12-28-1914


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SPECIAL NOTICE.

Because of the urgent need of replenishing the funds of the Foreign Mission Treasury we come to you with an earnest appeal.

Will you not send in your contributions without delay; most nobly indeed has the church stood by the Foreign Mission work in the past, and we are confident that our Brotherhood will respond freely and quickly in this matter.

The awful and cruel war of Europe has more or less affected all of our Mission stations in way of advanced prices of almost all necessaries of life.

Let us show our hearty co-operation in this great work of the Lord, by giving liberally, and cheerfully to the support of this band of self-sacrificing workers in God's vineyard.

Our dear missionaries in India have succeeded in obtaining a tract of sixteen acres of land, which has been pronounced by such who have long been in the India Mission field, an excellent location, with a population of about 600,000 natives within a radius of about sixteen or twenty miles, but they have no funds for the erection of buildings.

So let us not only think of maintenance, but as well that a supply of funds is needed, to provide a place of shelter and comfort for them. Send all your contributions to P. M. Climenhaga, Stevensville, Ont.

J. R. Zook, Chair., C. N. Hostetter, Secy.
Editorial.

The Close of the Year.

The year 1914 has nearly run its course. The present number is the last one bearing that year date. For the next number we will substitute a 5 in place of the 4. Thus are the years marked off; they pass silently moment after moment as by the ticking of the clock. Momentous events have been recorded as the days went silently by. The passing year will have a heavy mark on history's page. No one year in the Christian era, and for that matter, since creation, has witnessed such a colossal world catastrophe as the world war which is now on in Europe. That conditions in this old world are now more startling and critical than ever before is the opinion of many today. The condition as described by our Savior where there is "on earth distress of nations with perplexity, men's hearts failing them for fear and looking after those things that are happening on the earth, for the powers of heaven shall be shaken," seems to be upon us. Where a year ago the "Peace and Safety," cry was on the lips of men, and who were building temples of peace, and Man's coming to his own was being proclaimed, all is changed today. Man's boasted civilization has come to grief; their peace temples are falling down, civilization's veneer has been torn off and man stands revealed a savage, a Barbarian and a Hun. With more than half the world, the civilized world, and largely professedly Christian, at war, and the remainder helplessly at the mercy of the combatants, it looks as tho darkest midnight is upon us, and at any time the midnight cry may be heard, "Behold, the Bridegroom! Go ye out to meet HIM!" What will be the final
outcome of this colossal war with its unprecedented carnage, cruelty and destruction no one is able to say. Only He on whose hands worlds on worlds are hanging, and on whose commands life and death are waiting, knows the end from the beginning; He knows what shall be the outcome of the gigantic struggle now in progress. We know that it means suffering untold in the destruction of life and property on the fields of battle, but not alone, there. Millions who are not on the battle ground are suffering untold hardships on account of these destructive forces. These would love to pursue their peaceful avocations were it possible to do so, but they have been driven from their homes and are dependent on the charity of those whose hearts go out in sympathy to them. The outward look is indeed dark and unpromising, but we remember that Jesus said something about the upward look. And taking this upward look we may see the solution of the mystery.

Bible students who believe in the premillennial coming of Christ are seeing signs of His soon coming in the passing events so pregnant with great issues. They are pointing us to the fore-view of world history as revealed to Nebuchadnezzar in his dream as interpreted by Daniel, and according to their understanding all of “the most important public events which were announced by ancient prophets have been fulfilled and the stage is cleared for this one supreme event”—the Coming of Christ as indicated in Hebrews 9: 28.

In the vision it was indicated that four great empires should rise and fall—Babylon, Medo-Persia, Greece and Rome—and they have all come and gone. Ten broken kingdoms were to evolve out of the last; these can all be found on the map of Europe. It would seem that the time is now near for the smitt-
God's latter day dealings with Israel will go into fulfilment. Considering also the rapid strides which apostasy, as foretold in the epistles of both Paul and Peter, is making, in that many in the church have ceased to be loyal to the Bible, the Blood, the Virgin Birth, the supernatural power of God: then also the great growth of wickedness of all kinds, these things considered together should arouse us more fully to watchfulness and prayer. Peter writes that the reason God is delaying is because "he is longsuffering to usward not willing that any should perish." But if we neglect this great salvation, treat all His gentle warnings with disdain, He will come at a time when we are not looking and will mete out judgment.

The great question that concerns us individually is as to our preparedness for His coming. Our garment must be the wedding garment of Christ's righteousness which with the oil of the Holy Spirit in the heart gives us the readiness necessary for His coming. God grant that we all may take heed to the passing events which are signs of the approaching end, and give the more diligence to the making of our calling and election sure.

O that all who read and think about these great and solemn movements would take heed to the gracious invitations of the Savior and enter in thru the door into the sheep-fold and be safe so as to escape all these things.

The great Evangelistic Campaign undertaken in this city under the leadership of Dr. Stough one of the foremost professionals in present day Evangelism, has come to a close. It continued for seven weeks, one week longer than was first announced. The interest and enthusiasm was kept up well right down to the close. The number that "hit the trail" is given as 7000. It is reported that as a result of these meetings the liquor business has fallen off greatly, as has also the moving picture business, and some others. Dr Stough was strong in his denunciations of these grosser sins bringing upon himself the hatred of those who make money in such businesses, in some cases threatenings of eking out revenge on the preacher was an accompaniment of the hatred, but as far as we know nothing came of the threatenings. The general opinion among the church people seems to be favorable to this style of evangelism and there is cause for rejoicing over the good that was done however much anyone may question the propriety of the methods employed. The noted "Billy" Sunday seems to occupy the front rank in this kind of Evangelism being called to the largest cities in the land. A year ago he led such a campaign in the city of Pittsburg, Pa., and now he is entering on a two months campaign in the city of Philadelphia, Pa.

Personally we are willing that God be the judge of the work carried on after this modern style: but if we read our Bible correctly there are other things besides drunkenness, gambling, the theater, dancing, and other grosser sins, which these men do not touch, may we say, because they are popular, but from which the born-again one will need to separate himself as well as from those more repulsive forms of sin. The slave of fashion needs deliverance as much as the slave of drink. The oath bound lodge member needs also to come out from among them and be separate. In His own time God will bring all things into judgment: then will that which He approves stand, and He will reward.

In this connection we take liberty to quote from the report of Dr. Yahn editor of The Church Advocate in his paper,
his attitude towards the movement being quite friendly as was also the attitude of the church with which he is affiliated. Of the services of the last day, Sunday Dec. 20, he says:

“The great crowds, the religious enthusiasm and the deep impressions made it a day long to be remembered. Two invitations were given—in the afternoon and evening at which some 400 came forward. The total number of conversions reported is approximately 7,000. The free-will offering to the evangelist amounted to about $5,500. The expenses of the campaign, including the cost of the tabernacle, totalled about $19,500. Great as have been the immediate results in the religious, social, civic and domestic life of the city, the far-reaching effects of the influences thus set in motion promises still greater things in the months and years to come.

“We believe this movement has the divine sanction...it should have our hearty co-operation and support...providing always, of course, that the character of the work is genuine. This we should determine by the doctrine taught rather than by methods used. Doctrine is divine and, like the One from whom it comes, is the same yesterday, today and forever. Therefore we cannot deviate from doctrinal lines. We can only support such evangelists as preach the sound doctrine of salvation thru God’s regenerating grace. But in the matter of methods we can allow a wide latitude, wide enough to include some things which do not appeal to our personal taste, for methods are largely human. The Bible is plain and positive in telling us what to do, but noticeably silent as to the method.”

There’s not a Friend like the lowly Jesus, 
No, not one; no, not one. 
None else could heal all our soul’s diseases, 
No, not one; no, not one.

**BIBLE CONFERENCE.**

The annual Bible Conference will convene at the Messiah Bible School, beginning Thursday, Jan. 21, and continuing until Sunday evening, Jan. 31. From all appearances, it appears that there will be a large attendance. Speakers will be present from Pennsylvania, Ohio, Indiana, Canada and perhaps some from the middle west. The topics will be interesting and such that confront us in every-day Christian work and labor.

Lately, arrangements were made by the Philadelphia and Reading R. R., which will be quite a help to those who contemplate to attend. A later train was put on, leaving Harrisburg at 9:15 a.m. as well as an earlier train leaving Harrisburg at 7:30 a.m., thus giving an opportunity to those who desire to come early, as well as for those from Lancaster and other eastern Pennsylvania Counties, who formerly could not come over before the noon train, can now be at Grantham at 9:38, being in ample time for the forenoon sessions, as well as the late trains are very convenient. All are earnestly invited to add your presence at the Conference.

**BAPTISMAL SERVICES.**

Baptismal services were observed at Grantham on Dec. 13. There were two applicants, one of whom is Bro. Henry Brubaker, the press-man and assistant linotype operator in the *Visitor* office. It appeals to us that this should be interesting matter for the *Visitor* family to know that brethren of their own number are turning out the *Visitor* work, instead of, as it had been the case, that people who were not of like faith, and whose lives and conduct were not consistent to the teachings of our beloved Brotherhood, were the ones to whom we
had to look for the Visitor production.
The other one is Bro. Lester Brennemen of Pleasant Hill, Ohio, who is a member of the student body at the Messiah Bible School.

It is encouraging when we see young and able-bodied men and women stepping out in the Lord's service, and that their zeal for God and righteousness is so strong that they are not afraid even tho the weather elements may be below freezing temperature. We certainly feel to bespeak God's abiding grace in the lives of these young brethren who are so much needed for material to carry the mantle of those who are constantly dropping out of the ranks. There are others who are waiting an opportunity later, and we pray that while they wait the enemy may not succeed in discouraging them.

We have received from the secretary, Roy H. Wenger, an account of a Sunday School Convention which was held at the Mt. Rock M. E., in the N. Franklin, Pa., dist., on Sept. 29, 1914, with the request that it appear in the Visitor. As the program seems rather lengthy to give in its entirety we herewith give it in a condensed form. The day was nice and the attendance large. Visitors were present from Lancaster, Cumberland and other near-by counties. The addresses were seemingly directed by the Lord and a spiritual atmosphere prevailed. The meeting seemed to be a "boost" to the work of the Sunday School in the vicinity, and it is hoped many more such meetings will be held in future. The meeting was opened with devotional exercises at 9:30 a.m. being led in prayer by Eld. M. H. Oberholser, Eld. Samuel Bert of Mowersville, Pa., addressed the meeting on What the qualifications of a Sunday School Teacher should be. What help is the Sunday School to the Church? was discussed by Bro. Solomon Wingert of Chambersburg, Pa. This was followed with an essay by Frances Wingert of Culberson, Pa. The relation of the Sunday School to the nation was discussed by Eld. S. R. Smith of Grantham, Pa., and Eld. Abner Martin of Elizabethtown, Pa., addressed the meeting on the best method of getting the young into the Sunday School, and to entertain them.

The afternoon session was opened with song service and prayer. Study of child nature was discussed by Eld. D. H. Wenger of Shippensburg, Pa., and Bro. S. W. Solenberger of Chambersburg, Pa., had for his subject Historical and Geographical outline of the Bible.

An oration given by Roy H. Wenger of Chambersburg, Pa., was followed by an address on Spiritual outline of the Bible by Eld. Abner Martin, and one on The inter-relation of the Church, the Sunday School and the home, by Eld. S. R. Smith.

The evening session was opened with singing and prayer, followed by short addresses on Sunday School work by the young led by Bro. Samuel H. Wenger of Shippensburg, Pa., and a Question period in charge of Bro. H. B. Burkholder of Shippensburg, Pa. This was followed with a sermon by Eld. Jacob O. Lehman of Johannesburg, S. Africa. Benediction.

A few reports that should have appeared in this issue are crowded out. Some were received too late.

Bish. H. K. Kreider is engaged in holding special meetings at the New Guilford M. H., S. Franklin dist.

We wish all our readers may have a Happy New Year.
CONTRIBUTED.

THE PERSON OF THE HOLY SPIRIT.

The day and age in which we live is called the dispensation of the Holy Spirit. In the Old Testament we have the age of God the Father. In the New Testament the period covered by the gospels is the age of God the Son. From the day of Pentecost to the second advent of Christ is the age of God the Holy Spirit. In the unfolding of the plan of redemption each member of the God-head in turn has had an earthly ministry. First the Christ in types, given by God in the Old Testament sacrifices; Second, the fulfillment of those types, in Christ, by the sacrifice of Himself; Third, the Holy Spirit communicating this redemption to men. By this distinction we do not mean that the entire God-head has not been active in working out the plan of redemption ever since its inception but that each one in their place and turn has occupied a more prominent position than the other. In the Old Testament we have redemption in anticipation. In the New Testament, especially in the gospels, we have redemption in manifestation; while in the Acts and the Epistles we have redemption in realization: the Holy Spirit applying it to the hearts of men. In Old Testament times the Holy Spirit wrought UPON believers but did not ABIDE with them; that is, His action was intermittent, He came and went. In this dispensation, however, it is different for now the Holy Spirit abides within the believer. A vast difference between being wrought upon and dwelling within. From this relative relation of the Holy Spirit to the God-head shall we then turn and notice the

THE PERSON OF THE HOLY SPIRIT.

By some the Spirit is thought to be an impersonal power—an emination from God—a divine agent and not a person. They say it is called, breath, wind, power, and that its symbols are, oil, fire, and water. For this view there may be grounds, but we think not. It is true that the same Greek word that is translated wind is also translated spirit. In Rom. 8: 16, 26 when speaking of the Spirit it is in the A. V. translated “itself” but in the R. V. we have “himself” instead of “itself”: this is believed to be more correct. Whether or not the Holy Spirit is an impersonal thing—an emination from God or a divine person is of supreme importance to us. It is said that true religion is the communion of two personalities. That is, there are certain fundamental, necessary qualifications and adaptations in the working out of our religious life. The God of the Christian Scientist is not the God of the Christian. Books, wood, stones, iron, impersonal things, have nothing whatever in common with man, they are in another realm altogether, therefore man cannot have any communication with them. Our difficulty may be that we have always associated eyes, ears, nose, hands and feet with personality; these are but necessities of a corporeal body. The necessities of personality are knowledge, feeling and will. “For the Spirit searcheth all things, yea, the deep things of God.” He divides to “each one severally as He will.” “And He that searcheth the hearts knoweth the mind of the Spirit.”

The character of Christ is so wonderful that no one name is large enough to express all it means. Billy Sunday says, “There are 256 names given to the Lord Jesus Christ in the Bible.” Likewise different names are applied to the Holy Spirit. Just as you must study
the life of Christ to begin to understand the meaning of His name so you must study the life of the Church to begin to understand the meaning of the name of the Holy Spirit.

The Church in her work is the best definition of the Holy Spirit that we can get. However, shall we consider a few of the names?

“ANOTHER COMFORTER.”

“And I will pray the Father and He shall give you another Comforter that He may abide with you forever.” Our Lord was just giving His disciples His last words. He was about to leave them. Because of this soon departure, sorrow filled their hearts. His words of comfort were that in His Father’s house there are many dwelling places; that He is going to prepare a dwelling place for them; that when it is prepared He will come back again and receive them unto Himself. But in the meantime “I will pray the Father and He shall give you another Comforter.” One that in my absence will take the place of my personal presence. Surely nothing but another person could in any adequate way fill the place of Jesus. Nothing short of a person would satisfy the disciples. Shall we now turn and notice the word

COMFORTER?

Read John 14: 16, 17; 16: 7. I call attention to the word Comforter. We are told it means one called along side—one that stands constantly at our side, as our helper, teacher, counsellor, guide, comforter and friend. The poet was not far amiss when he said,

“Even present truest Friend,
Ever near thine aid to lend.”

When in trouble the disciples turned to their Lord. On the storm-tossed sea of Galilee, when, as they thought, they were about to perish; they found Jesus asleep and awoke Him saying, “Carest thou not that we perish?” Then Jesus arose and rebuked the wind. When Jesus was up on the mount talking with Moses and Elias about the decease which He was about to accomplish at Jerusalem the disciples were at the foot of the mount in vain trying to cast the devil out of a child but could not. This troubled them for when Jesus appeared they said, “Why could not we cast it out?” Then Jesus told them that it was because of their little faith. Then Jesus cast out the devil. But in the midst of their trouble Jesus assures them that when He is ascended to heaven He will send another person, just as divine, just as wise, just as strong, just as helpful, just as loving, just as competent, to be their constant Counsellor and ever present Friend as He had been. Can we enter into the position of the disciples? The departure of Jesus meant the eclipse of all their joys; for all they had centered in Christ. Father, mother, business and all the prospects of a happy life were left behind. They had toiled, they had sacrificed for Him but now He is to leave them. Jesus, as a man, in His earthly ministry was limited. He could not abide forever. He could not be everywhere present, therefore, it seems to me, Jesus says, “It is expedient for you that I go away for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you.” The absence of Jesus then means the presence of the Comforter. We say we would have liked to have lived and walked in the personal presence of Jesus when He was here upon earth, but listen, in the presence of the Holy Spirit you have the presence of Jesus just as truly, just as really as when He was here upon earth in human form. Shall we now notice still another word, or name, of the Holy Spirit?
This word is another translation of the same Greek word from which we get our word Comforter. Its usage is found in I John 2: 1, 2, and is applied to the present work which Christ is carrying on for the saints. This word means one called to the aid of another, to take his part, to represent him, to act as his substitute. We are told that this is a court word; that our advocate, our lawyer, appears in court to plead our case. In the days of His flesh Jesus was the advocate for men on earth. He handled the case of the blind, they received sight; the lepers put in His care He cleansed; the dead committed to Him He brought back to life; but now in the absence of Christ to plead our cause we have the Holy Spirit. An absent Christ means a Present Spirit. Jesus speaking concerning His going and the coming of the Spirit, said, “And greater works than these shall ye do because I go to my Father.” Are the sick being healed today? they are. Are the demon possessed cleansed? they are. Mammoth miracles are being performed today, they can be seen by those who have eyes to see them. Remember, the three years of strenuous work, by Christ covering an area of about 50 x 150 miles is all crowded into the short gospel narratives; no wonder then they seem numerous as compared with our records. If however you were to have in a group the small and large miracles, performed by the Christian Church since the time of Christ you would have a much larger number, and some just as wonderful if not more so than those performed in the time of Christ. And why? because the Holy Spirit our Comforter, Helper and Advocate in the place of Christ is continuing the work of Christ which Christ begun while He was on earth. The work of the Spirit thru W. A. Sunday is a marvelous example of the modern miracles.

Levi P. Cassel.

Pleasant Hill, Ohio, Aug. 7, 1914.

GOD FIRST AND FOREMOST

Dear readers: Has God become the first and foremost in your life? Matt. 6: 33 says, “Seek ye first the kingdom of God and his righteousness and all these things will be added unto you.”

I am glad the time came in my life that God became first. It was a year on Nov. 14, 1914 that I yielded my all to God and received the baptism of the Holy Ghost, for every heart that is cleansed will receive the abiding Comforter. How necessary it is to have our consecration complete, and our hearts cleansed, and then tarry until we are endued with power from on high, according to Christ’s parting words to His disciples, “Tarry ye in the city of Jerusalem until ye be endued with power from on high.”

When I received the baptism Jesus appeared to me in a cloud, as if soon to descend for the ready ones, and O, the glory! My tongue could not express it. I shall never forget that loving look He gave me. It is my prayer that I may never lose sight of that blessed face. I believe His coming is not far off: the signs are being fulfilled. How necessary it is, dear ones, to have Christ first, so we will be ready when He comes.

It is a life of joy and victory that helps us to look on the sunny side of life. Praise His name. When God is first we will be found at the prayer meeting and services unless we have an excuse that will stand at the day of Judgment. We will not let business and work come in ahead, but God will be first. When sickness comes in our-
homes we will call on God first and carry out the word. God has promised to hear the prayer of faith, and the prayer of faith will heal the sick, and the Lord will raise them up. God is true to His promise, Praise His name. "They shall lay hands on the sick and they shall recover." How often I have proved this promise to be true.

When God is first we will let Him plan our way: tell Him all about our trials and troubles, and not carry them to the world and seek its advice, but we will take it to Jesus and leave it there. He has promised never to leave or forsake those that put their trust in Him.

When God is first we will not seek to lay up treasures on earth but will lay up treasures over yonder, for this is not our abiding place. Soon we must leave this world and give an account of our life spent here.

If God is first we will lend a helping hand to the needy. I realize there are many souls unnoticed and uncared for. No one to lift them from sin and despair, no one to tell them of Jesus. We cannot truly love Him without having a burden for the lost. God wants us to lift up our eyes and behold the whitened fields ready to harvest, and the millions who are without the Gospel. How can we live at ease with a soul going downward, lost for the lack of the help we might give. This verse just comes to my mind,

"When the Lord is heaping up His precious gifts on you,
Remember there are others whose comforts may be few,
Share your comforts with them with those around your door,
Share your mercies with them and God will give you more."

Yours in His service,
Mrs. Girven Sider.
Wellandport, Ont., Nov. 20, 1914.

POSSSESSION VS. PROFESSION.

BY RIZPAH.

"...For the prince of this world cometh, and hath nothing in me" (John 14:30).

Do we fully realize what these words really mean? Are you prepared to meet the onslights of the enemy of our soul?

Of one thing be sure, Satan, with all his subtle malignity, is secretly waiting a chance to swoop down when the pseudo-Christian (a professor): the careless and indifferent: the new convert who is not willing to go on and know more of God’s will—"This is the will of God, even your sanctification."

Should a relative bequeath you an inheritance you would most assuredly strive for all that belonged to you. Why should we not be fully as concerned in obtaining all that God has so generously and lovingly bestowed upon us in Jesus Christ! "By the which will we are sanctified thru the offering of the body of Jesus Christ once for all" (Heb. 10:10).

This work of grace, obtained by faith (Acts 15:9), is absolutely necessary to withstand the fiery darts of the enemy of our soul.

This is the goal for which all new converts should strive! "Receiving the end of your faith even the salvation of your souls" (1 Peter 1:9).

(How essential it is for young converts to have the right instruction from those who know the Way. Those who have searched the Scriptures and proved the blessed reality of sanctification—a heart cleansed from all sin; a spirit in which there is no guile—should witness to their experience everywhere, and urge and persuade all who believe in Christ to seek a clean heart and enjoy the beauty of holiness.)
Believe that every blessing of the Covenant is yours; by the death of the Testator you are entitled to it all; and on that faith act, knowing that ALL is yours. The new heart is yours; the law written in the heart is yours; the Holy Spirit, the seal of the Covenant, is yours. Act on the faith and count upon God as faithful and ABLE, and oh, so lovingly, to reveal in you, to make true in you all the power and glory of His everlasting Covenant!—Andrew Murray, in "The Two Covenants."

We have heard of wonderful revivals—one in Wales, and recently, in our own State—where thousands were converted. From a reliable source (in fact, from persons engaged in evangelistic work in those sections) we are informed that the larger number have drifted back into their old ways—into sin (II Peter 2:22).

It is thought by some writers that these converts in Wales, and the "Billy" Sunday meetings, and of other popular evangelists of great fame, were not converted: only carried away by enthusiasm and their work discredited, and by those who do not believe in revivals or the "noisy methods," "Just wait and see how long they'll stick." Of a truth we sorrowfully admit such is the case.

But we believe under the powerful preaching of the Gospel, awakening the better nature of the heedless and presenting the joy and peace that comes from accepting Christ, many poor miserable sin-sick souls have been persuaded to become Christians, were convicted and converted.

Now here comes the cause for the failure to hold out on the part of those who backslide and "fall by the wayside." These converts are turned over to the formal, worldly, apostate churches (cold-storage plants), in charge of the polished product of the "theological mill" who feeds them on modern dainties from Satan's delicatessen—canned lobster (prepared sermons); pre-digested food (bought sermons); higher criticism (chow-chow); essays (eclair); sermon-ettes (bon-bons); topics of the day (sweet pickles); scenes of my tour in Europe (nic-nacs); lectures (gelatine). These young converts, instead of being nourished at the Father's table on strong meat (Pet. 1:2-3), are sent to the quick lunch counters, cheap restaurants, or the automat where they may select what suits their own taste. The consequence is weaklings, spiritual dyspepsia (no love for prayer or the word of God), anaemias (no testimony or praises, nor public prayer). The pastor is too busy with his social functions and lodges to prepare a warm meal (by prayer on bended knees and open Bible for his receipt book). But the true shepherd will feed his flock on the finest of the wheat: "But ye have an unction from the Holy One, and ye know all things" (I John 2:20). This unction is the baptism of the Holy Ghost (Acts 5:32). This enables the true shepherd to lead his flock to green pastures; that can live without sin (after being sanctified); for "he that committeth sin is of the devil" (I John 3:8). Young converts need to be placed in God's true folds where they can receive instruction by sanctified men of God; where there are sanctified witnesses to testify to the cleansing power of the blood (I John 1:7). Then all true and honest souls will be enabled to enter into this blessed, glorious experience and the world will lose its charms—they have found something better—"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost!" Holiness of heart brings that which makes life delightful: it is that which causes one to cling (or stick) to Christ. His people (which is the Church), "I am the true vine....now ye are clean through the word which I have spoken unto you" (John 15:1-3).
The Holy Ghost if given the right of way in the church building will clean out frivolities such as euchres, female minstrels, moving pictures, dramas, boys' brigades, basket ball, pool tables and all other tom-foolery. Or if these come in they will drive out the Holy Ghost, "And without me ye can do nothing."

Really, truly, a holy (or sanctified) heart is absolutely necessary. David found it so after he found how the natural or carnal nature had caused him bitter remorse, spiritual darkness—lost peace, joy—separation from God. Sin in his heart caused him to seek an affinity—and the devil supplied his desire. Whatever sinful affection or yearning may lurk in the heart there will always be the response, hence the words of the text should be the desire of all Christians! David cried out for a clean heart: "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (Psa. 51: 2). David knew what was the cause of his lost power among the people; his lost joy; also that the only way for restoration was a sanctified heart. Oh, the importance of true, sanctified men and women, to point formal church members, new converts and backsliders the way—"And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, the fools, shall not err therein" (Isa. 35: 8).

If anyone has tried to be a Christian, and found the modern church orgies not satisfying (not better than they had in the world) found the services irksome; the routine of the Christian Endeavor, Epworth League, Ladies' Aid getting up fairs, festivals, wearisome, bringing nervous prostration; trying by good works, teaching classes, singing in choirs, out at nights working like beavers in the mission, visiting jails, almshouses, slum work, self-righteousness, church activity—all are nothing but hay, wood and stubble and some time sooner or later these will fail and your profession will collapse and great will be the fall thereof; these parts will give way when a storm arises—anger, malice, etc. Only a sanctified heart will withstand the power of the devil: "Put on holiness which is the bond of perfection.'

Then, David's sin was always before him. So will be your sin. You will have it arise like a ghostly spectre when you try to pray or testify. You will not have to ask any one what it is, you'll know it all right. It will be always before you, disturbing your peace, rest and sleep. The Holy Ghost will diagnose your case and show you plainly the malady and also the remedy: (Ezk. 33: 14, 15).

Some think they will grow into sanctification—"grow in grace"—but this is the grace by which we can then grow. It is like removing the stones, weeds and other obstacles from the garden; the oil on the machinery which prevents friction, squeaking, wear and tear; makes the human machinery run smoothly. "Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Psa. 45: 7.)

Have you received this anointing? If so you can sing with the spirit and the understanding:

"There's no thirsting for life's pleasures."

Nor adorning rich or gay;

For I have found a richer treasure, One that fadeth not away!"

Once possessed of this rich treasure, one is going to carefully guard it as a miser zealously watches his secret horde lest peradventure it is stolen or lost. Once lost, the sanctified soul realizes his dreadful misfortune, and will at
once seek until he finds the pearl of great price, and exclaim:

"I hate the sin that made Thee mourn
And drove Thee from my breast."

The sanctified person realizes the great value of this blessing, and he is not going to sell his birthright for a mess of pottage. This is why the sanctified mother is considered queer, an old fogy, in these days, when invited by the worldling daughter to visit some "innocent" place of amusement, and refuses to do so. Why, because she has something better:

O, thou, in whose presence my soul takes delight.
On whom in affliction I call;
My comfort by day, and my song in the night
My hope, my salvation, my all!

The professor in the church cannot understand these things for lack of proper instruction on the part of those with whom they are affiliated in the modern church services. Because they are delving into God's treasure mines and digging out the precious nuggets and adorning themselves with his jewels:

(1 Peter 3: 3-4).

We read an account of a young girl, who arrayed herself in the gay apparel of her roommate and put herself on exhibition in a department store. The other occupant of the room unexpectedly returned, discovered her loss, and sought the false friend who was masquerading in her garments. She found her and began to snatch off different articles, exclaiming as she did so, "That is mine!" The other girl, in mortification and shame was led off and made to disrobe.

The false professor, arrayed with an outward cloak of religion, masquerading as a Christian, and on dress parade, at some time will find to his deep chagrin that Satan, like a vampire, will swoop suddenly upon him and strip him of his cloak of self-righteousness, hypocrisy, formality, false pretense, etc., and will be left naked, put to shame—disgraced. (Rom. 1: 18, 32).

But the sanctified believer has the whole armor and is enabled to withstand all the fiery darts of the enemy of our soul. Like Christian, in Bunyan's "Pilgrims' Progress," when attacked by old Apollyon, and altho severe the conflict, he came out victorious—yea, more than conqueror! (Rom. 8: 37).

Hence the great need for our spirits to be cleansed from all guile. At times Satan will attack persons in their sleep, causing spiritual sins, sudden awakenings by bringing before their minds moving pictures of sins of the past, which cause frightful experiences and even nervousness and even wrecked health. But after all the past is covered by the blood, it is possible to say: "Even in my dreams I'd be, nearer, my God, to Thee," and, "For He giveth his beloved sleep" (Psa. 127: 2).

Oh, may our readers realize our privilege in Christ Jesus; "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1: 30).

We certainly do need wisdom in these perilous times, when Satan is working with all his utter deceivability with his various tricks and conjuring. He has his multitude of agents actively engaged in swindling people out of their souls. Some of his agents are using these schemes: Selfish use of wealth (goldbrick); flim-flam (worldly pleasure); bunco game (Russelism); shell game (Christian Science); get-rich-quick scheme (Tongues). How many have found, to their great sorrow, that by investing in these glaring inducements of the devil that they have been duped and have impoverished their own souls
and worse still, other souls! (II Thess. 2: 7, 12).

Rejected the Truth!
Refused to possess their inheritance!

Come, beloved, accept your inheritance. Surely, we are able to take the land. (Joshua 1: 11).

Then we will have a people who prefer the house of God in preference to the movies, baseball, dances: then a great lasting change—from wars, murders, suicides, cheating, swindling, etc., will sweep over the land!

“Sanctify yourselves: for tomorrow the Lord will do wonders among you” (Joshua 3: 5).

Then the coming generation will be won for Christ, secure from the devil-traps and hell holes that are lurking everywhere, that are ensnaring our young; the ungodly fashions that are breeding harlots and enslaving young girls in dens of vice and luring them to destruction.

A young man confessed recently in New York city that his passions were aroused by the tight-fitting and scant dress of a girl, whom he enticed to his room and butchered. Isaiah gives a description of the modern fashions in the third chapter, 16 to 24th verses.

The old Scotch preacher told his congregation where the fashions originated in these words: “Ye ladies of Aberdeen, ye get yer fashions from Edinburgh; Edinburgh gets them from London; London gets them from Paris, and Paris gets them from the devil!”

“I spake to thee in thy prosperity, but thou saidst, I will not hear” (Jer. 22: 21).

“O earth, earth, earth, hear the word of the Lord!” (Jer. 22: 29).

“Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3: 20).

OUR HOPE IS IN GOD.

ISAIAH F. BASEHORE.

“And now Lord, what wait I for? my hope is in Thee” (Psa. 39: 7).

We notice in this beautiful scripture that David asks a question, and then gives his own answer.

Soon twelve months more of our lives will have been rolled in the past, and we are still here. How remarkable this is! Some people think that death is the greatest wonder in human history; but life is a stranger miracle. How surprising that one should live an hour, to say nothing of three score years and ten!

When we thus reflect, is it not to be wondered if like David, we sometimes put the question as to what we are waiting for?

Is it enough for boys and girls to say that they are waiting to be men and women? or for youths to say they are waiting to get a start in life, or to settle down? or for fathers and mothers to say that they are waiting to see their children educated and established? or for others to say there are enterprises to whose success their presence is still necessary? Are these carnal things really what you are waiting for? Jesus says: “But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you” (Matt. 6: 33).

Dear fellow travelers to the bar of God, let us not be so wrapped up in the carnal things, but let them be a secondary matter; for God shall supply all our needs, according to His riches in glory by Christ Jesus (Phil. 4: 19). Oh! beloved, may we feast more on His blessed word and hasten the day of His coming, (Psa. 1: 2, and Matt. 28: 19-20).

Let us ask God the question as David did. (1.) It may be that you are wait-
ing to be saved, for God is not willing that any should perish, but that all should come to the knowledge of the truth and live. Dear reader stop and think how God has been pleading and calling you the past year. Was there no sermon, no hymn of invitation, no warning, no loss of a friend by death no providential escape from bodily peril or serious illness, to remind you of your mortality, and plead with you to accept Christ?

(2.) It may be that you are waiting to bear fruit. By the grace of God you are already saved, let us suppose, but for what purpose are you saved? Why did He not call you to Himself at the moment of your conversion? As a saint, for what are you waiting? "Ye have not chosen me," said Christ, "but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain" (Jno. 15:16). Is it for this reason that you are waiting here? Years may have been yours! but have they been laid at the Lord's feet? Years of affliction may have been yours, when you were digged about, but have you rendered according to the benefit received? Ye shall be witnesses unto me: and a true witness delivereth souls, (Prov. 14:25). May it be that for this cause you are still abiding in the flesh. Are you, as God's child, bearing much fruit? They that turn many to righteousness shall shine as the stars forever. Shall you say like the dying man,

*Must I go: and empty handed,  
Thus my dear Redeemer meet;*

*Not one soul with which to greet Him,  
Lay no trophies at His feet?*

(3.) It may be that you are waiting for His coming. The coming of the Lord Jesus Christ, personally and visibly, for His saints has ever been the hope of the true Church, and blessed be the man whose heart is animated by this hope. It is a blessed thought that from God's own word comes this cheerful announcement. Yet a little while, and He that shall come, will come and not tarry. You have seen the luscious fruit hanging from the bough long after the digging and pruning have been ended, waiting for the genial sun to put the final bloom upon its beauty, and beget the sweetness and mellowness of complete growth. Something like this is often true in a human life, and may be true in yours. We all do fade as a leaf, but the fading of some is often illumined by the grandeur of an autumnal sunset. God grant this to be true of all of us, it is our happy privilege.

"Happy is the people whose God is the Lord." Accept Him, serve Him, wait for Him, for only as we stand in such relationship to Him—that we can employ the Psalmist's question, "And now, Lord, what wait I for?" We can equally apply the comfort of that which follows it, and say, "My hope is in Thee." Praise God for a hope that entereth into the Holy of Holies, and for an anchor that holds, and will at last enter us beyond the vale.

Dear ones, let us hold fast our profession, as we see the day drawing nigh. "Upheld by hope, all toil is sweet,  
With this glad thought in view,  
The Master may appear tonight  
To call His servants true."

"Upheld by hope, how glad the heart!  
My soul is on the wing:  
E'en now His hand is on the door,  
He comes my glorious King."

—E. M. G.

Elizabethtown, Pa.

*The husbandman waiteth,  
Long patience hath he  
But he waiteth in hunger,  
O! is it for thee?*
AN EXPERIENCE AND A FEW THO'TS
ON I COR. II: 1-16.

Believing that at least some among our beloved Brotherhood may still be in doubt as to the meaning of the above named Scripture, and that thus not understanding the Apostle’s argument some have laid aside the prayer covering entirely, we venture to give a few thoughts trusting that they may be a help in clearing up the matter for honest hearts. We believe in being able to give to every man an answer as to why we do what we do in the service of the Lord.

Some years ago while the writer was conversing with a lady, a member of another denomination, the question of feet-washing was touched upon. The lady did not believe in observing the ordinance, and as we pointed her to the Scripture she turned with a great deal of scorn and sarcasm and said something like the following: “Why do you not adhere to the Word on every line? The Bible says that long hair was given to the woman for a covering. Why do you go farther and wear something artificial?” I had been wearing the prayer covering for a number of years and was perfectly satisfied in doing so, but I found to my embarrassment and dismay that I had no intelligent answer to give to her question. I was embarrassed on the lady’s account and dismayed on my own, for I felt that Satan stood ready to take advantage of the occasion to discourage me in doing some thing which I could not satisfactorily explain even to my own mind and heart.

So in my predicament I earnestly turned to the Lord and plead for an explanation. The words which troubled me most were “Doth not even nature teach you etc” and “Her hair is given her for a covering!” I will not relate the argument Satan put up, but this is the explanation which the Spirit gave me in answer to my prayer. The whole of the 14th and 15th verses was used by the Apostle as an illustration and only as an illustration to bring out more clearly what he had taught in the foregoing verses. As the Savior used the lilies, the birds, sheep, etc., as a means by which to convey His thought to His hearers, so, in the very same way the Apostle used the natural covering of the woman to illustrate that covering which she is to wear after she becomes a member of the spiritual kingdom of Christ. If the woman’s hair is the “prayer” covering of which he speaks, then it would be only right if unsaved women would shear their hair, and only allow it to grow long after they become converted, for the Apostle was not advising the prayer covering for any but those who prophesy and pray. As in the realm of nature God gave to the woman in the matter of hair, more of a covering than the man, so after she comes into the kingdom of grace, she is to cover her head, both as a token of subjection to the man on the one hand, and as a token of an equal right of enjoying the things of God on the other, and the man who is the image and glory of God is to uncover his head when he prays or prophesies.

If we will remember that nature and grace are two different kingdoms altogether, and that the hair belongs to the one, and the prayer-covering to the other, it will help us in solving this problem which has seemingly troubled so many. We trust we have made our meaning clear. May the Lord bless and keep all the dear readers of the Visitor is the prayer of your sister in the faith.

Elizabeth Winger.
SHALL THE SOWING OF THE SEED
BE POSTPONED?

One of the most tremendous questions of modern civilization which thunders in the ear of Christendom is, shall the sowing of the seed be postponed? That universal command uttered by Divine lips “Go ye unto the utmost part of the world and preach the Gospel,” still concerns us today in behalf of the great world, ignorant of Him and His ideals. For instance the great cities, in China, India, Turkey and Africa, where the narrow streets are filled with wicked men and women, and little children growing daily in lust and brutality. It is not with Him simply a matter of personal pride and ambition to see the enterprise He began succeed but it is a matter for which He feels a great personal concern, an intense heart longing for the men, women and children.

Have you, O young man and young woman, and you fathers and mothers ever solemnly consecrated your life to the effort to secure for all men a fair chance at all good things? Why is it that while the children of God are so much concerned about the salvation of souls and specially about the heathen world, some of the modern theologians debase the heathen to the level of animals?

Stop a moment with me and think with your best discernment upon this distressing problem which rules and reigns over the world. When the inspired word of Omnipotent God dictates to you and to me that one soul is worth more than the whole world, then show me the human being in all creation who with all his intellect, with all his wealth, ambition and power has ever been able or will ever be able to purchase his soul’s redemption.

Men of prosperity and modern civilization who devote their bodies and souls to the accumulation of wealth and who insure the very destiny of their souls under a satanic rule, I say need the purifying blood of Jesus Christ, to spend their millions for the advancement and the betterment of the kingdom of God. O, honorable friends! ponder with me for a moment the statistics of nineteen hundred seven. In the United States alone there were paid for drugs 25 million dollars, for jewelry 60 million dollars, for confectionary 128 million dollars, for tobacco 950 million dollars, and for liquors one billion seven hundred and fifty million dollars, making a total of 2,907 million dollars. Compare with this the contributions to foreign missions amounting to seven and one half million dollars, and then O! ye redeemed ones, while you are sailing toward the goal, tell me, Who is the god of this age? O, youth while you are blossoming into manhood and womanhood, awake and consider the responsibility that rests upon you to reverse these figures and endorse them for the salvation of souls.

Turn with me in this short period to some of the most needy fields where the echo of poverty, where the lamentation of tyranny and despotism still holds the innocent children of humanity in its vice-like grip of misery. Look to India with her six hundred and twelve million Buddhists—two hundred million Mohammedans, two hundred and ninemillion Brahmans where these false religions are overwhelming the crown of creation, conquering and blindingly subduing its devotees under the mighty superstition of transmigration. Look to China with her four hundred millions as she rides upon the ship of the devil, sailing on the ocean of time at the rate of a thousand miles an hour toward the door of hell and eternal destruction. Look to Japan with her eight million gods cherished
by the dissatisfied teaching of Shintoism. Japan perishing under the worship of demonolatry and enveloped in a superstitious religion longing for the precious blood of Jesus Christ. Yet one of the largest and darkest corners of this globe, Africa, with its black-skinned, but even blacker hearted natives is waiting for the modern farmers of Jesus Christ to sow the seed of eternal joy and glory in their souls.

But shall we forget the monstrous challenge to Christianity which is rushing as a hurricane over land and sea in a wild Satanic effort to plunge deep into the heart of the children of an omnipotent God the blood thirsty sword of Mohammedanism? Islam has spread over all the region of Asia and dominates her heart socially, intellectually and spiritually and with a strong and overwhelming hand, having placed the cradle of Mohammedanism, is still a challenge to Christianity even as a Gibraltar of fanaticism, and pride that shuts out the messenger of Christ forever.

Tell me O Church of Jesus Christ, you fathers and mothers, young men and women, shall we leave the golden harvest of these millions of India in the hands of Buddha, Brahma, and this imposter Mohammed, and justify ourselves in the sight of our Redeemer who saved and sanctified us for His service? Unto you, O fellow students! Shall we neglect our duties and leave China with her four hundred millions in the hands of sacredotalism, under the intellectual teaching of Confucius? Japan in the hands of Shinto and the worship of Shrines? and the provinces where the Savior Himself walked, preached and prayed to the proselyting sword of Mohammed? O shall we give this golden opportunity into the hands of these isms, and allow these multitudes of priceless souls to be crushed under the stupendous rock of ignorance and superstition?

What stronger plea for missions, what plea more eloquent and pathetic than the fact that there are still millions drowning in the reservoir of superstition and perishing under the yoke of heathendom. If Christ, seeing the multitudes was moved with compassion what must He think of the numberless souls today having no one to witness for Him and in His name heal the sick, soothe the sorrowing and comfort the broken hearted? If the missionary thought lies in God's heart, if the missionary duty is based on Christ's command, if the missionary task is to evangelize the world and if the missionary Goal is the day of Jesus Christ, Then O Church of Christ, it is time for you to measure your untouched task with the refining and uplifting power of the Gospel.

How long will Hinduism possess these precious souls? How long will mighty darkness overrule China? And how long shall the proselyting sword of Mohammed place the destiny of my own dear ones. and thousands of innocent children in the cool blood of atrocity, O! God, and the sower of the good seed be delayed? Mothers the bright and shining face and the melodious music of your daughter, is it a never ending joy to your soul? When your neighbors are dying by thousands without hearing about the benevolent Savior? Fathers do you consider your sons a shield to your daily activity when millions are pleading for the light of the Gospel? Shall we fold our hands to this great cause, and, tell me, shall we delight to see the Mohammedan Mosque at our very door in New York City and the Buddhist temple in Chicago, where civilization has reached its zenith? Rise up O! Church of Christ, awake O! youth of America, and let us bind our hearts with common sympathy, and train...
our minds to see God's truth and our visions to see the need of man. Let us shake the dust from off our feet and march on toward the evangelization of this world, preaching the Gospel in the darkest and remotest corners of the earth fighting the good fight against the enemies of God with His divine word which is sharper than any two edged sword.

Meshach P. Krikorian.

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THE PEACE OF CHRIST.

BY W. H. ENGELER.

"Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

Who said that? He is the meekest man in all Jerusalem and One of the poorest. Not an acre of real estate does He hold the deed of; He has not probably a single silver shekel in His scrip. His attendants are a handful of fishermen, Publicans, and others of like humble rank. Within twenty-four hours even they will all "forsake Him and flee."

Yet this homeless wanderer, under the ban of the Sanhedrim as an impos- tor, makes the most royal legacy that was ever bequeathed to mortal men and women.

An Emperor can bequeath his crown; a millionaire can bequeath his vast estate to others; but Jesus Christ bequeaths not only what He owns in fee simple, but is able to confer and secure in everlasting possession.

"My peace," is what Jesus gives to every one who is willing to accept it. It is His own peace—such deep tranquility of soul as He maintained amid all the trials, humiliations and bitter oppositions which He had to encounter. None of these things moved Him, and the peace which many of Christ's heirs enjoy is secured to them under the sharpest stress of afflictions. One of them enjoys it on a bed of torturing pain; another sings her sweet song of contentment in a garret, or in the ward of a hospital; still another keeps it as a calm strengthen er under insult and reproach. It gives soft sleep after a day of trial. It often breaks out in songs in the night.

The peace which Jesus bequeaths to every true believer in Christ, may be said to comprise almost all needed good; so comprehensive is it in its blessings, so rich and abundant in its bestowments.

First of all, it is the gift of an approving conscience. Nothing torments like sin. A guilty conscience can fill a palace with spectres, and can drive slumber from a bed of down. When conscience is brought into harmony with God, it is a wonderful comforter. Then too, Christ can subdue unruly passions; His grace can check unhallowed desires. It is the gnawing of unsatisfied desires which devours some people's souls like a vulture.

The sweetest, richest peace of all is peace with God, and this is conferred by the crucified Savior in its fulness. What can compare with the tranquility of a soul that is filled to overflowing with love for God: because he is able to say, I love my Father and God, and trust in His immutable love to me, because He first loved me—even me. Such love produces purity, and brings peace that is like a river broad and deep. Such was the peace of Christ. He had overcome the world, and He gives His peace to us. And He adds, "Not as the world giveth, give I unto you."

The world's gifts are often attended with care and anxiety—He gives peace and quietness. This world's gifts are often empty and delusory; Christ's gifts are genuine and enduring.
PUBLISHERS' NOTICE.

4. If you do not receive the Visitor within a week from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of subscribers when their subscription expires.

3. The date on the printed label will show

To Subscribers—1. Our terms are cash in advance.

2. If writing to have your address changed, be sure to give both old and new addresses or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent to the Editor at least ten days before date of issue.

BRANTHAM, PA., DECEMBER 28, 1914.

MARRIAGES.

ALBRIGHT—SOUDER.—Married, at the home of the officiating minister, Eld. J. N. Martin, Elizabethtown, Pa., on Nov. 13, 1914, Daniel Albright and Sr. Alice M. Souder, both of Rowenna, Pa.

WINGERT—HESS.—On Nov. 26, 1914, Bro. Laban Wingert of Fayetteville, Pa., and Sr. Rhoda Hess of Lancaster Co., Pa., were married, Bish. J. D. Wingert officiating.


OBITUARY.

CASSLER.—Died on Dec. 5, 1914, Melvina Cassler, wife of Lafayette Cassler, at the home of C. D. Girtan of Valley, Okla., aged 70 years, 4 months, and 14 days. Deceased was a faithful member of the Nazarene church her husband being a Presiding Elder. One of the daughters and her husband are members of the Brethren in Christ church. Services were conducted by Bish. D. R. Eyster and Eld. J. R. Eyster. Text, Rev. 14: 13.

HEATON.—Elizabeth Heaton nee Besey nee Sheline, was born in Lock twp, Elkhart Co., Ind., Aug. 25, 1844, died Oct. 26, 1914, aged 70 years, 2 months, and 1 day. She was first married to John Sheline in 1858 to which union one son was born. She was married the second time to James A. Heaton in 1867. To this union were born five sons and four daughters. The father with two sons and two daughters preceded her to the spirit world, leaving four sons, two daughters, twenty-five grand children, and two great grand children, one brother and other relatives to mourn her departure which we hope was her gain. She was converted about twenty-two years ago and united with the U. B. church and remained faithful to the church of her choice till death. Funeral service was conducted by Bish. J. A. Stump at South Union church. Interment in nearby cemetery. Text, Job 14: 14: "If a man die shall he live again?"

DOHNER.—Moses Dohner was born in Lebanon Co., Pa., Nov 5, 1823, and in the year 1914, Nov. 5th as the clock struck the midnight hour, the dark winged messenger, Death, relieved him of all things earthly, aged 90 years, 11 months and 13 days. For nearly sixty years the deceased was a mem-

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Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 116 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.
December 28, 1914.

VANGELICAL VISITOR

1. The Brethren in Christ church and was always ready to follow the leadership of Him who "spake as never man spake." During most of his Christian life he filled the office of deacon. In the year 1835 Moses Dohner moved to the state of Ohio with his parents and located on the farm where the Highland church now stands. With the exception of the first year of his married life he has resided in this community during all these seventy-nine years. He was united by marriage to Anna Flory on the 16th of Jan. 1848. Their first home was on the ground where Union City, Ind., is now built. Then returned to his present home. To this union were born three sons and six daughters, four having preceded him to the spirit world. On Sept. 10, 1870, his wife also preceded him. He was then married to Elizabeth Lukensbauch Moos in the year 1871. To this union were born two sons. He leaves to mourn their loss four sons and three daughters, three step-children, twenty-six grandchildren, twelve great grandchildren, one brother and two sisters all of whom were present with the exception of one sister, Mrs. Fanny Dockey, of Blue Rapids, Kans., a grand daughter, Mrs. Fanny Dohner Hale of Manzanola, Colo., and three great-grandchildren. This father and spiritual adviser has extended an influence for good in home, community and church which eternity only will reveal. Sermon was preached by Eld. Vernon Stump of Napanee, Ind. Text, "Whither goest thou?" John 16: 5. A few remarks were given by Enos Pemperton of the Friend's church.

BYER.—John Henry Byer was born in Welland Co., Ont., Can., Dec. 20, 1839, where he lived with his parents until he was about twenty-five years of age when they removed to York Co., Ont., removing from this place to Brown Co., Kans., his present home, in 1884. He was married Jan. 11, 1876, to Miss Annie Heise, and continued to make their home in York Co., Ont., for about eight years. There were ten children born to this union seven of whom are living, the three eldest having died soon after they came to Brown Co. Their names were Lavina, aged 7, Alice aged 8, and Sarah aged 4. He is survived by his wife, Mrs. Annie Byer, and seven children, Levi, Archie, Milton, Lydia, Clarence, Mary and Leah, all of whom were with him at the end except one son, Archie, who was attending school in Pennsylvania. He is also survived by three grand children and one brother, Benjamin, who was an early settler of this county, but now resides in Upland, Calif., and one sister, Mrs. Mary A. Keller, whose home is with the family of the deceased. There were no other brothers or sisters. John Henry Byer was a man of temperate habits, (his life being a living example of sobriety), industrious and frugal, much sought after by those who knew him best for counsel; distinctly a family man where and with whom he had his greatest pleasure, and was well beloved by them. He united with the church of the Brethren in Christ in 1909. He read and thought much on spiritual matters. He died Dec. 1, 1914, aged 74 years, 11 months and 11 days, surrounded by his family. Funeral and burial at the Pleasant Hill church near by. Services were conducted by Bish. J. N. Engle assisted by Eld. J. W. Book. Text, Psa. 17: 15 with II Tim. 4: 6-8.

CHRISTIAN LOOK UP.

Oh weary one coming through trials severe, Remember we have One who ever is near, And points to the home where the weary shall rest,
The home of the pilgrims, the home of the blest.
So oft you may wonder why you suffer so, While others are healthy as through life they go;
Yes even the sinful, the careless, the proud, And they who mock Christ with a voice that is loud.
But dear one, just think, pain cannot compare With the glory of Jesus that we shall see there;
There the hot blinding tears shall be all wiped away, Not a sorrow will come in the unending day.
So, dear heart, take courage tho storms may seem black,
Tho the devil is roaring on every track; Remember the fire is consuming the dross, And the things we count gain will then seem but loss.

Lena Carmichael.

WHEN I THINK HOW JESUS SUFFERED

When I think how Jesus suffered Every grief that could befall, How I wonder at His patience, Silently to bear it all! Tho so falsely they accused Him, False the witnesses they call, Like a lamb led to the slaughter, Patiely He bore it all.

(Continued on page 30).
**News of Church Activity**

**IN THE**

**HOME AND FOREIGN FIELDS**

Adresses of Missionaries.

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

**India.**

- Eld. and Sr. H. L. Smith, and Effie Rohrer, Bangaon Bariahi P. O., North Bhagalpur, B. & N. W. Railway, India.

**Following not under Foreign Mission Board.**

- Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.
- Elmina Hoffman, Kedgaon, Poona, District, Ramahai Home, India.
- Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

**Central America.**

- Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, Central America.

**Furlough—Myron and Adda Taylor, Jesse R. and Malinda Eyster, and Frances Davidson.**

**OUR CITY MISSIONS.**

- Chicago Mission, 6039 Halstead St., in charge of Sr. Sarah Bert, Bro B. L. Brubaker and Sr. Nancy Shirk.
- Des Moines, Iowa, Mission, 117 1st St., in charge of Eld. J. R. and Anna Zook.
- San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.
- Dayton Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

**MT. CARMEL ORPHANAGE.**

It may be of interest to our friends who have stood by the work so faithfully thru the summer months to know something of the work at this time. Those who are regular readers of Mt. Carmel Tidings keep in touch with the work, but there are those who are readers of the EVANGELICAL VISITOR and have manifested an interest in the work and who do not take the Tidings, so we believe some thing in the line of information may be in place.

In the early spring, the ill health of my mother, and other duties made it necessary for me to leave the entire care and responsibility of the inside affairs of the Orphanage family and household upon Sr. Katie Bollinger. It was only after much prayer and waiting upon God, that I could take this step, and believing that God would give added grace and strength for the increased responsibilities for it was His work and He would care for His own. In a precious way He has upheld Sr. Bollinger and has seemed to give the children a spirit of helping to bear burdens, so that the work has gone on nicely.

Our school this year is in charge of Sr. Alma Bollinger. Sr. Avas, our teacher for the two previous years, being employed to teach the district school. A number of the older children attend there, the school being located only one half mile from the Home.

The many friends who have so kindly offered their help and have aided in the line of sewing have done much to lighten burdens for the one in charge. The newly made bedding too, which has come from various sources has been much appreciated.

A "Ladles' Aid" in our own county has given us timely help on this line, by making garments, which was cut and mailed thru parcel post and also in quilting quilts, the pieced tops being sent to them and they were returned all nicely finished.

A friend in New York, recently sent to the Home 100 lbs. of choice dried fruits, apples and pears. Because of the scarcity of fruit this year, these were the more appreciated. May God bless the willing hands who have labored so faithfully in preparing the same. We might say that nothing in the line of contributions is more acceptable than fruit, this being one of the leading items.
of diet, and accounts largely we believe for the good health of the children. Apples this year in our vicinity were a complete failure, but are being shipped in for three dollars and less a barrel. We might say to those who wish to remember the Home with some Christmas gift, nothing would come in more timely than a barrel of apples. There are those who remember the Home with yearly gifts and a number who send inquiries how to help, Young Peoples' Societies, Ladies' Aids etc., and personal friends, and to these we make this suggestion. There are many ways of helping where there is a will to help. We can thus be workers together with God.

Few there are who are comfortably and snugly nestled in their own homes who realize the sacrifices which must be made in such a work. Many there are to criticize whatever there seems to be of failure little realizing what patient toil it has cost. How many times just a 'cup of cold water' given in Jesus' name has given fresh inspiration and courage to the tired and worn worker who must continually battle against the powers of darkness. To put forth efforts in the line of child-saving means to meet with opposition in a real sense. Our hearts have often been well nigh crushed as we have realized the work Satan has already accomplished in young and tender hearts committed to our care, and we have considered it a high calling indeed to impart to them a knowledge of the truth, and we could see how seeds of righteousness and right living were developing and at last bursting forth into fruitage. So we feel that working with Christ and for Him in the salvation of the lives and souls of the children, pays and yields an increase. Who will not want a share in the eternal reward, of saving one little one?

In His Name,
A. Myrtle Zook.

FINANCIAL.

Report for August, September and October

August Receipts.

Rosebank S. S., Kans., $11.94; Mrs. Wm. Kempster, Ill., $1.00; B. F. Hendricks, Ill., $1.00; M. L. Heaton, Ill., $1.00; In His Name, Ill., $5.00; Zion, Kans., S. S., $30.70; Manor and Peque dist., Pa., $23.21; Portland Ladies' Aid, Ill., $40.00; Janet J. Zook, Ill., $5.00; Mrs. Stevenson, Ill., $10.00; sundries, Earnings, etc., $86.34.

Expenditures.

Deficit carried forward, $218.00; groceries, $35.13; sundries, repairs, etc., $31.06. Paid on indebtedness, $60.00.

September Receipts.

Bethel, Kans., S. S., $7.45; Fanny E. Barnes, Pa., $1.00; Rosebank, Kans., S. S., $10.90; Asa Krieder, Ill., $1.00; David Krieder, Ill., $5.00; Edith Haines, Kans., $1.00; Janet J. Houston, Ill., $3.00; County Allowance, $30.00; sundries, earnings etc., $62.40.

Expenditures.

Deficit carried forward, $155.62; dry goods and shoes, $32.43; school supplies, $23.90; groceries and flour, $51.38; sundries, $37.50.

October Receipts.

J. M. Book, Kans., $5.00; Janet J. Houston, Ill., $5.00; In His Name, Ill., $1.75; Union Grove S. S., Ind., $8.82; Mrs. Hoffman, Ia., $7.75; Fairview, Ohio, S. S., $7.70; Edith Haldeman, Kans., $1.25; Ralph Voss, Ill., $7.00; In His Name, Ill., $20.00; Zion, Kans., S. S., $4.00; Pleasant Hill S. S., Kan., $6.00; Anna Harman, Kans., $2.17; County Allowance, $30.00; Income earnings and sundries, $80.12.

Expenditures.

Deficit carried forward, $189.17; groceries and flour, $66.83; school supplies, repairs and sundries, $75.31; dry goods, $10.05; Paid on indebtedness, $20.00; Deficit, Oct. 31 $187.87.

Other donations—Suit case, clothing, Miss Houston; Washing outfit—two first class washing machines and two boilers, Avas Bollinger; Wringer, John Pocock; clothing, Dr. L. Barber; clothing and shoes, Mrs. Rouessay; clothing, A friend; rug, Mr. Wolfly; clothing, A friend.

We are sorry and want to offer an apology for sending in our report so late. Many pressing duties have so occupied our time, that our correspondence has been crowded aside. We trust however that we may not be so late hereafter.

Sincerely,
A. G. Zook.

DES MOINES MISSION.

We now have a hall down in the city for which we pay $25.00 per month with heat furnished. This we consider very reasonable for a downtown location. It is a good place, and the hall rental is not included in the expenses of the Mission as reported in the Visitor. If anyone feels disposed to help us
out on the mission rental we will be very thankful indeed, and no doubt it will be a good investment for the Lord's work.

Bro. Enos Davis, a wonderfully converted horseman and gambler, is laboring with us in the Mission. He is in perfect harmony with our work and has proved himself perfectly true and worthy.

We continue to ask your earnest prayers for the work in this place.

The brothers Landis are also a great help to us in every way. God has blessed them with a big and prosperous business yet they find time to attend to the Mission work in quite an active way. We, truly, appreciate them very much.

FINANCIAL.

Report for November, 1914.

Receipts.

Adam Bossert, Ont., $5.00; Sr. Reeter, Ill., $2.00; A sister, Des Moines, Ia., $5.00; Fred Keinsel, Ill., $2.00; Mrs. David Barkman, Ill., $2.00; Total, $16.00.

Expenses.

Electric light, etc., $3.50; coal, $10.00; gas, $2.90; groceries etc., $29.50; incidentals, $5.00; Total, $50.90.

Balance due Mission, Dec. 1, 1914, $34.90.

Your servants in the Lord,
J. R. and Anna Zook.

CHICAGO MISSION.

Truly "the blessing of the Lord maketh rich and he addeth no sorrow with it" (Pro. 10: 22), and surely "God is good to Israel, even to such as are of a clean heart" (Psa. 23: 1). Amen.

Eld. J. A. Stump of New Paris, Ind., met with us in our love feast on Nov. 21 and 22, and we did indeed have a time of rejoicing. We had baptismal services on Saturday evening when three brethren and three sisters obeyed the Lord. One young man and one sister were formerly catholics, and they, with us, could rejoice in Him, "who delivered us from the power of darkness and translated us into the kingdom of his dear Son" (Col. 1: 13).

We can indeed rejoice that we do not belong to this world, in it, but not of it, "For our citizenship is in heaven, from whence also we look for a Savior" (Phil. 3: 20). Hallelujah. Surely Jesus paid it all, and truly all to Him I owe. It isn't sacrifice He wants but obedience because it is better. How often has the enemy tried to discourage souls in yielding to God, by threatening the loss of friends, reputation, position, etc., and yet in spite of all his threats, those that dared to trust Jesus and give all to Him whose it rightfully is, (I Cor. 6: 20), what liberty, sweetness, and quietness they have found. Indeed, how true are the words of our Lord in Matthew 10: 39, "He that loseth his life for my sakes shall find it." Praise the Lord, for "the life that is life indeed."

We were very glad to have Sr. H. Francis Davidson with us for a week and enjoyed her talks about Africa very much. Our hearts are melted when we hear the testimonies of missionaries who have gone thru hardship and privation, and yet in every case they say, it pays. "Where Jesus is, 'tis heaven there."

We met Sunday afternoon in washing of the saints' feet and the Lord's supper. God met with us and gave us a blessing. Well may John the Revelator say, "Worthy is the Lamb that was slain," and "Thine, O Lord is the greatness and the power and the glory and the victory and the majesty." (I Cor. 29: 11). "Christ...over all, God blessed forever" (Rom. 9: 5).

Pray for us here in this Babylon that God may keep us all true. We see on every hand the love of many waxing cold, apostasy increasing, but we remember our Lord's words in Luke 21: 28, "And when ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "Even so, come Lord Jesus."

BELLE SPRINGS, KANS.

A protracted meeting was held at this place in November with a fairly good interest from the beginning to the close.

The services were not as successful as we had hoped, nevertheless, a few were wrought upon who presented themselves with their need for prayer, and some found in Christ their satisfying portion as they surrendered to His will.

Our brother J. N. Hoover from Ohio, labored very faithfully and many expressed much pleasure at the earnest, forceful messages given from evening to evening.
We trust there may yet be fruit that may abound to his account. Where there is attentive listening to truth and testimony, fruit is sure to follow. Let us trust God for greater things. Cor.

MT. JOY, PA.

A series of meetings was held at Mt. Pleasant M. H., Rapho dist., Lancaster Co., Pa., beginning Nov. 15, and ending Dec. 1. Bro. Aaron Stern of Blair Co., conducted the meetings. Four souls made a start for the kingdom. The saints were encouraged. The attendance and interest were good.

Yours in Christ,
Joseph K. Gish.
Mt. Joy, Pa., Dec. 6, 1914.

ANTRIM, PA.

Eld. David H. Wenger of Mt. Rock, Pa., held a series of meetings at Antrim M. H., Guilford dist., beginning Nov. 22, continuing until Dec. 6. The attendance and interest were good. Brethren and sisters were encouraged and sinners were made to feel their need. Glad to report that one became willing to surrender. May the Lord bless our brother abundantly for his labor.

J. D. Wingert.
Fayetteville, Pa.

MOWERSVILLE, PA.

A protracted meeting continuing for nearly three weeks was held at the Mowersville M. H. It came to a close on Dec. 6. Eld. Lafayette Shoaltz was used of the Lord in preaching the word. The Lord met with us very graciously and twenty-three persons yielded to the workings of the Spirit. We hope and pray that the Lord may keep them from the snares of the wicked one. We had ideal weather during the time these meetings continued. The roads were good, and the people seemed to be hungering and thirsting for the Bread and Water of life, and thru the Spirit given to him Bro. Shoaltz could deal out bountifully to large and attentive congregations which attended almost every evening while the meeting continued. The attendance was good. From here Bro. Shoaltz went to Mt. Rock M. H. to hold meetings for a few weeks. He expects to spend Christmas at his home with his family. May the Lord accompany him all along the journey of life is our sincere prayer.

Yours in love,
Moses Brechbill.
Mowersville, Pa., R. R. No. 1

UPLAND, CAL.

Your correspondent at Upland, California, submits the following report covering the past several weeks.

On Sunday, October 23, Bishop Burkholder went to San Francisco, where on Saturday and Sunday, October 24 and 25, a love feast was held. Nine communicants took part in this service. Following this, on November 7, and 8, a love feast was held at Upland. Among those present from a distance were Grace Engle and Myrtle Naylor from Pasadena; Sister Ott from Azusa, Brother and Sister Weibe from Lordsburg, Brother H. Wagaman from San Francisco, and on Sunday night, November 8, a series of meetings was started at the Upland church, with Brother Wagaman in charge.

There had been a few cases of scarlet fever in the vicinity, and on Monday, November 9, a general quarantine was declared by the Board of Health, closing schools, churches and all other public meeting places, except pool rooms.

On Monday night, Brother and Sister Swartzendruber went to San Francisco, to work in the Mission there during the absence of Brother Wagaman.

It was hoped that the quarantine would soon be lifted, but as it was continued, Brother Wagaman decided to go to Tulare, as our people there desired that he hold a meeting for them. He began there on November 17, and on Saturday and Sunday Nov. 21, and 22, they held a love feast. The meetings are reported as progressing nicely at Tulare, the results being satisfactory.

It is expected that Brother Wagaman will return to Upland after he is thru in Tulare.
at which time undoubtedly the churches will again be open and things progressing as usual.

Nov. 30, 1914.

AN AGED SISTER’S LETTER.

Graters Ford, Pa., December 4, 1914.

Dear brother in the Lord, greeting in the precious name of Jesus. Enclosed find one dollar for the renewal of the Visitor. It is a welcome paper to me. I love to read it. It is food to my soul. I love the testimonies, I wish there were more.

Another year is now past and gone. Today is my 83rd birthday. I am high up in years. Bless the Lord. I am going fast towards my heavenly home, and if I am faithful I will soon be there. What a good Father we have. If He takes us out of this world, He has such a glorious home prepared for us over there. But I am so glad heaven begins in this world already.

When Jesus had taken my sins away, 62 years ago, I used to sing, Tis heaven below my Redeemer to know. I thought the whole world was new. O what joy and peace was in my soul! I am so glad I started young. We don’t lose anything, but O, we gain so much. Jesus gives us such a satisfying portion, such a sweet peace and rest in our souls. We never get tired f the way, the older we get the more we love it. The poet saith, “I’ve crossed over Jordan to Canaan’s fair land, and this is like heaven to me.”

Praise the Lord. I am glad.

I just thought if I only could encourage one soul on the way to heaven, or one sinner to turn and give his heart to Jesus. O there are so many precious souls should be gathered in. Jesus will soon come.

Dear ones, would you not like to go along when the saints are marching in? O what a chorus through the sky shall ring, when the saints are marching in. My friend, did you ever hear of any one that had true salvation and was willing to obey the Lord that was sorry they had set out? I never did but rather a thousand times more glad. And it is getting better all the time it will not get old, O no, but always new O how grand!

Perhaps this is the last time I will write. The Lord knows; He makes it all right. I feel sometimes that my time is very short and heaven is so near. At the longest it is short I know. For me it is to be ready. The Lord gives me such a nice time yet. O, I am so thankful to my dear Savior, He is so precious to me.

I received a letter from my dear son in China. He is well and happy in the Lord. He is so well satisfied in China because the Lord sent him there. There are still hungry souls, some 80 and 84 years old, that heard about the Savior for the first time and believed and put their idols away.

“I’m going thru, Jesus, I’m going thru, I’ll pay the price whatever others do, I’ll take the way with the world despised few, I’ve started in Jesus, I’m going thru.”

Your loving sister,

Catherine Kohl.

A LETTER FROM BRO. J. W. HOOVER.


To the dear brethren and sisters, and readers of the Visitor. I feel impressed to write a few lines to the Visitor readers for the simple reason that many of my correspondents of former years, I think, have been at a loss to know my address, as I have moved around some in late years, which was also the cause of my not taking the Visitor for about two years. In this I must confess I have lost a great deal in way of what has been done in and by the church. But now the Visitor comes to us again,—in a different from than formerly but I like it splendid; it is very easy to handle. It is a welcome Visitor. May God bless the work.

Another reason why I write is that I am informed by brethren that they had heard that I had left the Brethren. The report may be afloat but nevertheless it is not true I have never left the church, I praise God for that, and am pleased to state the church never left me. To whom could I go but to Jesus, and Jesus is in the church. My brethren are my people, their God is my God, and their heaven is my heaven. I love the church, Jesus is my Savior, Praise His name.

I have only been holding meetings occasionally during the past summer but have
several appointments for this winter. I ex-
cept, God willing, to begin a series of meet-
ings at the Buffalo Mission on Jan. 3, 1915.
Here is where I labored for five years when
the work was first started, and it is a sacred
place to me. I would ask that the brethren
pray that success may attend the effort and
souls be saved. From there I expect to go
to Clarence Center, N. Y. Pray for that
place too and remember me. I need your
prayers. After these meetings I expect to
 go as the Lord may lead and expect to re-
port in the VISITOR as I go. My address
is J. W. Hoover, 33 Edwin St., Toronto, Ont.

TESTIMONY.

I feel this morning to write a few lines
to the Visitor. First of all, I want to mag-
nify the name of Jesus. I want to praise
Him for His great love towards me, and for
saving me. I praise Him that He is not
only able to save, but is able to keep that
which I have committed unto Him against
that day.” I remember the time when I was
in the cold world, how my poor aching heart
longed for something, I did not know what.
I would go for change of Scenery, and would
buy this and buy that but could not find a
thing to satisfy me. But when I uncon-
ditionally surrendered and gave up all, in
fact I didn’t have any thing to give up, I
mean, no earthly possessions. All I had
to give up was my big self and my stubborn
will, and the Lord showed me how small I
was, and when I saw myself as the Lord
saw me I was simply nothing but a broken
and an empty vessel. But, glory be to His
dear name, He came in in all His fulness,
and came to stay. He satisfied my longing
heart, and filled my hungry soul with good-
ness. I want to praise Him more and more
that He ever accounted me worthy to be His
child; and its such a privilege to live my life
for Him. I have no will of my own any
more it’s God’s will in all things. I am
so happy since Jesus has come to my heart
to abide. I do have such sweet communion
with my heavenly Father. Often there are
only just us two. Then He tells me what
He’d have me do. On the hidden manna
I am fed, Feasting with my Lord.

Three weeks ago I got quite hungry for
an extra spread and the Lord opened up my
way to attend the meetings in Ashland. I
went up to my Father’s table and helped my-
self to the honey and the wine, and all the
good things the Lord had for me. Many
times I have an extra spread. Then to
deeper truths my soul is led. Feasting with
my Lord. I came back home with my soul
fat and flourishing.

Bro. W. J. Myers preached the gospel in
spirit and in truth and my heart rejoiced to
see souls come out and give their hearts to
Jesus.

This last week has been cloudy and rainy
and it brings into my mind years ago when
I was out in the cold world. How I used
to feel blue and discouraged on rainy days,
and would long to see the sunshine so that
I’d feel better. But, all glory be to Jesus,
I don’t have to go with the weather any
more; rain or shine, black clouds or white
clouds the sun shines in my soul. Since I
entered Canaan on my way to heaven, since
the day my life to the Lord was given.
There is glory in my soul; every day bright-
er grows, as I conquer my big foe whose
name is devil and Satan.

Well, I must stop as I can never express
myself how much the Lord has done for me;
the half has never yet been told. This
world would never contain the books of what
the Lord has done for me, all the praise, and
all the glory, and all the honor, belongs to
Jesus. Today He is my all and in all.
Bless His dear name! I am your unworthy,
yes, unworthy sister.

Elizabeth Mason.

Smithville, Ohio.

FROM AFRICA.

Box 5263, Johannesburg, S. Africa,

Dear ones in the Home Land and Visitor
family, greetings.

You will be interested to know how we
fare these days when the earth is groaning
under the heavy weight of the madness of
the great World Powers, depopulating and
devastating their well developed and modern-
ly improved countries. What is it for? Is
not this the beginning of sorrows? How soon
may this dispensation close? That His com-
ing for His ready and waiting ones cannot
be far away is evident. All along the line
of battle where the opposing forces are arrayed, well entrenched, holding well fortified positions, here and there, where much pressure and fierce attacks are almost piercing the now thinned lines, there are those who will be caught away when He comes in the clouds. They are even now looking up and saying, "Even so, come, Lord Jesus." They know that there is but one solution for the perplexing problem. "How shall permanent peace be established upon this sin cursed planet of all others perhaps the worst!"

He alone, the Prince of Peace, can solve that problem, and, blessed be God, He will—His reign will put an end to the fleshly ambition of the God-forgetting nations of the earth. Thank God for the inspiration which even now comes sweeping over the soul. It is blessed to know that He speaks to us these days lifting our heavy burdens for us in the midst of the conflict, between the powers of light and darkness. This is not just an imaginary struggle—it is a real spiritual battle.

We are so glad, today, for the way He helps us over the hard places, lifting the heavy burdens for us, which at times, would weigh us down. But then, as we hear Him sweetly saying, "Lo I am with you always even unto the end of the world, we are given a new inspiration to press on, even though the results, as we see them, may be small. Several Sundays ago we had a blessed time holding special services at the Missions west of this place. There was a fair attendance, and good attention was given to the message. The multitudes are still on the broad road: it is only the few who are willing to enter the narrow, self-denying, way of the cross—separation from the world—salvation from sin—to serve God.

Nov. 1, was announced as the day for our love feast. These seasons, with us, are always looked forward to as times of special blessing, of drawing near to God, and of the old time teaching of the Brethren in Christ church, is still our form of procedure: namely, "Let a man examine himself and so let him eat." The necessity of people examining themselves before approaching the table of the Lord is just as needful today as ever. The spiritual indifference of these days when there is so much coldness, deadness, and formality, is appalling.

We had a special service on Saturday evening which lasted well on toward midnight, a time of getting near to God, a soul refreshing heart-searching time, when the light of God's word is uncovered and any hidden obstruction, which would prevent us from having a real love feast brought out, and I am glad that in this we were not disappointed. God always honors His word—"Draw nigh unto God and he will draw nigh unto you." It was a time of real heart searching. On Sunday morning we gathered early into the church to hear the testimonies of the applicants for baptism. Some had desired to be baptized in July but as they did not then seem to be clear enough in their experience they were instructed to wait for some time until they could be received with more confidence. After examining them some were again told to wait until such time that they would be more fully established in Christ. We find this to be the safest way to proceed even though it may be a severe trial for some to be told to wait. Thirteen were received into church fellowship and baptized.

We also had a special service in the Compound when a good-sized parcel consisting of numerous articles used by the heathen, namely snuff boxes, heathen charms of various descriptions, was exhibited. These were all well saturated with oil and consigned to the flames. A large crowd of heathen gathered round, and God blessed us in pointing out to them that there is a better way than the heathen way, even Jesus, the Way to Life, Good attention was given and at the close a number came forward to seek the Lord.

The love feast was well attended, the largest number that has yet communed at this place being present. The Spirit of the Lord was with us and His benediction was upon the service in commemorating His suffering and death until He comes.

We rejoice in knowing that He faileth not, and that He is, more and more uniting those who love His appearing.

We again ask you to pray for us,

Isaac and Alice Lehman.

P. S.—Civil war has been in progress for some weeks in the Union of S. Africa and provisions are becoming more expensive.

"The law of the Spirit of life hath made me free from the law of sin."
OUR YOUNG PEOPLE.

THOMAS, OKLA.

Dear readers of the VISITOR:

As an encouraging salutation read with me Eph. 6:10: "Finally, my brethren, be strong in the Lord, and in the power of his might." There is no verse in the Bible that creates more zeal and courage in me to fight the good fight of faith than this one. Putting on the whole armor of God, praying always, (not a little) and above all taking the shield of faith, wherein we shall be able to quench all the fiery darts of the wicked.

I am glad that I believe in the full gospel and that I have the grand privilege of putting on the whole armor.

A few weeks ago, I went to God in prayer asking Him for a life of power. After having completely surrendered to Him, He told me to read Col. 2:10: “And ye are complete in him, which is the head of all principality and power.” Who can imagine the joy of my heart, for as soon as I had finished reading, a pillar of fire lit on me and I felt as tho I was consumed by it.

I thank God with all my heart that He, and He alone, has made me willing to make the unconditional surrender. That takes in everything—things which we sometimes think amount to very little. Oftimes the “amount to nothings” cause the greatest anguish of heart. Did you ever think how inconsistent it is to keep on asking and praying, even worrying about something you have fully committed to God? If you have left it completely with God, why fret? It looks as tho you cannot trust Him to take care of it. O ye of little faith! You say you have committed it all to God. Then act and talk as tho you had. Of course we must pray much, even watch, lest we allow the devil to overtake us on this very point. I am glad for the lessons I have learned by fully trusting Jesus. Sometimes when I think of the past, I feel like keeping silent. But Paul in Philippians 3:13-14 says, “Brethren, I count not myself to have apprehended but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Never tell one of his past missteps. It might discourage him.

When thy brother falleth, help him up. Show him the bright side of life.

Are we selfish in God’s service? Am I doing my best in trying to win souls to Christ? Are we as young people doing our part? Or are we saying that we have all we can do to look after ourselves. What a narrow Christian life!

I thank and praise God for the burning desire He has placed within me to work for Him at home, and wherever I go. Orphanage work is a very responsible and sometimes trying work to undertake. Nevertheless, "underneath are the everlasting arms." Praise His name! At present there are twenty-nine in the family including the school teacher. This is quite a number for only two to carry the burden and responsibility which is too much.

However Sr. Maude Beatty and myself try to do all we can to make the burden lighter for mother and father. It seems as tho so very few are willing to help in a work of this kind. Where are our consecrated workers?

In this number of twenty-nine is a ten weeks old baby which is quite a care. Mother has lost nights of sleep in caring for this little one. At present he is quite sick, so this evening we called for Sisters Zook and Eyster with Bro. Book to pray for him.

Some one must do this work. I’m glad to do what little I can for Jesus.

We need your prayers.

Just now this question presents itself,—Am I at the place the Lord wants me? Are you where God wants you? Or are you harboring a reserve for self and selfish purposes? That does not pay. You will never be really happy. I’d rather “give up all” now and in the end live with my Redeemer and enjoy the eternal bliss of the Golden City which is only for those who have washed their garments white in the blood of the Lamb. I want to go there. Don’t you? I did not think I would write such a long letter, but this being my first, I hope you will bear with me. Wishing all the richest blessings of Almighty God, I beg to remain your sister for the salvation of the lost

Zola C. Engle.
Greeting in the precious name of Jesus. May the Lord bless all the dear saints of God. I felt impressed to write for the Visitor. So if I want to have the victory, I must obey my convictions.

I praise the Lord this afternoon, because He has saved me from a life of sin. I remember well of a time in my life, the Lord showed this plain way, so plain to me. But I was not willing to accept it. All because I was not willing to take the whole way with the Lord. Satan tried to make me believe if I put those plain clothes on, I wouldn't have many friends. But thank God I have received many more.

If I remember rightly, I was a member of the Brethren in Christ church about three years but was not satisfied. I had some confessions to make, which I thought it was impossible for me to make. They were only small confessions, but Satan made them look like mountains to me. I was also so very proud of my plain clothes. I prayed that God would take that proud spirit out of my heart, and would make out of me just what He would have me to be.

This afternoon I am happy in the Lord, and I mean, by the help and grace of God, to do the little things that the Lord has for me to do. Pray for me that I may be used as an instrument in the Lord's hands.

Yours in His service, 
Ella Gish.

Mercersburg, Pa.

WHEN I THINK HOW JESUS SUFFERED.

(Continued from page 21).

Thou His firmest friends denied Him 
Patiently He bore it all.

O thou dear insulted Jesus!
Thou who suffered for us all:
When in hours of dark temptations,
Bitter words around me fall
When my heart is filled with sadness,
Those my friends prove faithless all,
In the hour of deepest anguish,
Give me strength to bear it all.
—Sel. by Sr. Annie Cober, Almira, Ont.

“Christ is our life.”

Fifteen miles east of the Mission station a native school has recently been opened. This is the one of which we wrote not long ago. Thirty-five miles farther to the northeast is another school, opened in January, also under the supervision of the Mission. Farther east some miles begins a large district known as the Belingwe Reserve in which there is little if any missionary work done. It is therefore an accessible and needy field for Gospel labor, and it was partly to look about with this in view, and partly to visit the outschools, that Bro. Steigerwald and the writer set out from Mishabezi Mission on Aug. 12, for the twelve days' trip into the border of the Reserve. Perhaps a sketch of our trip, the country, and the people we met would be of interest to the reader.

The trip was made by mule wagon, bedding and provisions being taken along so that we might camp anywhere beside the path when the day's trek had been long enough and water was near. The stop was always near a kraal, with the idea that in the evening, when the people had gathered home, we might go and give them a short service; and it also gave opportunity to inquire what interest there was in learning and whether any from the place were attending school. Because of the late dry years we found no water running in the rivers we crossed, but a few pools standing, and the drinking water being obtained from holes scooped in the sand bed of the stream, where water collects. There is no actual scarcity of food or drink in the parts thru which we passed, tho some must go a number of miles for their water. Whereas a number of years ago the women only brought the water and in most kraals do yet, some native men have so far come under the influence of the white man that they bring it on ox sleds, when the distance is considerable. In speaking of the women's work, these few favored ones ought to rejoice; but all up and down the country they all should be glad, for with the white man came his plow and
the knowledge how to teach oxen to draw them. The black man has taken kindly to this and now the gardens the women used to have to dig up with hoes are quite nicely, some of them, turned over by the passing of the combination of a team of oxen, an American plow, and a nearly naked black man. Some of the gardens showed that the people had reaped considerable grain last year, more than in the vicinity of the Mission, and a European storekeeper whom we passed said they were bringing in a little grain to trade.

The first day's trek was to the nearer outschool. We arrived in time to be present at the school session. The next forenoon (Thursday) we had a service with the pupils. Twenty-eight were present. The average attendance is much lower than that figure, for some children who want to learn are held at home by their parents to herd the flocks. Some of the young men of the neighborhood are away to work, while too many are simply "donda" (indifferent) about learning. Some are indifferent because they do not realize the good in learning from books, or of the things of the Lord. Truly in many is the Scripture fulfilled, "The Light shineth in darkness; and the darkness comprehendeth it not," and "They have closed their eyes and ears and hearts, lest they should be converted."

Twelve miles were covered on Thursday afternoon, to a large kraal situated commandingly on the top of a hill. In the evening a part of the kraal gathered round the fire, while we sang a few songs and Bro. S. read and spoke to them concerning the Lord. There was not the interest shown here we would have been glad to see, perhaps because we were strangers to them.

Friday's treks brought us to the farther outschool. Finding the new schoolhouse (and church combined in one) partly completed, we took compartments therein, until we should leave again on Monday. The boys laid thatching grass overhead at one end to screen away the sun, and we were quite comfortable indeed; so that that hardship and uncomfortable state of affairs, which some people imagine is the only lot of the Missionary, was very much unknown to us.

Most of Saturday we felt like resting. Fifty-three came on Sunday to the service; and since there are no members there because the school is still but new, nearly all stayed for Inquirer's Class. Several young men, in the testimony meeting which followed, revealed that their lives had not been straight, and being "caught in their talk," were shown definitely in which direction their duty lay. But two girls who spoke seemed sincere and in reality feeling after God, "if haply they might find Him" to the joy of their hearts. In the Word is Life, which is bound to make something of a harvest unless prevented from growing at all, or destroyed later on.

From this place, our course turned to the southwest until Tuesday afternoon, and then north to the Mission, thus completing the circle.

Passing the Hanover gold mine, we were entertained kindly by the manager and storekeeper, and then went on to Bobo's kraal for the night. This man is in advance of many, for he has a forge and anvil, and has a pretty good education for a native. He would like us to put a school at his kraal, which will be done as soon as a teacher for the place can be found. In the evening, when we came to read and pray with them, he rang the bell, (an iron suspended by a wire) and came with a lantern and book from which he helped us to sing. These things show an intelligence and ambition in advance of the ordinary native man.

A black man can not easily be surpassed in asking questions and he expects a straightforward and intelligent answer. Because we could not say for certain whether a teacher would be sent him, Bobo said, before we started away, "If there is only one sheep, whose business is it to look after that one?" A very pointed question this, and one that is not to be answered by the two men on the wagon alone, nor does it apply to Bobo alone; but it takes in every poor heathen in the world and it is the duty of every Christian to know what part
is his to do in "looking after that one."

Tuesday forenoon we stopped at a farm where two men, a German and an Austrian are farming. Of course they were eager to discuss the war. At noon we were entertained by a trader and his wife and in the afternoon called upon another farmer and his family. We were now upon the border of the Reserve but had not seen a place likely to be a good one for a school. But we desired to speak with the head man of the natives, the sub-chief, and as he was on ahead somewhere at a beer drink, we decided to try to find him.

To be continued.

A. C. Winger.

EDITORIAL NOTES.

CALENDERS AT REDUCED PRICE.

We would like very much to receive orders at once for another hundred of our beautiful Art Calendar for 1915, a beautiful Scripture Text for each day, and therefore offer them singly from now on at 20 cents each, prepaid. Send orders at once.

CONCERNING S. S. SUPPLIES.

As far as we know we have forwarded all orders for S. S. supplies to the publishers, and the supplies will have gone forward before this reaches our readers. Should any fail to receive their supplies, or if mistakes should have occurred, please inform us at once, or write direct to the Mennonite Pub. House, Scottdale, Pa., stating plainly where the mistake is and it will be corrected without delay.

Sr. Mary J. Long wishes to inform her many friends and correspondents that she is at present staying at the Messiah Home, Harrisburg, Pa., where she is assisting in caring for, and waiting on, the helpless ones, so relieving other devoted ones, in part, from carrying burdens too heavy for them to bear alone. She is thus unable to carry on as extensive a correspondence as she has been doing here-fore but is always glad to hear from her friends.

Bro. and Sr. H. A. Garman have taken over the oversight and management of the Messiah Home, Harrisburg, Pa. This they are doing, not because they seek more and heavier burdens than they have been carrying, but because of the Home being without a matron. They are anxious that a competent person be secured at once and invite correspondence with any one who may feel led to step in and take charge of the place as matron.

AN EXPLANATION.

To the readers of the VISITOR:—

Greeting in Jesus' name. No doubt some whom I met during the last year may be wondering as to my whereabouts at present. A few days before the date set for sailing for the African field, the European war broke out, making travel unsafe, and up to this time conditions have not improved.

After much waiting on the Lord in prayer, it seemed His will that instead of returning home to California, I should improve the time by attending the Messiah Bible School and Missionary Training Home at Grantham, Pa. I am here at my own expense, and the funds contributed for my sailing will not be diminished in any way.

Trusting the Lord to open the way soon to move out, and soliciting the prayers of the saints during this time of waiting, I am,

Your brother in Jesus,
Daniel B. Winger.
TIME, DEATH AND ETERNITY.

READER: Thy time on earth is short. The closing year, each setting sun, each tick of the clock, is shortening thy days on earth, and swiftly, silently, but surely carrying thee on—on to ETERNITY and to God. The year, the day, the hour, the moment will arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever for ETERNITY.

Today thy feet stand on Time's sinking sand; To-morrow the footprints remain, but thou art gone—where? Into ETERNITY.

Today thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. To-morrow all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to Eternity. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that reality—the reality of Eternity. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered Eternity.

And, reader, thine own turn to enter Eternity will shortly come. Ask thyself honestly, “Am I prepared for Eternity.” Give thy conscience time to answer; listen, it speaks to thee today. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine Eternal dwelling place, and today is the time to make thy choice. To-morrow may be too late—one day behind time. Which art thou living for? Which art thou travelling to?

To go from the haunts of sin, debauchery and vice to the presence of God and the Lamb—impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed, and the crown of glory. No, never! Except a man be born again he cannot see the kingdom of God. Reader, hast thou been born again? If so, well; but if not, the horrors of an Eternal Hell are awaiting thee and today thou art nearer its quenchable flame than thou hast ever been before.

Halt! Why will you meet God with an unsaved soul? He wills it not. Today He pleads. Turn ye, why will ye die?

“Time’s sun is fast setting, its twilight is nigh, Its evening is falling in clouds o’er the sky, Its shadows are stretching in ominous gloom. Then haste, sinner haste, there’s mercy for thee And wrath is preparing—see lingerer, flee!”

This tract can be had of S. R. Smith, Grantham, Pa., 15c per 100; $1.00 per 1000, postpaid.
LOST, LOST.

Reader:—That is a solemn word! "Lost at sea"—"Lost in infamy"—"Lost in Death"—"A lost man"—"A lost woman"—"A lost child." All these words call up sad thoughts. But to be lost at last!—how mournful. What a fate for you or for me. What an end for one who might have been a son of God, an heir of glory, a companion of angels—and glorified saints; to miss the heavenly port, and fail of the grace of God, to perish and be lost!

—TOMBSTONE EPITAPH—-

What an epitaph would that be. What a sad word to close up the history of a being destined for immortality—lost! Young, brave, polite, witty—but lost! Beautiful, amiable, caressed, flattered—but lost! Serious, moral, courteous, affectionate—but lost! Correct in deportment, a church-goer, benevolent, learned, respected—but lost!

Reader, shall such a record be written above the resting place of your buried hopes? "Lost! Lost!" Oh, 'tis a terrible thing to be lost in the wilderness; to be lost at sea; to have your ship ground to fragments amid the roaring tumult of the breakers and the frowning terrors of a lee shore; to feel that only one single plank holds you back from death, and that that will soon be swept from your enfeebled grasp; but oh, how much more terrible to be lost in eternity, to be ship-wrecked and dashed along dark ruin's fiery coast, to be drowned in destruction and perdition, to be lost amid the surging billows of the lake of fire and brimstone—to be lost! Lost! Lost! Lost from mercy, and joy, and bliss—lost from peace, and life, and gladness—lost beyond hope or help, beyond remedy or release.

—TERRIBLE TO SEEK FOR GAIN—-

Terrible as this word is, it will close up the history of multitudes. "What shall a man pray if he gains the whole world and lose himself, or be a castaway?" And it is a solemn fact that while no man ever has gained the whole world, thousands have been lost in the attempt. Shall this be your destiny? Do you tread the path of ambition and seek to gain the dizzy heights of power? Oh, look and see how many, in treading that perilous path, have been lost! Do you seek wealth?—ah, multitudes have lost themselves there. Satan has his hook in that pile of gold.

Do you seek pleasure? A young lady stood on the verge that overhung the boiling flood of Niagara, and saw a beautiful flower growing there. She coveted it; she reached forth her hand—

—TERRIBLE TO SEEK FOR PLEASURE—-
to pluck it, but bending above that dread abyss, her foot slipped, and she was—lost! Ah, reader! the flowery path you tread overhangs perdition's awful gulf, and those beauteous blossoms of pride and praise are waving far out above the fiery deep: pluck them and you are lost! Lost!

—CHRISTLESS READER LOST NOW—

Christless reader, you are lost now. Not fatally, not irrecoverably. Thou hast destroyed thyself, but in Christ is thy hope. You are a "lost sheep," but the Shepherd of Israel seeks you today. You are a lost son, but a father's heart yearns over the absent prodigal. Will you return? Ah, you are in darkness—you know not how. Let me tell you: Years ago a man was benighted in one of the mining regions in England. I lost his way. It was dark. Dangers were thick around him. The next step

The foregoing tract which is complete in a small, eight page, 3½ by 5 in. booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 40 cents per doz.; $1.50 per fifty; $2.50 per hundred, postpaid. This booklet has proved a wonderful inspiration to some who were lost in