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George Detwiler

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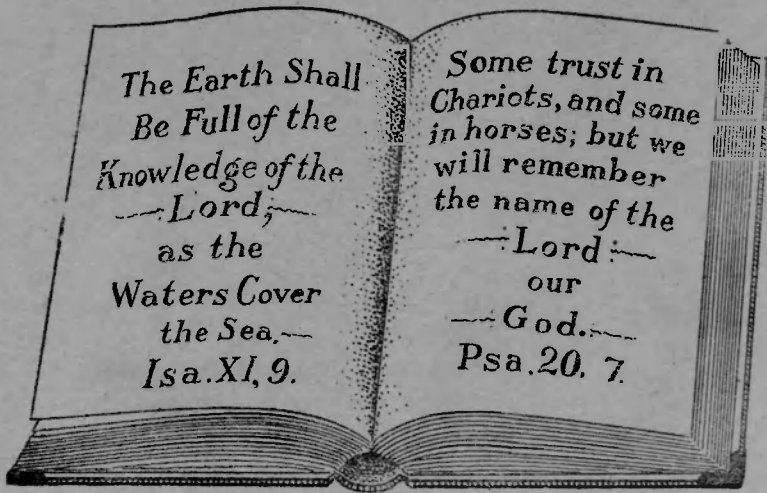
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Evangelical



Visitor.

GRANTHAM, PA.

JANUARY 24, 1916.

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# Evangelical Visitor

The Gospel of Christ . . . Saves All Who Believe

VOL. XXX. GRANTHAM, PA.. MONDAY, JANUARY 24, 1916. No. 2.

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(Continued on page 21).

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**EDITORIAL.**


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**CLEAN SPEECH.**


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**A BRIEF SCRIPTURE EXPOSITION.**

In our English version of the Holy Scriptures there are two words used, of similar meaning, where in the German version only one word is used. In English we have "Justification" and "Righteousness," "Justify," "Righteous," the German equivalent being "Gerechtigkeit," "Gerecht." We are told that the original word in Greek is the same being translated into "righteous" and "to justify," etc. So in the case of Romans 5:1: "Therefore being justified," with the word righteous instead of justified, would read "Therefore being made righteous," and there is implied not only a change of position of the one so "made righteous," but also a change of disposition: not only a clearing away of guilt for past sins but equipment for the worship and service of God.

In his epistle to the Romans the apostle, or rather, the Holy Spirit by the apostle, gives us justification from three view points. In chapter 3: 24 we have "Being justified (made righteous) freely by his grace." "Justified by faith," verse 28, and chapter 5:1. But also in chapter 5: 9, we have, "Being justified by his blood." Thus we have, "Justified by grace;" "Justified by blood," and "Justified by faith." So when we preach that we are justified by faith we are teaching only a part of this great theme.

Salvation is alone through grace. The Father is **rich** in grace and **abundant** in mercy. And this being true He was able to accomplish His wonderful redemption plan. Grace

A new 12 page tract, entitled as above, has been printed for some time, but so far has not been listed for the reason that we have not been informed as to its price. --We, however, will venture a tentative price of fifty cents per hundred until such time as we will be better instructed. So, send in your orders with money as per offer stated above.

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found a way whereby fallen man, sinful and condemned though he be, can be restored into favor and fellowship with God, and be made a partaker of the divine nature. Grace found the remedy, a costly one, for "twas that that brought my Savior from above to die on Calvary." And by dying, shedding his blood, for sinful man, the believing sinner is justified "by blood," and "by faith." That is, **grace** is the great reservoir of God's amazing love. The channel, or conduit, through which it is conveyed to man is the precious blood of Jesus as the Lamb of God, and the appropriation by sinful man of this gracious provision is "by faith." Faith turns the spigot and helps itself to this all-sufficient provision by which the sinner is saved.

The fundamental fact is stated in Romans 4: 25: "Who (Jesus our Lord) was delivered for our offences, and was raised again for our justification. Therefore being justified (made righteous) we have peace . . . by faith."

"The believing sinner is justified because Christ, having borne his sins on the cross has been made unto him righteousness" (I Cor. 1: 30). "Justification (righteousness) originates

in grace (Rom. 3: 24; Titus 3: 4, 5); is through the redemptive and propitiatory work of Christ who has vindicated the law, (Rom. 3: 24, 25; 5: 9); is by faith, not works, (Rom. 3: 28-30; 4: 5; 5: 1; Gal. 2: 16; 3: 8, 24); and may be defined as the judicial act of God whereby He justly declares righteous one who believes on Jesus Christ. It is the Judge Himself (Rom. 8: 31-34), who thus declares. The justified believer has been in court and has been cleared."—Scofield

Yes, as says the old hymn

"There is life for a look at the Crucified One,

There is life at this moment for thee;

Then look, sinner look, unto Him and be saved

Unto Him who was nailed to the tree.

"Oh why was He there as the Bearer of sin,

If on Jesus thy guilt was not laid? Oh why from His side flowed the sin-cleansing blood,

If His dying thy debt has not paid?

"It is not thy tears of repentance, nor prayers.

But the Blood, that atones for the soul;

On Him, then, who shed it, thou mavest at once

Thy weight of iniquities roll.

"Then doubt not thy wedcome, since God has declared

There remaineth no more to be done;

That once in the end of the world He appeared,

And completed the work He begun.

"Then take with rejoicing from Jesus at once

The life everlasting He gives;

And know with assurance thou never canst die,

Since Jesus thy righteousness lives.

"Look! look! look and live!

There is life for a look at the Crucified One,

There is life at this moment for thee."

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"True holiness consists in a conformity to the nature and will of God whereby a saint is distinguished from the unsaved world, and is not actuated by their principles and precepts, nor governed by their maxims and customs. There are different degrees of holiness in the saints but sincerity is inseparable from the being of it. All gold, as one observes, is not refined to the same degree and of height purity; but true gold, though in the lowest degree of fineness, will endure the furnace and touchstone, and by that trial is discerned from counterfeit metal. The Holy Spirit in renewing a man infuses an universal habit of holiness that is comprehensive of all the variety of graces to be exercised in the life of a Christian."—Cruden.

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Bro. J. W. Heisey of Rheems, Pa., writes us that he has paid to the Visitor fund, five dollars yearly, for a bunch of subscriptions, ever since the paper was started in Michigan. He did this not from a surplus, but out of sympathy for and interest in the paper, even tho' he often had to pay interest on the money so used. But during the few last years each

one seemed would be the last one that he could do so, as he didn't know where it was to come from as he has no income. But he hopes if the editor is patient it may come from somewhere. He feels the paper should have a stronger support. To him it is getting better all the time. He sees that it is positively necessary that one or more go on ahead and put up the bridges before the crowd gets there. He became an abolitionist when he was a boy, and soon after a prohibitionist and later a suffragist as he recognized that the women were the best qualified side of the house. He also saw the need of other reforms but was not at liberty to say much about them for fear he would be taken to the asylum, but is glad that some of these questions are now being taken up by others more able than he.

The meetings at the Messiah Home chapel continued for two weeks, closing Sunday evening Jan. 16. It happened that what may be almost designated as an epidemic of La Grippe was co-incident with the meeting and served to greatly cut down the attendance. Many of the inmates of the Home itself were unable to be present in the meeting. So as far as attendance and successful interest went it was disappointing. But Bro. Eyster had courage and perseveringly continued to preach faithfully to those who did attend. A number of our Sunday School members yielded to the invitations of the gospel and found acceptance with the Lord. Others were led into a more definite dedication of themselves to God for service. Bro. Edward Engle of West Milton, Ohio, has accompanied Bro. Eyster in his labors in the different

districts in this section, and by his testimonies and prayers proved himself a useful fellow-worker in such revival work.

There appears to be a very unusual visitation of influenza, known popularly as grippe, throughout the country. Not only is it prevalent to an unusual extent in this state, Pennsylvania, but from far away points, Kansas, Manitoba in Canada, and elsewhere the report comes that many are its victims. From Philadelphia it was reported that the death rate had doubled in consequence. We noticed that the State medical official advised the people to observe three things: Not to take quinine; to go to bed; call the doctor. We have no doubt the first two things are safe to follow. As to the last we have our doubts. But possibly considering that the people so largely, live unhygienically, are careless in the matter of sanitation, spend money for that which is not bread, they are almost obliged to seek help from those who are supposedly equipped with the knowledge that can deal with the matter, if not successfully, yet under legal sanction, and everybody is satisfied. We are fully persuaded there is a better way than swallowing a lot of drugs.

Contagious diseases are a constant menace to the health of the people in the city. The city dweller is so familiar with the sign of quarantine on the houses that he scarcely notices them or pays any attention to them. But the fact is here, and the authorities look after the health conditions of the people with watchful eye, and we are not questioning the

need of it. Some of the diseases quarantined seem innocent enough but one wonders why, if the matter is of such moment, some of the most virulent diseases are not treated in that way too. It is reported that 62 per cent of the male population of the nation is suffering from venereal diseases, diseases which are communicable, yet this infection carrying population is let go free to communicate the disease to innocent women and children, causing untold misery yet none are quarantined. When once all infected men are quarantined a great stride forward will have been made in the conservation of the health of the people.

We are informed that Bish. J. N. Hoover of Ohio, after closing the meetings at Stevensville, Ont., came to Clarence Center, N. Y. on Jan. 6, and engaged in a series of meetings at that place. The Lord added His blessing in that the believers were refreshed, but the attendance was small at the beginning. We trust it may have increased and some souls have turned to the Lord. We also learn that Bish. O. B. Ulery of Springfield, Ohio, is laboring in the interest of the Lord's work at the Buffalo Mission since the 16th., inst. We hope much good may result from these efforts.

Special meetings are being held at the Mt. Pleasant M. H. in the Rapho dist., Lancaster Co., Pa., where Eld. Clayton Engle is laboring in the interest of precious souls. There were indications of blessing, in that a few souls made a beginning in seeking the Lord early in the meetings. Elders Allen Brubaker and Irwin Musser are also doing special

service in a protracted effort in the Juniatti dist. The meeting commenced at the home of Bro. Brouse on the 15th., inst.

Saved but not sanctified is an expression which we hear more or less frequently these days, and we have often been impressed to hold it up with a question mark. We have heard individuals testify in this way, saying, "I am saved but not sanctified." Is it scriptural? We would be pleased to have of our ministers, or lay members, for that matter, discuss this question, so that our readers may have reliable instruction in this matter.

We wonder whether it is quite fair to seek to establish a doctrine on a passage of scripture of doubtful translation or interpretation and test a meeting on it. Also whether it is fair to declare one's position on a certain question and in support of the position taken, quote only a part of a verse of Scripture when the whole verse would weaken the position thus taken.

We are glad that we have been supplied with quite a creditable quantity of original contributions for this issue of the paper. Several of the subjects discussed are quite important and will no doubt, be read with profit and satisfaction. We invite those who have favored us to come again soon.

Special meetings are announced to begin at Hamlin, Kan., on Feb. 5, with Eld. V. L. Stump in charge. The prayers of saints are solicited.



## CONTRIBUTED.

### CONSECRATION AS TAUGHT IN SCRIPTURE.

By ELD. O. B. ULERY.

As we realize the importance, yea, the absolute necessity of a complete and thorough consecration being wrought in every soul seeking to enter the sanctified, victorious, more abundant life so clearly portrayed in all the apostolic writings, and having noted, (sad to say), many failures in Christian profession because of the lack of definite, scriptural consecration, we feel to write concerning that which the Holy Spirit has made so real, and precious to our soul, from the inspired Word.

We find God's Word elucidates this subject by three methods; viz. in type, in doctrine, and by experience.

We deem it profitable to first distinguish between consecration and sanctification, because in literal meaning they are almost synonymous, but scripturally considered there is a chasm between them which is only crossed by one bridge, and one only which we wish to emphasize, namely **FAITH**.

Let us differentiate more clearly. Consecration is wrought by yielding our will, and completed by abandonment to the will of God (Rom. 12: 1, 2). Sanctification is appropriated

As far as we know we have filled all the orders we received for Calenders. If by any mistake of ours, or through failure of the mail service any have not received what they ordered we would ask to be informed of it and we would try to remedy the mistake.

by a living faith, and brings absolute trust and rest in God (Heb. 4: 1-3).

Again, while there can be no experience of sanctification without a complete consecration, yet there are many who are living consecrated lives without a definite experience of sanctification by **FAITH**.

And while it is not within the scope of this article to deal with sanctification, or the sanctified life, either as to the agency employed, or the work accomplished, just here we wish to emphasize one point; every scripture (to our knowledge,) that gives expression to the initial ground, condition, or premise of sanctification, says, By faith; not by works, growth, obedience, good desires or death, but by **FAITH**.

Note Acts 15: 8, 9: 26: 18; Rom. 3: 22; 5: 2; Eph. 3: 17.

Hallelujah! for the hearing of faith, (Gal. 3: 2) which brings the Spirit into our lives, and brings forth good works, (Eph. 2: 10; Phil. 2: 13), and growth, (II Peter 3: 18), and obedience, (I Peter 1: 2), fulfilled desires, (I John 5: 15), and gives victory over death, (I Cor. 15: 54-57; Heb. 2: 11-15). Glory to God for realities in the soul!

Now to consider consecration in type. We often hear the expression, "for sacrifice or service," and in Ex. 29, we find in the offering of the two consecration rams, a beautiful type, embodying the truth of that expression, and exemplifying true consecration and setting apart for the priest's office.

First the bullock, or sin offering, was made, just as our sins must be put under the blood, and our guilty conscience must be purged, before we can approach the holiest (Heb. 10: 22).

Then in Ex. 29: 15, we have the

beginning of the consecration rite proper.

First, the ram gave its blood (or life) for a sprinkling, (or testimony) around the altar; then separated from its head, (the will) and completely dissected; just so the Spirit of God searches and separates our every member, ambition, plan, desire, yea, every reserve is torn asunder, (Heb. 4: 12) thoroughly washed, then all placed upon the altar and offered as a whole burnt offering unto the Lord, of which nothing was to be left but ashes.

This is a beautiful type of crucifixion and self-abnegation, such as Paul expresses in Acts 20: 24. "Neither count I my life dear unto myself."

We do lock our coal bins and wood sheds, but I never yet saw a lock and key on an ash barrel; and ashes are quite content to be trodden under foot, if the Master places them there.

Thank God, for the privilege of bringing an offering which He desires (Rom. 12: 1, 2) and which becomes "an offering of sweet savor unto the Lord."

We will now consider the service part as typified in the offering of the second ram, verse 20.

Its blood, (or life) goes out in testimony and separation to God. For authority of the thought of blood speaking or bearing testimony we refer you to Heb. 12: 24.

Again, it separates right things to the service of God, and by an expressive type, shows us how far reaching and all-embracing the work of consecration is, for under this figure it is a "from tip to tip" experience.

It quickens the ear to hear, the hand to do and the foot to walk the

way to God. And we are sure if the tip of the ear is kept from inclining to hear that which is not of God, the hearing will never be defiled. If the tip of the thumb is kept under the blood, the hand will never clasp that which displeases God. And if the tip of the great (or leading) toe remains hallowed by the blood, the foot will never depart from the way of the Lord.

Again, God wills that we "stand perfect and complete in all the will of God," and no man who was maimed, halt, deformed, blemished, or with anything superfluous, could minister in the priest's office (Lev. 21: 18-21).

If this test (spiritually) were applied, where would the murmuring, complaining, halting, stumbling, lame, blind, up and down, in and out, sin allowing, sin excusing, and sin serving professors of today appear?

But, listen; God has never changed His standard, and under the Gospel we are all to be kings and priests (Rev. 1: 6; I Pet. 2: 9), and the ceremonial law was typical of the definite doctrinal teaching, and standard given by the apostles, in such scriptures as Eph. 5: 26-27; I Thess. 5: 23; Jude 24; and many others which space forbids mentioning here.

And remember, dear reader, we shall not be judged by creeds, church doctrines, or carnal reasonings, but by the standard of God's eternal word.

In verses 26, 27, the breast and right shoulder of the ram were set apart as the Lord's portion, and as the breast shields the heart which all scripture recognizes as the fountain from which proceed the issues of life, we can easily understand why God emphasizes this demand;

'Blessed are the pure in heart for knowledge of redemption by the blood of Jesus.

Again, the expression, "putting our shoulder to the wheel," is so well understood by all, that we need not mistake the meaning of this demand, for all the push and energy of our "right" shoulder, to be used to extend and glorify the kingdom of God.

We find the truth, protraved in these types emphatically set forth by Jesus in doctrinal teaching in such scriptures as Matt. 22: 37; 10: 37-38; 19: 21; Luke 14: 26, 27, 33, and many others, from both the gospels and epistles, but we wish to hasten on, and consider that very expressive and complete example of consecration recorded in Phil 3, were the Apostle Paul gives us his own experience.

We realize the impossibility of fully delineating all the pointed truths hidden in this autobiography of the carnal-secure, fleshly-confident, self-indulgent life as recorded by the apostle, in which he once boasted, but finally did "count but dung," that he might be "found in Him," the life more abundant.

But that we may see the pointed facts and their "deadly parallel" as manifested in the lives of many professors of today, we will formulate a comparative outline, which will emphasize the truth we wish to present.

Beginning with verse 5, we notice he mentions circumcision, the inductive rite of the Jewish faith, representing religious advantages, which finds its counterpart in infant baptism, knowing the catechism, confirmation, observing ordinances: to be explicit, depending on religious forms, creeds and ceremonies, instead of having the vital personal

knowledge of redemption by the blood of Jesus.

Second, "of the stock of Israel," which by inheritance gave him his place in the Jewish economy, giving him just claim to all the privileges, covenants, inheritances, and blessings, both temporal and spiritual, pertaining to the land of Canaan, promised by God to the seed of Abraham.

How many today rest in the vain hope of having had godly parents, boasting of their genealogy, "blue blood," yea, we scarcely realize how deep-seated inherited tendencies are. For example, many a man is a Democrat because his father was a Democrat, and counts that sufficient reason for his political views; and just so, many say, I'm a Methodist, or Mennonite, or Lutheran, yea perhaps, "River Brethren" because my father or mother was one.

May God help us to see we are to be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (Jno. 1: 13).

Third, "of the tribe of Benjamin," a God-ordained, a God-recognized, and a God-blessed relationship for social advantage, but even this lawful fellowship had to be counted "loss and dung" that he might "win Christ."

May all those of the tribes of Ben Hur, Red Men, daughters of Pocohontas and Rebecca, Knight Templars, and the host of kindred organizations realize that these things have their place with the rubbish on the dump.

Fourth, "An Hebrew of the Hebrews," embraces his educational advantages, degrees, diplomas, and scientific attainments.

If Paul had continued in that life, he could have been called, Rabbi, and

no doubt would have had a place in the Sanhedrin, but he chose the way of humility, as unknown, rejected, despised, but still his life went on as a sweet savor unto God.

Would that we might see the day, when the Rev., Dr., D. D., L. L. D., M. A., B. A., and the much sought for kindred titles will be swallowed up in the "excellency of the knowledge of Christ," that He indeed may be all in all!

Fifth, "A Pharisee," sectish, denominational pride, all profession, no possession.

O! the despicable little "ites" and "isms" which people hold so close before their eyes, that they blindfold themselves to the glorious living, reigning Christ, with all His abundant fulness for His saints.

Hallelujah, for the privilege of "seeing Him who is invisible" (Heb. 11: 27).

Listen! The Brethren in Christ never made me a Christian, but since through the work of Heb. 2: 11, I am one of the brethren of Christ, I have found blessed fellowship with the faithful "Brethren in Christ" (Col. 1: 2).

Glory to God, for the fellowship of I Jno. 1: 3-7!

Sixth, "Concerning zeal, persecuting the church," Here, indeed, was no lack in purposing, earnestness, and outward endeavor, but the sad fact was this, it was all after his own mind (Acts 26: 9).

Many say, "It does not matter what we believe, just so we are sincere and honest in what we believe." Sad delusion; "Believe a lie, that they all might be damned, who believed not the **TRUTH.**"

O! how many like Israel, unsaved, and yet "have a zeal of God, but not according to knowledge." Witness

this in the machinery and organizations of today, Societies, Bands, Brotherhoods, Federations, Aids, Classes, with their contests, recitals, entertainments, banquets, suppers, bazaars, socials, festivals, etc., but no Christ and no saving power.

Seventh, "Righteousness of the law," "the commandments of the law contained in ordinances," which are all "to perish with the using;" which only pointed forward to the work of Christ, and had no salvation in themselves, but only could save as faith laid hold on Christ; of whom all these things were only "the figure of Him who was to come."

Just so, the ordinances of the house of God today, are not saving in themselves, but, thank God, they are commemorative of a finished work, as baptism, "the answer of a good conscience towards God;" the Lord's Supper, emblematic of His shed blood and broken body, (His life and His Word) given for the life of the world. The great supper to which all are invited.

Sad to say, many today are trusting in church membership, keeping of ordinances, moral living, good deeds, good desires and good intentions, instead of the living Christ, just like trying to shake hands with the unresponsive shadow of a man on the wall, instead of the real, living, breathing man, himself.

Thus far, we have been noting item by item, the Apostle Paul's experience, but in the seventh and eighth verses, he makes one comprehensive sweep of every thing that remains, in the "what things were gain," and the "all things," together were counted but loss and dung, "that I may win Christ, and be found in him," having the righteousness "which is through the faith of

Christ, the righteousness (sanctification or holiness) which is of **GOD BY FAITH**, "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

(Matt. 28: 20). 6. Comfort, (Jno. 14: 28-30). 2. Drink, (Jno. 7: 37). 3. Forgiveness, (Mark 2: 10). 4. Guidance, (Jno. 14: 6). 5. Companionship, (Matt. 28: 20). 6. Comfort, (Jno. 14: 16). 7. Food, (Jno. 6: 35). 8. Joy, (Jno. 15: 11). 9. Anything in this life, (Matt. 6: 33). 10. Anything in eternity, (Jno. 14: 2-3).

Amen.  
Springfield, Ohio.

### THE SHEPHERD PSALM (23).

BY ISAIAH BASEHORE.

Beloved,—this beautiful Christmas morning I feel impressed to give the message of God, in me, thru the columns of the Visitor, and my prayer is that it may bring comfort and joy to all the saints, and drive conviction to those that do not have the realization of this Psalm.

This psalm needs no commendation, for even the people of the world know and love it in their own way. But ah! the difference! The people of God love it and repeat it. However it is only the latter who are able to lay special emphasis on the possessive pronoun—my. "The Lord is my Shepherd." It is this pronoun that makes all the difference as to the understanding of the psalm in all of its preciousness to our soul. To know its deepest meaning one must have received the Lord Jesus Christ as his Savior and confessed Him as his Lord. Then, and then only, in a real sense, does the Lord become his Shepherd, and then with confidence can such a soul say, I shall not want. Note the future tense here. The child of God does not want for any good thing, and shall not want for evermore. Praise His dear name!

If the Lord is our Shepherd we

shall not want: 1. Rest (Matt. 11: 28-30). 2. Drink, (Jno. 7: 37). 3. Forgiveness, (Mark 2: 10). 4. Guidance, (Jno. 14: 6). 5. Companionship, (Matt. 28: 20). 6. Comfort, (Jno. 14: 16). 7. Food, (Jno. 6: 35). 8. Joy, (Jno. 15: 11). 9. Anything in this life, (Matt. 6: 33). 10. Anything in eternity, (Jno. 14: 2-3).

Some one has very beautifully called this the Psalm of protection. In the first verse we see possession and provision, in the second verse we have position and pasture: in the third we see, that it is a personal work, (my soul) also progress, (leadeth me), also purpose, (for His name's sake). In the fourth verse we have

1. Parting (Tho' I walk through the valley of the shadow of death). 2. Peace (I will fear no evil). 3. Protection (Thou art with me). 4. Pilgrimage (Thy rod and staff they comfort me). In the fifth verse we

see, 1. Participation (Thou preparest a table for me). 2. Presence (In the presence of mine enemies). 3. Power (Thou anointest my head with oil). 4. Plenty (my cup runneth over). And in the last verse we have persuasion (Surely goodness and mercy shall follow me all the days of my life), and satisfaction (and I will dwell in the house of the Lord forever). Praise the dear

Lord for the satisfaction that the trusting child of God finds in Him!

If the Lord is my Shepherd then He is causing me to lie down in green pastures which means that I am daily feeding on His word for only as we feed on the word of God do we grow spiritually, and pasture means growth. The word of God is the green pasture in which the sheep have their hunger satisfied, so that they are able to rest in sweet content. We can readily see and

determine how far the Lord can be called our Shepherd by the time and thought we give to the Bible, the strength we receive from it, and the love we have for it.

If the Lord is my Shepherd then I am enjoying the communion of the Holy Spirit, because He is leading me beside the still waters. The still waters are a symbol of the Holy Spirit who dwells within the true believer in Christ, to guide him in his perplexities, to comfort him in his trials, to soothe him in his sorrows, and to enlighten the eyes of his heart in the knowledge of God and His precious promises.

If the Lord is my Shepherd then I am experiencing continually the renewing of my spiritual strength for He restoreth my soul. The sheep sometimes wanders away from the flock and gets torn amid the branches, or by being set on by wild beasts. Or, possibly, he falls upon the rocks and breaks a limb. The shepherd binds up its wounds, and knits the broken bones, and, in a spiritual sense, our Shepherd does the same for us. It is this precious truth that is set before us in those words of John where he says, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1: 9). The 32nd. Psalm shows us how God did this for David, restored his soul when he was a back-slider, and probably was thinking of that when he penned these words.

If the Lord is my Shepherd then I am surrendering my will to Him day by day, and moment by moment, for otherwise He cannot be leading me in the paths of righteousness. Do we notice here that the believer on Christ has already been led into those paths? But now he is being

led in them as he yields himself to God for that purpose. Sometimes they are paths of joy, sometimes of suffering, sometimes of testing, but they are all the paths of righteousness nevertheless, if we have really come to God in Christ.

If the Lord is my Shepherd then I am not failing to trust His promises for if I fail there I am unable to testify as in verse 4 of the Psalm "I will fear no evil." The moment we lose our trust in God the fear of evil takes possession of us; but we whose confidence is placed in Him can press to the heart the promise given in Pro. 1: 33: "Whoso hearkeneth unto me shall dwell safely and shall be quieted from fear of evil."

If the Lord is my Shepherd then I am continually enjoying security and peace for such is the meaning of the words, "Thou preparest a table before me in the presence of my enemies." O, dear ones, let us praise the Lord for the table He spreads for us right in the midst of our enemies, and in the midst of wickedness. Praise God, we feast at tables that the world, and the indifferent Christians know nothing of.

I praise the Lord that when we launch out in the ocean of God's love we get an extra spread of good things from the Lord's table. Praise His holy name! Better things than the flesh-pots of Egypt, or the things we fed on when we were out in sin. Hallelujah for a feasting time here! But, dear ones, this is only a fore-taste of that which is to come.

If the Lord is my Shepherd then I am experiencing joy and gladness, and rendering service of the same kind to others that are about me (we are saved for service), for such is the meaning of the words "Thou

anointed my head with oil, my cup  
runneth over." The true Christian  
is filled to overflowing and those who  
are round about him get the benefit  
of the overflow in showers of bless-  
ing. My brother, my sister, is some  
one being benefitted by your over-  
flow, or do you have it hid away for  
individual use? May God lead His  
people out that they may overflow  
and set on fire for God many who are  
cold and indifferent in His service!

If the Lord is my Shepherd then  
I am possessor of an eternal hope  
covering both this life and that  
which is to come, for surely "good-  
ness and mercy shall follow me all  
the days of my life, (this life) and  
"I will dwell in the house of the Lord  
forever," this life and that which is  
to come.

But, let us look at the sad picture  
of those who have not the Lord as  
their Shepherd. Oh the picture of  
the awful doom that awaits them!  
It is indeed sad, but oh, the joy that  
comes from dwelling in the house of  
the Lord!

May this blessing come to all of  
you; and it will come if you will re-  
ceive the instruction set before you  
at the beginning of this message.  
Believe on the Lord Jesus Christ,  
and let Him have His way with you.  
For "him that cometh unto me I  
will in no wise cast out."

Praise His holy name!  
Elizabethtown, Pa.

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### SAINT AND SAVIOR.

BY GEORGE S. GRIM.

God always chooses the most suit-  
able times and seasons for the ac-  
complishment of His purposes. The  
transfiguration is no exception. It  
occurred when perhaps most neces-

ary by the Savior for the accom-  
plishment of His mission in the  
world, and when most required by  
the disciples who had the privilege  
to witness it, even when the time ap-  
proached for the Master to suffer  
and die amid the scoffs and scorn of  
humanity. The transfiguration prob-  
ably took place in the night, for  
Luke informs us that the disciples  
slept, and they did not descend from  
the mount till the next day.

The night scenes of the Bible are  
among the most impressive of Holy  
Writ. God in the night frequently  
manifested Himself to the people,  
sometimes in kindness, and at other  
times in wrath. It was amid the  
darkness upon the plains that God,  
with a smoking furnace and a burn-  
ing lamp, confirmed His promise of  
the land of Canaan to Abraham and  
to His seed, and afterwards called  
upon him to offer up his only son  
whom he loved. The vision of a lad-  
der connecting heaven and earth  
with angels ascending and descend-  
ing upon it, and God above it, was  
given to Jacob as he rested for the  
night at Bethel. And the angel at  
the brook Jabbok wrestled with him  
till the breaking of the day.

It was a night much to be remem-  
bered on which God slew the first-  
born in Egypt, and brought His peo-  
ple forth from the land of bondage.

Three hundred chosen men of Is-  
rael under Gideon, armed with trum-  
pets, pitchers, and lanterns, discom-  
fitted by night the hosts of Midian  
and Amalek. And Babylon's mon-  
arch saw his doom written by night  
upon his palace walls.

Also the angelic song when the  
Savior was born, heard by Bethle-  
hem shepherds as they kept watch  
over their flocks by night. And the  
parents of that infant Son, Imman-

uel, fled by night with their precious charge to Egypt from the wrath of the king of Judea.

And again; at even Jesus sat down with the twelve to eat the last Pass-over and institute the supper of the Lord; and during the darkness that succeeded He agonized, was betrayed and condemned.

Also the angel of the Lord released the imprisoned apostles by night and sent them forth to preach the gospel. And the Philippian jailor was alarmed at midnight by the earthquake, and convicted by the Spirit of his sins, and inquired to know what he must do to be saved. The Son of man may come as a thief in the night, with power and great glory at His Second Coming and the end of all time.

Louisville, Ohio.

MISSIONARY QUESTIONS.

LESSON IX.

1. What noted man in South Africa was of great service to our missionaries in securing land?
2. What valuable service had he rendered the nation shortly before our missionaries came?
3. What white people settled in South Africa?
4. What mission station is beyond the Zambezi?
5. Who opened it? When?
6. What two insects cause a great deal of annoyance to missionaries in South Africa?
7. Give some of the religions ideas of the natives of near Macha.
8. Some of their customs.
9. Can you name some of the native workers at Macha?
10. Has any missionary ever been killed by wild animals?

HOW AND WHY HE CAME.  
(OUR SAVIOR.)

The church bells sung on Christmas morn,

Because a Savior had been born;  
Not in an inn, but stable low,  
Over nineteen hundred years ago.

Not in an inn the higher class,  
May have been there, their time to pass  
In mirth, and revelry, and glee,  
Therefore no room for these, you see.

No room in inn, the class too low,  
Therefore to stable had to go;  
A cattle trough was good enough,  
No cradle soft, but manger rough.

Perhaps no pillow had been there,  
The manger only hard and bare  
Perchance a little bunch of hay,  
Did serve on which the babe to lay.

With swadling cloths around His form,  
Thus was the infant Jesus born;  
Should not this meek, and humble way,  
For us a lesson be to day?

The wise men came a distance far,  
As they were led by a bright star,  
The star, it gave them hope, and joy,  
While Herod was bent to destroy.

And Herod's wrath was kindled then,  
When he was mocked by the wise men,  
And slew all babes in Bethlehem,  
From two years down, yes, all of them.

The shepherds too did come with haste,  
They found they had no time to waste,  
Left pasture, flock, and all behind,  
Were eager this new babe to find.

O like the shepherds sinner haste,  
And no more of your time do waste,  
And find this Savior who will save,  
Or you'll sink deeper than the grave.

Mt. Joy, Pa.

"Wild oats is remarkable for its un-  
failing powers to germinate and  
bear fruit no matter what the con-  
ditions are."



## News of Church Activity

## DAYTON MISSION.

IN THE

HOME AND FOREIGN FIELDS

MISSIONARY ADDRESSES.

Bishop H. P. and Grace Steigerwald. Eld. H. J. and Emma Frey, A. C. Winger, Miss Mary Heise, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Lewis Steckley, Miss Elizabeth Engle, Mrs. Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, South Africa.

Walter O. and Abbie B. Winger, Miss Hannah Baker, Miss Sadie Book, Miss Cora Alvis, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

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

### India.

Eld. and Sr. H. L. Smith, and Effie Rohrer, Dauram, Madhipura North Bhalgalpur, B. & N. W. Railway, India.

*Following not under Foreign Mission Board.*

Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.

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

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

### OUR CITY MISSIONS.

Buffalo Mission, 25 Hawley St., in charge of Geo. E. and Effie Whisler.

Chicago Mission, 6039 Halstead St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.

Des Moines, Iowa, Mission, 1174 14th. St., in charge of Eld. J. R. and Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. 3. box 1.

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.

With pleasure and a feeling of solemnity do we come to give our closing report of another year which has so swiftly passed away. It gives us much pleasure as we recal the many blessings bestowed upon us, as also the numerous manifestations of the sweet presence of the Lord with us while in our little assembly worshipping Him. He also gave real freedom in His Word, and so wonderfully protected us from the awful powers of the darkness of this world, and gave us overcoming grace in times of testing. The Holy Spirit also abode within our hearts so peacefully. Our dear ones also received real definite help in their souls and the healing of their bodies. All these things the Lord did for us during the year that has now gone into eternity never to return. O how could we spend our years more profitable, and in a way that would effect greater returns, than to spend them under the precious blood of Jesus, and having the dear Holy Ghost abiding within?

I am so glad we said yes, to the whole will of God; and can say it has brought complete satisfaction to our souls. We gave this old world a good chance while in our sins, to satisfy our hearts, but there is nothing that fully satisfies every longing of the soul, but Jesus. Just think of what it would be to face the righteous Judge, after our little life time was over, and our few fleeting years past, if we had not improved them faithfully as unto the Lord? O, my dear ones, what would be the awful sense of regret as we would awake to a realization of our standing before a just and holy judge, there to give a strict account of our unfaithful years, knowing that we could never return again to re-live them? So then what could there be to us of greater importance than to spend our years while here in life, as we will wish we had, as we face, and approach that solemn hour. It truly is very sad to see how very few are spending their years so that they will have no regrets in that trying day. But Oh, the many who are neglecting their souls, and

spending their precious years, idly in the sinful pleasures of this world. And most sad of all, the many professed people of God, who are living in a cold formality, and away beneath their privileges in the Lord. Is it any wonder that there are such awful calamities coming upon the earth? O my Lord, what will this year, 1916, bring to this sinful world? Let us prepare for the worst. Though conditions look very dark, and threatening all over our land, let us remember that the attitude of the Lord is ever the same toward those of His who do fear, and trust in Him, and spend their years in faithful obedience to Him.

We can report that the Lord has undertaken for precious souls since our last report, and some have received definite help. We do thank our God for the faithfulness of His promises toward those who are willing, and do pay the price, and go thru with Him. It certainly is blessed to see those who yield up their entire all, and completely die out to all carnality, and receive the precious Holy Ghost which does sanctify us wholly. It does pay to hold up the light of God's Word by precept, and by an exemplary life. As Jesus said to His apostles, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Let us be at our best in this coming year if we live for the Lord, and the salvation of never dying souls.

We can report that the Lord has again supplied all our needs thru His children. We are so thankful to God, for all our dear brethren and sisters, and do appreciate all they are doing for us. May our dear heavenly Father abundantly bless and reward you all for all you are doing in the interest of the work at this place.

We are expecting the new Mission Chapel to be completed by about Feb 15. Continue to pray for us in behalf of precious souls.

**FINANCIAL.**

Report for Dec. 1915.  
Balance on hand, \$43.44.

**RECEIPTS.**

A brother, \$ .45; Lester Leiber, Engle-

wood, O., \$1.00; Libbie Reighard, Troy, O., \$1.00; A sister, \$ .50; Mission offerings, \$ .52. Total \$46.91.

**EXPENDITURES.**

Table account, \$9.97; water bill and meter rent, \$1.84; gas bill and stove rent \$3.28; one and one half ton of coal, \$6.75, incidentals, \$2.60. Total, \$24.44.  
Balance on hand Jan. 1, 1916, \$22.47.

**POOR FUND.**

Balance on hand, \$2.88.

**RECEIPTS.**

Bethel and Zion Dists. Abilene, Kans., \$49.00.  
Total, \$51.88.

**EXPENDITURES.**

Poor, \$22.20.  
Balance on hand Jan. 1, 1916, \$29.68.  
Mission Chapel Fund, \$142.85.

**RECEIPTS.**

Mary Cody, Dayton, O., \$ .50.  
Total, \$143.35.

**DONATIONS OF PROVISIONS,**

were given by Charlotte Myers, Isaac Engle, Sr. Harshbarger, Mary Dohner, Ella Whitehead, Barbara Berger, Emma Cassel, Ella Etter, Mike Haines, Annie Hoke, Maud Knisley, Ora Puterbaugh, Edward Knisley, Sr. Jinkens.

**OFFERINGS FOR THE POOR.**

A. J. Millers, clothing, and shoes, Miss Emma Cassel clothing.

We remain your Bro. and Sr. in Christ.

W. H. and Susie Boyer.  
601 Taylor St., Dayton, O.

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**BUFFALO MISSION.**

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To all saints. Greeting with Psa. 121. Wonderful promise! "Behold he that keepeth Israel shall neither slumber nor sleep." We desire to acknowledge the continued goodness of the Lord in keeping us and in supplying all our need. And we thank all who have so thoughtfully supplied our need during the past month. There are many things to encourage our hearts along the way. Sweetest of all is the fulfilling of the Savior's promise: "And lo, I am with you

always even unto the end of the world."

A series of meetings are arranged for to begin Sunday Jan. 16. Bro. O. B. Ulery of Springfield, Ohio, has given promise to labor with us in these meetings.

Attention is hereby called to the fact of a change in the time of our Sunday meetings. Sunday School is to meet at ten o'clock and public worship at eleven o'clock A. M. instead of at three and four o'clock P. M. This change is made in harmony with the feeling of the congregation and we trust it may meet God's approval.

Will you all continue to pray for us, and that much good may be done while Jesus tarries?

Yours, seeking to know and do His will.

#### FINANCIAL.

Report for December, 1915.

Balance on hand, \$49.90.

#### RECEIPTS.

Dr. Lewis, \$1.00; Simon Baker, \$ .60; Della Ott, \$1.00, Bro. and Sr. Peddie, \$1.00; B. S. Herr, \$5.00; Mr. Groff, \$ .50 Elmer Steckley, \$1.00; Bro. Gibson, \$.50 Clarence Steckley, \$1.00; Mary Hoffman, \$1.00.

#### EXPENDITURES.

Gas, \$2.10; light for 2 and one half months, \$5.32; soap, table linens and household supplies, \$7.25, groceries carfare etc., \$8.13.

Balance on hand, \$29.70.

#### PROVISIONS WERE DONATED

by the following named persons Bro. and Sr. Joseph Sider, Fred Climenhaga, Dan. Climenhaga, Peter Climenhaga, Bro. and Sr. French, Peter Steckley, Sr. Sol Nigh, Esther Winger, Robt. Petke, Mrs. Neidrauer, consisting of chickens, butter, eggs, baked goods, buckwheat flour.

Sent by Bro. Josiah Bosler and friends of Louisville, Ohio., a Christmas box containing donation of chicken, fruit, jelly etc.

Geo. and Effie Whisler.

"Humility is such a tender plant that the weeds of self soon destroy it."

#### CHAMBERSBURG MISSION.

Another month has quickly passed again and with it the old year, and a new one began. So we see time is rolling on. Our days are passing by one by one, and we are thus travelling to eternity. The important thing for us is to be ready for the change when it comes. We see that the many are living carelessly, trifling their time away engaged in their ungodly things, things of the world, vanity and pride, lust and vice which bring forth only sin and death. But how thankful we can be that we have accepted Jesus our great Redeemer, Praise His name. He has delivered us from all unrighteousness which is of great price in the sight of God.

We wish to thank all who have helped in the support of the work here, as also in helping the poor by sending Christmas cheer for them. There were some hearts made glad by the gifts they received.

We gave only to needy ones, the blind, the aged and invalids, one sister who is poor who has hard getting along with her family. All of these gifts were highly appreciated. God will reward the givers.

Our meetings are good. A revival has broken out at the goal. It is wonderful how some talk,—sometimes two and three times in one meeting. It can be seen they have something real. It is grand how the Lord is working there. We have meeting every two weeks now instead of every four weeks.

So we are encouraged in the work and pray that the Lord may have His way in all things, and in our lives till Jesus says come up higher. Praise the Lord forever.

#### FINANCIAL.

Report from Dec. 2, 1915 to Jan. 4, 1916.

Balance due mission Dec. 2, 1915, \$15.62.

#### RECEIPTS.

Sr. Sol. Wingert, \$1.00; Bro. Abram Pike, \$ .50; Mission Sunday School \$8.65 Bro. Amos Sollenberger, \$2.00; Sr. Prudence Sollenberger, \$1.00; Sr. Elizabeth

Musser, \$ .50; A sister, \$1.00; Bro. John Musser, \$1.00; Bro. L. Shoaltz, \$2.00; S. S. Burkholder, \$5.00; Alfred Rotz, \$5.00; A. O. and Elizabeth Wenger, \$5.00.

Total. \$32.65.

**EXPENDITURES.**

Light. \$1.26; provisions. \$5.00; incidentals, \$5.00.

Total, \$11.26.

Balance on hand Jan. 4, 1916, \$5.77.

**OTHER DONATIONS.**

Baskets of provisions, chicken, flour and cornmeal by S. S. Burkholder, Jesse Myer, Samuel H. Wenger, Sol. Wingert.

**POOR FUND.**

Balance on hand, \$39.77.

**RECEIPTS.**

Bro. Orville Brechbiel, \$2.00; Bro. Alfred Rotz, \$1.00; Sr. Emma Wingert, \$1.00; Bro. Abram Pike, \$ .50.

Total. \$44.27.

**EXPENDED.**

\$9.07.

Balance on hand Jan. 4, 1916. \$35.20.

Yours in His service,  
A. O. and Elizabeth Wenger.

**DES MOINES MISSION.**

We surely have many reasons to be thankful for "We know in whom we have believed and are persuaded that he is able to keep that which we have committed to him against that day."

We thank the friends who have so continuously assisted in the work in a most substantial way.

The meetings are quite well attended, and souls are being saved.

On Sunday following Christmas two were at the altar; on Monday night three come forward etc.

On Dec. 30. about eight of the young converts came forward to make their consecration and be sanctified wholly and receive the baptism of the Holy Spirit.

We have a number of faithful Christian people who are interested in the Mission. Bro. Enos Davis is still help-

ing at the Mission. . . That is the reason I am able to be absent some of the time holding evangelistic services. But I came home to spend the holidays.

Of course it is no rest for I have been in the Mission about every night since I have been at home, however, it is a happy privilege to be at home and help along in this great work.

The Landis brothers stand by the work also, for which we feel grateful. However, they are not able to attend the meetings so very frequently because of the rush of their business. but they are in full harmony with it and are present when able.

We certainly need your prayers and co-operation, for we are in perilous times, when the spirit of indifference is settling on the people when very little respect is shown to God or His Word. When worldly conformity and pleasure-seeking has taken pre-eminence in the lives of those who once were spiritual. Let us watch and pray.

**FINANCIAL.**

Report for Dec. 1915.

**RECEIPTS.**

Bro. Fred Keisel, Erie, Ill., \$2.00; Benj. Winger, Kohler, Ont., \$1.00; Sr. W. Burtch, Marshville, Ont., \$2.00; Bro. and Sr. Andrew Sider, Stevensville, Ont., \$5.00; Bro. B. S. Herr, Cambridge City, Ind., \$5.00.

Total, \$15.00

**EXPENDITURES.**

Moving from tent to Hall. \$7.00. water for one quarter at Mission. \$1.50. three tons of coal at mission hall, \$12.00. coal for workers home. \$10.00, light. \$1.50. gas. \$2.50. table supplies. \$20.00. incidentals, \$5.00.

Total, \$59.50.

Balance, due mission Jan, 1, 1916, \$44.50.

**POOR FUND.**

Fred Keisel, Erie, Ill., \$1.00.

**OTHER DONATIONS.**

One half bbl., pure cider vinegar. and some apples, W m. Deemy, Dallas Center, Ia., Box of extra fine celery, by Bro. and Sr. Vass, New Fulton, Ill., chicken, Sr.

Royer Dallas Center, Ia., Christmas cake and chicken by Sr. Moore, Marshville, Ont. Some lovely dried peaches by Sr. C. C. Burkholder, Upland, Calif.

Yours in much love,  
J. R. and Anna Zook.

cause here. Many are the conflicts and battles one must encounter who seeks and labors for souls. Satan with all his host is arrayed against every such effort.

In Him,  
A. Myrtle Zook.

### MT. CARMEL ORPHANAGE.

As the New Year closes we naturally take a little review and count our blessings. We think of His kindness and faithfulness in answering prayer for His little ones at Mt. Carmel Home.

One of the special blessings and answers to prayer has been the coming of new helpers to the work in the persons, of Bro. and Sr. Harvey Hoke and Sr. Maude Ripley of Ohio. We believe God will make them a blessing to the work.

We praise Him also, for so wonderfully helping out on the Building Fund. We believe a little word of explanation here may be in place, since some interested friends do not seem to understand why money sent for building was not used as first intended, for a kitchen, instead of a school building.

It was decided in the spring, that a new kitchen was a necessity before another cold season, and, also, that we pray and work to that end. However, means at first came in slowly, and it was also a decision that we would not accumulate debt, so that with little on hand compared with the sum needed, there arose the question as to what to do. It was then decided that enough means were in sight for the building of a new school house, using the cement blocks which were already in our possession. This would mean added room and things could be arranged a little more conveniently to shift another winter, with the old kitchen. Our friends have responded nobly in coming to the front with some generous donations. We wish all who have had a share might know the appreciation of the children for a warm comfortable and quiet place of study; as the room used formerly as a school-room was subject to various interruptions and inconveniences.

Continue to pray for those who are giving their services so freely for God's

### FINANCIAL.

Report for June, July, August, Sept. Oct., Nov. and Dec.

|                 |           |               |           |                |           |
|-----------------|-----------|---------------|-----------|----------------|-----------|
| June—Receipts,  | \$250.03. | Expenditures  | \$134.61. | Balance, cash, | \$115.42. |
| July—Receipts,  | \$214.67. | Expenditures, | \$179.81. | Balance, cash, | \$34.86.  |
| Aug.—Receipts,  | \$168.39. | Expenditures, | \$135.56. | Balance, cash, | \$32.83.  |
| Supt.—Receipts, | \$160.43. | Expenditures, | \$100.66. | Balance, cash, | \$59.77.  |
| Oct.—Receipts,  | \$123.49. | Expenditures, | \$119.09. | Balance, cash, | \$4.40.   |
| Nov.—Receipts,  | \$184.92. | Expenditures, | \$167.01. | Balance, cash, | \$17.91.  |
| Dec.—Receipts,  | \$182.27. | Expenditures, | \$159.32. | Balance, cash, | \$22.95.  |

### BUILDING FUND.—SPECIAL.

From May 1st. 1915, to Dec. 31, 1915.  
Receipts, \$730.44. Expended \$730.44.

W. E. Mc Culloh.

P. S.—We have in the above report given no itemized accounts, since this would call for much more space. We regret that so many months have passed with no report appearing in the VISITOR, this being due to our being overburdened with work. At a recent meeting of the Board of Trustees, upon my resignation Bro. Harvey Hoke was elected to fill the office of Treasurer for the remainder of this conference year. Kindly send all moneys and contributions to Harvey Hoke, Morrison, Ill.

W. E. Mc Culloh.

Morrison, Ill.

Poor Christian, be not dejected because thou seest thyself outstripped and excelled by so many in other parts of knowledge; if thou know Jesus Christ, thou knowest enough to comfort and save thy soul. Many learned philosophers are now in hell, and many Christians are in heaven.—  
Flavel.

**RINGGOLD DISTRICT, FARNKLIN CO.**

A series of meetings was held at the Five Forks church, Ringgold district, beginning Dec. 17, and lasting until Dec. 27. The meetings were conducted by Bro. J. A. Climenhaga of Grantham.

Considering the weather and the limited time, the attendance and interest were good.

Bro. Climenhaga preached the word with the power of the Spirit. Many were convicted of the error of their way. Seven became willing to make a start in the Christian life, several of whom have announced their joy in the new found treasure.

Our prayer is that the seed sown may spring up and bring forth fruit to his name's honor and glory, and that as Bro. Climenhaga engages in his labors of love elsewhere, he may be attended with success, and that he may be a soul winner for the Master.

Cor.

**ELIZABETHTOWN, PA.**

A series of meetings started in the Elizabethtown M. H. on Dec. 19th. and continued for two weeks; they were conducted by Bro. Jesse Eyster whose heart-searching sermons were appreciated. The Spirit revealed things both new and old, conviction was brought upon the unsaved but would not yield to their convictions and break away from the bands of Satan who so firmly holds them. But we believe that the good seed which was sown will bear fruit ere long. May God bless our dear brother for his faithful labors.

Cor.

**BETHEL, KANS.**

Special meetings began here on Dec. 5, and were continued until the evening of Dec. 26.

Eld. Vernon L. Stump had charge of the services. The weather being favorable most of the time, a fairly good in-

terest was manifested. Bro. Stump was faithful in the ministry of the word. His messages were honored by the Holy Spirit. As conviction fell on the people and a goodly number responded to the call; some for salvation, and others for heart purity. On the last Sunday of the meetings, three young people were received into church fellowship, and were baptized the following week.

One evening during the meeting there were quite a number of young people at the altar as seekers, and among them was Alma Gertrude, daughter of Bro. and Sr. John Lexow. Little did we think while she was kneeling at the altar and afterwards gave her testimony that the Lord had saved her; that in ten days after the close of the meeting, we would follow her remains to the silent tomb, but such is life. How needful that we respond, when the Spirit is wooing us to give our hearts to Him. Surely it was Alma's last call.

While we did not see all accomplished during the meetings that our hearts were longing for, yet we are glad for what the Lord has done for us in again visiting this place with a tide of salvation.

The meeting closed with good interest and a number of seekers at the altar.

Cor.

Detroit, Kan.

**MARTINSBURG, PA.**

Copy of a Letter Written to father and mother Long in Texas.  
For the EVANGELICAL VISITOR.

Dear parents:—

May God fill your hearts with faith and love, continually, is my prayer. Praise God, I had been trusting Him that in His time He would give me some liberty from financial engagement and afford me opportunities to labor in a direct way for sinners.

I felt led of the Spirit to offer myself to come here to hold a meeting and so presented my convictions to Bro. Isaac Stern, bishop, believing he would not favor the proposition, and that God would have to change His mind if my  
(Continued on page 22.)

## PUBLISHERS' NOTICE.

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

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the *VISITOR* within ten days 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 others 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.

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GRANTHAM, PA., JANUARY 24, 1916.

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## TRACTS.

What We believe and Why We believe It, per hundred, 20c.

An Interesting Conversation, per hundred, 15c.

Death Eternal, per hundred, 15c.

Retribution, per hundred, 15c.

Prayer, per hundred, 15c.

Scriptural Head Veiling, per hundred, \$1.25.

The worm that Never Dies, per hundred, 15c.

Points for Consideration, per hundred, 12c.

Scripture Text Envelopes, per hundred, 20c.

Scripture Text Mottoes, \$10.00 worth for \$6.00. Postage extra.

Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1216 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

## MARRIAGES.

**STOVER. PEARSON.**—On Nov. 25, 1915, Thanksgiving Day, at the home of the groom, Eld. S. G. Engle officiating, there occurred the marriage of Bro. Harry A. Stover and Sr. Edith Pearson, all of Philadelphia, Pa.

**DAYHOFF.—HOOVER.**—On Jan. 6, 1916, at the home of the bride's parents, Bro. and Sr. Jacob Hoover of Detroit, Kans., there occurred the marriage of Bro. Harry Dayhoff and Sr. Phoebe Hoover, Bish. M. G. Engle officiating.

**STUMP.—JONES.**—At the home of Bro. A. A. and Sr. Katie Stump, near Wakarusa, Ind., their oldest son, Oro E. Stump and Neva Jones of New Paris, Ind., were united in holy wedlock Jan. 1, 1916, Eld. John F. Stump officiating.

**SIDER.—DISHER.**—On Dec. 15, 1915, Bishop John Sider officiating, Chester Sider son of Andrew Sider, and Sr. Lodema A. Disher, daughter of Peter Disher, both of Wainfleet, Ont., were united in matrimony, at the home of the bride's parents.

**MARR.—CASE.**—On Jan. 12, 1916, at the home of the bride's parents, Bro. David Marr, and Sr. Myrtle Case, all of Wainfleet, Ont., were united in matrimony, Bish John Sider officiating.

**BRENNEMAN.—HOSSLER.**—On Jan. 13, 1916, Bish. L. O. Musser, officiating, Bro. Lester L. Brenneman, son of Bro. and Sr. Ephraim Brenneman, Pleasant Hill, O., and Sr. Anna S. Hossler, daughter of George and Sr. Hossler, of Elizabethtown, Pa., were united in holy wedlock.

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## OBITUARY.

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**KNISLEY.**—John Knisley of Elkhart Co., Ind., died Dec. 30, 1915, aged 87 years. He leaves three sons and four daughters to mourn his departure. His wife and two children preceded him to the spirit world. Funeral services were

held at the Whitehead M. H. conducted by Bish. Anglemyer, Church of the Brethren, and Eld. John F. Stump.

**LEXOW.**—Alma Gertrude, daughter of John Lexow of Detroit, Kans., died Jan. 3, 1916, aged 17 years and 3 months. She was one of the converts during the special meetings which were held at the Bethel church closing Dec. 26, conducted by Eld. V. L. Stump. The testimony is that she died very happy. The father and another child were unable to be present at the funeral on account of sickness. Services were held at the Bethel church conducted by Bish. M. G. Engle and Rev. I. B. Heisey (Lutheran). Text James 4: 14.

**KRUPP.**—Bro. Isaac Krupp died at the home of his daughter at New Dundee Ont., Dec. 17, 1915, aged 87 years, 8 months and 17 days. His wife, whose maiden name was Nancy Bricker, predeceased him on Aug. 6, 1913. Nine children were born to them of whom two sons and five daughters with thirteen grand children and six great grand children survive. One brother, Rev. Samuel Krupp also survives him. Bro. Krupp with his wife were happily converted and united with the Brethren in Christ church in 1876. They remained faithful until death came with its summons to join with the Church Triumphant. Funeral services were conducted by bishop John Reichard assisted by Elders Simon Cober and Nathaniel Wildfong and Rev. Sinden. Text II Tim. 4: 6:8. Interment in New Dundee cemetery.

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#### SUBSCRIPTION CREDITS.

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Continued from page 1.

Gish, Annie Cordell, S. L. Groff, A. Fishburn, Dan'l Bert Sr., Dan'l Bert Jr., M. G. Engle, S. J. Lady, N. E. Zook, S. P. Grove, - Lawrence -Frey, -Mrs. - Isaac Grove, Cath. Moyer, Lizzie Moyer, P. H. Zendt, E. C. Rosenberger, F. K. Bowers, J. Q. Hunsberger, H. F. Rosenberger, A. C. Rosenberger, E. Overpeck, F. D. Garis, Mrs. H. P. Worman, H. G. Landis, John K. Landis, Jos. D. Garis, S. Leister, W. C.

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### MARTINSBURG, PA.

(Continued from page 19.)

convictions were to be carried out. But God directed that I should come. I came with a weeping burden on my heart, feeling weak in myself, but being bold in the power of God, I threw my natural life energy into the work.

Meeting started last Thursday evening with not very many present, because they did not have the news circulated, there being only a few at the meeting Sunday evening when it was announced, but interest has been on the increase.

Last night the Holy Spirit was in the meeting with greater power than I ever had the privilege to witness. We had a real baptism of fire from God and believers came to the altar and found power.

Hearts were melted together and confessions made. Real brotherly love was expressed, and promises made to stand by each other as never before.

We want all who hear of the Spirit's power as at present manifested at this place to join with us in holding on to God for a continuance of His blessings through the entire course of meetings.

Many of the believers had lost out with the Lord and were trying to endure religion, but now they are enjoying salvation.

It was interesting and yet heart rending to listen to some of the dear ones relating how the devil came and tempted them in various ways.

When we all got under the influence of the Holy Spirit we enjoyed heaven as never before, and it has put into our hearts a greater zeal for God and His cause.

I feel much humiliated to think that I was even rebellious in trying to work off some of the leadings of the Holy

sel, Ethel Haulman, Pearl Rockfield, Mrs. H. H. Thuma, A. R. Good, Sarah Schock, Wallace Smith, C. N. Hershey, John Ehlers, Elizabeth Rosenberger and benevolent, H. A. Garman, and benevolent, Mrs. Mary B. Engle, John Fike, Rolla L. Wenger, Elmer E. Engle.

Spirit. I praise God today that the Spirit kept on striving with me until, about the latter part of November, He gave me complete victory, and now I can feel the power of the Holy Spirit, as I had longed to feel it: especially that I might be used of God in the calling that He gave before I was born.

Don't be discouraged if the trials of life come thick and fast, because in a few years we will have passed them all and we will go to our reward of glory if we keep humble and in fellowship with God.

We had the pleasure of a real heart-searching revival at Cedar Springs over the holidays, held by brother Asa Climenhaga, and our prayer is that he may remain humble and be used of God in great power until Jesus comes.

Lovingly your son

B. Frank Long

### BELL SPRINGS, KANS.

On Dec. 12, 1915, Brother W. J. Myers of Massillon, O., who had been conducting meetings at the various churches in this county, came to hold a series of meetings at this place.

The meetings continued with increasing interest. The attendance was not as large as we desired to see, but interest does not necessarily depend on numbers. We remember the words of Jesus. "Where two or three are gathered in my name, there am I in the midst of them." And with this gracious presence we were privileged to enjoy a series of two weeks, during which time ten souls expressed a desire to be saved. Most of these were children. This only proves the faithfulness of our God in dealing with those whose hearts are yet tender; who have not yet been hardened in sin until the rejection of the Son of God is seemingly a light thing.

Several young men and one young lady professed to have found the Savior. Our prayer is that they may know the joy of following on.

We felt the meetings should have continued at least one week longer, as some were seriously counting the cost and

were on the verge of decision, but owing to the Bible Conference in Abilene the meetings closed on the 20th inst.

I believe we can unitedly say, our dear brother Myers most earnestly and faithfully pointed us to the Lamb of God who taketh away the sin of the world. May God continue to bless His labors, and may he have much fruit that may abound to his account.

Cor.

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### A CALIFORNIA LETTER.

It was my privilege to visit the members in Tulare Co., California, during my Christmas vacation. Bro. Eugene Eyer met me at the station and took me to his home where I was entertained for the night. The next day he took me to their meeting house. The weather was disagreeable, nevertheless a nice congregation gathered for the services. They have a nice Sunday School with sister E. W. Heise as superintendent. I was glad that I was permitted to attend their Sunday School as well as their other services. There are not many members in this place, but they are earnest and devoted to the work of the Master. Their ministers are Bro. Samuel Eyer, Bro. Jesse Sheets, and Bro. Harry Wagaman who lately moved into that neighborhood.

I was very favorably impressed with that part of the country. The land is nice and level, reminding me of the Kansas prairies. The chief occupation is dairying. Any one wishing to engage in that business could find a nice home in Tulare Co.

With best wishes for the New Year,

P. J. Wiebe.

Lordsburg, Cal. Jan 5, 1916.

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### WAINFLEET, ONT.

It is with heart overflowing with praise to God that we bring this report to the readers of the VISITOR.

On Nov. 21, 1915, Bishop J. R. Zook of Des Moines, Ia., began a series of

meetings at this place which lasted until the evening of Dec. 21, when he left to spend a few days at his home in Iowa expecting to arrive there the next evening.

Bro. Zook came filled with the Spirit and preached the Word fearlessly. Not a stone was left unturned: several young people gave their hearts to God: also older ones accepted Him. When the Word was preached in its purity, many were led to see the necessity of letting God have complete control in their lives, and dedicated themselves wholly to His service. God put His seal upon the work. We praise Him for His notice of us.

On Dec. 19, Bro. James Putman was ordained to the office of Elder and Bro. Girvin Sider to the office of Deacon. Our prayer is that God may give wisdom and power to our brethren.

Will you pray with us that God may continue to use and abundantly bless our brother, and that He may lead His little ones at this place? "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." (Psa. 126: 6).

Corresp.

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### EUCLID, MINN.

Dear brethren and sisters.

By God's help I will this evening try to write a few lines to tell you how we are getting along out here in our new home. We have enjoyed good health ever since we are here which surely is a great blessing. We are also glad to know that we have the same God here that we had in Pa. There are a great many Catholics in this country but they are good neighbors. Until a few weeks ago we had the privilege of attending preaching services and Sunday School, held around at the people's houses, every Sunday afternoon.

But a few weeks ago the minister moved away to another field of labor, leaving us without a minister which we greatly regret as we had learned to love him, as he was of a kindly disposition.

We think this would be a good field to labor in for some brother who has the salvation of souls at heart, as God's word says, "Go ye into all the world and preach the gospel to every creature," and Minn. is a part of the world, and there are a great many non-church goers around here. We ask an interest in your prayers that we may prove faithful to God, and that if it is His will He send some one to proclaim the glad tidings of salvation to the people of this country.

D. N. Magsam.

Jan. 3, 1916.

### A NEW YEAR REVERIE.

I feel impressed this morning to write some of my thoughts this new, New Year, morning. Everywhere one hears the expression "I wish you a Happy New Year." Yes, it is well to wish everybody well, but in Rev. 21, we read of a New Heaven and a New Earth. Peter says of them "wherein dwelleth righteousness." If we are looking forward to that we must be found of Him in peace without spot and blameless. Would not that be better than to spend another year on this earth, having tests and trials, sorrow and crying, pain and death, crape somewheres at the door every day? O dear readers, the New Jerusalem chapter is better than Happy New Year. Yet we are glad to be here, especially in that we have health and all the comforts of life. This is worthy of thanks. I don't know how it is with you my brother, or sister, but when I think of the company we will have over there I get a heavenly home-sick feeling. Yes I do. Just think, all the redeemed, blood-washed saints, and angels, Jesus, God Himself, friends, fathers, mothers, husbands. This is one side. But I sometimes tremble as I look at the condition of Israel. No wonder that Paul prays that Israel might be saved. Yes, only those who are found of Him in peace, blameless and without spot can have hope. And this means me. When I read in the Scripture that only the pure in heart shall see God I may well tremble. A cold formal

or luke warm service wont do. It must be real, genuine. O I feel to weep, weep, weep and pray as did Jesus over Jerusalem.

Amanda Snyder

### FROM KINDERSLEY, SASK., TO GRANTHAM, PA.

Knowing the lack of original matter for the columns of the VISITOR, and thinking that our trip would not only fill space, but perhaps be interesting to some, we have decided to give a short synopsis of the journey and events connected therewith.

After making arrangements for a substitute to look after our natural work and leaving those dependent on us under the care of kindly friends and committing all to God we boarded the train at Kindersley, Sask., on the morning of Januray 4th., about 7.00 o'clock. We had as company in our car Miss Annie Heise and Mrs. M. Leach from Kindersley. They were both routed to points near Toronto, Ont.

The trip as far as Saskatoon will long be remembered because of the cold car. The porter was compelled to bear with many uncomplimentary remarks and he with the Conductor and Brakeman tried in vain to remedy matters. We kept on the furs which kept us from taking cold. At Saskatoon it was our privilege to visit the Railroad Divisional Supertintendent and we impressed upon him the need of something being done to raise the temperature of our car. He promised to give his attention to the case and we believe he kept his word for the remainder of the way the car was, if anything, over-hot.

While journeying across Saskatchewan and a portion of Manitoba we were in the midst of a veritable Blizzard. This delayed us considerably: so that, instead of arriving in Winnipeg, Man., at 1.00 P. M. on Wednesday, January 5th. as scheduled, we did not arrive until about 10.00 P.M. Then again about 100 miles west of Port Arthur we were held up by a derailed freight engine. It was necessary to have a wrecking train and

apparatus sent out from Port Arthur before the way was cleared. As a result we were more than 26 hours late in arriving at Toronto, Ont. We should have been there at 2.30 Friday P. M. but did not get there until about 4.45 P. M. on Saturday, January 8th.

However the time seemed to pass quickly and we trust some of it profitably and for the glory of God. We had an interesting talk with a young Jew. He was a leader in the Zionist movement which has for its object the restoration of the Jews to their native land, Palestine. He understood that the Old Testament clearly foretold that this would come to pass and as we have for some time past been interested in this Bible truth we were able to talk one to the other. We tried to interest our Jew friend in Jesus but we noticed that he was enclosed in a hard shell somewhat turtle-like and simply drew in his feelers and we were unable to make any apparent impression. We also located self in regard to Secret Societies, and did not hesitate to denounce them all as anti-Christian. It was rather a noticeable fact that while our statement was made in one end of the car, it was not long until the statement was handed back to us from the opposite end and we found out that the most of the young men on that coach were within the clutches of this monstrous evil. We also had a short talk with the Colored Porter who assured us that he was a pretty good fellow when at HOME, and was even a Deacon in the M. E. Church. But we were impressed that Porters suit themselves and their talk to suit the occasion.

We left Toronto, Ont., at 5.20 P. M. on Saturday for Bridgeburg, arriving there between 8 and 9 the same evening. We crossed over to Buffalo and were held up for a short time by the Customs and Immigration officials. It was rather amusing to have to submit to a Medical examination and then give information as to height, age, color of eyes, money on person, family relationship, destination, duration of stay, etc. - We then proceeded to the Buffalo Station and found we could get a train for Harrisburg, Pa., the same evening at 10.45.

We waited a short time for this train and seemed to be an object of much curiosity to a great many because of our Western equipment. One Colored Porter remarked that we must have come from a pretty cold country, and, on learning of our home abode, launched out in an intelligent talk on the European War.

We left in due course and arrived without mishap at Harrisburg Pa., about 7.00 o'clock Sunday morning. We proceeded to the Messiah Home where we were kindly welcomed and given breakfast. We remained at the Home all day Sunday, Sunday night, and the most of Monday. It was a benediction to our soul to be there and more than once we remarked that it was a blessing to have such an Institution to care for the old saints. We found the Grippe prevailing among those living there and it was necessary to visit a number in their rooms. How we enjoyed the visits! It would do any person's heart good to see the young-looking, heavenly countenances and simple trusting faith of so many aged pilgrims. Some were over 70, some were over 80 and some were over 90, but all except one manifested the joy of the Lord as their strength. This particular one was 91 but had no hope. We enjoyed our talk with Bro. John Myers who has labored so long and faithfully in the church. - Also with Sr. Davidson whose acquaintance was more interesting because of what we had learned of her daughter, H. Frances Davidson, through reading her account of Mission work in Africa. We visited with a Bro. Heisey and on being asked to guess his age placed him at about 60, but were informed that he was 84. We also enjoyed the hospitality of Bro. Detwiler's home for tea on Sunday evening. Bro. J. R. Eyster was holding continued meetings in the Home Chapel and on Sunday we attended services morning, afternoon and evening. The meetings were spiritual and souls were being furthered in the things of God, which put away in the background any prejudice we may have had about methods or statements that we could not say Amen to. We also attended a service Monday afternoon which was a blessed one. The

talk was along the line of the coming of Jesus and Divine healing and many were able to corroborate the teaching as held forth.

On Monday afternoon, January 10th. at 4.45 we took the train for Grantham, Pa. arriving at destination about half an hour later.

(to be continued)

A. M. Carmichael.

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#### A LETTER FROM BRO. ELLIOTT.

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Another year gone, to join the past eternity! "Nineteen Sixteen." How strange it sounds for the first few days of the New Year. When I was a little boy in England over fifty years ago, our Anglican prayer books had in them "A table to find Easter day till the year 1900 inclusive." I used to wonder who would ever live to see that faraway date. Fifteen additional years have passed and the then little boy is still here, but getting old and gray. What tragedies in the lives of humanity, have been enacted, and what sweeping changes have taken place in those intervening years. Meantime by death's relentless hand,

"The busy tribes of flesh and blood.  
With all their toils and cares;  
Are carried downward by the flood.  
And lost in following years."

As the editor intimated in the VISITOR some time ago that I was about going through a serious operation I thought there might be a few readers of the paper it would interest to hear the result. My trouble was one common to men of sixty years (more or less). "Prostatis" is the Latin of it, I think, but the plain English of it is undiluted misery, and almost unendurable agony. All last summer I felt the awful crisis nearing and through the long wet harvest, as I struggled and toiled I often felt as if I would drop in my tracks. About the middle of October the Gormley morning service was left to me alone. I prayed fervently that the Lord would carry me through that meeting without a break, and, praise His name, He did. My text was 1 Cor. 2: 1-5 inclusive, and

it was evident to all that I was much agitated. When a man has preached from the same pulpit for thirty-three years, and feels as I did that day, that it was my last discourse, it was a solemn time, to me at least, as I keenly felt what a weary painful struggle it had been only to end in miserable failure. At the close I said, "I feel I am standing on the verge of an awful physical breakdown, and don't expect, perhaps, ever to address you again." Two weeks later the crash came and for four days I was where only a step intervened between me and death. O how gladly would I have taken that step if God had willed it so. I felt ready to go: my temporal matters etc., were all arranged. When the tide turned I felt disappointed and said to my wife "Only getting better to suffer worse later on." It proved only too true. A week or so later, having taken a cold, spasms of pain and agony undescrivable came on so frequently that an operation was the only alternative.

As I looked to God for help and strength to leave home and endure the ordeal these words came sweetly to mind, "He will keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee." I said, "Lord I will trust Thee unreservedly, and claim the promise." How fully that promise was verified only God and myself know. He kept me calm and peaceful in my soul, when suffering intensely in body and enabled me to go to the operating room with a sweet holy quietness, and without a tremor. In the week of acute pain following, that promise meant much to me and has done so ever since.

While the operation is a very severe one, and the expenses exhausted all my available means, I am glad I went. I believe it was God's will, and unless other complications arise I believe it will be a success for the same trouble cannot possibly return. The system suffers much from shock and lost vitality at my age, and it will take a long time to regain it.

The experiences gained in a month in the hospital are worth something, too.

I have learned to look upon those skilled doctors (even though unsaved men) as servants, if not sons, of God, like Cyrus, king of Persia, instruments to relieve suffering humanity. I heard it remarked by a brother that he would rather see his daughter buried than to be a trained nurse. As I knew nothing about them then, I was not prepared to reply to his serious reflections on the moral character of nurses in general. After nearly five weeks observation at close range, and many confidential talks, on why they chose a profession that involved doing such menial services for the opposite sex, I learned that to each of them it was a call, clear and distinct (as that of a minister) that gave them no rest till it was obeyed. To the poor sufferer they seem like ministering angels, ever ready to render the most humbling services, kind and cheerful, yet modest in all their demeanor. From my heart I say, "God bless them."

Then again, I have had a slight glimpse of the suffering and misery of my fellowmen. Operations day and night: as each patient was discharged, new ones came in, and it made one wish for that happy future place and state where there shall be no more pain, and where all tears are divinely wiped away.

Though in a weak way, perhaps, I was permitted to minister to the spiritual good of some with whom I came in contact, and while my roommates were young men, and unsaved, yet of clean moral character, I was treated like a respected father. I shall not forget either the kind ministrations of visiting ministers and others, God bless them: especially Archdeacon Inglis (Anglican) and Rev. Mustard (Presbyterian), who visited me repeatedly and read and prayed. Though the Archdeacon wore a black gown and read his prayers from a book (kneeling) there was an unction and power in them far beyond the extempore petitions of some who scorn prayerbooks and those who use them.

I feel thankful to God for His mercy thus far; many things look dark ahead, very dark. It means, at best, another long winter of imprisonment and isolation from public means of grace and the

social visit that cheers and inspires the heart. Ministerial responsibilities no longer trouble me, as they no longer exist and I travel a lone pathway where human aids are absent, and my soul looks to God alone. Wishing you all a Happy New Year.

Your brother in Christ.

F. Elliott.

Richmond Hill, Ont.

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### A BROTHERLY LETTER.

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This morning I will try to express a few thoughts with the pen. Some time ago I read an article entitled "The silent partners." I fear sometimes we are too ready to partake of the good things of the VISITOR, and too slow in contributing. Although I am one of those that fear we may break off the sprout when it is yet tender and cause a crippled growth, yet, I believe if the enemy of our souls can succeed in discouraging us in doing a good thing he has his work accomplished.

I am glad for what we can realize in Jesus if we try to serve Him with a pure heart, and a pure motive. Glad also that He does not leave Himself without witness in that He sends us rain from heaven filling our hearts with gladness, and also for the precious truths revealed unto us by His word through His Spirit and His ministering servants. But I fear sometimes with all the teaching there is yet danger of missing the mark. It is possible after understanding all mystery and all knowledge and all prophecy and though we could speak with the tongues of men and of angels and do not have charity in our hearts we have missed the mark.

The thought may arise what about the fathers, because we see so many new things now? We trust if the fathers were honest and sincere in their motive and had charity, they had more than we have today, even if we are more enlightened, but do not have charity.

But now if we have that life within and understand some of the mysteries of God, will we not try to protect it, and hate even those garments spotted by the

flesh, or will we hook arms with the world and be partakers with them?

Do we not learn a lesson from nature? God has created everything with an outer protection, taking, for instance, the grains of the field, the trees of the forest, the nuts of the woods. They all have the protection without to take care of the life within, until it has gained its purpose then it is broken off and cast away. This God has provided in His creation to protect from the elements of nature. Is it not reasonable then that we try to protect the inner life from the fashions and lust of the world?

With this I would not be understood that the stress should be put on form but that it be not lost sight of. "Cleanse first the inside of the cup that the outside may be clean also." These are the words of our Savior.

Irvin N. Heisey.

Elizabethtown, Pa. Jan. 2, 1916.

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### TESTIMONY.

Dear readers of the VISITOR:—

Greetings in Jesus' precious name. As the Holy Spirit has been prompting me to write a little of what He has been doing for us I mean to obey, for only thru obedience are we happy in the Lord, and He only requires our reasonable service. Then why not be prompt in obeying be it ever so small? I know I can not do the great things but am glad I can help push the battle along if I am always at my post. I am glad He has called me, and I praise Him for the leadings of His Holy Spirit which is so precious to me in this dark world of sin. He just leads the way and when we get to hard places He helps us right thru. How precious to have a helper in the time of need: one on whom we can depend. We have His word for our counsel and His Spirit for a guide which is so precious in these deceiving times. And we, as His children, can and should be a help to one another. O the blessed seasons we can have together in prayer meeting, and whatever God has for us, and the world knows nothing of it! O could we only show them the beauty of holiness!

We had a series of meetings at this place for two weeks. Bro. Clayton Engle labored with us and the power of the Spirit was manifested. The Holy Ghost searchlight also performed its mission. Saints were encouraged and seven souls asked the prayers of God's people. Some are going thru while others are not yet willing to take the way. May the Holy Spirit have His way with them is our prayer. Pray for us at this place that we may stand true to God, and that others may yet be won into the fold before mercy's door is closed.

Yours in the Master's service,

Emma Lauver.

Millintown, Pa.

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### TESTIMONY.

Dear readers of the VISITOR:—

For some time I was impressed to write a little for the VISITOR, and by God's help I will do so now.

I thank and praise His name that He ever found me. But I praise Him more and more that He sanctified me. Yes, He even followed me through a wilderness life till I was willing to surrender all to Him. Then I got victory over sin and the world, Praise God. O when we get right with God He showers the blessings on us. I fail to express my feeling toward God, and to tell how near and dear He is to me.

When testing times come I look to Christ on the cross for the overcoming power. That helps me every time. I have also taken Him for my Healer, praise God. Sometime I may tell a little about it.

I truly rejoice in the God of my salvation and mean to go on in this good way, under your prayers and His grace.

I love to read the VISITOR, especially the testimonies.

E. S. Markley.

Elizabethtown, Pa.

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**TESTIMONY.**

Dear readers of the VISITOR:—

I will try and by God's help tell some of my experiences. —Praise the Lord, my heart is full and flows out to others.

I want to serve my Master as best I know how and according to the talent He gave me. Let us all examine ourselves. I can say the Lord has wrought a great work in me, and unless we can fully realize the great importance of our living here we do not obey the Lord as we should. The trial I had was good to bring me further on in the work. It brought me on my knees pretty often, but that would not have done me any good if I had not obeyed the teaching of God's word.

I had a bad cold for about one month and a half. I could not speak above a whisper. I promised the Lord I would come out and be prayed over at the next prayermeeting. After I had made the promise I could talk better already. I went the next Tuesday evening but the bishop was not there so I was excused that night. The next Saturday evening I went again: the bishop was there, but the devil got busy and told me there were too many young people present. I should wait till the next time. But praise the Lord. He gave me boldness to overcome the devil. I obeyed the Holy Spirit and by the next day I could talk as before.

"Behold to obey is better than sacrifice and to hearken than the fat of rams." When God tells you to do something do it or you will have to suffer for it. Wake up brethren and sisters. Don't fall asleep. Pray for me.

Isaiah H. Tyson.

Gratersford, Pa.

**TESTIMONY.**

"I will bless the Lord at all times, his praise shall continually be in my mouth." I praise the Lord this morning for His mercy toward me the real joy of salvation. I can truly say He is my



all and in all. Truly, it keeps us praying much, now a days, for the enemy is so cunning, he will deceive the very elect, if possible. But praise His name, "He that is in you is greater than he that is in the world." So we need not fear the enemy for if we are in the center of God's will, then the angel of the Lord encampeth round about them that fear him and delivereth him from the power of the enemy."

I am glad this morning I am trusting in a Savior that never lost a battle. He surely is our burden bearer, for He fights our battles for us. And then He says "Cast your burden upon him for he careth for you." ---Those that are Bible readers can readily see that we can expect to see this Christ coming soon and gathering His jewels for His own. He says, "Except those days be shortened no flesh shall be saved." Verily, will I find faith on the earth when I come?

How it grieves our hearts to see those that once knew His love and now are so cold in the Master's service. Surely they are standing in the way of sinners, and no doubt some soul's blood will be required at their hands.

And the real reality of salvation! I can, with an honest heart, say that His ways are ways of pleasantness, and His paths are paths of peace. Surely the harvest is ready to reap and the reapers are so few, but I am praying God that whether here or there, my life might be wholly given into His hands, and His service, for the upbuilding of His cause, and the welfare of immortal, and never dying souls.

I am determined to hold on to the "Old Rugged Cross," and go thru with Jesus, whatever men may do, and see the end of the Christian race, where I can lay down my cross, and take up a crown. Bless His precious name! I desire an interest in the prayers of all of God's children that I may hold out and be faithful.

Your brother in the Master's service,  
Walter L. Reighard.

Troy, O.

## A CALL FROM MICHIGAN.

To the readers of the VISITOR.

You, no doubt, noticed in the last issue, the statement our editor made with regard to the work at Mooretown Center, Mich. Bro. and Sr. Taylor, as already stated expect to leave the home land and again take up the work in the foreign field to which the Lord has called them.

We wish to say, since Bro. and Sr. Taylor took charge of the work at Mooretown Center the Lord has blessed the labors of our brother and sister and the class, although they are not strong, if we call numbers strength. But we are very much pleased to say that the small membership at that place have been greatly encouraged during the past year.

We have young brethren and sisters who if taken care of, may in the near future, prove a blessing in the church, not only in the home land, but also in the foreign land.

Our dear brother editor, in his statement said, the method of the church, would be to find if possible the person needed in the class to be served and install him to the ministry. We do not believe it would be advisable to take such steps at the present time. While it is true we have young brethren and sisters who are, or, at least, were real earnest, when I had last met with them in worship at that place, but they are in need of a shepherd to feed, lead and encourage them for the time being. We continue to plead for this place.

The question has been raised with reference to the work at Mooretown Center, Mich., as to whether or not it is worthy of our support. This question has come to our ears several times. Dear reader, permit me to say that during Bro. and Sr. Taylor's stay at this place a number have been saved and other young members have been led to yield themselves more fully to God. Some who were saved during the last year, have gone to their eternal home.

To our dear Brotherhood. I am impressed to write in behalf of our faithful brother and sister Taylor, who have so faithfully stood by, and labored for the work. Just recently I received a

"Death, like time and tide, waits for no man."

letter from Bro. Taylor stating that he must soon be released of the work at Mooretown as he expects to sail early in the spring, as the means for transportation, what is needed when they reach their destination, must be secured. Yet Bro. Taylor has promised to stay with the work until Feb. but must then be released.

Oud dear Bro. and Sr. Taylor are worthy of our liberal support. May we all obey God in this matter.

Jonathan Lyons.

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### A WORLD WITHOUT A BIBLE.

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It is impossible to imagine what the condition of this world would be if it had no Bible, if the Word of God was entirely taken out of it. The Word of God is in reality a Divine seed planted in the human race, and there is in it a divinity and vitality, and transforming power, and penetrating force far beyond all human estimation. In order to form some idea of what the Word of God is to the human race, let us mention a few items of what it would mean to destroy the Bible from the world.

1. To take the Bible out of the world would mean that we would have to collect every book that has ever been published in the earth, and go through every such book and take out of it every Bible quotation, every word, every thought, every suggestion, that in any way has been put into the book taken from the Scriptures. The Word of God has molded the thought, the language, the ideas of all generations, and thus in all the books that are printed, no one but God has gone into the composition of every book in the world.

2. To destroy the Bible entirely we would have to go to all the governments of the world, and examine

into every law that has been passed, every Legislature, every Congress, every Parliament, every Statute, and remove from every such law everything that has been put into it from the Scriptures. All the governments of the world for thousands of years have incorporated more or less of the laws of God, gathered either from the Old or the New Testaments. Even the laws of Mohammedan countries are taken partly from the writings of Moses, and all the governments of Europe, Asia and America, and the Islands of the Sea, have been influenced more or less by the Scriptures, and have incorporated Bible ideas and statutes about the Sabbath, and as to modes of punishment, and as to degree of guilt, and as to the boundaries of crime, have been gathered from the Scriptures, and if every such Scripture truth or law should be eliminated from every government on earth what would be left would be blackness of barbarism.

3. To do away with the Bible would mean to destroy every institution from among men which has been the outgrowth of Bible teaching. Up to the time Jesus was born there was not a hospital on earth, nor an orphan asylum for the care of the aged, or the afflicted, or the insane or the deaf mutes. All the vast institutions of mercy throughout the world have been the direct outgrowth of the teachings of the Word of God, and to utterly destroy the Bible and its effects would do away with every institution and leave the race to the merciless cruelties which are practiced among barbarism and heathen nations.

4. To destroy the Bible from the world would mean to enter every

home circle among the nations, and loosen all the domestic relationships, to break down the sacredness of marriage, to disrupt domestic ties, to do away with the authority of parents and the obedience of children, and the sacredness of the Sabbath day, and the great blessings which inhere in the family circle as results of Bible knowledge and instruction.

5. To destroy every part of Scripture from the human race would mean to do away with all of what we may call Christian art. All Bible pictures that have ever been painted by artists would have to be destroyed, all the songs, the hymns, the music, which has come directly or indirectly from the grand old Bible, would have to be utterly put away. Not a church bell would ring through out the earth, not a single hymn of praise would rise to God, not a sound of thanksgiving, but all the poetry which has been an outgrowth from the Bible, as well as all the worship practiced by the people, would be utterly swept out of existence.

6. If there was no Bible in the world there would not be a church building, no true religious schools, no godly scholarship, no holy education, no great Gospel institution among men.

7. To do away with the Bible from the earth would mean to enter the souls of the human race and destroy all repentance, all true prayer, all conscience, pardon and peace, all real righteousness from the lives of all the good of all ages. It would mean to put out the heavenly light that shines in the minds of all God's servants, and turn all these minds over into a sea of heathen darkness; without a ray breaking through the dis-

mal gloom concerning a future existence.

8. Were there no Bible in the world we would have to visit all the graves scattered throughout the earth, and with chisel and mallet cut away from every tomb in the world all Scripture texts, all reference to immortality or a resurrection, or the coming of Jesus, and leave the dead to a starless night, without a reference to any hope for the future. When we have gone over these items we have not fully taken in what it would mean for the souls and bodies of men, for the nations of the earth, were this world to be utterly destitute of the Word of God. These suggestions enable us in some feeble way to understand what the blessed Word of God is, not only to our hearts, but to the nations and human race. How true it is that the entrance of God's Word giveth light, and Jesus has said that the good seed is the Word of God, and He that soweth it is the Son of man.—G. D. Watson in Way of Faith.

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Duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt Thou do this or that?" we lose ground. —We have nothing to do there. It is our part to let the Almighty exercise His own office, and steer His own helm. There is nothing left to us, but to see how we may be approved of Him, and how we may roll the weight of our weak souls in well-doing upon Him who is God omnipotent.—Rutherford.

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"The thought of God's omnipotence is an everlasting refuge to the trusting soul."

## 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 planing 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 thy-

self 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 unquenchable 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—flee lingerer, flee!"*

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