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Brethren in Christ Church Archives

4-17-1916

Evangelical Visitor - April 17, 1916 Vol. XXX. No. 8.

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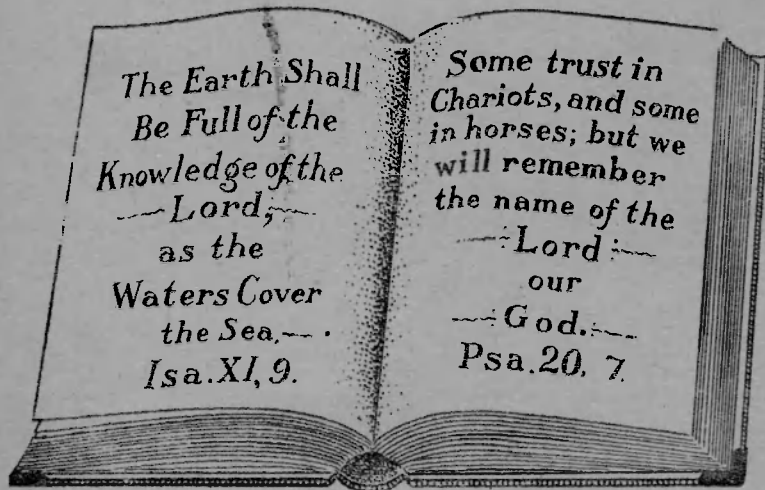
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Visitor.

GRANTHAM, PA.

APRIL 17, 1916.

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# Evangelical Visitor

The Gospel of Christ . . . Saves All Who Believe

VOL. XXX.

GRANTHAM, PA., MONDAY, APRIL 17, 1916.

No. 8.

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EVANGELICAL VISITOR  
A BI-WEEKLY

RELIGIOUS JOURNAL

For the exposition of true, practical piety  
and devoted to the spread of  
Evangelical truths and the  
Unity of the church.

PUBLISHED IN THE INTERESTS  
OF THE

Brethren in Christ Church

OF

U. S. A. Canada & Foreign Countries

At Grantham, Pa.

PRINTED BY GRANTHAM PRtg. CO.

Editor—GEO. DETWILER.

SUBSCRIPTIONS.

PER YEAR, ----- \$1.00  
SIX MONTHS, ----- .50  
To Foreign Countries, \$1.25 Per Year  
(Sample Copies Free.)

REMITTANCES SHOULD BE MADE BY  
P. O. MONEY ORDER or BANK DRAFT

Entered as Second Class Matter Dec.  
20, 1912, at the post office at Grantham,  
Pennsylvania, under the Act of Mar. 3,  
1879.

OFFICE MANAGER  
GEORGE DETWILER.

ASSOCIATES:

BISH. W. O. BAKER, Louisville Ohio.  
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EDITORIAL.

EASTERTIDE.

“Christ died for our sins accord-  
ing to the Scriptures.

“He was buried.

He rose again, according to the  
Scriptures.

He ascended to the right hand of  
the Father.

He, the Man Christ Jesus, appears  
now in the glory in our behalf, mak-  
ing intercession for us.

He will come again—the “second  
time without sin unto salvation to  
those who look for Him.”

Let us be ready.

Did She Know It? “Now hath  
Christ been raised from the dead”  
(I Cor. 15). Reichel was conduct-  
ing the final rehearsal of his great  
choir for the production of the “Mes-  
siah.” The chorus had sung through  
to the point where the soprano solo  
takes up the refrain, “I know that  
my Redeemer liveth.” The soloist’s  
technique was perfect—she had  
faultless breathing, accurate note  
placing, flawless enunciation. But  
after the final note all eyes were fix-  
ed on Reichel to catch his look of ap-  
proval. Instead he silenced the or-  
chestra walked up, to the singer with  
sorrowful eyes and said, “My daugh-  
ter, you do not really know that your  
Redeemer liveth, do you?” “Why,  
yes,” she answered, flushing, “I  
think I do.” “Then sing it,” cried  
Reichel. “Tell it to me so that I  
will know, and all who hear you, and  
know that you know the joy and  
power of it.” Then he motioned the  
orchestra to play again. This time  
she sang the truth as she knew it  
and had experienced it in her own

**GENERAL CONFERENCE NOTICE.**

In consideration of a request by prominent Government officials, to have Conference in Canada as well as a guarantee from them that if Conference convenes in Canada, no one would be molested coming to Conference from among our people, if they are American born citizens; (they, however, warn against German, Austrian, Bulgarian or Turkish citizens crossing over, as they would not be permitted to do so) and since, to our knowledge there are none of these nationalities among our people who would wish to cross who are not naturalized, we have the strongest assurance that our people will be courteously received and treated in crossing over the line.

Therefore, we would kindly state that while at Conference, according to these conditions, none need fear to go to Canada, and those who had contemplated going should not hold back on account of any anticipated unpleasant conditions that might arise, because the Canadian Government is anxious that we have Conference in Canada, and we have all the confidence that those going to Canada will observe what brother Elliott states in his letter.

Conference is to convene Monday, May fifteenth, 1916, at Sixth Line Church, near Stayner, Ontario, in what is better known as Nottawa District, and those desiring to avoid

---

soul, and all who heard wept under the spell of it. The old master approached her with tear-dimmed eyes, and said, "You do know for you have told me." No other but this personal assurance is worth anything to us.—Sel.

Sunday travel should leave Harrisburg on Friday, May 12, 10.45 p. m., arriving at Stayner, the stopping place at 5 p. m. Saturday evening.

The fare to Conference will be \$21.90 for round trip from Harrisburg. Pennsylvania people contemplating going should report to S. R. Smith, Grantham, Pa., where we expect to make private car arrangements. Parties from the middle west could join our party either at Buffalo or Niagara Falls, and thus could travel in private cars from Niagara Falls to the stopping place, a distance of about two hundred miles, a day ride.

**General Executive Board.**

Per. S. R. Smith, Sec'y.

---

"Africa is extending her railways at the rate of 2,000 miles a year. The route of the greatest railway project on the planet—the Cape-to-Cairo system—traverses nearly 70 degrees of latitude. It will carry the traveller through every climate but arctic."

**A CONFERENCE ADVISEMENT.**


---

Assuming that conference will convene at Stayner, Ont., I am requested to write a few pointers to the American delegates or visitors who may attend. First, bear in mind that though everything is quiet and peaceful here, (praise God) Canada is as much at war as England, with Germany. Many of our finest young men are filling nameless graves "somewhere in France" or returning wounded and crippled, while thousands more are fighting or in training. You can only faintly imagine the intense strain on the

public mind in view of the above conditions.

Now while as you have, or will be informed, our Authorities have removed all difficulty as to your entry into Canada. We simply tender a few suggestions. It will not be wisdom to send any delegate, or for any visitor whose birthplace was Germany or Austria, to attend this conference. Native Americans are assured every courtesy even if German is their mother tongue. If any questions are asked by the immigration officials at the 'Line' answer promptly and pleasantly, you have nothing to fear. Have no Pro-German American Newspaper with you even wrapped round a parcel, it may cause suspicion.

After your arrival on this side, while on the way to Stayner, during your stay and return journey let neither friend or stranger "draw you out" as to your personal feeling about the war. It is not expected that you will all see it from a Canadian view point, but don't think audibly. If in preaching on prophetic themes mention of the war is necessary, use only such general terms as "world war," "world crises," etc.

We trust our people, while respecting the advice offered for their benefit, will apart from this, cheerfully engage in their labors assured of the protection and confidence of the authorities, the respect of the public, and a loving welcome from the Brethren.

F. Elliott.

Though winter has lingered rather longer than commonly, yet the evidences of Spring being at the door are increasing day by day. All the seasons have each their peculiar

charm, but after a long siege of winter there seems to be nothing that is quite so enlivening as the warmth and sunshine of the oncoming of spring.

---

#### MINISTERS CHOSEN.

---

An election for minister was held in the Dauphin and Lebanon dist., in March. Bro. Harrison Hostetter of Campbellstown, Pa., is the one on whom the lot fell. May God bless the brother in his new duties, and make of him a faithful effective worker, and may he win many souls for the Master.

The Souderton brethren also made choice of a minister for that district in the recent past. The lot fell on Bro. E. C. Rosenberger, one of the young men of that class. May he be blessed of the Lord, and be made a blessing to many. He is the youngest son of the aged minister there, Eld. Samuel Rosenberger.

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#### CHANGE OF POST OFFICE.

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A letter from Mtshabezi Mission, South Africa, gives notice of the change of post office address of that Mission. Instead of addressing mail for any and all of the workers at that Mission, to Gwanda, So., Rhodesia, So. Africa, address it Bulawayo, Private Bag, So. Rhodesia, So. Africa. The names of all of the workers at that Mission can be found in column headed "News of Church Activity" etc., under Missionary Addresses.

The letter from Mtshabezi Mission is dated Feb. 19. At date of writing the weather was quite hot. There was then a scarcity of rain, and un-

less it would come soon there wouldn't be much grain to reap. Crops had a good start but were then drying up. On Feb. 20, 110 natives were present at the Mission at the main service, and tho' many are seemingly careless, there still are some who are interested in their soul's welfare and come to hear God's word. Thirty-two girls and fourteen boys, including the teacher, native helper, and two quite small boys, are being kept at the Mission. More girls are expected later, and if the drouth continues some children will be relieved of garden duties thus the drouth may prove a blessing. The workers were all quite well, tho' the effect of the heat was being felt. The baby was doing nicely and is a blessing and comfort in the home: he was troubled with sore eyes but is better.

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We have had very little room for any selected matter for some time. There has been ample original matter to fill our columns, something the readers seem to prefer. Now we have an article sent us by Bish. H. P. Steigerwald, a reprint from **The Christian Express**, which he desires us to publish and in order to do so without delay we make room for it on the editorial pages. It is entitled **The Worker**.

Bro. Steigerwald writes further that his health is restored again, altho' some of the effects of the sickness are yet present. He praises God for His help and nearness during the sickness.

The present season in Africa is the dryest that he has experienced in Africa, or anywhere, for that matter. Up to date of writing, Feb. 24, only 7½ inches of rain had fallen since last March. The conditions under these

circumstances may be easily guessed. Last year during Feb. they had 19 inches of rain fall, and for the season over 50 inches. So the outlook for crops is not promising. Even if rains should yet come it is too late for a crop, a part of a crop might be realized. As it is there will be but very little income from the farm this year. This is a hard condition, but "Father knows all about it," and "He will provide." Bro S. feels the most pity for the natives. For three years prior to last year it was also very dry and there was not much harvested. Last year it was too wet and crops were drowned out in parts of the country. So with a failure of crops this year again the outlook for the natives is not reassuring. They, however, are taking it quietly and without much complaining. The hope is now that the late rains may not fail so there may be sufficient grass for the cattle. If the cattle are saved it won't be so bad. Grain can still be bought by the natives: however the price is high.

The school was taken up again after the Christmas holidays. They have quite a lot of boys to attend school this term, and so the missionaries have something to work on. But the problem that puzzles is as to how they are to be fed. All the workers were well and as busy as they could be. "Each day brings its work, and each night finds us tired, but it is all for Him, all for Him."

---

Sister Vannatter, one of the few members who are served spiritually by the work of Houghton Mission, Ont., writes us of a series of meetings held there in January continuing for two weeks, in which the



brethren Girvin Bearss and Bert Sherk ministered acceptably under the blessing of God. Tho' the attendance, owing to sickness and unpleasant weather conditions, was small, yet a few souls made a start, and the little band of believers there were encouraged. She prays the Lord may bless the dear brethren for their labor of love.

Once more, and for the last time, in this conference year, the editor makes appeal to all whose credit is expired, or will expire with June 1st, 1916, to help the Visitor fund to the extent of one dollar as renewal of subscription, NOW or before May 1, as to make it possible to avoid a deficit, financially, in the year's business. --It can be done. Will YOU help?

There need be no deficit if every one will help. Yet \$225.00, and the task is accomplished.

#### QUESTIONS FOR CONFERENCE.

The different Districts thruout the Brotherhood having any questions for Conference must forward them at once, if they are to be considered at this Conference, because these questions are sposed to be in the different Districts by May first.

S. R. Smith,  
Perm. Gen. Con. Sec'y.

Our endeavor is always to avoid all typographical errors and erroneous statements. But sometimes they creep in much to our regret. In Bro. Elliot's latest communication several such lapses occurred. Visitor of March 20. On page 11, column 1, first word in last paragraph should

be Excuse and not Excused. Same page last column, second paragraph, line 8, Undue emphasis and not Under emphasis. Read with these corrections the sense is maintained, as they are the sense is lost.

Now will every subscriber look at his credit on the address label. If it is not in the future then please send a dollar immediately to put it in the future. If the credit is not correct kindly write us at once telling us what the mistake is and we will thank you, and try to correct it. Please do this NOW.

#### THE WORKER.

His personality, call, mission and equipment.

#### PERSONALITY.

Paul's exhortation to Timothy—"Take heed to thyself and unto the doctrine," (I Tim. 4: 16), gave wise council. It bade him do the right things in the right order, for while sound doctrine is important, due heed to one's own spiritual condition is even more urgent. What we are is more important than what we do, or say. Through all artificialities and disguises the true self ultimately appears—for the veneer of affectation wears thin—and under the test of passing years it is what we are, not what we profess, that determines the nature and measure of our influence.

Personality cannot be defined. It eludes analysis but its existence and influence are everywhere apparent. Two speakers may discuss the same subject from the same standpoint, but while one makes little or no impression the other awakens conviction and arouses to action. The explanation of these contrasted results will be found to lie not so much in differing gifts of rhetoric as in the

personality that lies behind the utterance. The man stamps the message.

The worker requires to cultivate this gift of personality. Those who neglect it become mere nonentities. Lacking conviction they are swayed by the opinions of others. Destitute of initiative they exert no influence on the movements of the day, they are but driftwood on the stream of life. On the other hand it is possible to develop a strong personality but with such self-assertive and aggressive tendencies as to provoke opposition. An ideal personality will be gracious as well as strong.

Whatever difficulty the man of the world may have in estimating the blending of qualities necessary to produce this ideal personality, the Christian worker need have none. One supreme ideal stands ever before him as the goal of his highest aims. He has been predestined "to be conformed to the image of Christ" (Rom. 8: 29). His fullest attainment is to have "the mind of Christ" (Phil. 2: 5). In short the Divine intention is he should be Christ-like, and the more fully he realizes this the more nearly will he attain to that ideal personality which is the standard of perfection.

The outstanding feature in our Lord's character, that which gave the most conspicuous impress to His human personality was self-renunciation. He pleased not Himself. "I came down from heaven not to do mine own will but the will of Him that sent Me" (John 6: 28). That must also be the distinctive mark of all who serve Him. Our Lord has indicated with unmistakable clearness the steps by which we may reach this life of self-effacement. "Except a corn of wheat die it abideth alone, but if it die it bringeth forth much fruit" (John 12: 24), "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it" (Matt. 16: 25). Paul had apprehended this truth and entered into this experience when he declared "I am crucified with Christ,

nevertheless I live, yet no longer I, but Christ" (Gal. 2: 20). This is the paradox of Christian experience, for through the death of the old self a new and better spiritual self is begotten. This new personality, liberated by this transition from the bonds and shackles of conventional-ity, and with all its avenues open to the incoming and inworking of Christ by His Spirit will attain a new potency and become capable of higher achievement. From a God-possessed life a Divine effluence must emanate, carrying its quickening influences through all the channels of activity.

#### CALL.

Should I undertake some Christian Service? What can I do and where should I begin? are questions that recur from time to time to young believers. There is a spiritual intuition that urges to definite service, but that is met by a natural timidity that is afraid of being deemed too religious, and a disinclination to undergo hardship. These influences prevail to such an extent that many shirk their duty altogether, and present us with the amazing spectacle of men and women professing to be Christians and becoming members of the Church, and yet doing absolutely nothing for Christ. The call to service rests on,—

1. **The obligation of Grace.** The fact of being saved by God constitutes us His property. "Ye are not your own for ye are bought with a price" (I Cor. 6: 19), and we have become His property that we may be available for His use: "Therefore glorify God in your body and in your spirit which are His." Moreover this is the purpose for which the grace of God has come to us: "that we being saved from the hands of our enemies might serve Him" (Luke 1: 74). The Thessalonian converts who "turned to God from idols to serve the living and true God" (I Thess. 1: 9) were in this samples of their brethren in all the early churches, and examples for our guidance to-

day. The obligation to service therefore is imperative, and he who idles in the marketplace while laborers are urgently needed in the vineyard has grave reason to doubt the reality of his Christian profession. The place and kind of service need not occasion much perplexity. We must begin to witness for God just where His grace meets us. The injunction to the transformed demoniac, "go home to thy friends and shew them how great things the Lord hath done for thee" (Mark 5: 19), conveys an ample instruction to us alike as to the sphere and nature of our service. "What thy hand findeth to do, do it with thy might" (Eccl. 9: 10), and our hands can find nothing more than arm's length from us. But when one has been honest and faithful in discharging the duties of an obscure sphere there may come,

## 2. A special call to wider service.

The principle of promotion by merit has a place in the Divine ministrations. "Mine eyes shall be upon the faithful of the land that they may dwell with me" (Psalms 101: 6). At this stage difficulty may arise when the question of going forth to a new, untried and more responsible sphere of duty has to be decided. No audible voice will answer our perplexities. No pillar-cloud will mark out the way we are to take. The question must be fought out through many distracting thoughts and with much soul strain. Guided by the inward promptings of the Spirit, and the concurring, or, it may be the conflicting, indications of Divine Providence, eventually a right decision will be reached for honest souls will never lack clear guidance—"The meek will He teach His way" (Psa. 25: 9). "To the upright there ariseth light in the darkness" (Psa. 112: 4).

The first condition of assured guidance is an absolute surrender of the will to God. There must be an unfeigned willingness to stay or go forward as He may appoint. This must be followed by a patient, un-

forced waiting for a revelation of His will when and how He is pleased to give it. The discipline of this soul exercise will prove to be part of the preparation necessary for the larger service of the future. When the question has been settled it will give a new perspective to the service to go behind the human agency through which the call may have come, and dealing directly with God to say, I recognize this summons to be from Thee, and I take up this work for Thee. It gives a new consciousness of power to know that we are linked up with the Divine purpose and like Jehovah's servant can say "The Lord God and His Spirit hath sent me" (Isa. 48: 16). The man who can go forth with this assurance burning in his soul is invincible: neither men nor demons can turn him aside in his God given work.

## MISSION.

The further question now arises: What precisely is the nature of my mission and what are the ends I am to seek to realize in this work to which I have been called? This is not a needless inquiry for much of the Christian work of to-day seems to be very vague and indefinite in its aims. It seems to be deemed sufficient to carry on a certain routine arrangement of services, with regularity and some degree of efficiency, without inquiring too closely concerning the results that are being achieved. In short a good deal of energy is expended in keeping the machinery running smoothly without any regard to the product or outcome. It is of the first importance that we should be saved from desultory and futile endeavors—from merely beating the air—and to this end it is necessary we should have some definite conception of what ends we seek to reach by our service. And there cannot, we think, be much difficulty in settling this question. Our Lord is not only our great ideal of Christian character, He is also our great Ex-

emplar in service; He is the model Worker. If we understand the object of His mission, we have an infallible instruction for our own, for we are workers together with Him. He leaves us in no doubt on this matter. He came "to seek and to save that which was lost" (Luke 19: 10). Peter declares that "He suffered for sin . . . to bring us to God" (I Peter 3, 18). Paul announces that the central fact of his message was an appeal to men to be "reconciled to God" (II Cor. 5: 20). For us this is crucial. Our chief business, the end towards which all our efforts must tend is to bring men to God. Doubtless our methods, and the means used will vary for there must be a wise adaptation to the circumstances and needs of those we seek to win. But those measures must be judged, and approved or condemned by their fitness to realize the desired end. Even doctrinal expositions and ethical exhortations, however good and necessary in themselves, will miss the mark if they exclude the supreme and urgent need of bringing men to surrender to God in penitence and faith. That is central and vital, all else is secondary and contributory. This view is not popular. It involves labor and self-denial. It calls for prayers and tears and soul-agony. But it is the pathway the Master trod, and having endured the Cross and despised the shame He now waits to "see of the travail of His soul" (Isa. 53: 2). Shall the servant seek an easier way? "When Zion travailed she brought forth children" (Isa. 66: 8). Looking on the prevalent mood in connection with Christian work one is forced to conclude either that the mission of the Church is less arduous than Scripture represents it to be, or that she is taking her vocation too lightly.

The various designations applied to workers in the Scriptures are descriptive of different aspects of service, and indicate the varied characteristics required in the workers.

1. **Preacher.**—I Tim. 2: 7. This

word represents two ideas in the New Testament. (a) The Herald, one who makes a proclamation in the name of the King—the leading thought is authority. (b) Evangelist—a bearer of good news—attractiveness.

2. **Ambassador.**—II Cor. 5: 20. One charged with a mission representing his King and country—demanding loyalty and fidelity.

3. **Vessels.** II Tim. 2: 21. Suggesting (a) The distinction between the vessel and its contents.—II Cor. 4: 7. (b) Adaptation. (c) Cleansing, or sanctification.

4. **Instruments.**—Isa. 41: 15. Required to be (a) in fit condition—not blunted or rusted. (b) At hand—within reach of the Master. (c) Pliant to the will of the worker.

5. **Witnesses.**—Acts 1: 8. (a) One who gives evidence from personal knowledge: (b) whose character supports his testimony: (c) whose veracity is proof against the ordeal of cross-examination: and (d) who is faithful to the truth at all costs.

#### EQUIPMENT.

Specialized training is required for effective service in every profession or handicraft. It is no less necessary to the Christian worker whose vocation is the most honorable of all. The degree and quality of the training will necessarily vary according to the nature of the duties to be undertaken, but there are certain general principles applicable to all. Man, in Scripture language, is tripartite—"spirit, soul and body," (I Thess. 5: 23). Effective training, therefore, must include each member of this tri-unity.

1. **The Body.** The body should be kept in sound condition by suitable exercise and attention to the laws of health. An enfeebled body with disordered functions will react upon the mental powers, and seriously affect alike the quality and quantity of the work done. It is also imperative that the body with its appetites be kept in subjection to the control of

the mind. It must take the place of servant, not master in this partnership. The human body is the masterpiece of Divine handiwork, and has its place in the great redemptive work of Christ, it is not therefore to be treated as base and unworthy of our regard.

**2. The Soul.** The soul is the seat of the intellectual faculties, and there are three lines along which these faculties can be developed for Christian service.

(a) By gathering stores of general knowledge. Real knowledge of every sort will prove useful. To the Bible teacher, for example, a knowledge of ancient history, of geography, of astronomy and archaeology will on occasion prove invaluable. But however desirable these sources of knowledge may be they are beyond the reach of many workers, and we pass from what is desirable to what is essential, viz:—

(b) The fullest possible knowledge of Scripture. This is indispensable to the Christian worker for the Bible is God's appointed instrument for the regeneration and sanctification of men. Moreover through the Scriptures the man of God is equipped "thoroughly furnished to every good work" (II Tim. 3: 16, 17). The study of the Divine word should therefore be taken up with zeal and diligence. The Worker should endeavor to gain a knowledge of its structure and of the order and interrelation of the several books, and should become familiar with their general purport and contents. He should also ponder prayerfully its great truths till they enrich his mind and saturate his spirit with their spiritual essence. Thus equipped he will be prepared to answer the questions, remove the difficulties and meet the objections that may arise in his work, making him "a workman that needeth not to be ashamed, rightly dividing the word of truth," (II Tim. 2: 15). He must also seek to

(c) Acquire a knowledge of the human soul. The musician cannot

rest content with a knowledge of the theory of music, but must also seek to acquire a mastery of the instrument he proposes to use. The delicate, sensitive human soul is the instrument on which the Christian worker is to exert his skill. He is to use all means to win its decision for God. He must, therefore understand its moods and tendencies and recognize the various avenues by which he may find access to the inner personality, and how he may move the mind and conscience, heart and will and win a favorable verdict. This will suggest tact and consideration, it will suggest variety of method and obviate the mistake of adhering to one line of approach or pressing unduly at one door for entrance. This knowledge may be gained (1) from Scripture, which delineates with unerring fidelity the inner workings of the soul, and furnishes a portrait that is mercilessly accurate. (2) From observation, noting and weighing the motives and moods of those around us in daily life. (3) From the study of our own hearts, for heart answers to heart as face to face in a mirror.

**3. Spirit.** The spirit side of our nature, that in us which comes into direct contact with God, and can live and move in the realm of the unseen, must be quickened and brought into active exercise, otherwise all other departments of training will prove comparatively fruitless. Spiritual ends can only be reached by spiritual means directed by spiritual forces. The crowning part of the workers equipment, that which gives unity and force to all the rest is the endowment of power by the Holy Spirit. This was the Church's pentecostal dower; the promise of the Father; the priceless gift of the ascended Savior. It was through this divine endowment that the early Church accomplished such marvellous results with such slender resources. The great sin of the Church to-day, that which explains her weakness and failure, is the neglect of this gift. If

## CONTRIBUTED.

### HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED.

By E. C. ROSENBERGER.

Matthew 19:16-26, tells us that a certain rich young man came to Jesus saying Good Master, what good thing shall I do that I may inherit eternal life.

Here we have one seeking salvation by works but Jesus says, "All that ever came before me are thieves and robbers. I am the door: by me if any man enter in he shall be saved" (John 10: 9).

"And this is the will of him that sent me that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day. The Jews then murmured at him because he said, I am the bread which came down from heaven" (John 6: 40, 41). By this verse we can see that the Jews in general could not believe in the divinity of Christ. And for all such there is no more hope than for this rich man. "Jesus answered him Why callest thou me good? There is none good but God." Jesus knows the honest seekers. He knows whether a man believes in his heart that He is the promised One. God Him-

self embodied in flesh revealing the acceptable year of the Lord to everyone that believes. the people of God will but recognize their sin and failure, and seek from Him in penitent confession the fullness of the Spirit, it will be given to them even as to the first disciples with a transforming power that will make their testimony irresistible. This gift will bring a new intensity in prayer, a fresh ardour of faith and a dauntless enthusiasm of devotion that may well introduce a new era in the history of the Church.

self embodied in flesh revealing the acceptable year of the Lord to everyone that believes.

"Whatsoever the law says it says to them that are under the law," and by perfect obedience to the law a man could claim and enjoy eternal life. "But cursed is every one that continueth not in all things which are written in the law to do them" (Gal. 3: 10). "Christ has redeemed us from the curse of the law, being made a curse for us, For it is written, Cursed is every one that hangeth on a tree."

"Jesus said, thou knowest the commandments. Thou shalt do no murder, Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness, Thou shalt love thy neighbor as thyself." "All these have I kept from my youth." What a beautiful type of this twentieth century reformation infidelity denying the need of being born again. If we say we have not sinned we make Him a liar, and His word is not in us (I John 1: 10), as is proven when the Lord said, "If thou wilt be perfect, go and sell what thou hast and give to the poor." But when the young man heard that saying he went away sorrowful for he had great possessions. What a sad mistake-walking away from God, like Cain who was very wroth and his countenance fell, because the Lord did not accept him nor his offering, and killed his brother Abel, because the Lord had respect unto him and his offering. "Therefore all have sinned and come short of the glory of God." And no man can be justified by the works of the law. But we can be justified freely by His grace, like Abel, through the redemption that is in Christ (Rom. 3: 23).

As it is written, "It is expedient

for you that I go away, for if I go not away, the Comforter will not come unto you." "And when he is come he will reprove the world of sin and of righteousness and of judgment." Surely the law has become our schoolmaster, to lead us to Christ or, to reveal sin in us by the Holy Spirit, and show us that all we like sheep have gone astray. And further it reveals that whosoever continueth not in all the things in the book of the law is cursed. Therefore the first step toward faith in Christ is the Holy Spirit reprov- ing sin and as being under God's curse rolling over our soul the torments of an envious, selfish, lascivious, strife, and gluttonous life, bringing us under the baptism of repentance by convincing us in our heart that we are lost, and that our spirit is defiled and doomed to hell. How true the saying is, We must be lost before we can be found. Breaking these proud spirits, bringing us before Christ (broken hearted, sobbing, the publican's prayer, "God be merciful to me a sinner") who has become our City of Refuge, a very present help in time of need. Who bore in His own body the sins of the whole world, and by whose stripes we are healed, making our heart clean, and our spirit renewed in the image of God, making a holy temple of us, sealing us with the Spirit of promise unto the day of redemption, giving us the assurance of our adoption. For His Spirit bears witness with our regenerated spirits that we are the children of God. Can any man forbid that these should not celebrate the Lord's death, burial and resurrection by being baptized with Him by baptism into His death—namely that we believe that Christ was buried beneath God's wrath against sin, as it is typified by Jonah, Jesus Himself saying, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of Jonah the prophet. For as Jonah was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth. But before Jonah entered into the whale's belly he was cast into the sea, and in his prayer he cried unto the Lord. "For thou hast cast me into the deep, in the midst of the seas, and the floods compassed me about; all thy billows and thy waves pass over me" (Jonah 2: 2). Just so the waves and billows of God's wrath went over Christ in that sad hour on the cross. Psa. 88: 3, 4, "For my soul is full of trouble, and my life draweth nigh unto the grave. I am counted with them that go down into the pit. I am as a man that hath no strength." Verse 7: "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah." Isaiah 53: 4: "Surely he has borne our griefs and carried our sorrows. He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him and by his stripes we are healed." When Jonah was cast into the sea the sea ceased her raging, became calm (Jonah 1. 15). So God's wrath is withheld from all who repent and believe in Christ, and that He can impart the life more abundant, as it is written Acts 13: 37-42: "But he whom God raised again saw no corruption. Be it known unto you, therefore, men and brethren that through this man is preached unto you the forgiveness of sin. And by him, all that believe are justified from

all things from which ye could by baptism into death:" we judging not be justified by the law ourselves worthy of death and of Moses. Beware, therefore, lest should have hanged on the cross un- that come upon you which is spoken der God's wrath against sin. But of in the prophets, Behold ye despises, and wonder, and perish. with the waves and billows of God's wrath. And believing that God laid For I work a work in your days wrath. And believing that God laid which ye shall in no wise believe, on Him the millions, yea billions of though a man declare it unto you." sins and curses, and that like Christ

After Jonah was cast into the sea was raised up from the dead by the and the water became calm a prepar- glory of the Father, even so we also ed fish swallowed Jonah and he should walk in newness of life. For cried unto the Lord out of the fish's if we have been planted together in belly, which is the center of the the likeness of His death (typical of body. And he says, He heard me. crucifying, or denying or judging And the Lord spake unto the fish. self) we shall also be in the likeness and it vomited out Jonah upon the of His resurrection (through believ- dry land which is a type of Christ ing) as is written of the One whom being three days and three nights in the Father loved and gave all things the heart of the earth, or hell, ac- into His hands.

Therefore we are justified by be- lieving on the Son instead of having preach to every creature. It was our faith centered in baptism for re- mission of sins. "And to as many hold Him.

Even David seeing this before as received him gave he power to spake of the resurrection of Christ become the sons of God, even to when he said that His soul was not them that believed on his name" left in hell neither His flesh did see (John 1: 12), and exercise their corruption (Acts 2: 29). And when faith in Christ by being baptized to He ascended on high He led captivity come forth as new-born babes desir- captive, and gave gifts unto men. ing the sincere milk of the Word, by Some prophets, some evangelists, adding "to their faith virtue; and to and some pastors and teachers, for virtue knowledge; and to knowledge temperance; and to temperance pa- the perfecting of the saints, (Eph. 4: tience; and to patience god- 10-12).

**"Praise God from whom all bless- ings flow,**

**Praise Him all creatures here be- low;"**

Praise Him for the Gift of faith in Christ, as He is revealed in the Scriptures. That we might receive remission of sins, and the promise of the Spirit through faith. O what a precious ordinance baptism is where we can exercise our faith. "Therefore we are buried with him

Therefore we are justified by be- lieving on the Son instead of having our faith centered in baptism for re- mission of sins. "And to as many as received him gave he power to become the sons of God, even to them that believed on his name" (John 1: 12), and exercise their faith in Christ by being baptized to come forth as new-born babes desir- ing the sincere milk of the Word, by adding "to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance pa- tience; and to patience god- liness; and to godliness broth- erly kindness; and to brotherly kind- ness charity," which is the ful- fillment of the law. "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the know- ledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off and has for- gotten that he was purged from his old sins. Where- fore, the rather, brethren, give dili-



gence to make your calling and election sure. For if ye do these things ye shall never fall," (II Pet. 1: 5-11).  
Souderton, Pa.

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### PREPAREDNESS.

By D. V. HEISE.

There is a great agitation thru-out this peace-advocating land at present on the question of "Military preparedness." The horizon has at intervals been dark and convulsive. The signs of the times have been that only with the greatest tact in handling diplomatic questions, has peace been maintained. Much of this has been duly credited to the wisdom and ability of President Wilson. The ship of state has been safely guided thru the turbulent European waters thus far, tho' wave after wave have arisen only to be dispersed on the breakers along the shore.

"Safety first," is the watchword heralded in unison of many voices and by means of placards on street cars, at the R. R. stations, about factories, and almost all places of business and hotels. we are cautioned to exercise special care over ourselves, thus avoiding danger in the busy thoroughfares of city and country, especially in these days of multitudinous travel in automobiles, a curse wherewith God has blessed the world, where really "in the midst of life we are in death" (Mal. 2: 1, 2).

How important then that we apply these warning notices to ourselves both in a temporal and spiritual way. "Safety first," would imply that there is danger at hand, tho' probably not seen at the moment.

"Safety first" was the Lord's watchword to Israel. "As I live,

saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" In this declaration from God's holy word we have distinctly set before us life and death. God's great loving heart reaches out unto the lost of earth, and He declares that He has no pleasure in the death of the wicked. But, if they will not take warning they must inevitably perish. In the ordinary walks of life men, and women too, are wrapt up in the business affairs of this present evil world and carried along with the tide in their passions and lusts so gently, so evenly, so rapidly, yet so blindly that we scarcely perceive that we are nearing the great chasm before us.

There are rumors of floating visions in the air, that an **apparent friend** is stealthily preparing to cast his environments about this land awaiting his opportunity if circumstances should favor him to make an attempt to display his military power, which has given us the word, **preparedness** in view of the nation's defence. If this nation is prompted to make such desperate efforts for the safety and security of her subjects from a legal and loyal point of view, which is but for a moment (II Cor. 4: 17), how much more should we in our gospel privileges and the light of the "Sun of Righteousness" (Ma. 4: 2), herald forth the principles of gospel preparedness, to meet the onslaught of our enemy, who to all intents and purposes is but a **silent partner** of the **apparent friend** mentioned above. Let "safety first" in a spiritual sense be our watch-word, then will we get busy at home to bring into action every

faculty of body and mind, and have them all centered on this great objective, to herald forth the peace principles of our blessed Savior and our beloved Brotherhood, to a lost and dying world.

"Turn ye, turn ye, from your evil ways: for why will ye die?" "The wages of sin is death." Why do intelligent blood-bought souls work for death producing wages, while eternal life, the greatest boon of heaven, is offered unto us freely without money and without price? Jesus said, "as ye go, preach; freely ye have received, freely give." But times have greatly changed since then. The simplicity of the gospel age has been dissipated, the signs of the times are that everything must be more elaborate and refined, so the real objective is lost to preliminaries. If the apostles would have been as slow as we are in possessing new fields of labor they would scarcely yet have come over the Atlantic Ocean. What is the matter with our Bible School prepared young men for the home mission work? Where are they? While the call is going out from so many places, come over and help us, and the echo answers—WHERE Mark 4: 40.

Clarence Center, N. Y.

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#### WHO ARE PROPER SUBJECTS FOR BAPTISM?

By JOHN REICHARD.

The minds, or opinions, of the people are more or less divided on the above question. Some would say, such who desire to become Christians, and are seeking for the pardon of their sins. And still others would say, only believers,

such who have obtained the pardon of their sins.

Now we do not wish to harshly criticize any who may differ with us on this most important question. But let us together look into the word of God and see what we may be able to learn from the same on this question.

Christ said, "He that believeth and is baptized shall be saved" (Mk. 16: 16). Here we notice that faith must of necessity precede baptism. Hence we would learn that the act of baptism is not the exerting influence which produces regeneration, or spiritual life in the soul. Jesus also said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18: 15). Consequently the infant in its innocency is saved, not by having some ceremonial rite performed upon it, but by virtue of the blood of the Atonement, until such a time when the mind becomes conscious of the sinfulness of the heart by nature, at which time they become responsible and the gospel message is applied, "repent and believe the gospel" (Mark 1: 15). From this we would not understand that innocent infants are the proper subjects to receive the Christian baptism which necessarily follows faith.

Now, as we have said in the beginning of this article that some hold that baptism should precede pardon, or that the pardon of sin should be in conjunction with baptism. It is true that we have the Apostle Peter to say, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," (Acts 2: 38). We also have the Apostle Paul's testimony wherein he relates the admo-

dition of Ananias where he said, "Why tarriest thou? arise and be baptized and wash away thy sins," (Acts 22: 16). Here we would like to draw attention to the fact that the parties to whom these words were addressed were Jews; God's own chosen people under the law, and the apostle Paul says, "The law was our school master to bring us unto Christ" (Gal. 3: 24). Now, if we take close notice there was a perceptive difference in the manifestations in the experience between the Jew and Gentile when accepting the Christian faith. The Jews "were the children of promise" (Rom. 9: 8, later clause). And it appears that the devout Jew as he accepted Christ in obeying the gospel commands, there followed the outpouring of the blessed life, which the law under which he had formerly been living, so wondrously prefigured. Hence we cannot understand that the scripture referred to above, would refer to a Gentile seeker receiving baptism as a preparatory act or means whereby he might attain unto the pardon of his sins.

Let us hear the apostle Peter again, "Can any man forbid water which have received the Holy Ghost as well as we" (Acts 10: 47). Preceding this scripture quotation, we have related to us in part the life of Cornelius; he was "a devout God fearing man—gave much alms and prayed to God always" (Acts 10: 2). These religious exercises were mostly performed by Cornelius from a Jewish standpoint. But God had purposed that the Gentile should be brought into the church by another channel than by the law or Jewish ceremonies. And in order that this might be accomplished successfully

God took Peter in hand "while he was upon the house top at Joppa praying" (Acts 10: 9-13,) and prepared him for this great initiative work of bringing the Gentile into the Church of Jesus Christ.

Nothing short of a divine revelation such as appeared to Peter whilst in his devotional exercises there on the house top could have persuaded him to accept the invitation to go with these Roman officers to visit that Gentile home. But we notice that after Peter's introduction and apology at the house of Cornelius, he began to preach Christ unto them, and we are told that "while he was yet speaking the Holy Ghost fell on all that heard the word" (Acts 10: 44). We are impressed with the thought that as Peter was preaching Christ as the Savior of mankind, and "that through his name whosoever believeth in him shall receive the remission of sins" (Acts 10: 43), these Gentile seekers as they listened to this soul saving gospel of grace, believed and accepted Christ and His gospel, and received the remission of their sins, and were filled with the Holy Ghost, after which, upon the command of Peter they were baptized. Hence we have the Gentile brought into the Church by first believing and accepting Christ for the remission of sin. Then water baptism becomes appropriate.

But some one says, "I do not believe in water baptism; the baptism of the Holy Spirit is all we need." And another one asks "Do you really believe that a person cannot be saved without being baptized?" Or in other words, Is water baptism compulsory? These are questions which we dare not answer merely from opinion. We must refer you to God's word, then let you judge for your-

self whether or not it becomes the duty of a believer to obey the gospel commands.

In the first place Jesus declared that He has "all power" given him "in heaven and in earth," (Matt 28: 18). Power to command v. 19, and power to demand v. 20. Again Jesus said, "He that believeth and is baptized shall be saved," (Mark 16: 16). Here in this sentence Jesus makes baptism a requisite to salvation. Again "If you love me keep my commandments" (Jno. 14: 15). Here Jesus brings the believer under obligation, and would say, that if you do not obey in that which I have commanded you, it is evident that you do not love me as you ought. This would not only apply to baptism but to every gospel command as recorded in God's word.

I have now given a few of our Savior's own words in answer to the above questions. Now let us consider wherein our safety lies, whether in taking the opinions of man, or in being obedient to the teachings of the gospel of our Lord Jesus Christ. Fordwich, Ont.

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#### WHAT HAVE WE HEARD?

By MAMIE E. HERR.

"Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip.

"For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward; "How shall we escape if we neglect so great a salvation "(Heb. 2: 1, 2, 3).

We are living in an age when there never was such world wide religious movement as there is today. Re-

vival meetings are being held, and great endeavors are being put forth, and why so few people saved? There surely must be a cause somewhere. God is the same today as ever. The word is held forth and yet so few answer the call.

There is so much danger of not hearing the word in the right way, and before we leave the house of God, it has slipped away.

How many people go to church; and how do they hear? Do they incline their spiritual ear to hear? Some go to church time after time and you ask what the text was, and they can not tell you, neither can they tell you anything that was in the sermon. The many promises and truths that God wishes us to know we let slip and then wonder why the service of God is tasteless and we do not enjoy it.

How well I remember the time when I did not enjoy the service of God as I do today. But thank God for the change. When God works His will in our hearts then we are in position to incline our ears to hear the voice of God. We need not go to the house of God as a door on the hinges. The service becomes one of pleasure and enjoyment and we can give the more earnest heed to what we hear.

If you are not where you ought to be just incline your ear to hear and let God have His way in your heart and He will satisfy every longing of your soul. He will also open up your ears to the things of God so that you will enjoy to have God talk to you. I am glad for the times in my life that God spoke some precious truths to my heart, and they remain with me yet. Even though I was not in His will, and it brought conviction, and a hunger on my soul that

I could not throw off, And I pressed my way through until my heart became satisfied, and bless His name, it is still satisfied. James tells us that we should be "doers of the word and not hearers only." There are so many people that are anxious to hear but not to do what they hear.

There is a deep thought in the words of hearing and doing which we are not able to bring out in words. But the child of God can grasp the true meaning and blessedness in hearing and doing. When we hear the voice of God then we must obey. We read, "to obey is better than sacrifice and to hearken than the fat of rams."

There are many ways God uses to make us hold still long enough to make us hear. It may be from the pulpit or through trouble, loss, or in the quiet hours of the night, or some testimony, or prayer, or life of some true saint. But it matters not how God speaks the voice cannot be mistaken. And if we choose to hear we will understand. How often we hear people say that they do not know what is the matter with them they are in such darkness. If they let God talk, and they hear, they will soon know where the trouble is; God always makes His will plain and will never leave us in darkness. The reason it takes souls so long to get to God is because they refuse to hear. They hear but let it slip because they are not willing to take the way. There is no soul so dark but God is able to clear them up. No soul so deep in sin but God is able to save. No case so puzzling but God is able to clear up.

Let us lay hold of the privilege that God intends us to enjoy, a life of blessed freedom in Christ. God is ever faithful to us. Let us turn a

listening ear toward God and begin to follow Him. That is what makes life happy and we can go on our way rejoicing, through the tests and clouds as well as in the sun-shine. It pays to let God have His way in our heart and life. He will fill our souls with joy unspeakable and full of glory if we let Him. Bless His holy name!

Your sister in the interest of souls.  
New Carlisle, Ohio.

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#### AN ANSWER TO PRAYER.

By W. R. SMITH.

Some years ago a missionary was traveling on foot in a thinly settled part of one of the Western States.

He was weary in spirit and body, and as he tramped along over the prairie road, he lifted up his heart in prayer to God, that He would in His divine providence bring about such a condition that would permit him to ride part of the journey that yet remained before him. On reaching the summit of a high hill he saw a buggy apparently standing still in the road, and headed in the same way that he was going.

The preacher soon came up to it, and found a man sitting on the seat, as though waiting for some one. The man spoke to the missionary saying, "I did not see you the first two times that you called on me to stop, which I did, and looked all around, but seeing no one, I again drove on, but when you called me the third time, I stopped again, and looking back saw you on top of the hill, and have waited for you." "Well," said the preacher, "I did call, but not on you, but to my heavenly Father, to send me an opportunity to ride, for I was weary, I did not speak above a

whisper." The man said, "That is very strange, for I heard a voice clear and distinct, calling for me to 'stop,' and I did so. Three times this voice spoke to me, saying each time 'stop.' "What do you think it meant?" "It means" replied the missionary, "that the Holy Spirit called on you to help answer my prayer." The preacher was invited into the buggy, and rode several miles with the man, in whom he found a friend and helper, in sowing the good seed of the kingdom, in these far western wilds. How true it is that God still often moves in a mysterious way His wonders to perform, and help His wayworn children when they call to Him for aid in time of need.

A friendly sinner once asked me, what good prayers did for those like him, if they did not hear the prayer. I replied that God sometimes answered our prayers for others, by way of the throne of grace, with the help of the Holy Spirit acting on their conscience, and I think that the above striking example is a proof of that fact.

Pryor, Okla.

#### A LOOK BEYOND.

By A. S. ROTZ.

There is a city on high,  
In realms unseen far in the sky;  
Its streets are paved with purest gold.  
And mansions there will ne'er get old.

The stream of life, clear as the light,  
Flows from the throne of spotless white;  
And by its crystal waters fair,  
The tree of life its fruit doth bear.

The glory of the Lamb, we're told,  
Doth light that city of pure gold:  
In that fair city is no night  
And glory shines exceeding bright.

There ransomed souls God's praises sing,  
And serve their glorious Lord and King:  
With crowns of gold and joy untold,  
Christ in His beauty they behold.

Saved from all sorrow, grief and care;  
No pain or death shall enter there;  
And as eternal years go by,  
Their pleasures never fade or die.

O may we then be faithful found,  
When we shall hear the trumpet sound;  
To meet the Savior in the sky,  
And ever live with Him on high.

Chambersburg, Pa.

#### THE DEVIL AND THE DOLLAR.

In this world of frills and fashions.

Where the churches are so fine,  
And the trademark of religion  
Is the classic dollar sign;  
There's a rule that never faileth,  
And you'll always find it true,  
When the dollar rules the pulpit  
Then the devil rules the pew.

There may be a lot of song,  
And an awful lot of prayer,  
And the sermon may be answered  
With an "Amen" here and there:  
But as sure as Joe's a Dutchman,  
Or old shylock was a Jew,  
When the dollar rules the pulpit  
Then the devil rules the pew.

When the money gets to talking,  
And the Master's voice is still,  
When the preacher swaps a sermon  
For a twenty-dollar bill;  
That's the time old master Satan  
Gets churches in a stew,  
Where the dollar rules the pulpit  
And the devil rules the pew.

When religion goes a begging  
And the Bible is forgot,  
And the preacher preaches nothing  
Only scientific rot;  
There the faithful old believers  
They are getting mighty few,  
Where the dollar rules the pulpit  
And the devil rules the pew.

—Gospel Messenger, Printed by request.

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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 authors name will receive no recognition.

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

GRANTHAM, PA., APRIL 17, 1916.

**TRACTS.**

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

An interesting Conversation, per hundred, 15¢.

Death Eternal, per hundred, 15¢.

Retribution, per hundred, 15¢.

Prayer, per hundred, 15¢.

Scriptural Head Veiling, per hundred, \$1.25.

The worm the Never Dies, per hundred, 15¢.

Points for Consideration, per hundred, 12¢.

Scripture Text Envelopes, per hundred, 20¢.

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.**

FRETZ.—SIDER.—On April 4, 1916. Harvey Fretz and Jennie Sider, both of Stevensville, Ont., were united in marriage at the home of the bride's parents. Bro. and Sr. Simeon Sider, Eld. Bert Sherk officiating.

BLOSSER.—BRECHBILL.—On March 15, 1916, at the home of Bro. and Sr., John Brechbill, near Garrett, Ind., the marriage of their daughter Mabel, to J. Marcus Blosser, of Ishpeming, Mich., was solemnized at 7 o'clock P. M. by Rev. D. E. Hoover of the Dunkard Brethren.

**OBITUARY.**

SHERK.—Died, at Stevensville, Ont., March 26, 1916, LeRoy Oscar, infant son of Bro. Oscar and Sr. Pearl Sherk, aged 1 year, 2 months and 28 days. Funeral service was conducted by Eld. Bert Sherk, assisted by Eld. Girvin Bearss.

MILLER.—Died, near Waynesboro, Pa., of heart disease, April 2, 1916, John H. Miller, aged 57 years, 2 months and 21 days. Deceased was a regular attendant at the Hollowell church services. Funeral service, conducted by Rev. Dan'l Boyer, assisted by Eld. H. C. Shank, was held April 5. He is survived by his widow and three children—Ira J. of Williamson, Pa., and Chalice and Virgie at home; also one sister, Mrs. Elizabeth Berger, Hagerstown, Md.

BRANDT.—Sr. Elizabeth S. Brandt was born in Conewago Twp., Dauphin, Co., Pa., March 19, 1841, died at the home of her son-in-law Eld. Harrison M. Hostetter of Campbellstown, Pa., Mar. 18, 1916, aged 74 years, 8 months and 27 days. She was the daughter of the late Elder Ephraim Martin of Hockersville, Pa. She was converted many years ago and united with the church of her choice and remained faithful unto the end. She is survived by three sons and two daughters, all residing in Campbellstown, also eight grand children. Her faithful and

earnest devotion to her God has left its impress on many. Services and interment at the U. C. church in Campbells-town, conducted by Eld. H. K. Kreider, and Samuel Witmer, German Baptist. Text Rev. 7: 16, 17.

**MYERS.**—Sr. Annie E. Myers, beloved wife of Bishop Jacob M. Myers, of near Greencastle, Pa., and daughter of the aged sister Elizabeth Sollenberger, died January 29, 1916, being one of the three victims who lost their lives in the wreck near the Bible School at Grantham, Pa. She was a faithful and consistent member of the Brethren in Christ church, and an earnest Christian fulfilling her duties in home and church with fidelity. Her sudden and tragic death came as a great shock to her family as well as the church bringing sorrow and grief, but not without a bright hope that sudden death was to her sudden glory. A sorrowing husband, her aged mother, and six children. J. Lester Myers, C. A. Myers, Bertha, Raymond, George and Anna, with other relatives are left to mourn her untimely departure. Her age was 49 years, 9 months and 29 days. Funeral service and burial took place at Montgomery church, Feb. 1, conducted by Elds. H. C. Shank, Jacob Jury and J. A. Climenhaga. Theme "She hath done what she could."

**KEEFER.**—Anna Keefer was born in Dauphin Co., Pa., Nov. 30, 1826, died at the home of Bro. A. B. Lauver, near Millersburg, Pa., on the 16th. of March, 1916, aged 89 years, 3 months and 16 days. She was the youngest, and the last surviving member, of the late Bish. Joseph's Keefer's family, he having died in 1868. Her parents, two brothers, and six sisters, all preceded her to the great beyond, all of them having been identified with the Brethren in Christ church, of which church both of her brothers were ministers. Anna was converted in the prime of life, and was a member of the church for nearly seventy years. She led a devoted Christian life, and never tired of following her Redeemer through her long life, and when dark clouds obstructed her pathway, with an eye of faith, she looked beyond the mist. She hath now gone to reap

her reward. Funeral services were held at the Free Grace church, Elder John B. Niesley officiating. Interment in the near by cemetery.

**MATER.**—Samuel Mater of Wainfleet, Welland Co., Ont., died on 28th, March 1916, aged 74 years, 1 month and 22 days. Bro. Mater was a highly respected member of our church for over fifty years, and died triumphantly in the faith he so long practiced while living in the church at Wainfleet as one of the old standard bearers of that place. He never married, and leaves to mourn, yet not without hope, one brother, John Mater, in the township of Brook, and eighteen nephews and nieces. By his industry and frugality he gained a fine property which he divided among those just mentioned, besides leaving a nice gift for the church he loved and ever supported, also leaving a portion to the home and foreign mission cause. His sister, Mary, who preceded him to the beyond, always kept house for him, but having his niece with her husband to take care of him the last four years. Funeral on Wednesday afternoon from his late residence to the U. B. chapel for service. Obsequies by A. Bearss, assisted by L. Shoalts. Subject "Trust and obey," from Jer. 17: 7, 8. Interment in Brethrens' cemetery near by.

**NOEL.**—Bro. Harry S. Noel of Detroit Kans., departed this life on Feb. 28, 1916 aged 69 years, 7 months and 16 days. Was born near Shippensburg, Franklin Co., Penna., in the year of 1846. He was a member of the Brethren in Christ church for over thirty-five years. His life was a consistent one, and during his short illness of nearly four days he left many words long to be remembered and of great encouragement. From the beginning of his short illness he seemed to realize his time with us would be short. During the severe pain, which he suffered he said, "It pays to have all committed." He left us bright evidence that our loss is his eternal gain, which is our great consolation. He leaves a wife, three sons and five daughters. Harvey of Middletown, Pa., Mrs. Philip Heer of Bangert, Mo.,



Mrs. Chas. Houser, Abram, Ira, Jennie, Anna and Esther who reside in Dickinson Co., Kans. The cause of his sickness is not known by us for a surity, but symptoms point toward indigestion. Apparently he departed this life without pain. The funeral service was held at the Bethel church March 1, being conducted by Bish M. G. Engle, assisted by Eld. J. M. Sheets. Text John 11, 25, 26, 27. Interment in the Bethel Cemetery.

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### LOVE FEASTS.

#### PENNSYLVANIA.

Mastersonville, ----- May 9, 10.  
 Elizabethtown, Pa., ----- May 10, 11.  
 Gratersford Ford, ----- May 27, 28.  
 Pequa M. H. ----- May 27, 28.  
 The York Furnace trolley road is in the hands of receivers and no cars are operated at this writing. Will direct later how visitors shall come to get to the place of meeting.  
 Airy Hill, ----- May 30, 31.  
 Mechanicsburg, ----- June 1, 2.  
 Souderton, ----- June 3, 4.  
 Fairland, ----- June 7, 8.

#### KANSAS.

Bethel, ----- April 29, 30.  
 Belle Springs, ----- May 6, 7.  
 Clay County, ----- June 3, 4.  
 Brown County, ----- June 10, 11.

#### OHIO.

Paradise church Wayne dist., May 13, 14.  
 Valley Chapel, Canton, ----- June 3, 4.  
 Highland, ----- June 10, 11.  
 Richland and Ashland, ----- June 11, 12.

#### OKLAHOMA.

Bethany M. H. near Thomas, April 15, 16.

#### MARYLAND.

Ringgold, ----- June 3, 4.

#### CALIFORNIA.

Upland, ----- April 30.  
 Tulare, ----- May 7.

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No interest in missions? The only explanation is either in excusable ignorance or wilful disobedience.

### ANSWERS TO MISSIONARY QUESTIONS.

#### Lesson IV.

1. Rev. John Ross visited Korea in the interest of missions in 1873. Permanent mission work did not begin till 1883. See "Nearer and Farther East, page 277.

2. Hester Needham is called the Saint of Sumatra. She went to Sumatra because the heathen had asked for a missionary for forty years. See above book page 104.

3. Henry Martyn was the first modern missionary to Mohammedans. He met them in India, Arabia, and Persia. See above book page 72.

4. Bro. Jacob E. Stauffer paid the first money into the foreign missionary treasury of the Brethren in Christ Church (At General Conference 1894, Bethel, Dickenson Co., Kansas).

5. Our first missionaries landed at Cape Town, South Africa Dec. 26, 1897. They began the work at Matopon in 1898.

6. Several of our members had gone out as missionaries before that, but they were not sent by the Foreign Missionary Board. Individual members also had helped to support missionaries of other denominations.

7. The early fathers of the Church did missionary work, but they did not send any missionaries to heathen lands.

8. See Missionary addresses in Ev. Visitor, page 12.

9. Jesus said, "Pray ye therefore the Lord of the harvest to send forth laborers into his harvest" (Luke 10: 2). If we have not done it we have not done our duty.

10. Yes.

## PROGRAM.

Program for the services held in the evening at General Conference of the Brethren in Christ of 1916.

## MONDAY, MAY 15.

Sunday School convention, both in the afternoon and evening.

Program furnished by S. S. Board.

## TUESDAY, MAY 16.

Home Missionary Meeting.

H. M. Board furnishes program.

## WEDNESDAY, MAY 17.

Foreign Missionary Meeting.

F. M. Board provide program.

## THURSDAY, MAY 18.

Ministerial Meeting. Program as follows:—

Name three most vital doctrines of the Church. Give brief exposition of each. Should an open discussion be solicited or encouraged by any agency of the church except General Conference?

BISH. C. N. HOSTETTER,  
Washington Boro, Pa.

How long, as a general rule, should a protracted meeting continue for the best and most lasting results? Why?

EID. L. SHOALTS,  
Wellandport, Ontario.

Describe a successful pastor, evangelist.

J. N. HOOVER,  
West Milton, Ohio.

Differentiate between a holy person, and a holiness person. Give qualities and characteristics.

A member of the Committee on program.

Each speaker will be given 20 min.

## FRIDAY, MAY 19.

Topic—What is the greatest need of the church to-day? How can it be provided for?

BISH. C. C. BURKHOLDER,  
Upland, California.

BISH. J. N. ENGLE,  
Abilene, Kansas.

Should any of the speakers on program be confident they cannot be present at

General Conference please inform the chairman of committee at once that other arrangements can be made.

Committee on program:—

J. R. Zook,  
Chairman.

D. V. Heise.

Geo. Detwiler.

## JESUS ONLY.

Once it was the blessing,  
Now it is the Lord;  
Once it was the feeling,  
Now it is His Word.  
Once His gifts I wanted,  
Now Himself alone;  
Once I sought for healing,  
Now the Healer own.

Once 'twas painful trying,  
Now 'tis perfect trust;  
Once a half salvation,  
Now the uttermost.  
Once 'twas ceaseless holding,  
Now He holds me fast;  
Once 'twas constant drifting,  
Now my anchor's cast.

Once 'twas busy planning,  
Now 'tis trustful prayer;  
Once 'twas anxious caring,  
Now He has the care;  
Once 'twas what I wanted,  
Now what Jesus says;  
Once 'twas constant asking,  
Now 'tis ceaseless praise.

Once it was my working,  
His it hence shall be;  
Once I tried to use Him,  
Now He uses me;  
Once the power I wanted,  
Now the mighty one;  
Once I worked for glory,  
Now His will alone.

Selected by Ella Cober,  
Gormley, Ont.

You may recover much that is lost but never a lost opportunity.—Selected.

## 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, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Lewis Steckley, 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, Bulawayo, Private Bag, So. Rodesia, South Africa.

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

## INDIA.

Elder H. L. and Katie Smith, Effie Rohrer, Ruth Bver, David H. Rohrer, Lottie Rohrer, Anita and Gladys Zarger. Dauram Madhipura, North Bhagalpur, B. & N. W. Ry., INDIA.

Following not under Foreign Mission Board.

Mr. and Mrs. D. W. Zook, Andra. 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.

Dayton Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

San Francisco Mission, 3739-20th. St., in charge of Sr. Lizzie Winger and workers.

We greet the dear VISITOR family once more in the precious name of Jesus, with Psa. 37: 4: "Delight thyself also in the Lord and he shall give thee the desire of thine heart." How comforting to our hearts this mornnig are those words. It is certain that the desire of our hearts will be granted as our delight is wholly in the Lord. The desire of our hearts this morning is to please the Lord, and to be used in the saving of precious souls. O we do thank God that we are having our desires granted these days. We can report a two weeks revival meeting held in our new Mission Chapel, conducted by our beloved brother, Eld. O. B. Ulery of Springfield, O., who gave unto us the precious truths of the Word. We do thank the Lord that there were open hearts to receive the light and were made willing to confess their sins. How we did rejoice to see, and hear, the confessing of sins that had been covered over forty years: truly if souls will yield to the mighty working of the Spirit of God, there will be old time conviction and a real sincere repenting of their sins. It certainly is blessed to see the giving up of the pride and fashions of this world, removing of diamond and gold rings, lace, and ruffles, and adopting the plain apparel instead. Also the costly hats and their fancy plumes and feathers removed, and the prayer veil covering their heads, with victory in their souls. The truth of the Word and the Spirit of our God are just as faithful to locate, and condemn sin, and bring salvation as in days of old. Unfortunately as it might have appeared our revival meeting was closed very abruptly, caused by a break out of scarlet fever that came very unexpectedly into our midst. This experience came to us at a time of much interest, and souls calling upon God, and others under conviction. We in our finite minds may wonder, why all of this? I am so glad we can say. He knows. And it has always been safe to commit all mysteries to His care, and remain faithful under the test, but press right on as God leads the way. We expect the chapel

room to be fumigated and ready for our usual services again. The patient has been removed to the hospital, and we expect if there be no farther break out, the quarantine to be lifted in a few days.

Our prayer meetings are being kept up by the little Mission band.

We desire to thank all, as best we can, for all you have done for us. We do appreciate you all, and you can expect that your influence and all you are doing for the welfare of precious souls in this work, will never lose its reward, as you remain faithful unto the end. May your journey of life be one of sweet peace and victory over sin is our prayer. We expect to remain one with you in the interest of precious souls, until the battle is over.

#### FINANCIAL.

Balance on hand, \$28.83.

#### RECEIPTS.

Rose Bank S. S. Hope. Kans., \$16.37; A sister, \$1.00; Sr. Cullev, Springfield, O., \$4.00; Sr. Cassel, Springfield, O. \$1.00; Marv Dohner, Englewood, O., \$1.00; Iva Harlev, Springfield, O., \$1.00; Sr. Asper, Springfield, O., \$ .50; Harvey Bosler, Louisville, O., \$4.00; Mission offerings, \$ .94.

Total, \$58.64.

#### EXPENDITURES.

Table account, \$14.58; water bill and meter rent, \$1.11; coal, \$4.50; gas bill and stove rent, \$3.28; coal shovel, \$ .50; car tickets, \$1.05; incidentals, \$2.90; furniture repairs, \$1.60.

Total, \$29.52.

Balance on hand, Apr. 1, 1916, \$29.12.

#### POOR FUND.

Balance on hand, \$10.28.

#### RECEIPTS.

In His Name, \$ .10; Bro. Mc. Beth, Springfield, O., \$2.00.

Total, \$12.38.

Paid out, \$2.00.

Balance on hand, Apr. 1, 1916, \$10.38.

Donations of provisions were made by Elsie Rohrer, Iva Herr, Maud Knislev, Mamie Herr, Clara Cassel, Edward Engle, Eliza Engle, Mary Myers, Sr. Riber,

Father Whisler, Ella Etter, Orville Herr, Ed. Knisley, Jacob Schatz.

Springfield Brethren, 10 loaves of bread, Mamie Herr one bed spread, Bro. Shawn 1 bu. of potatoes.

Yours continually,

W. H. and Susie Boyer.

601 Taylor St., Dayton, O.

#### DES MOINES MISSION, IA.

"The Lord is our strength and our salvation whom shall we fear? The Lord is the strength of our lives, of whom shall we be afraid?"

The Mission services are well attended, and we believe good work is being done. One man came to the altar on Mar. 3, but did not strike victory. He came the next night and failed again to go thru, simply because he was not willing to face the record of his life. The next night he refused to come to the altar for prayer, and was so discouraged that he did not want any one to speak to him about his soul. However, we laid our hands on him where he was sitting and asked the Lord to cast out the evil spirit. That night he went out somewhere alone and prayed all night, and the next night, which was Apr. 2, he came into the service with his countenance all lit up with joy and gladness, and gave a beautiful, clear testimony; also quoting considerable scripture, and from some other good books, showing that he is quite an intellectual man.

We lodge from 20 to 30 men in the basement on the floor. Queal Lumber Co., donated some lumber last fall for a floor in the basement for these men to sleep on. We don't aim to feed them, but furnish them with light, heat, and water. That is what runs up our coal, water and gas bills. But we know it pays. If our readers could only see how these men with happy hearts and shining faces tell of the saving and sanctifying grace of God.

Numbers of them have been asking for the baptism of the Holy Spirit and some testifying to the real experience. Our work reaches out farther than our own Mission. Some of us were urged to take

charge of a service on the east side, which we finally arranged to do, and we are happy to report that quite a number came forward since for salvation from guilt, others for heart purity and empowerment. It was grand to see the hunger of these souls, they said they felt for a long time that they needed more, but did not know how to get it; at the close of the service an earnest lady of about forty years of age came to me very humbly and said Bro. Zook, I want that experience too, and the Lord satisfied her soul with good things. Preachers standing around debating about this vital doctrine while souls are being ruined and destroyed, and if not careful they themselves will miss heaven.

We are either for holiness of heart and the sealing of the Holy Spirit or we are against it. If we have it, of course we are for it, and desire all other Christians to enjoy the same great blessing.

If we don't have the experience and oppose others seeking it, and refuse to seek it ourselves, we are in darkness and the carnal mind rules our lives.

Such generally say, "We believe in living it and not testify to it, nor talk about it." You will notice such individuals glory in their works instead of the blood of the cross, and make an idol of what they do. Just like the moral man. Unity in truth is a beautiful consistency.

Hope you will all continue to pray for us and the work of this place.

#### FINANCIAL.

Report for the month of March, 1916.

#### RECEIPTS.

Black Creek, S. S. Ont., \$22.75; Wainfleet S. S., Ont. \$6.27; Fairview S. S., \$9.13.

#### EXPENSES.

Electricity, \$1.95; gas, \$3.42; water for one quarter, \$4.38; table supplies, \$28.50; coal, \$12.75; incidentals, \$5.50; gas for Mission Hall, \$5.25; water for one month at Mission Hall, \$3.00; coal for Mission Hall \$15.00.

Bal. due mission, Apr. 1, 1916, \$41.22.

Holy greetings to all,  
J. R. and Anna Zook.

#### ZION MISSION, CHAMBERSBURG, PA.

Dear ones, we greet you in the precious name of Jesus. One more year is gone. There is much to praise the Lord for what we were permitted to enjoy during the year past. There were sorrows that were met with yet nevertheless we want to look to Him: He is all-powerful, and has all things in His hands which makes it all safe. I am sure if we would have it to do we could not do half as well. With God all things are possible. He lifts our burdens and gives us a forward push again. Praise His name!

We thank all the kind friends who have helped to support the work here, and pray the Lord may bless them with much of good the coming summer, so their hearts may also be filled with praises to Him who gives all things.

The meetings are good, and once in a while some one comes and gets really saved of God. So we want to trust and obey. Pray that we may do all things thru God who strengthens us.

#### FINANCIAL.

Report from March 1, April 8, 1916.

Balance on hand March 1, \$ .31.

#### RECEIPTS.

Sr. Lizzie Martin, \$1.00; Sr. Nancy Gayman, \$3.00; Mission Sunday School, \$9.55; Sr. McNeal, \$1.00; Bro. Henry Burkholder, \$5.00; A. O. Wenger, \$3.00.  
Total \$22.86.

#### EXPENSES.

Provisions, \$4.73; light, \$1.08; coal, \$14.00; incidentals, \$3.00.

Total, \$22.81.

Balance on hand, Apr. 8, 1916, \$ .05.

Yours in His service,

A. O. and Elizabeth Wenger.  
463 Center St.

"The population of South America is the same as that of Japan. In South America there are 43,000 school teachers; in Japan, 133,000. In South America there are 2,000,000 in school; in Japan 6,000,000."

### HAMLIN, KANS.

As was previously announced, a series of meetings were commenced on Feb 5. at the Pleasant Hill church near Hamlin, Kans., with Elder V. L. Stump in charge. Our brother labored faithfully in proclaiming the truth of the Gospel in a clear and impressive manner.

The weather was favorable and the attendance and interest fairly good. Conviction seemed to be upon the people and a number sought for salvation and others for deeper things from God. Believers were greatly inspired by the rich truths brought forth from God's Word.

We trust the seed sown will bring forth fruit unto eternal life.

Respectfully your Bro.  
Milton Byer.

March 26, 1916.

### RELIGIONS OF THE WORLD.

By ANNA TUCKER.

#### Introduction.

Religion is universal. It is well said by authorities that, "it is legitimate to call religion in its most general sense, a universal phenomenon of humanity." The religious nature of man is an expression of his highest qualities. Man's highest aspirations are born in his religious meditations. Religion has a lifting tendency to mankind, yet many people have lowered their standards of morality, blindly thinking thus to rise, or attain to a plain of peace and rest, a place of happiness. A blissful goal is the ultimate aim of every seeking soul.

Religion is classified as: the systematized and unsystematized. The systematized religions being united in their belief in certain gods and forms of worship, established by the nation or nations have greatly ad-

vanced man in civilization and has undoubtedly strengthened them against the attack of the unsystematized religions such as the savage has.

The attitude of the prophets, Jesus and the apostles, should be, and largely is, the attitude of the Christian today. The early prophets had the Spirit of God, in that they thought God to be no respecter of persons; but when God's chosen people became contaminated with the unholy, idolatrous, worship of the heathen, prophets rose and condemned any association between them and the heathen. An antagonistic feeling grew among God's people until we find them in Christ's time, even despising the heathen. But Christ, the greatest missionary to all men, showed a better way, declaring that salvation was for all. He so inspired the apostles that they went out over the world preaching the gospel in obedience to the great command, "Go ye into all the world and preach the gospel to every creature." And today the message, "Go ye," thunders into the ears of the whole of Christendom with a fresh meaning, and as we read those words they thrill our very souls with an increasing sense of the imperativeness of the summons. Christian nations are not fully awake to the fact that, "Christendom is God's prophet to the nations," and those nations will never be won until they and their religions are given due respect in points of worth, and renounced in points of weakness, and Christianity is set forth with its peerless qualities.

Christianity, the only true soul satisfying religion, cannot be classified with the other imperfect, so-called religions, but it will stand be-

ing set beside the other religions in order to: (1) Show Christ the true Light of the world, and to show the perfection of the Redemptive plan in the Christian religion. (2) "to discover where the points of contact and separation are found, in order that Christianity may be the more effectively presented to the non-Christian people," (3) "to bring clearly into view those fundamental differences between Christianity and all other religions which justify and require the efforts of missions to make Christianity the religion of all men," and (4) "to bring to light by the comparison of Christianity with the gropings of the non-Christian faiths, and by its application to all the life of humanity, those latent and inexhaustible treasures in Christianity which will otherwise be undeveloped."

Article on Judaism in next issue.

Grantham, Pa.

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**HOW MAY THE SUNDAY SCHOOL BE  
MADE MORE BENEFICIAL TO  
THE UNSAVED?**

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I feel that I am in no way qualified to answer this question. I yet also feel that perhaps I may be of some help, in reaching at least one answer. Being a young person myself, I feel that there is somewhere, something woefully lacking in the work of the Sunday School among the young people. And more especially among those young people who are wandering through life without the companionship of the Christ, who in His own young manhood, was willing to give Himself as the needed sacrifice which would make it possible for all, young and old, to have that close communion with the Father known only to those who have learned to love Him.

I do not mean to utter a word against the noble work which the Sunday School is now doing. But if I may have the guidance of my heavenly Father, I hope to give some answer to this question, which I feel is being considered only too late. And when I think of the great mercy that God has shown to me, and the way He has blessed me in my unworthy state, I cannot but realize the great duty resting upon us as Christians, to carry His gospel to those who do not see the beauty of His service.

First of all I believe the duty of every true Christian is, to be a worker in some Sunday School. We cannot all be the superintendent, or teachers, but let us not forget that God has given each one of us the duty we are to do and if we trust Him He will give us strength and wisdom for the task. And I am ever praying that He may keep me willing to take the place He has for me. Whether that be at the head of the school, or the position of teacher, or pupil, or even the janitor, is God's business and not mine. My duty is to do what is His will concerning me, and if I do that duty He will lead me away.

I believe the time is past when we should have teachers in our Sunday School who would stay away if they were not given a class to teach. For I am more and more convinced, that the responsibility of keeping the young people in the School rests with the teacher. If we are cumbered with teachers who are morally unfit to instruct our young people, they surely lack spiritual life, and we might lose them from the service, but we would lose little of the Christian spirit of the School. Let us have devoted Christians for teachers. Those who have had a deep spiritual realization of the divine life. Who have had a real vision of the Christ, and who understand the great principles of salvation as revealed in His word. Again I say, the responsibility of keeping the young people in the Sunday School rests with the teacher. And I be-

lieve I am not far short of an answer to our question when that truth is evident.

The officers of the school must be devoted Christian workers, and too much could not be said of the prayerful spirit that should be manifest in those who lead the work, but let me be definite in my presentation of the duty of the teacher: "I meet a young man who is seldom seen in the Sunday School, and when I ask him about his interest in the work, he tells me that he had no other place to go." There are such young men, and if the teacher, whose duty it is to face such as this, is born of God, and willing to be led of Him, he will be used in his work before those young people so that some truth will reach the heart of the most unconcerned, arousing there a latent interest which will bring that soul to the class again. Did we ever ask ourselves why those young people, who are not of Christ, ever come to the Sunday School? True, some are sent by believing parents. But when they reach the age in life where they realize the need of a Friend and Guide, I believe they are prompted by the desire to learn of this Savior of men, and to hear more of His word. Surely if their desire were any other, they could have it gratified outside the Sunday School, if they know the School stands for Christ and His word. And after years of Sunday School Work, in which time I have listened to many different teachers, I am forced to believe that the teachers in many of our Sunday Schools are not meeting the expectation of many of the unsaved who listen to their teaching. Not only do they fail on this point in teaching, but even to a greater extent do they fail in living the life they are trying to teach. Can we ever hope to be of any benefit to the unsaved, if we try to still further injure their starving souls, by asking them to listen to someone teaching something they are failing to practice in their own lives?

Again I say; when the Sunday School is composed of devoted workers in every branch of its work; when its teachers have had a full cup of blessing from the Father above; when they have had such a bright vision of Him, that their lives will show forth the radiance of His Love, then will we begin to supply the need of the gospel in the hearts of the unsaved; and then and not until then can we hope to reach the highest type of religious service. Then we will begin to realize the benefits of the Sunday School. And souls will know God because we have not only taught but have lived the righteous life.

Let us pray for the deeper inspiration of the gospel, that we may be found doing the will of our Master at all times, and that we may be willing to be led of Him into whatever paths He would have us go.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

S. W. Smith.

Windham, Ohio.

NOTE:—THE FOREGOING ESSAY WAS PREPARED FOR PRESENTATION AT OHIO STATE COUNCIL.

#### LOVERS OF PLEASURE.

"The eyes of the Lord run to and fro throughout the whole earth," not only to show Himself strong in the behalf of them whose heart is perfect towards Him, but also to behold those whose hearts are set on sin and folly, who are "lovers of pleasure more than lovers of God." We read the other day of a great football game between Harvard and Yale students. It was estimated there were



twenty-two miles of seats, all filled, you will ever choose and delight in that one assembly, to witness the game. There were seventy thousand and people present who for three hours shouted themselves hoarse while those athletes played their game.

Was this in any way a blessing to humanity, or pleasing to God? Surely, it was not. The eyes of the Lord were upon it as they are upon every theater, moving picture show, and worldly resort in the world. He sees each person that is in attendance and knows what his heart's affections are set upon. "Set your affections on things above, and not on things on the earth." is just as much a command as "Thou shalt not steal."

This is a pleasure-seeking age, and increasingly so as the days go by. We believe we can truthfully say it is more so than in any age which has proved us, when we had the love for worldly pleasure in our hearts, and at the same time professed to be a follower of Christ. There was one text which brought deep conviction to us. It was this. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." This is very plain language and cannot be twisted, turned, or made to mean anything else than what it so plainly declares. God has pleasures, and they are so many. They are spoken of as "rivers of pleasures," and as "fulness of joy." The pleasures of God are most satisfying and eternal, while all else is counterfeit and of very short duration. If you will bring your heart to God He will work such a wonderful work therein, so transform it, that every desire for the things of the world will vanish and

—Sel. by P. H. Doner.

Pardon me for attempting to write again. My writing is poor as I had the misfortune to have my collar bone broken, I thought I would improve the waiting hours in this way, and in doing so have the Lord's blessing on us. We thank God for the promises to those who had the wooings of the Spirit. "He shall cover thee with his feathers and under his wings shalt thou trust." We realize that our help comes from the Lord and rejoice to sing with Charles Wesley;

"Other refuge have I none,  
Hangs my helpless soul on Thee,  
Leave, O leave me not alone,  
Still support and comfort me.

All my trust in Thee stayed,  
All my help from Thee I bring;  
Cover my defenseless head,  
With the shadow of Thy wing."

May the Lord bless and keep us.

P. H. D.

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Prayer is the greatest force we can wield. God has given it to every Christian. There is a democracy in this matter. We may differ as to wealth, social position, education, native ability, inherent characteristics, but in this matter in exercising the greatest force that is at work to-day, we are on the same footing.

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Men must commune with Christ if they are to communicate Christ.

### THE EVIL OF FASHION.

And that it was pleasing to the eyes" (Gen. 3: 6).

In the above brief statement we have the first tragedy,—the first sin of the first people on earth. It has been said by some one that "the eye is the window of the soul," and we shall refer to just a few instances to show that the eye is one of the avenues through which evil may enter the mind.

Potiphar's wife became infatuated with Joseph "because he was comely and well favored" (Gen. 39: 6, R. V.). David, a man after God's own heart, committed the sin and crime of his life, simply because he chanced to "see" that which he should not have looked upon. If we can credit history, the daughter of Herodias was dressed in a semi-transparent garb when she danced at Herod's feast. Her voluptuous dance resulted in the ruthless murder of one of the greatest men "born of women." Lot's wife looked,—she saw and died. Fifty thousand were slain we are told, because, out of curiosity, "they looked into the ark."

The entire course of human life is strewn with disaster, sin and death, conceived through the instrument of vision. Up to this time men were judged by the deeds done, and not by their thoughts. How much more guilty of sin shall we be found, if we are to be judged by "the thoughts and intents of the heart?" Through the eye sin enters the heart. In many ways, human nature is the same today as it was thousands of years ago. Seeing leads to sin.

The special trait of imitation is as strong as it ever was, and the mania of our women to imitate millionaires'

daughters, and those in high society, in fashionable dress, is one of Satan's principal highways to the soul. When we read the accounts of the great cost of the wars, the figures are simply appalling, but when we consider the cost of fashions, the aggregate is simply beyond computation or comprehension. Fashions have resulted in more crime, cost more fortunes, resulted in more degeneracy, more worry, more sin, and the loss of more souls, than any one thing we can name. They have made the civilized world a slave to whims. These may be restored but the cost and evils, following in the wake of fashions, go on from generation to generation.

Fashion is like the Pharisee's prayer,—made to be seen. Every woman appearing on the street or in any public place, dressed in the height of fashion, means to attract attention, and wishes to be seen. Some one has said: "The men looked at the woman, and the women looked at the dress." The woman who appeared on the streets of New York with a patch of courtplaster on her face, to cover up some slight defect, started a new fashion. No one stopped to ask who she was, or what her reputation was. It attracted attention, and now half the fashionably dressed young women, seen on the streets, have a so-called "beauty spot."

How often do we note in the papers that town councils have passed ordinance, prohibiting women from appearing on the streets, clad in the extremes of fashion, when decency is grossly violated. This is done in the interest of good morals. Why any woman should so far lose her self-respect, in her mania to keep up with fashion, is hard to explain.

There is no class, or creed, entirely free from this evil, and we believe that the preachers and teachers are, to some extent, responsible.

We have a number of Sunday-school lessons this year, teaching that character is largely stamped in infancy, and why a Christian mother should put something on her child, that she would not wear herself, beyond one's comprehension. The preacher and teachers have not spoken as plainly as they should about this evil and its results. They might have told the people where these fashions originate, and might have explained the real purpose of their origin.

We wonder how many of our sisters have ever entered their closet, and, having shut the door, earnestly and solemnly soliloquized, who wants to see me in short sleeves? Who wants to see me in a short, or a tight, or a semitransparent, or a hobble skirt? If they could get the answer from a true Christian church, it would surprise them. We do not believe our sisters intend to do anything wrong, but some of them "do not think." Their mothers may have helped them to make the skirts that are two sizes too small. Some may have studied the fashions more than their Sunday-school lesson. This may have led them to come to church clad in garments that portray or suggest every curve and feature of the body. If you are stout, remarks are made by those that stand outside; if slender, or lonely, or handsome, comments are made accordingly. If sisters, thus attired, could hear some of the things said, they would certainly feel greatly humiliated. But, listen, who is the cause of all this talk? Women have dressed

themselves in this fashion to attract attention, and you have thus caused the base remarks, and incited those evil thoughts.

Paul says: "Be ye imitators of me, even as I also am of Christ." Now, whom are we imitating? Bear in mind that these fashions originate in our great cities, among a class of women of a questionable type. Dressed in this way, they go out on the streets to attract attention, in a way that sometimes leads to evil. "Be ye imitators of me, even as I also am of Christ," says Paul. Oh, members of the body of Christ, whom are you imitating? Paul and Christ, or those who corrupt morals?—*Gospel Messenger*.—*Sel. by a sister.*

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When in his Egyptian campaign: Napoleon was leading his troops through the neighborhood of the Pyramids he pointed to those hoary remnants of a great antiquity, and said: "Soldiers, forty centuries look down on you." Similarly there have been summoned before our thought the good and great, the martyrs confessors prophets and kings of the past. We have been led through the corridors of the divine mausoleum, and bidden to read the names and epitaphs of those of whom God was not ashamed. We have felt our faith grow stronger as we read and pondered the inspiring record; and now by a single touch, these saintly souls are depicted as having passed from the arena into the crowded tiers from which to observe the course which we tread today. They were witnesses to the necessity, nature and power of faith. They are witnesses also of our lives and struggles, our victories and defeats, our past and present.—*Meyer.*

## 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 thyself, "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 are 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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This tract can be had of S. R. Smith,  
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