtedly a clever idea, and I spent a great of time and thought in getting it perfected, and was very proud of my success.

The bank manager had inspected the safe the day before, had expressed great satisfaction and had complimented me very highly. My employer had opened and closed the locks many times and had finally put one of the keys in his pocket—there were but two, and I had the other—jokingly remarking, as he left the room, that no one could possibly rob the bank but he or I.

While some of my mates were standing round, I got inside the safe to show off the strength of the hinges, and anxious to see whether they worked easily, I pulled the door towards me. Either I gave a harder pull than I intended, or some of the men accidentally pushed against it, for before I could prevent it, the door, shutting with a spring, closed instantly, and a series of re-echoing clangs convinced me that the machinery was working only too well, and that the bolts and bars, so contrived as to act simultaneously with the lock, were all falling into their places with exactness.

For a second or so the full horror of my position did not dawn upon me, till the dead silence followed, and then the awful thought flashed into my mind, "I've got the key in my pocket. But if it had been in the lock no one could have opened it—no one but the bank manager, by this time miles
away, and my employer, who had the other key; would anyone think of sending for him? Would the men realize that every minute—say, every second, was of immense importance?

I knew it was impossible for any amount of strength to break in the safe; yet I held my breath and strained my ears to discover what was being done. Useless! Not a sound penetrated the walls. What were the men doing? Were they wasting precious moments trying in vain to open my prison themselves, or had they sent for the only person who could release me? Suppose my boss could not be found, or suppose he had forgotten the trick of the lock?

A sick feeling came over me as I thought of what that meant. Even now the air in the safe was beginning to get close and heavy. I was truly caught in a trap. I always knew I would die some day, but never like this, alone—in profound darkness, with every pulse beating high, with the full vigor of manhood, caught in a trap like a miserable rat. Not like this.

For some moments I thought I went out of my mind. I tore at the door and shouted to the men outside, well aware that what I said was in vain. They had not the least idea of what that meant. Even the words I spoke were not register. I was too weak to speak, but I followed mother as she thanked God for the wonderful preservation, and that I had given myself to Christ in that iron safe. And I said, "Amen" as she prayed that I might feel came back to me.

Next day my mother took my hands and said, with tears streaming down her cheeks, "Let us thank God, the God that saved you in your fearful trouble, my own boy." I was too weak to speak, but I followed mother as she thanked God for the wonderful preservation, and that I had given myself to Christ in that iron safe. And I said, "Amen" as she prayed that God, having so wonderfully spared me, and something of the terror I had felt came back to me.

After this I began to mend, getting better day by day. The workmen were never tired of inquiring for me. When strong again I witnessed for my own salvation, for I was not fanatic, but intellectual, tender, careful, practical; he seemed to be the embodiment of the intellectual element of the church, indeed, often he seemed to be all reason, all argument. He will wax eloquent in expatiating upon, and in defending such an easy-going, "common sense" satisfying religion, and will subscribe handsomely and voluntarily for its promulgation.

We have observed Russellism for a long time and have never yet known an unregenerate person who looked into it, but who liked it. It is a religion made strictly for the flabby man, and is a perfect fit. —Selected.

Life of Paul.  

(Continued from page 1.)

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EVANGELICAL VISITOR.

[July 29, 1912]

That Old Pipe.

"I say brother, I thought you belonged to the church."

"So I do."

"Then why are you sucking that old pipe?"

"Can't a fellow smoke a pipe and belong to the church?"

"Well yes, he may belong to the church building but never to the church triumphant."

"I would like to know how you make that out."

"Well brother, look at it in this way; how would you look walking the golden streets of the New Jerusalem with that old pipe in your mouth?"

"I would just snatch it out very quick."

"But, what would you do with it? You could not find any place to throw it out of sight; no place to hide it; no way to get rid of it. You have been given a nice white garment to put on, and there are no pockets in it to put the old pipe, so you will have to hide it in your hand."

"I say Brother Jones you are getting a fellow in a bad fix with the old pipe, the way you are putting it." 

"But that is not all; by and by you will want a smoke, and you will walk the golden streets trying to find a place to hide, so you can smoke; and the streets of that city are about fifteen hundred miles long and if you should get to the end of the street you would run against the wall that is made of jasper, and so high you can't climb over, and no hole in the wall to stick your head for a smoke, and you will want a smoke so bad you will almost make up your mind to smoke right in the golden city. Then you will begin to think of getting a match to light the old pipe; and then it will come over you all of a sudden that there are no matches in your new clothes. Then you wish you was back in this old world again with the old clothes, with the matches and the old pipe so you could take some comfort." 

I say Brother Jones, I can't stand that. I can't afford to lose those golden streets for the old pipe, so here it goes, the pipe, the tobacco, the matches and all."

"That is the right way. If you were going to a wedding, where would you fix up?"

"I would fix up at home, of course."

"Just so. Now if you expect to go to heaven you must get ready down here, for the church triumphant are the people that triumph over all their sins, by the help of the Lord; over all their nasty habits, and live just as pure as possible, and have no wrong thing about them; for the Word says, 'Let him that is filthy be filthy still, and let him that is holy be holy still,' so you see you will be just what you are when you bring up in this world; so if you love the use of the devil's cologne, you will have to go where the brimstone kind of kills the smell; you never, never can get in the Golden City, having on you the smell of 'That Old Pipe.'"

-selected by D. S. Weaver.

Prayer.

And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.—Mark 1:35.

One of the greatest needs of the church and the world to-day is men who know how to pray. The need is felt and acknowledged, but is not easily supplied. For prayer is a most wonderful thing and few of us know much about it. When we begin to study prayer, we find it has in it something of the infiniteness of God, and that in this matter the most advanced of us is but a beginner. There are mysteries in prayer that we have never explored; there is a power in prayer that we have never wielded; there are joys and sorrows in prayer that we have never tasted. Though we may have been in Christ for years, will still need to come to Him as the disciple came of old with the request "Lord, teach us to pray."

In no better way can the Lord grant us this request than by taking us apart with Himself. Here, as elsewhere, He has left us an example. What prayer was to Him prayer should be to us; what prayer did for Him, prayer may do for us. In fellowship with the Lord Jesus we shall learn not only what prayer is, but how we ought to pray. No one can read the gospels without marvelling at the place filled by prayer in our Lord's life. It was the atmosphere in which He lived and moved. That He prayed much is evident on the surface of the Gospel narrative, but how much He prayed becomes manifest only as we read between the lines. To take we owe most of the notices regarding the prayerfulness of Jesus, and they all give us the impression that the greater part of the prayer-life of our Lord escaped notice, and therefore escaped record. But enough is recorded to show us that our Lord prayed always and everywhere. By day, by night, in sorrow, in joy, amid the praises or the curses of the crowd, Jesus strengthen-
ed and refreshed His soul with prayer. In the home, in the church, on the street, at the grave, on the cross, He poured out His heart to God.

Two important things the Lord will teach us as we come apart with Him: He will teach us the value of secret prayer. Prayer at its best is always secret. It is then most real. When we pray before others, the temptation to unreality is so severe that it is but rarely overcome. This temptation we escape when we are alone.

It is when prayer is secret that it is deepest. The loneliness of the human heart is strikingly shown by the fact that its deepest things it can share with none but God. It is because of this that the life of the ungodly is necessarily shallow. Human life can only be fully developed in fellowship with God. We must be alone with God in order to enjoy the full blessedness of prayer.

It is this, I think, which explains the places and the seasons which our Lord chose for prayer. He prayed in the desert, He prayed on the hill-top, He prayed far into the night, He prayed a great while before day.

Why? Not because there was any special virtue in these places or times in themselves, but in such places and at such times He would be more completely alone.

Then Jesus will teach us. 2. The value of sustained prayer. Time is needed for true fellowship. When two intimate friends meet, even though they be alone, their talk is not at once of that which is deepest in their lives. If the meeting be for a moment, the conversation will probably be about the health or the weather. It is only when they are long together that they unburden themselves and reveal their inmost souls.

So it is only when prayer is sustained that its deepest joys are tasted, its deepest glories revealed. Most of us know little of prayer because we give so little time to it. As soon as we begin to pray, think God begins to lead us along a path of glory in which we may receive new revelations of His character, of His will and purpose. But we fail to receive these because we turn back too soon. Jesus continued all night in prayer, deeper and deeper into the joy of His Father's will the longer He prayed. If we only gave ourselves more to prayer, and refuse to hurry it, we, too, would be led into places of blessing to which at present we are strangers.—The Living Way.
with stones and oaths and threatened with death if she ever returned.

Helpless, homeless and heart-broken, she made a painful pilgrimage to a distant shrine, where she fasted and prayed in vain for a fortnight. After bathing in a sacred river, equally without result, she became one of the many thousands of wandering lepers to be found in the lands of the East. While begging for food in the Bazar (market-place) of Purulia there met her one day a little Indian girl from the Mission School. The child knew of the asylum for lepers which the missionaries had provided, and she had learned that the religion of Jesus meant help and hope even for the outcast.

Approaching the leper woman the little girl said, "Why do you wander and beg like this? Why not go to the Kushti Kana?" (leper asylum). "There," she continued, "you will be received and kindly treated," and then added with the simplicity of a little child's faith, "because Jesus lives there."

Whatever may have been in her mind she uttered a truth when she said these words. If there is one place more than another in which the very spirit of Jesus is embodied and lived out, it is surely in an asylum for homeless lepers where in His name and for His sake, His servants are giving welcome and shelter and sympathy to these depressed outcasts of heathenism. Christians, happily acted on the advice of the little girl, and when I learned her story she was one of many happy Christian leper women in the asylum at Purulia.—Selected.

Stewardship.

Eliezer was steward over Abraham's house. Not the owner but the steward. He was steward or custodian over all that Abraham had, but only as long as he lived.

We are stewards over what God has entrusted to us. Whether we have one talent, or one pound or ten, we are simply stewards over our Lord's goods.

Let us say then that the Lord has given all of us one or more talents or pounds that we should not devour upon ourselves, but use to His glory.

"Well, when I got twenty-eight pounds or $140.00 a year I lived on twenty-six and gave Thee two. When I got two hundred and sixty pounds or $1,300.00 a year I lived on twenty-six pounds and gave the balance to Thy work."

George Muller might testify that, "after receiving thirteen millions of dollars from Thee during my life time, I hold less than nine hundred dollars worth of possessions in my name. All that Thou gavest me is devoted to Thy work."

But here comes Brother Falsehood; we beg to withhold his name till the final and complete report will be read from the Throne. Well what is your report? "Give an account of thy stewardship," says the Judge. "Well," says the brother, "I was very saving. I confess that Thou hast blessed me very much, had very little doctor bills to pay, very few undertaker bills, no losses through fire, no reverses through the several panics; of course I worked hard and economized, and thus gathered property, houses, lands, stocks, bonds, mortgages, etc., to the amount of $—. I must admit, I sometimes grumbled about the many collections and gave very little where I could get out respectfully. And now I have made a will that my children should have my possessions after I am gone. I was afraid if I would give Thee any of my possessions while I lived they would persecute me and if I should bequeath any of my houses, farms or money to Thy cause they would think evil of me in my grave. I have done all this without Thy approval and now I see my folly. The devil has got my possessions, I have mis-appropriated, yea confiscated Thy goods which Thou hast committed to my trust! I am a traitor! It is too late now, I cannot make atonement for my folly! God have mercy upon my poor soul if there is mercy to be had yet!"—Selected by W. S. Hinkle, Christian Home, Council Bluffs, Iowa.

Speaking Disrespectfully of the Church.

I know whereof I speak when I say that there are a great many young people who refuse to unite with the church because of the light in which it is held up before them by their parents. The uncomplimentary remarks made concerning the church by some fathers and mothers, even though they claim membership, have created, to a certain extent, within the minds of their children, an antipathy to a Christian profession. Evidently, some parents little think how destructive it is to the spiritual welfare of their children to parade the faults of the preacher or of certain members of the laity before their minds while in the formative period of life.

If any of our brethren have made mistakes, it should be taken as a matter of course that "to err is human," and that mistakes are nothing more than we can reasonably expect. While we should not try to cover up sins, or apologize for them, neither should we talk about the faults of our brethren in such a way as will create, within the minds of our children, a distaste for the church and her interests. There is a way of talking about the faults of others (if it be necessary to talk about them) which will have the effect of winning either sympathy or pity for them.

The experienced evangelist frequently hears the cry, "Hypocrites in the church." This cry or assertion seldom comes from the lips of young people because they have personally discovered hypocrisy within the pales of the Christian church, but because of information given them by their parents. Possibly it is a logical deduction with them, drawn from what father and mother have said concerning some brother or sister.

Again; parents sometimes discuss too freely the unpleasant, and possibly unchristian features of some council, or unchristian remarks were made in some church council, they should understand no conditions be made subjects for discussion in the home, or in society. There are, I fear, many who err in this respect. Such errors should be scrupulously avoided, as there is possibly nothing more effective, in incensing the sinner, either young or old, against the church than a body of people than to hear that one member has abused or maltreated another. Malevolence, on the part of any Christian professor, is repugnant both in the sight of God and man.

May God help us to exemplify the Christ-life in all we do! If a brother or sister commits a wrong, let us not advertise it, but deal with them as the Lord directs us in his Word.—Sel. by Sr. Oteveld.

"So great is the sweetness of glory that men love whatever is attached to it, even death."

I have a life in Christ to live; But ere I live it must I wait Till learning can clear away the mist Of this and that book's date? I have a life in Christ to live; I have a death in Christ to die; And must I wait till Science give All doubts a full reply?

John C. Shairp.
A Sister's Letter.

While reading in the July 1 VISITOR, I was sorry to see no original matter on the Young People's Page. Now, to my mind, such a VISITOR is incomplete. I have felt interested in this page from its beginning; even before I had felt that we needed such a page, well used. But to make it interesting and beneficial should not each of us ask, "Lord, what wilt thou have me to do?" and listen to his bidding?

Perhaps we parents have neglected to tell you how much we enjoy and appreciate in utilizing the space so kindly given to us in the VISITOR several years ago, came to my mind:

"If selections come too oft, Shall we be disdained? If we say, 'Our work is found, That our pens have rusted?'

Taking this in a practical way I arose and, looking to the Lord, I decided to get out my rusty pen and try to give a word of encouragement to our young people to take up the work with renewed energy.

May we not some reports of Young People's meetings, manner of conducting, etc., Round Table Talks on interesting topics, etc., when it was Bro. S. R. Smith who, when the page was started, suggested variety.

We also enjoy the little original poems. The Lord has revealed to each of us a talent. Let us not bury it because it is only one. Let us not suffer our talent to be taken from us and given to "the one who hath ten.

Controlling the Thoughts.

If you want to keep your flock of sheep in your own pasture, you had better make sure that the fences are in good repair. As sure as you give the sheep the chance of learning the straying habit, they will never be satisfied at home, but will always be either hunting or making holes through the fence.

Every young Christian knows that thoughts, like sheep, are hard to keep at home. They are so inclined to get into other people's pastures and to be feeding on things that they should not taste.

Now the best way to keep your thoughts in control is not to let them lead you astray. Carefully guard your thoughts and your words. Provide such pasture, and a sufficiently large field, too, as will afford ample food and plenty of room for their wanderings. The reason some people have so much trouble with their thoughts straying that they do not have a tempting pasture or pasture at home. Their minds are contracted, they do not read much; they do not seek to develop their talents nor to expand their limits; so the thoughts have nothing to do at home—no pasture to feed on—and consequently they jump over the fence and run away. You could not blame them, could you?

But even when sufficient reading matter and other food for thought is provided, our thoughts are inclined to get naughty and want to roam at large in questionable territory. They want to get into our neighborhood. They are not intent so much on finding good pasture, but they like to nose around, to see what mischief they can find. Particularly, do the thoughts of young people like to stray away across the street and to be thinking about the opposite sex. Perhaps these are tender thoughts; but in view of the fact that about nine-tenths of the spiritual-troubles of our young people come through their meditations on the opposite sex and related subjects, it is not out of place to give fair warning.

The only guaranteed protection against getting into mischief and evil, is to keep your fences tight and your thoughts in control. As sure as you allow your imaginations to go unchecked, they will stray far away and will become so unruly that you can hardly govern them any more. And the next thing you will find is that when you do want to concentrate your thoughts on prayer or Bible reading or other duties, they will simply run away from you. They have been spoiled by the straying habit.

The Spirit of God faithfully warns us when we are in danger of going astray. When you feel checked, and impressed to change your thoughts to another subject, you must obey immediately else your sensitiveness of conscience will be hardened and you will lose the very thing that God has given you as a guide through life. Think of a captain of some large vessel, for instance, the Lusitania, throwing overboard his chart and compass, and saying to his pilot, "I have been over this route so often; I can go without these aids." That captain would be locked up at once as unfit for his position. Yet, many young people are every day 'losing the needle' by thinking more on ordinary love meditations, too much on just ordinary love meditations, and that leads them to do and to say things and to choose life companions that they would never have chosen if they had been careful. It is a foolish thing to lose control of one's thoughts. It spoils one for a successful life, and worst of all, wandering thoughts sap one's spiritual vitality. Keep your thoughts at home. Let them learn to stay. To permit the straying habit, they will run away almost without your knowledge. Cut off wrong meditations right in the beginning. Do not allow yourself to be enticed.

"Set your affection ['mind,' margin] on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:2, 3.) "Casting down imaginations ['reasonings,' margin], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II. Cor. 10:5.)—F. W. H. in Gospel Trumpet.

"Do You Want Him?"

A lecturer, speaking of the drink-habit disqualifying young men for the duties of life, forcefully argued his point to a climax when he said: "The saloonkeeper does not want him." Then, reading a newspaper advertisement of a saloonkeeper wanting a bartender who does not drink, he continued, "The saloonkeeper does not want him." Turning to the audience, he said, "Now, girls, do you want him?"
My Mother's Hymn.

Like patient saint of old time,
With Forty face almost divine—
So good, so beautiful and fair,
Her near my soul for aye, I bear.
I heard her sing so low and sweet:
"His loving kindness, O how great!"
Turning beheld the saintly face
With lovely face almost divine—
His loving kindness, O how free;
"His loving kindness, O how strong!"
All cares and weariness are gone
His loving kindness, O how good!
Where safe at last in that blest home,
She "sings with rapture and surprise"
In that home with you shall rest.
Earewell, dear mother, rest in peace:
By faith and joyful expectation
The one so dear has gone to dwell
With Christ in heaven, where all is well.
In the way of God we will not cease;
My Mother's Hymn.

MARRIAGES.


OBITUARIES.

OYLER.—Delitha Rebecca, daughter of Edgar and Florence Oyler, of Springfield, O., departed this life July 14, 1912, after a short illness of about seven months and 7 days. Truly she was only as a lovely rose bud, just beginning to unfold, and then plucked by the hand of death, to bear an eternal kingdom. Funeral services, conducted by Eld. O. R. Urey, were held July 16 at Beulah Chapel. Text, H. Sam. 14:14. Interment at Donnelsville cemetery.

HOOVER.—Sidney Earl, youngest child of Bro. Sidney and Sr. Eliza Hoover, of Welland county, Ont., was born April 6, 1911, died April 15, 1912, aged 1 years and 9 days. He leaves father, mother, two brothers and one sister who mourn his early departure. Funeral services were conducted by Elder John Sider at his home. Text, Job 1:21. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Interment at Dawdy's cemetery.

BREHM.—Bro. Andrew Brehm, of Palmyra, Pa., passed to his reward July 10, 1912, at the home of his daughter, Bro. and Sr. Painter, aged 84 years, 1 month and 20 days. He "sings with rapture and surprise" and united with the Brethren and remained faithful until death. She is survived by five children and two grandchildren. Services were conducted by Eld. F. E. Schneider. Text, John 14:1. 2, 3; also Rev. 14:13. Interment in adjoining cemetery.

SWEIGART.—Sr. Elizabeth N. Sweigart, wife of Bro. Phares Sweigart, was born in Lancaster county, Pa., and died at Upland, Cal., July 9, 1912, aged 53 years, 8 months and 16 days. Last October she died from an affection in her mouth which developed into cancer, bringing about death in spite of all that medical skill could do. She was a faithful member of the Brethren in Christ church and remained faithful until death. She was the mother of nine children, two of whom preceded her to the spirit world. Her husband and two children remain to mourn her departure. Funeral services were held July 11, at the Upland Brethren M. H., the house being well filled with sympathizing friends. The home brethren conducted the services. Text, Rev. 14:13.

KREIDER.—Sr. Mary Kreider, widow of Elder John F. Kreider, deceased, passed away peacefully on July 2, 1912, at her home in Campbelltown, Lebanon county, Pa., aged 71 years, five months and 3 days. Her mother was united with the Lord July 10, 1912, at the home of her daughter, Bro. and Sr. Harvey Garman. Text, Job 1:21. "The one so dear has gone to dwell with Christ in heaven, where all is well."

HEISE.—Sr. Leath Heise, widow of the late Christopher Heise, of Victoria Square, Ont., departed this life May 6, 1912, in her 99th year. She was born in Erie county, New York, and gave her heart to God in early life and united with the Brethren in Christ. She was a faithful member, always ready to testify in the name of Christ, to the saving and keeping power of Jesus. She rejoiced in the fact of her early conversion. Calm, evenly balanced and symmetrical in her spiritual development she "kept the tenor of her way." "The law of kindness was on her lips." She "sang the sweetest roundelay;" she visited the sick and the poor, and was practical in her sympathy. She rests from her labors and her works do follow her. Her three sons and three daughters certainly hold precious the memory of a model Christian mother, and the church of Christ has one member unto death. Funeral services on May 8th were conducted at the church near Gormley by F. Elliott and T. S. Doner.

LANDIS.—Sr. Susan K. Landis was born January 7, 1804, near Ziegler'sville, Montgomery county, Pa., and died at the home of her brother-in-law, Bro. Wm. P. Keely, Philadelphia, Pa., July 8, 1912, aged 88 years, 6 months and 1 day. She suffered for some time with a complication of diseases, suffering greatly during her siege of sickness, but remaining faithful unto death. She was a daughter of the late Rev. Henry A., and sister Mary A. Landis, both members of the late Tunkard (Brethren in Christ) church. She was united with the Brethren and remained faithful until death. She leaves seven sisters and three brothers, many relatives and friends to mourn her loss. Interment in Clarence Centre cemetery.

BEEHNER.—Ruthie Laura, daughter of Elder John F. Kreider, deceased, passed away June 27, 1912, at the home of her father, Bro. and Sr. Chris Kreider, in Lebanon county, Pa., aged 71 years, 8 months and 3 days. Unto this world would be superfluous. To add more to the above would be superfluous." F. E.

BURKHOLDER.—Mollie I. Shaefter was born August 9, 1854, in Miami county, Ohio. On December 29, 1886, she was married to Elmer J. Burkholer. They resided in Ohio, until the Spring of 1910, when they moved to Merrill, Mich., where they lived until the time of her death, which occurred July 10, 1912, aged 72 years, 8 months and 3 days. "The law of kindness was on her lips." "The one so dear has gone to dwell With Christ in heaven, where all is well." In the way of God we will not cease; Our hearts are deeply wounded now, As to this call of God we bow; This one so dear has gone to dwell With Christ in heaven, where all is well. Oh mother, dear, how can it be, Your face so sweet, we cannot see; Your cheerful voice no more we hear, With mother and sister, gone to rest.

Farewell, dear mother, rest in peace: In the way of God we will not cease: Until your sons and daughter, too, Shall meet you in that home of rest.

Conscience pure, kind and true, My heart is empty now for you; But by and by when God sees best, I in that home with you shall rest.

Dear Sister Mollie, fare you well, With mother and sister, gone to rest. Oh, may I live that I may to Enjoy that world of bliss with you. J. Lyons.