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**Evangelical Visitor - January 08, 1917 Vol. XXXI. No. 1.**

George Detwiler

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No 3-4-12

# Evangelical

Harriet Gough 9-17  
5915 Green St.



## Visitor.

**GRANTHAM, PA.**

JANUARY 1, 1917.

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# Evangelical Visitor

The Gospel of Christ . . . Saves All Who Believe

VOL. XXXI.

GRANTHAM, PA., MON DAY JANUARY 8, 1917.

No. 1.

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## DEDICATION.

On Feb. 4, 1917 the new meeting house in Waynesboro, Pa., erected by the brethren of that district, will be dedicated. Service will begin at 10 A. M. There will also be preaching in the evening. All are invited.

It will have been noticed that very little selected matter has appeared in the *Visitor* pages for sometime. We have on hand and, in part, in type quite a bit of selected matter that is requested to be printed by others as also several of the addresses given at the Tulare Bible Conference. We expect to print these as soon as we may have space for them. Those who sent them will please be patient.

## PLEASE NOTICE

that the correct date of this issue is found on pages 1 and 20, as also at the top of the pages. The types got wrong on the cover, so it (the cover) don't tell the truth.

Word from Eld. Isaac O. Lehman informs us that they arrived safely at San Francisco, Cal., on Dec. 29, 1916, from Johannesburg, S. Africa.

We would thank all those who send in lists of names, renewals or new, if they would always state which are new. It is not so easy to get things right on the list if there is no distinction made between renewals and new.

The series of meetings which were conducted at the Messiah Home chapel by Bish. O. B. Ulery lasted two weeks closing on Dec. 24, in the evening. Services were held every evening, and a good part of the time in the afternoon. Bro. Ulery had liberty in presenting the truths of the word from time to time, and he continued to do so with faithfulness and to the edification of those who attended. The attendance outside of the membership was not what we had hoped it would be. But hearts that were hungry for more light on spiritual lines were helped so that they could appropriate, more fully, Jesus Christ by faith as their life. The seed of the word was sown faith-

(Continued on page 6.)

**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.

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**OFFICE MANAGER**  
**GEORGE DETWILER.**

**ASSOCIATE:**

**Eld. E. H. HESS,** ----- Grantham, Pa.

**NOTICE:**—The date printed after your  
name on the label denotes the time  
to which you have paid.  
Keep it in the future.

1175 Bailey St., is the new address  
of the editor.

**EDITORIAL.**

**IMPORTANT NOTICE.**

The statement which follows this note is made by the secretary of the Grantham Printing Co. The statement is necessary at this time. The brethren that compose that company cannot be expected to continue to do the work at a financial sacrifice. It appears that a large number of subscribers have not taken seriously at all the recommendation of conference in the matter of adding the extra 25 cents. It is better that the whole membership take a share in bearing the burden than to leave it for a few. Please read carefully the following statement.

Pursuant to the editorial in the previous issue in reference to the past and future of the **Visitor** we believe it proper to acquaint the readers of the paper with some of the facts. The church made several attempts to have its own printing plant before 1912 at which time the plant was started at Grantham. The aim of the Grantham Printing Corporation has been to do the printing of the church at the minimum cost but the present cost of raw material and supplies forces an issue which is quite difficult. The officers of the Grantham Printing Co., have been seriously considering dis-continuing further operations. In order to meet the situation prices were secured from other publishing houses. According to the quotation of one firm the printing alone of the **Visitor** would cost \$1.73 per year per copy on the basis of the present paid up subscriptions. The postage is nearly 7½ cents as an average per year per copy and the editing costs nearly 30 cents per year per copy. To meet the above the

subscription price would have to be \$2.10 per copy.

In view of the high cost on the basis of the estimate of outside firms the Brethren composing the Grantham Printing Co., are willing to continue the publication of the **Visitor** and other church matter at a low margin above cost providing sufficient money can be raised to fully equip the company to do proper work and secure a site and building suited to the needs. It is hoped that the paper may continue to be published for \$1.00 but this is only possible by increasing the subscription list by 500 additional subscribers. Every family of the Brotherhood should secure the paper and were an effort made it might be placed in a number of homes outside of the church. To print the paper for less than cost as is being done now must be changed else the Printing Co., will go into the hands of the receiver, and the church will be obliged to increase the subscription price to a figure that will mean a discontinuance of it by many of the present subscribers. The winter months would be a good time to do some canvassing and an effort should be made to have a paid copy go into every home of the brotherhood. Additional copies can be printed for about one cent but the first copy costs \$40.00 to \$50.00. The church could ill afford to discontinue the publication but it will have to get on a paying basis. Will YOU help to do it by getting a new subscriber?

---

#### ANOTHER YEAR.

---

Since our last issue went out we have stepped over the threshold of the New Year. Nineteen Hundred and Sixteen has gone out, and Nineteen Hundred and Seventeen has come in. What a year Nineteen Hundred and Sixteen has been! Its history is pregnant with great events

among the nations. All thru its months the unrest among the nations has continued, and many, many, men fell on the battle fields of Europe, and many, many others with women and children suffered untold hardships because of war's cruelty. Truly this is not the day of the Prince of Peace.

But there is a place of peace where the Prince of Peace has sway, even for those who are "in Christ." He encouraged His disciples by saying, "Be of good cheer, I have overcome the world." "In the world . . . tribulation . . . In Me . . . peace." "My peace I leave with you." "Let not your hearts be troubled." How cheering are the lines of the hymn:

My life flows on in endless song  
Beyond earth's lamentation:  
I hear the sweet tho' far off hymn  
That hails a new creation;  
'Mid all the tumult and the strife,  
I hear the music ringing;  
It finds an echo in my soul,  
How can I keep from singing?

What tho' my joys and comforts die,  
The Lord, my Savior, liveth;  
What tho' the darkness gather round,

Songs in the night He giveth,  
No storm can shake my inmost calm,

While to that Refuge clinging;  
Since Christ is Lord of heaven and earth

How can I keep from singing?

I lift my eyes, the clouds grow thin,  
I see the blue above it;  
And day by day this pathway smoothes

Since first I learned to love it,

The Peace of Christ makes fresh  
 my heart,  
 A Fountain ever springing,  
 All THINGS are MINE, since I am  
 His,  
 How can I keep from singing?

—Paul says in Romans 5:1, that we have peace with God by faith in Jesus Christ our Lord, but in Philipians 3 he has something better. There it is the Peace of God that keeps, and the God of Peace abides with the believer. According to Heb. 13: 20, it was the God of Peace that brought again from the dead our Lord Jesus Christ that Great Shepherd of the sheep, thru the blood of the everlasting covenant, and who now makes believers perfect in every good work to do His will working in them that which is wellpleasing in His sight thru Jesus Christ.

As we enter into this New Year shall we not be more taken up with the One Thing Needful? Martha was "anxious and troubled about many things" and "cumbered about much serving," while Mary found it at Jesus' feet. There we may also find the One Thing Needful in larger measure. It is just Himself we need, and He is waiting for us to let Him in fully. May the following sentiment be true in our case for the New Year.

"To know, and do, and love God's will is my only aim, and so

I asked the New Year for some motto  
 sweet,  
 Some rule of life with which to guide  
 my feet.  
 I asked and paused: he answered soft  
 and low,  
 "God's will to know."

"Will knowledge then suffice, New  
 Year?" I cried,

And ere the question into silence died  
 The answer came, "Nay; but re-  
 member, too,  
 God's will to do."

Once more I asked, "Is there no more  
 to tell?"

And once again the answer softly  
 fell;

"Yes; this one thing, all other things  
 above,  
 God's will to love."

---

#### OH PENNSYLVANIA!

---

Pennsylvania is proud to be called the "Keystone State." This designation conveys the idea that this United States can only stand as a federation by being upheld by this keystone. The arch is only complete when the keystone is in place. As goes Pennsylvania so goes the Union, was, in past years, a pretty safe forecast as to the result of the presidential election. But in some things that pertain to the moral and material wellbeing of the people Pennsylvania is woefully behind. This is notably true as regards the intoxicating drink problem. More than half of the states are now in the dry column, having abolished the legalized drink traffic. But this Keystone state, in its politics, is so under the liquor power that even Local Option is denied to the people. That at present there are eleven dry counties in the state is owing to the fact that the judges having jurisdiction in them choose to respect the wishes of the majority of the people. The judges have the decision as to the granting of licenses in their own hands, and in not a few cases they force saloons on a protesting people,

as was recently the case in a residential district in Philadelphia. As to the awfulness of some of the things that are woven into the history of the state because of the bondage to liquor the following recital is possibly one of the most pathetic on record.

**WHAT ANSWER SHALL WE MAKE?**

By ALLAN SUTHERLAND.

"In a recent issue of a prominent daily newspaper of Pennsylvania the pathetic story was told of a man who on the 19th., of January, 1917, is sentenced to die in an electric chair for the murder of his own sister. Not long ago, rum-crazed, he killed one sister and seriously wounded another.

"Seventeen years ago, according to the paper, this man was a quiet, laughter loving boy, with a bright future; to-day, crushed and broken, he awaits an ignominious death, with Cain's mark on his brow. While still a youth, his evil fortune led him into a saloon of his native town, and to this place boon companions made it pleasant for him to return again and again. This was the sad beginning of a far sadder ending; the downward road was easy,—with murder and death as the closing scenes.

"In speaking of this tragedy, after her brother was sentenced to death, the wounded sister gave utterance to the following thought-compelling words: 'Whiskey was at the root of the whole thing; whiskey was the real murderer. The rum sellers should paint a picture of an electric chair in their windows, and underneath they should write this sentence: "Come inside; tarry with us, and we will send you to the electric chair!" They don't believe much in suffrage in this town, because they know that once the women get the vote the saloon will go.' Then she gave voice to this pathet-

ic plea: 'Can't the Christian people of Pennsylvania do something to prevent such sorrow as this?'

"What an appeal is this to the homes to the manhood of the state: 'Can't something be done to prevent such sorrow as this?' Our indifference is the more reprehensible in view of the fact this is a sorrow which threatens every home, however guarded. All over our state are these priceless, fun-loving boys of ours, who are bravely facing the future, boys who when they reach maturity, if present conditions are permitted to prevail and the rum-seller is allowed to continue his selfish, unholy calling, may be maudling drunkards,—may be awaiting their turn to go by the way of the electric chair into the Great Unknown to satisfy the desire for justice of the very state that licenses the saloon and thus makes it possible for crime, through drink, to exist!

\* \* \* \* \*

"Can't something be done to prevent such sorrow as this?' This is a question which should throb with the very heart-beat of every loyal citizen until the menace of the saloon is forever removed. In a few years, that boy who is now the light of our life and home may be sitting in the shadow of an electric chair because we had not determinedly united in the effort to rid our state of this crowning curse and disgrace.

\* \* \* \* \*

"Can't something be done to prevent such sorrow as this?' Let this sentence ring in our ears, and let it cause us to resolve that so far as our efforts and influence are concerned no other man in this state shall ever suffer the death penalty, imposed by the state, for a crime made possible through drink purchased at a saloon which the state itself legalized!"



**NOTES AND SPECIAL MENTION.**  
(Continued from page 1.)

fully and with earnestness, and we doubt not, but the Father took notice of it and will reward the messenger's faithfulness. From here Bro. Ulery went to visit Bro. Snyder's at the Philadelphia Mission for a day (Christmas) and then went to his home in Springfield, Ohio, and will later go to Canada where he will speak at the Black Creek Bible Conference, and conduct special meetings at Wainfleet beginning on the 20th., inst. May the blessing of Jehovah accompany him.

The present address of Bro. Lewis, and Sr. Elizabeth, Steckley, of the Macha Mission, at home on furlough, is Abilene, Kans., where Sr. Steckley's father, Bro. Jeremiah Engle, passed from labor to reward on Dec. 26, 1916. Friends writing to them will make note of the address.

Newport, Pa., R. R. 2, is the address of an isolated aged, shut-in sister who is helpless on account of a broken hip. Her name is Mary M. Clay. In renewing her Visitor subscription she expresses her appreciation of the paper as it is her only source of information as to what transpires in the church. The editor is sure she would greatly appreciate it if some of the members who are moved to write to such ones, would put her on their list and occasionally write her a cheering letter. There is another aged sister living quite isolated at Hanover, Pa., who would also be cheered if she were remembered in that way. Her name is Agnes Lesh. A year ago she was able to attend our love feast

**CONTRIBUTED**

**THE IMPERATIVE SUMMONS.**

By ANNA TUCKER.

The most inspiring and grandest message that the world ever heard with all its depth of strength, was uttered by that Divine Life, Christ, nearly nineteen hundred years in the past, "Go ye into all the world and preach the gospel to every creature." Shortly after, some disciples, empowered by the Holy Spirit preached the message in Jerusalem. Persecution arose, but Gamaliel, a Pharisee and eminent doctor of the law, interfered saying, "Refrain from these men, let them alone, if this work be of men it will come to nought, but if it be of God, ye cannot overthrow it." Has time not proved that the work was of God? The command has not in all the ages since lost any of its force of expression nor any of its penetrating power to stir the hearts of men to activity. And today the message, "Go ye," thunders into the ears of whole Christendom with an ever fresh meaning and as we read those words, they thrill our very souls with an increasing sense of the imperativeness of the summons.

"But," some may question, "has not Christianity been spread sufficient over the world?" True, much has been done. Heathen doors have swung ajar. Practically every section of the world is open to Christianity. Asia, India, Japan, not only welcome but urge missionaries to come. The very hardest pioneer battles have been fought. The

here in Harrisburg, but this year she was not able to come.

fruit of immortal characters as Williams, Chalmers, Selwyn, Livingstone and other self-sacrificing missionaries may be seen in the transformation of cannibal orgies into Christian festivals.

"Whichever way we look, mountain ranges, broad rivers, inland seas, deserts no longer prove barriers to the messengers of the cross. Hostile faiths, ancestral customs and despotic, tyrannical governments are recognizing the power of Christianity with marvelous rapidity. Christian education has conquered systems that only a short time ago, scorned the very name of Christian and missionary. The missionary efforts and institutes of learning have won the first place in Moslem, Hindu and Buddhist lands. Christian philanthropy has fed the hungry, clothed the naked, healed the sick, given hope to the despairing, soothed the sorrowing, broken the shackles of degrading customs, and introduced a new conception of the Fatherhood of God, thus enlightening the sky of savage races, disarming their superstitions with the dynamic power of the word of God and the co-operating influence of the Holy Spirit.

But.—the work has by no means all been accomplished, there yet remains a vast and greater scope to be evangelized. Perishing thousands of priceless souls have been saved but, ah! there are millions more who are dying without the Gospel Light, dying in darkness and depravity, plunging into the depths of death and hell. The missionaries have succeeded in opening the doors, but mark friends,—the doors are simply opened and merely entered, lands have by no means been occupied.

In Africa, not a mission station is able to adequately cover its given territory. In central Africa the Moslem Soudan is scarcely touched. As an illustration, take the United States, if a mission station were placed in Texas and another in Maine, we would have a fair comparison of the stretch of land uncovered in the Soudan. Here is a territory of 720,000 square miles with no laborers. Imagine so vast a land in dense heathen darkness! In east Africa are two unoccupied sections, one of 100,000 and the other of 150,000 square miles with no laborers. India has but one missionary to every 70,000 people. China, considered one of the most important mission fields, with its 400,000,000 people, allows but one missionary for every 463,000 Chinese. Much the same statements can be made in regard to Japan, Siam and Persia: while South America is perfectly virgin soil.

The mission now depends on men. Christ committed it to them. He launched it and went away saying, "Bear it to the uttermost parts of the earth." We have not borne it. Saints, martyrs, heroes have given their lives to it but we have not borne it. To what extent are our lives now committed to it? 400,000,000 fellow creatures in China, 300,000,000 in India, and millions of men in other lands are ignorant that the mission has come. The mission of the Father's revelation in the Son to all. They wait for it.

Quite a number of missionaries are on the field at present, but, compared to the numerous throngs yet to be evangelized they are but a handful. Indeed, the missionary soldiers of the cross do not form a phalanx, but a picket line rather than a bat-

the line, a picket line with dangerously wide gaps between, through which enemies are creeping bearing their erroneous doctrines. The picket line is on duty all right, and, "they are arrayed against apparently overwhelming foes—every form of error and superstition." Friends, they need your most sympathetic fellowship, most intelligent counsel, and most energetic support, also some of you to personally join the ranks, and help convert that picket line into a battle line. Dr. Van Dyke exclaims, "Hear them calling from across the sea for men to help them to hold the fort; and then see the church at home, rich and increased in goods and in need of nothing, actually cutting down its contributions and reducing the number of its missionaries."

Hark! what is that faint voice I hear? It seems to be in the distance. Yes, it is coming nearer, it is distinct now. Ah, it is a re-echoing of the call Paul heard at Troas from Macedonia, "Come over and help us, Come over and help us." Friends, a sadness settles over my heart; it reminds me of the souls who have perished, and are now perishing, and who will yet perish without Christ, because there are not enough Gospel messengers.

"The world needs the missionary now, a thousand millions of men, sinning, suffering, struggling, dying, need a tender, helpful, sufficient Savior," They seem to say, "We are perishing by the thousands every day, without that heart crushing longing in our soul satisfied. These millions, wrapped in the hoary religions of the east, are trying to satisfy the unspeakable longing in their hearts by bowing down to gods of wood and stone, prostrating themselves for

miles under scorching tropical suns until they reach the shrine of the false gods, only to be disappointed; lacerating their bodies and committing all sorts of errors and follies of the human heart, to obtain peace, while here we contentedly sit, possessing the all sufficient religion,—Christianity! Oh, ye followers of God, are not these indescribable conditions of the lost souls enough to arouse you into immediate activity? Does not the open fountain of hell, which is drawing the millions, create in your heart a depth of pain for your fellowmen which will be manifested by sympathetic helpfulness and love? Rouse ye, Oh! saints awake! and hasten with glad feet to carry the message of love to those in darkness and misery. They wait for it.

"They wait for it  
The restless millions wait  
The light whose dawning,  
Maketh all things new.  
Christ also waits,  
But men are slow and late,  
Have we done what we could?  
Are we doing now?  
Am I? Are you?"

Dayton, Ohio.

---

#### YE ARE THE LIGHT OF THE WORLD

By OMAR G. WORMAN.

Ye are the light of the world: a city that is set on a hill cannot be hid." (Matthew 5: 14).

These are the blessed words of Christ as He was delivering one of the greatest sermons that has been written or preached, namely the Sermon on the Mount. As He was teaching His disciples many lessons how they should be the salt of the

earth, the light of the world, and urged them a good example, etc. He is talking here to His disciples that they should be lights.

This text came so forcibly to me one evening as I was driving to a certain meeting some miles away while it was dark. I could see in the distance on a hill a village which could be noticed by the many bright lights that illuminated it. Here and there you could see the lights while all around every thing was dark as could be, and the thought came to me, so we should shine for Jesus in this dark world. Whether it be in the factory, the home, or on the street we should be lights for He has commissioned His followers, Ye are the light of the world.

Truly we will not stumble in this wicked and perverse world if we follow the light of Jesus. "Then spake Jesus again unto them saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8: 12).

As we walk and live in the light then are we the children of God.

Let us say like David of old, who sustained his faith by the power of God, when he said, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid" (Psalm 27: 1).

Truly a city that is set on a hill cannot be hid: it can be seen far and wide. O the responsibility the Christian has if he does not live up to the full gospel, if he is merely a stumbling block and is no salt to the earth, and no light to the world. Truly we like to be where everything is nice and shining, and the atmosphere is sweet to breathe into our souls. We

do not want to be where all is dark and dingy and the atmosphere is foul.

But it seems that is the state of most people, not all, want to be in where it is dark etc., or more would come. Because their deeds are evil they rather hang at copper than exchange for gold. O look to Jesus and say "Search me, O Thou Great Creator." O for more of His divine love and light! O the comfort that comes to the children of God when sudden destructions come upon the world, etc.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief.

"Ye are all the children of light and the children of the day. "We are not of the night, nor of darkness."

Let us worship God as the Psalmist says, Serve the Lord with fear, and rejoice with trembling.

Christ said, "Ye are the light of the world." How can we become lights? Why, we must get rid of carnality, and all things that are in our life to be straitened out and cleaned, then it can shine forth: but it must not only be cleaned once and then go on and let it go and never clean it again or it will get dark and dirty so it can not shine. So we must continually watch and pray for the things that we need day and night so that we will not become dark, but that we can always be a bright light in his vineyard. For Jesus will not reign in an ungodly heart. He wants to be in a tender and penitent heart "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5: 16).

"Would you shine for Jesus. As a mirror true? Image forth His goodness as revealed in you. If you thus reflect Him till this life is o'er: you will in His kingdom shine forevermore.

"Shining for Jesus, Bringing light divine, To the sad and erring, Thus for Jesus shine; Shining for Jesus, Bringing light divine To the sad and erring, Thus for Jesus shine.

Yes He is the light of the world ready to share to mansoul if he wants light from Him, and if He is the light we are His witness not only in Jerusalem but in Samaria and surrounding countries. We will shine in our walk, talk, etc., "Ye are the light of the world." Who? Why the followers of Christ. Truly, if we are no lights for Jesus how can people be saved for Christ is counting on us to carry out his great commission here in life to save souls? Where will the world look to if we are no lights? Truly the world has no comfort, no refuge, but only they that have light. O how many hearts have been soothed by children of God who were lights.

How glad we feel when we, perhaps, have come from a dark lonely road, and come where there are lights shining: how we can rejoice because we need not fear of stumbling because we see the brightness of the light. "He stumbleth not, because he seeth the light." So we should rejoice when we have come from this dark sinful world and are now in the liberty and light of His gospel. "For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4: 6).

How glad we should feel to be lights of the world. Your light in your corner and I in mine will guide some poor soul to Jesus as the lights in the cities guide the throngs of people; as the light house on the ocean guides the sailor, so our lights will guide some one, some where to Jesus. "Ye are the light of the world; a city that is set on a hill cannot be hid." We will help His cause along instead of hindering the work by living such inconsistent lives. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4: 18).

The path that we are treading, people will follow, if we are on Christ's path for they will want to have what we have if we live up to His command by being lights, and are truly illuminated in our souls. We must be connected with the powers of heaven instead of hell where there is nothing but darkness and eternal woe. We must come to Jesus, get a live wire from Him and He will make us shine, shine, yes, we will shine; our countenance will shine. Can it be said of us that our faces shine, and that our lives are His, filled with light and with the God of glory? Stephen, that first Christian martyr whose life was taken. His face shined

Tennyson's verse expresses itself.

He heeded not reviling tones,  
Nor sold his heart to idle moans,  
Tho' cursed, and scorned and bruised  
With stones.

But looking upward, full of  
grace,  
He prayed, and from a happy place  
God's glory smote him on the  
face.

Souderton, Penna.

## NEWS OF CHURCH ACTIVITY

## MT. CARMEL HOME

in the

## HOME AND FOREIGN FIELDS

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India.

D. E. and Lottie Rohrer, Effie Rohrer,  
Anita and Gladys Zarger, Dauram Madhi-  
pura, N. Bhagalpur, B. & W. Ry., India.

Following not under F. M. Board.

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

## Address of Missionaries on furlough.

Mary E. Heisey, Clayton, Ohio, R. R. 1.  
Lewis and Elizabeth Steckley, 211 E.  
7th., St. Abilene, Kansas.

## OUR CITY MISSIONS.

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

Chicago Mission, 6039 Halstead St., in  
charge of Sarah Bert and Workers.

Des Moines, Iowa, Mission, 1194 14th.,  
St., in charge of Eld. J. R. Zook & wife.

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 Sussie Boyer.

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

Philadelphia Mission 3423 N. 2nd. St.,  
in charge of Eld. Wilbur Snyder & wife.

"O, sing unto the Lord a new song: for  
He has done marvelous things: His right  
hand, and His holy arm, hath gotten  
Him the victory" (Psa. 98: 1).

We truly praise God for His manifold  
blessings to us during the past year.  
Truly He is a present help in time of  
need. It is only by His grace that we  
can report victory. The new addition  
to the house is now completed. The new  
kitchen and pantry down stairs, a bed-  
room and bath room up stairs. Also hot  
and cold water conveniences, and we are  
enjoying it to the full. Since we have  
the new bathroom the bathing is not the  
dreaded job it used to be.

The new bed-room is furnished with  
light from three sides, and makes a very  
nice and comfortable bedroom. Bro. and  
Sr. Hoke are occupying this room for the  
present.

Now as to the kitchen we feel we can  
hardly express the gratitude of our  
hearts. We had shifted so long with the  
old one, that we can fully appreciate the  
new one.

These cold mornings as we step out in-  
to the kitchen we cannot help but think  
how dreadfully cold we used to be. Now  
with a hot fire we can soon have it as  
warm as any other part of the house.  
The pantry too comes in so nicely for  
storing things which we used to keep up  
stairs in what we always called our  
"store" room. With this extra room we  
will be able to take in eight or ten more  
children. Arrangements have been made  
for three little motherless boys, by the  
first of the year.

You will see by the report how grac-  
iously God has been working upon the  
hearts of His children to the bringing a-  
bout all these things. We truly praise  
God for the liberal donations, and we

know He will repay even the cup of cold water given in His name.

At this present writing Bro. and Sr Hoke have gone to Ohio for a few weeks vacation. The children and I are left in charge of the work, God has been blessing us with health and the children are doing nicely. A large pile of wood has been sawed and the boys are now occupying themselves splitting wood. Maurice is a regular little man. He gets out mornings and with the help of the other boys gets the three fires going, and willingly helps in the other duties of the day.

The girls seem to enjoy a little rest from school and find plenty to do. A box of old clothing must be worked up and gotten ready for rugs. While the older girls help with the new sewing, which is a great help.

All are anxiously looking forward to a happy Christmas, and the stir which comes where there are so many, is no small matter to manage. They love so to give, but there limited means often causes them to make their presents among themselves a little smaller than they like.

We try to impress upon there young and tender hearts the real spirit of Xmas.

Will each reader pray that God may continue to verify His promises in our behalf, and make of us all He wants us to be.

Yours for the needy,  
Mrs. Katie Bollinger.

#### FINANCIAL.

Report for September, October and November.

#### RECEIPTS.

Cash carried forward, \$12.30; County allowance, \$90.00; Anna M. Eshelman, Kansas, \$1.50; Mr. Webenga, Coleta, Ill., \$1.00; Anna Hitz, Harrisburg, Pa., \$ .75; W. Shaeffer, Chino, Cal., \$10.00; Tidings, \$3.00; Mrs. Zinchoris, Clinton, Iowa..

\$1.00; Fairview S. S. Englewood, Ohio, \$15.55, Bethel S. S., Detroit, Kans., \$27.28, Pleasant Hill S. S., Hamlin, Kans. \$31.55; John C. Fishburn, Abilene, Kans., \$5.00; Refund from Sears & Roebuck, \$2.12; Mrs. A. T. Miller, Lanark, Ill. \$1.00; Mr. Ostick, Milledgeville, Ill., \$10.00; Sr. Shirk, Goshen, Ind., \$1.00; John Pocock, Coleta, Ill., \$ .25; Borrowed from building fund, \$14.51; Earnings, \$43.09; Portland Aid Society, Prophets-town, Ill., \$30.00. Total, \$300.00.

#### EXPENDITURES.

Table supplies, \$79.68; Shoes, \$38.67; For the children, \$18.90; Dry Goods, \$7.70; Feed, \$9.08; Paid on account. \$14.45; School Supplies, \$7.30; Limestone, \$4.90; Freight and Express, \$4.24; Paint, \$9.57; Cow note, \$66.95; Hardware, \$9.10; Postage, \$1.41; Separator, \$8.00; Tidings, \$15.00; Miscellaneous, \$5.75. Total, \$300.70.

Out standing bills amounting to about \$250.00.

#### BUILDING FUND.

##### RECEIPTS.

A brother, Springfield, Ohio, \$8.75; Mrs. Joseph Eshelman, Sedgewick, Kans., \$30.00; W. H. Kreider, Shannon, Ill., \$14.00; J. A. Garwick, Coleta, Ill., \$10.00 Pleasant Hill, Ohio, \$43.90; Anna Meyers Mercersburg, Pa., \$10.00; In His Name, \$5.00; J. W. Book, Ramona, Kans., \$10.00; Bethany S. S. Thomas, Okla., \$38.84; Rose Bank S. S. Kans., \$22.06; A friend, special for water heating system, \$25.00; Mrs. Stevenson, Chicago, Ill. \$10.00; R. E. Longanecker, Morrison Ill., \$3.75 W. Pucket, Millergeville, Ill., \$2.00 Bro. H. L. Trump, Polo, Ill., \$25.00; Mrs. Lilden Hickerson, Sedgewick, Kansas, \$5.00; Zion S. S., Abilene, Kansas, \$55.00 A friend, \$1.00; Brethren of New Paris, Ind., \$22.28; Sr. Saunders, Springfield, Ohio, \$12.00; Sr. Silverthorne, Springfield, Ohio., \$5.00; A brother, Springfield, Ohio, \$8.00; Tulare S. S., Tulare Calif., \$13.33; Plaster, \$1.00; from sale of calves, \$113.24. \$494.15.

##### EXPENDITURES.

Labor, \$36.00; plastering, \$47.50; Brick, \$6.50; Heating tank and sink, \$25.82; Lumber, \$242.72; Hardware,

\$95.00; Paint, \$34.61; Gravel, \$6.00.  
Total, \$494.15.

Of the building fund about \$75.00 was used for the chicken house, \$34.00 for paint, \$40.00 for water heating system, \$10.00 for finishing school house and \$335.00 for the kitchen. We surely thank all the dear ones who have so kindly contributed to this fund. May God add His blessing.

#### OTHER DONATIONS.

2 comforters Sewing Circle, Rock Falls, Ill., 8 yds. white table oil cloth, one box of lye, 12 yds. zink strips for oil cloth, Mrs. Shirk Goshen, Ind.

1 barrel of celery, Mr. and Mrs. Ralph Voss, Morrison, Ill.

Clothing, Mrs. Jennie Shuteant, Prophetstown, Clothing, Mrs. Carl Weaver, Prophetstown, Ill., 1 bu. apples, Mr. and Mrs. Phillips, Chicago, Ill.

Colored paper Mr. Bent, Morrison, Ill., Hay rope, Allen Longanecker, Coleta, Ill. 1 quilt, New Paris, Ind.

#### CHICAGO, ILL.

Report for month ending December 15, 1916.

Balance carried over, \$18.84'

#### RECEIPTS.

J. R. Kuhns, Mt. Joy., \$5.00; Robert Shirk, Shannon, Ill., \$5.00; Bro. and Sr. Kreider, Shannon, Ill., \$10.00; Newbern S. S. Abilene, Kans., \$15.65; Sr. Wenger, Okla., \$5.00; Mother Shirk, Chicago, \$5.00; Charlotte Stump, New Paris, Ind., \$ .50; Henry Trump, Polo, Ill., \$15.00; C. McCulloh, \$2.00; D. Martin, Dixon, Ill., \$3.00. Total, \$84.99.

#### EXPENDITURES.

Provision, and lovefeast expenses, \$37.10; gas and electric expense, \$6.17; one large glass plate for Mission window, \$16.50. Total, \$59.77.

Bal. on hand, \$25.22.

#### PROVISIONS.

Sr. N. A. Shirk, Cora Albright, David Kreider, Sr. Temple, Myrtle Zook, D. Martin, Ill., chicken, honey, butter, celery. Bro. Stump, Rosie Stump, Delia

Whitehead, Sr. Rellinger, Sr. Wert, chicken, butter, cake, celery, Sr. Stevenson 1 bbl. flour.

#### POOR FUND.

Sr. Eshelman, Sedgwick, \$5.00; Zion S. S. Abilene, Kansas, \$52.72.

Paid for coal, \$12.00, provisions \$5.00.

Since a report of the work has been given by one of our workers we will not enter into that part, but wish to express our appreciation of the co-operation of the saints.

We greet you with Phil. 1:1-6.

Sarah H. Bert and Workers.

6039 Halstead, St., Chicago.

#### UPLAND, CALIFORNIA.

To the readers of the VISITOR:—

Greetings in Jesus' Name. Our fall love feast was held on Dec. 2, and 3. We had a blessed and encouraging time in the Lord. After the love feast, Dec. 4, a series of meetings started by Eld. Jesse Sheets of Tulare, Co., Calif. The meetings were very interesting and instructive, and we believe, upbuilding to the children of God. Some were deeply convicted and would not yield to God, but we are glad, and give God the glory, for those that did yield to His will in saving grace and also in sanctifying power.

Human nature is the same as it was in the days when Jesus preached; some believed not, and the promise is always to those that believe. Of one thing we are sure, we are to sow the word whether people believe or not; and we believe that the Word has been sown and God only knows how much fruit it will bring forth.

The meetings closed Dec. 22. We believe many were strengthened in the faith and encouraged in the Master's service.

Bro. and Sr. Samuel Wingert of Chambersburg, Pa., were privileged to be with us during part of these services. Bro. and Sr. Harry Ickes formerly of Air Hill



Pa., dist. were also with us one Sunday and Sr. Sheets also was with us during part of these services. We would like to have seen many more born into the kingdom of Christ, and we trust that the time is near at hand that many shall make that wise choice on the side of Christ. We ask an interest in the prayers of the saints for the work at this place.

Yours in the Lord's service,  
Hiram R. Alderfer.

Dec. 26, 1916.

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THOMAS, OKLA.

"Bless the Lord, O my soul, and all that is within me, bless his holy name." "The Lord has done great things for us whereof we are glad."

After an All-day Fast Meeting at the Bethany church near Thomas, Okla., the Lord moved on the hearts of His people to start a revival meeting the next evening with no pre-arrangements. The first week the battle was hard and Satan was contending every inch of ground, but God's people were holding on by fasting and praying. At the end of one week God's power was manifested. Fourteen came to the altar and went through for God. After this they kept on coming. On Sunday night 26 were forward seeking the Lord, and deep conviction all over the house. People sitting there, strong men, the tears running down over their faces, men that had scoffed at religion. In this meeting the work was deep, and the unity was the best. The most united effort of any meeting ever held here. This was expressed by many. Sinners were saved and took the way with the Lord; the lodge was given up, life insurance policies cancelled, pride was burned in the church and wrongs made right. Backsliders were reclaimed, believers were sanctified and received the witness of the Holy Ghost by the

laying on of hands. Six were received into the church and will follow the Lord in baptism while others may come later.

Surely the church was made to rejoice as never before. Surely the Lord has blessed the work in Okla., this year. So far 48 members have been added to the church. May they keep humble so His blessing may rest on them continually.

Cor

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CASHTOWN, ONT.

Revival meetings were held in the Nottawa dist., in both churches, on the 2nd., line and 6th., line, being conducted by Bish. John Sider of Wainfleet, Ont., and the home brethren. The attendance was fairly good. The meetings continued from Nov. 4, to Dec. 3. The Lord blessed Bro. Sider in delivering the messages. We believe the brethren were all encouraged to press on. We also pray that the Lord may bless the seed sown. We truly believe we are in the last days as so few are looking for salvation.

John Hisey.

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NOTTAWA, ONT.

A series of meetings was held in the 6th. line meeting house, Nottawa, Nov. 6 to 19, conducted by Bish. John Sider of Wainfleet. The attendance was small, nevertheless the brethren and sisters were encouraged to still press the battle on. One young girl rose for prayer and during Bro. Sider's visits among the people one aged father who could not attend services, said his desire was to serve the Lord, and that he meant to obey. We believe the brother did his duty in delivering the messages though we did not see the results we would like to have seen. Nevertheless we feel to leave the

results with the Lord knowing His word shall not return unto Him void "but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 11).

Cor. C. L. Baker.

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GREENCASTLE, PA.

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A special meeting was held at the Montgomery M. H. beginning Nov. 26, and continuing two weeks. Eld. H. O. Musser of Lancaster Co., was used of the Lord to bring the truth to the people which he did with much earnestness under the Spirit's direction. Believers were revived and a number of the unsaved were brought to a decision for God to now serve Him. May God bless them in the step they have taken and go thru with the Lord. May the Lord abundantly bless the brother for his labor of love. We enjoyed his ministry very much. We pray that we may all be kept at the feet of Jesus where I believe we can be used to honor and glorify God in these days of tests and trials.

Jacob M. Myers.

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ROSEBANK CHURCH, KANSAS.

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Revival efforts were commenced at this place on Nov. 22, and continued until Dec. 14 with Bish. J. R. Zook in charge. The brother brought the messages with no uncertain sound, through the direction of the Holy Spirit, bringing conviction to both saint and sinner. A few were saved, a number sanctified, and some were healed, church being revived. May God bring much fruit yet through the feeble efforts of man. To Him belongs all the glory. Our prayer is that

all His children may be kept until He comes. It may be soon.

J. W. Book.

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ABILENE, KANSAS.

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A very interesting series of meetings were held at the Newbern church, beginning Nov. 26, and closing Dec. 17. They would have continued longer, but because of the weather, they tho't it best to close.

During the meetings four souls were saved, for which we feel to praise God, and we feel that Bro. Eyster's efforts have not been in vain since Christ said one soul is worth more than the whole world. Others were convicted of sin but did not have the courage to step out and take the way. And even if this effort has closed we can still hold them up in prayer that many may yet turn to Christ before it is too late.

Also, four souls saw their need of a deeper work of grace and went out to be sanctified.

Pray for all these souls that they may stand firm on the solid Rock, Christ Jesus, and be valiant soldiers of the cross, that they may not shrink from duty, but go forth into the conflict in the strength of the Lord.

We realize we need His strength as we can do nothing in ourselves.

We can also praise God for divine healing as several have testified to the divine healing power of God during these meetings.

COR.

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TESTIMONY AND REPORT.

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Dear readers of the VISITOR:—

I greet you in the precious name of

Jesus who died on the cross for me. Surely my soul breaks forth this morning with the Psalmist:

"I will bless the Lord at all time, his praise shall continually be in my mouth." I do thank God this new Christmas morning for what He is to me. I gave my heart to Him when I was eleven years of age, and surely He has wonderfully kept me from that time till this, praise His name!

He gently led me on till I was nineteen years of age, when I began to realize there was an aching void in my heart. So I got to asking God whether there was anything in my life that was not pleasing to him. By this time I had learned to do, and love, fancy work very much. The Holy Spirit is faithful, for which I am very thankful this morning. I do thank God for the real house cleaning that the Holy Spirit will do for us if we allow Him. So fancy work the patterns and all, had to fly. But, most blessed of all, when they went in the stove, the Lord took the desire all away, glory to God. Oh! I praise God this morning that the Holy Ghost will not abide in an unclean temple.

By God's help I cleaned out all that He showed me, and then I was led up to consecration. There I had quite a struggle but God was able. . Finally I stepped out on faith and said with the hymn.

"I'll go where you want me to go, over mountain or plain or sea.

I'll be what you want me to be dear Lord.

I'll say what you want me to say.

This was settled one Saturday night before I retired. The next morning was the blessed Sabbath and O! how empty, and unworthy, I felt. So I stood there the whole day. Evening came and time to go to prayer meeting, as I always desired to be there. But that night I felt

almost to empty to go. As the rest of the family went I felt it my duty to go along. Our dear bishop preached that night. As the meeting was opened for testimony I rose to my feet and said I realized there was more for me, and by that time the Spirit had taken a hold, and I just felt then and there I had it. O the joy, and love for every one, and peace in my heart and soul! --O I thank God for the victorious life in Him! Surely God has wonderfully helped me thru dark and hard places since then. But I praise God for every one of them. I feel His arm is stronger to-day than ever. I have accepted Him as my all in all. My Savior, my Sanctifier, my Healer, and Coming King.

The Lord has wonderfully led me on from victory to victory and glory to glory. What an humble people He makes of us if we allow Him! How He does take the desire for trimming and worldly patterns away. I am glad He always allowed me to stay in order.

When we have the glory in our souls we are ready for an old time revival and a Holy Ghost preacher any time. On Nov. 12, 1916, we opened a revival meeting at our little church at Manor. Bro. L. Shoalts came, filled with the Holy Ghost, and on fire for God to labor with us. Surely this was a time of refreshing from the presence of God, Four precious souls made a start for the kingdom and are making blessed progress in the new life. Other precious souls were led up to a deeper life. And thank God while our brother has gone back to Canada the Holy Ghost is still at work.

I will halt and say right here, all who know the real value of prayer will you join and help us pray that God may have His precious way, and we'll give Him all the honor. The meetings closed on Thanksgiving night Nov. 30.

On Sunday night, Dec. 3, our brother

found himself, and others, at the little Mission in Lancaster, and there opened a revival which lasted two weeks, closing Dec. 17. Surely we can praise God for two weeks of victory in there.

Our dear brother held high the standard of King Jesus. About six or more precious souls started for the kingdom, while some of the believers plowed thru for a deeper life. Some certainly had a cleaning up, and dying out to do. God is still alive, praise His dear name! We had two special pentecostal showers, which surely was an encouragement to us as well as our brother proving that God was with us. A real meal with God is worth more to me than any big feast or even a common meal.

On Dec. 14, we went in to the Mission. A dear young sister got concerned about her condition and God wonderfully met her. But if the death was hard, the life in Jesus is blessed. We did not return home till an Friday morning about seven o'clock, and enjoyed bringing Bro. Shoalts with us to our home. About ten o'clock a dear brother got in earnest about the deeper things of God. He came to our home, where we went to prayer at about half-past eleven and remained there thru, God meeting us with another pentecostal shower: it was near half-past one when we rose from our knees. There were only five in number but we had the promise and claimed it. Glory to God! O how blank my future life looks to me, but God says it is not for you to know yet. So I just say, Lord, I am trusting you for this step and you will take care of the next. But O I have the victory and glory in my soul! I can say when all seems dark as night, Thou art my Light.

I feel so unworthy of the victory and blessings God gives me. I just fold my hands and say, God you know, you know all about it. And I thank Him and say.

I cannot give you more than my whole life, and He surely has my yes, Praise His dear name!

May God be with our dear brother as he goes to new fields of labor, and wonderfully bless the efforts. We surely give God all the honor because He only is worthy. May he ever be kept humble, and be a worker in the church. Surely, I believe God is cleaning His people up, and preparing the bride for His Son And He is soon coming.

Your unworthy sister looking for Jesus to come.

Fannie P. Heisey.

Washington Boro, Pa.

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#### FROM INDIA.

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Greetings to our dear co-workers in Christ;

'Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip.' (Heb. 2: 1).

Paul thus spoke in his day to warn his people against disloyalty to the Christ who had taken upon Himself to bear the sins of men; and it becomes a question as to what the Paul of today might find it necessary to say to us.

In this day of busy enterprise and pleasure seeking of which the prophecy is given that in them even the elect will be deceived if possible; therefore the ear should be continually turned toward God listening for His voice and the heart ever ready to obey.

How many times may God have spoken to some child of His in loving call to service only to be spurned at last. One of the cunningest snares of the enemy for the side tracking of God's purpose in our lives does seem to be the 'let slip' method.

True enough the call was real and our

hearts burned within us, and our whole being yearned to obey but just at the moment when we were off our guard for one second, along came another voice which lured us on and on from the first step until we were all bound up in other seeming 'duties' and there seemed to be no possibility of obeying, and sometimes not even a desire to do so. Then by way of consolation the enemy very soothingly whispers, you are fitting in very well just where you are and no one else could fill your place so just rest at ease" and we let "slip" entirely the things which "we have heard." Therefore let us give the more earnest heed to the things which we have heard, steadfastly looking unto God for the renewal of our call and the courage to step forward in obedience to it.

Great praise is due unto our God for His wonderful blessings to us. We feel sure that He is with us and is blessing us in many wonderful ways. While the deadly plague of cholera is raging all about us and even in our own village, we have been spared.

Our dear Sr. Smith, during the past weeks, has been seriously ill, and we were made to wonder at times whether God was going to permit the dreadful plague to lay its grip upon one in our circle, but, thank God, He did not permit it to terminate so seriously. Sr. Smith is again able to be about though she is very weak. We are in hopes that with the on-coming cool season health and vigor will return to her.

One year has well nigh passed since our little party set sail for India. How well I recall those last moments and last impressions at the pier in San Francisco Nov. 20, 1915. The last fond look into the face of loved ones as the farewells were waved brings ever an inspiration to be faithful to God.

And during this year one of the dear

ones of that circle, our dear Bro. Smith, has sailed off for the golden shore from whence none ever return, and we can hear that beloved voice echoing back in the words of the sonnet which he loved so well.

"The nearer still she draws to shore,  
More eager all her powers expand,  
With steady helm, and free bent sail,  
Her anchor drops within the veil—"  
and echoing back from the gates of heaven floats the celestial sonnet, "I'm safe at Home."

The past year has been a wonderful one to me. The change from the west and its customs to the east and eastern ways is indeed great and one's entire person and mode of thought naturally must undergo a change.

I am glad for the love that God gives me for these heathen souls and the opportunities which He gives us to tell them of the love of Jesus. Naturally speaking the filthy bodies and more filthy clothes and habits of these people do not appeal to us but beyond all this we see the jewel of a precious soul and as if seeking for 'diamonds in the rough,' we can overlook the 'rough' to find the 'diamond.'

We are glad to report our work as moving on as usual with the same encouraging outlook. It is indeed encouraging to find our new living quarters getting well under way. The excavations for the foundation of our new living quarters are now complete and the building materials are slowly coming in. However encouraging the outlook may be we have yet to live on for several months in our present crowded quarters. All things move slowly in India and it will be some months until the house will be ready for occupancy.

Bro. Smith and I have just returned from taking our examinations in the lan-

guage. These examinations are gotten up by a missionary society and every missionary is supposed to take them. They are a very great help in the study of the language as the examiners are well able to point out the best methods of study as also the strong or weak points in language work. A course of books are provided for each year's language study and by this method one is enabled to grasp the language easily. Bro. Smith successfully completed his second year's study and I have finished my first year's work. It gives inspiration for the work as we are able to progress in the language for without it one is handicapped for actual service.

We always hail with delight the coming of the VISITOR but unfortunately this summer very few copies have reached us.

May the Lord abundantly bless all the dear ones in the Home Land.

Yours for 'His other lost sheep,'

Ruth E. Byer.

Nov. 4, 1916.

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#### TESTIMONY.

Dear Editor and the VISITOR family:—

I greet you all by wishing you A merry Christmas and Happy New Year. I have been impressed for a long time to write a testimony to the VISITOR but have neglected it until now. How often I do wish there was a community of the Brethren in Christ in this part of the country. I am most sure we could have some Holy Spirit meetings. Some good food is what I am longing for, and my family needs it too. I am still trying to serve the Lord in my weak way. I must confess I am not as faithful to my dear Jesus as I thought I would be when I first made the start to live for Him.

I know I could live more humbly and holy if I were among the brotherhood. It made me homesick to be in the revival meetings J. R. Zook, was holding in Kansas.

Pray for me that I may be more faithful.

Mrs. Mary Slaymaker

Fenton, Ill.

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#### TESTIMONY.

Dear readers of the VISITOR:—

By God's grace I will obey my convictions, and write a few lines of what the Lord has done for me. I cannot praise Him enough. He has set me free, and placed my feet upon that Rock, Christ Jesus, where I mean ever to stay. I can praise Him for what He has done for me. He is my all in all. Although I have trials and tests but I can go to Jesus. He is the helper in the time of need. I thank Him for the promises in His word. When Bro. Shoalts was holding our meeting we received a refreshing. Four souls turned to the Lord. I hope others will get anxious for a better life too. I am in the service two years and am happy in the Lord.

Your sister in Christ,

Mary Melhorn

Washington Boro, Pa., Dec. 30, 1916.

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#### JESUS.

By RUSSEL FIRESTONE.

Many years in sin I wandered,  
 Many hours I sadly spent,  
 Till my virtues I had squandered  
 And my back with sin was bent.

But I found a Friend so kind,  
 He is all the world to me  
 And I know I'll never find  
 One that's half so good as He.

And by His ever cleansing blood  
 He cast my every sin away;  
 (Concluded on next page.)

**PUBLISHER'S NOTICE.**

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

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

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

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

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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

2. Communications without the 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.

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(GRANTHAM, PA., JANUARY 8, 1916.

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**NAMES AND ADDRESSES OF THE  
TREASURERS OF THE DIFFERENT  
BOARDS.**

Foreigns Missions:—P. M. Climenhaga,  
Stevensville, Ont.

Home Missions:—D. R. Eyster,  
Thomas, Okla.

Beneficiary and poor:—Wm. McCulloh,  
Morrison, Ill.

Executive Board:—Amos Wolgemuth  
Mt. Joy, Pa.

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And now He keeps me just so true  
By His guiding hand each day.

But He has promised me a crown,  
If I ever faithful be  
And help to make His love resound  
Over land and over sea.  
Boiling Springs, Pa.

**MARRIAGES.**


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SWITZER.—WHITE.—On Nov. 30, 1916, at the home of Bro. J. R. Eyster near Thomas, Okla., there occurred the marriage of Bro. G. A. Switzer and Sr. Iva White, bishop D. R. Eyster officiating.

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BRILLINGER.—STECKLEY.—At the home of the bride's parents, Bro. Joseph Steckley's of Stouffville, Ontario, on Dec. 27, 1916, Roy Brillinger of Gormley, Ont and Ida Steckley were united in holy wedlock, Elder Alvin L. Winger of Ridgeway, Ontario, officiating.

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KOSER.—GOOD.—On Dec. 23, 1916, at the residence of the officiating minister, Bish. L. O. Musser there occurred the marriage of Paul O. Koser, son of Bro. and Sr. Samuel Koser, and Sr. Dora B. Good, daughter of Bro. and Sr. Joseph Good.

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McCULLOH.—SIDER.—On Dec. 20, 1916, at the home of Bish. John Sider, Marshville, Ont., there occurred the marriage of their two daughters. Sr. Abbie C. to Bro. Archie S. McCulloh of Morrison, Ill., son of Eld. Wm. McCulloh, and Sr. Nellie M. to Bro. Amos D. M. Dick Grantham, Pa., son of Eld. J. C. Dick, the father of the brides officiating.

**OBITUARY.**


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ELLIOTT.—Clyde Fisher Elliott, killed in action in France about Sept. 19. He was a young man 24 years of age. He united with the Brethren six years ago but was led astray thru the deceitfulness of the enemy. Three years ago he went to Western Canada to make a living for himself, and when the war broke out he enlisted. A memorial service was held in the 6th line church, Nottawa, conducted by Bish. Chas. Baker. Text Ephesians 6: 10-17.

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CASKEY.—Miss Catherine S. Caskey was born in Lancaster Co., Penna., Dec.

28, 1844, and died near Abilene, Kans., Dec. 18, 1916, aged 71 years, 11 months and 20 days. She came from Ashland Co., Ohio, to Dickinson Co., Kans., with her brother, John Caskey, in the year 1882, and lived here until death released her from her earthly tabernacle. Very early in life she united with the Lutheran church. She was an invalid for a number of years, but patiently endured her suffering to the end. There is left to mourn her loss her brother, with a number of friends. A short service was held at the Belle Springs church. Burial in the adjoining cemetery. The occasion was improved from II Tim. 4: 6-8, by J. N. Engle.

**BOWERS.**—Jeremiah E. Bowers of Ogle Co., Ill., died at the home of his son Lloyd, Dec. 11, 1916, aged 67 years, 3 months and 11 days. He was the son of Daniel and Nancy (Stoner) Bowers and was born in Blair Co., Pa., Aug. 30, 1849. The family removed to Louisville, Stark Co., O., in the fall of 1851. In 1864 the family moved to Brookville, Ogle Co., Ill. In 1870 he was married to Mary Emrick. Three children were born to this union, two of whom, Mrs. Ada J. Neff of Rochelle, Ill., and Lloyd E. Bowers of Chicago, Ill., survive as also four grandchildren. His wife died in 1899. Funeral service was conducted at the home of his son by Rev. Harris Congregational, on Dec. 14. The remains were taken to Polo, Ill., where on Dec. 15, a service was conducted by Eld. H. L. Trump assisted by Rev. Lambert of Polo. Interment in Brookville cemetery.

**ENGLE.**—Bro. Jeremiah Engle was born in Lancaster Co., Pa., Jan. 9, 1840; died at his home on East 7th. St. Abilene, Kansas, December 26, 1916, aged 75 years., 11 months and 13 days. In the year 1863 he was married to Susan Gish, to which union were born six children, two of whom died in infancy. His wife and the following named children survive: Mary, Bishop M. G. and Ira, all residents of Dickinson Co., Kansas, and Elizabeth Steckley of South Africa, who with her husband are home on a fur-

lough. Brother Engle was converted to Christ in his early manhood and has been a consistent member of the Brethren in Christ church over 60 years. The funeral services were held Thursday afternoon from the Brethren in Christ church in Abilene and were largely attended. Burial in the Belle Springs cemetery. Elders J. R. Herr and M. L. Hoffman officiated.

**BLOCK.**—Katherine Block was born Sept. 20, 1858, died Nov. 14, 1916, aged 58 years, 1 month and 24 days. She was converted in early life and united with the Mennonite church of which she remained a faithful member until death. She was united in marriage to H. E. Block in 1878. To this union were born fourteen children, eight of whom preceded their mother. Sister Block had been afflicted for some time but was able to do her work, Sunday night Nov. 12 she fell asleep and could not be awakened the next morning. She continued in this state till Tuesday morning when she quietly passed away. She is survived by her husband, six children, five grandchildren, her aged parents, Bishop Jacob A. Wiebe and wife, (her mother has died since) and three brothers, J. J. Wiebe, Lehigh, Kans., J. F. Herbert, Sask., and P. J. Lordsburg, Cal. Funeral services were held Nov. 19 in the Mennonite church at Hillsboro, Kans., conducted by the Mennonite Brethren. Interment in adjoining cemetery. "These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the lamb" (Rev. 7. 14).

**WIEBE.**—Justina Wiebe was born Dec. 5, 1833, died Nov. 29, 1916, aged 82 years, 11 months and 24 days. April 11, 1857 she was married to Bishop Jacob A. Wiebe. Some years after she was converted and united with the Mennonite church of which she remained a faithful member until death. For about two years she had been afflicted with dropsy but was not seriously ill. Nov. 27, immediately after dinner, she began to read a chapter from the Bible, according to her custom. She read Deut, 33, the first



two verses, and had just begun the third verse, "Yea, he loved the people," when the Bible fell out of her hands and she was not able to speak any more. She lingered in this condition till Nov. 29, when she fell asleep in Jesus." Sister Wiebe was the mother of twelve children, eight of whom died in infancy, and her only daughter died Nov. 14, 1916. She is survived by her aged husband, Bish. Jacob A. Wiebe, three sons, J. J. Lehigh, Kans., J. F. Herbert, Sask., P. J., Lordsburg, Cal., twelve grandchildren and five great grandchildren. Funeral services were held in the Mennonite church near Hillsboro, Kans., Dec., 4, 1916, conducted by Bish. J. N. Engle and several of the Mennonite ministers. Interment in adjoining cemetery. The high esteem which the community had for her was shown by the large concourse of people gathered to her funeral—over a thousand people attending.

"Dearest mother thou hast left us  
And thy loss we deeply feel,  
It is God who hath bereft us  
He can all our sorrows heal."

**DONER.**—Sarah Steckley, wife of Bro. P. E. Doner, passed peacefully away to her rest at her home near Cashtown, Ont., on Oct. 14, 1916. She was the daughter of the late Abraham and Catherine Steckley who preceded her some years ago. She was born May 28, 1852, at Bethesda, near Markham, Ont. Deceased had been ill for over two years but was only confined to her bed a few days previous to her death. She leaves to mourn their loss, her husband, seven daughters and four sons, also four brothers and two sisters. We believe our loss is her gain. Funeral services were conducted by Rev. Mr. Emmons of Creemore, Ont., assisted by Rev. Mr. Gooding of Stayner, at the Brethren's meeting house near her home. Text. Genesis 7: 1, 7, 17; also chapter 8: 16. Interment in adjoining cemetery.

"She has gone to the grave; but we will  
not deplore her,  
Though sorrows and darkness encom-  
pass the tomb,

The Savior has passed thro' its portals  
before her,  
And the lamp of His love is her guide  
through the gloom.

"She has gone to the grave; we no long-  
er behold her,  
Nor tread the rough paths of the world  
by her side,  
But the wide arms of mercy are spread to  
enfold her,  
And loved ones may hope, since th.  
Savior hath died.

"She has gone to the grave and its man-  
sion forsaking,  
Perchance her weak spirit in doubt  
lingered long.  
But the sunshine of heaven beamed  
bright on her waking,  
And the sound that she heard was the  
seraphim's song.

"She has gone to the grave; but we will  
not deplore her,  
Since Christ was her Ransom, he  
Guardian, her Guide,  
He gave her, He took her, and He will  
restore her,  
For death has no sting, since the Sav-  
ior hath died."

**WINGER.**—Died, at his late residence near Carrville, Vaughan Twp., Ont., Eld. Abraham Winger, in his 64 th., year. Bro. Winger was born at Springvale, Walpole Twp., Ont., Dec. 11, 1852, and died Dec. 10, 1916. He was a son of Eld. Abraham Winger who was a prominent figure among the past generation of Brethren. Bro. Winger was converted and united with the church in 1877. His experience, to use the expression of Dr. Talmage was, "An earthquake of conviction and a sunburst of pardon." No future assaults of Satan ever shook his assurance of peace and pardon, and relationship with God. Though of an energetic and enthusiastic nature in whatever he was interested in he was humble as a child. In honor preferring one another,, was prominent in his practice. After a short period as a deacon Bro. Winger was elected to the ministry in 1894. He was a faithful brother, firm in his convictions of right and wrong

and while he would never sacrifice principle for popularity he was always willing to sacrifice himself. While Bro. Winger was not an exegetical teacher (he often said it was not his gift) in exhortation and prayer he was in his native element and often moved his hearers to tears. His heart was tender and sympathetic. He pleaded for kind treatment to tramps and unfortunates, and Christian principles in treating hired men and girls. That he practiced what he preached a "cloud of witnesses" could testify. Bro. Winger, though never obstructive, was sincerely conservative in his ideas and conclusions yet never tried to force his views on others. May I inject the thought here that the church don't realize how much it owes to the intelligent conservatism of some of its leaders. Our dear brother was never sick in his life till last winter, and as time advanced it was evident his days were numbered. At peace with God and man, ready to live longer, or die sooner, as God saw fit, like David, "After he had served his own generation he fell on sleep." Services were held at the home, Dec. 12, by the writer assisted by the following ministers, Peter Steckley, J. W. Hoover, and I, Swalm. Text II Tim. 4: 6-8, inclusive, to a large congregation. Interment in Cober cemetery. Bro. Winger was twice married. His first wife was Catherine, daughter of Eld. Samuel Snider, our children of whom survive. His second wife was Elizabeth, daughter of the late Bro. Jonathan Baker by whom he had two children. Sister Winger and all the family feel the loss of a good husband and a kind father, and the writer a deeply loved brother and intimate friend.

F. Elliot.

The people want the Bible bound in shoe leather. When we tread the Bible out in our daily walk; when what we are, becomes an illustrated copy of the Bible, the greatest revival the earth has ever known will come.

Jesus died to save us.

### SUBSCRIPTION CREDITS.

G. W. Dysinger, Fannie E. Gish, Herman Reitz, Sam. Troup, Mrs. Sam'l Smith, Mary Yinger, Mrs. W. W. Keyes, John Gayman, Jacob W. Myers, John Sollenberger, Wm. Elliott, H. B. Leshner, Wm. Clappsaddle, Ida Young, Mrs. Jane Heisey, Cath. Cleverstone, Joseph Meckley, Ab'm. Eshelman, B. M. Myers, Wm. Mickey, Ellen Clopper, Jere W. Myers, John W. Oberholser, D. Z. Shafer, Mrs. Sarah Brubaker, A. M. Brandt, Mark Gingrich, Mrs. S. H. Lenhart, A. J. Heise, (Bro. Heise paid \$5.00 into this extra fund last June) Fannie Rotz, Mrs. Mary Slaymaker, A. L. Fike, Anna H. Smith, Mary M. Clay, Anna B. Smith, E. Daniels, D. L. Gish, Harriet Moist, Mrs. Frank Kohl, Frank Bender, Gustav Harrmann, Bessie McWilliams, Ida Stauffer, Mrs. S. H. Miller, Martha Fisher, Mrs. John Demmy, J. G. Engle and benevolent, \$3.00, Melvin Michael, S. D. Barnhart, S. B. Shafer, Mary E. Morningstar, Melvin Winger, Andrew Sider (Bro. Sider pays for Sr. Reugg \$1.00), Paul Winger, E. Climenhaga (Bro. Climenhaga pays for Esther Phillips, \$1.00), Richard Ott, H. L. Landis, Wm. Alvis, Earl Book, F. B. Friesen, Peter Boland, J. L. Charles, Barbara Garwick, Mrs. Wm. Sider, M. W. Plum, E. J. Broyles, H. R. Alderfer, Katie Philippi, Mrs. John Hall, Anna W. Witmer, J. B. Leaman, Cyrus Dean, Herbert Sider, Mary Mater, John Case, David Marr, Girvin Sider, James Putman, Lafayette Shoalts, Andrew Sider, Joseph Sider, Darius Sider, Christian Sider, Mrs. Angus Brown, Mrs. Ethel M. Diehl (the last two donated by Sr. Catherine Kipe).

The foregoing were paid for at the \$1.00 rate. Following these is a list of those who paid at the \$1.25 rate.

J. W. Myers, Oliver Cassel, Henry S. Guyer, Annie S. Schwend and benevolent \$ .75), Maria Ausherman, A. J. Miller, B. F. Greenewalt, Claton Brubaker, V. B. Hillsher, Annie Oller, Mrs. C. M. Leiter, Alvin Gotshall, Roy Criso, A. C. Myers, Jacob U. Jury, Rebecca Miller, Jacob Loutenslager, Mrs. Julia Eutz Ab'm. Hershey, Geo. Witmer, Sarah Long, Mrs. A. Williams, Mrs. David Stoner, H. B. Wolgemuth, A. J. Snively, Mrs. E. G.

## WHAT SHOULD BE THE SOCIAL RELATION OF OUR YOUNG PEOPLE.

(The following essay was prepared by Sr. Emma Franklin of Upland, Cal., and presented at the Tulare Bible Conference. It is here printed by request of that conference.—EDITOR.)

No one subject is of more importance to the people generally than a knowledge of etiquette, which has been the rules of polite society.

These rules which have been the out-

Mook, Aaron L. Hoffman, James R. Eyster, Eugene Speelman, D. L. Zook, Wm. H. Hallman, Adda Sultzbach, Mrs. C. T. Shell, Jacob Swalm, Maltilda Baker, B. S. Herr, Wm. Deemy, Edna Wideman, Susan C. Winger, Ellis Winger, Levi B. Winger, C. J. Bitner. Albion Winger, Mrs. Jennie Teal, Girvin Bearss, Emanuel Fretz, Daniel Climenhaga, Gordon Sherk, Geo. Winger, P. M. Climenhaga, David Shisler, Simeon Sider, Jonas Winger, Sol. Climenhaga, Jesse Climenhaga, Mrs. Geo. Rogers, M. L. Engle, Isaac Eyer, Mrs. Jesse Ketterman, H. B. Zook, D. E. Bert, A. J. Hoover, J. C. Hoover, Earl Engle, S. J. Lady, S. P. Grove, C. A. Frey, R. A. Franklin, Emma Minter, D. E. Bert, Chas Baker, Jesse Sider, John O. Mater, Herman Marr, Mrs. R. J. Senseman, Emma T. Heisey.

The following include all not comprised in the two classes mentioned.

A. S. Gnagy \$1.50, Mrs. E. L. Rosenberger, \$1.50 and benevolent, \$2.00; J. G. Leshar, \$1.10; Jacob M. Myers, \$1.10; Ambrose Myers, \$1.10; B. F. Long, \$1.50; Jacob Zercher, \$1.50; Ezra H. Engle, \$1.50; Isaac Swalm, \$1.50; B. E. Wideman, \$1.50; J. D. Haldeman, \$1.05; N. T. Franklin, \$1.05; Mrs. B. M. Byer, \$1.15; N. E. Zook, \$1.50; M. G. Engle, \$2.00; Abner H. Martin, \$2.00; L. M. Frey, \$1.50; A. Z. Hess, \$1.50; John Wolgemuth, \$1.50; John Sider, \$1.15; Susan Beck, \$ .25 cents and H. C. Shank \$ .75 to extra fund.

In our last report we by mistake listed Amanda Ebersole in the one dollar class. She informs us of the mistake: she belongs to the \$1.25 class.

growth of centuries of civilization, had their foundation in friendship and love of man for his fellowman—the vital principles of Christianity—and are more powerful agents for promoting peace, harmony and good will among all people who are enjoying the blessings of more advanced civilized government.

The necessity of a knowledge of these rules is felt where men and women associate together. They are to society what our laws are to the people as a political body and to disregard them will cause constant misunderstandings, and beget bad morals and bad manners.

We must conform to a certain extent to the conventionalities of society for they are the ripened results of a varied and long experience. Originally a gentleman was one who could boast of good blood and a noble ancestry. But race is no longer the requisite for a gentleman nor will race united with learning and wealth make a man such unless there are present the kind and gentle qualities of the heart which find expression in the principle of the Golden Rule (Matt. 7: 12). No treatise has yet been written nor book printed that can furnish a better rule or a more correct guide for every occasion than the Golden Rule. It breathes a spirit of unselfishness. It teaches equality, and self-respect. To be truly polite it is necessary to be at the same time, good, just and generous. Good manners are the same in essence everywhere, in fashionable society, in literary circles, in domestic life.

It would not be possible in this short time to notice all the little courtesies that go to make up the polished young man or young woman. But this we wish to say that the manners of gentleman or lady are the index to his or her soul. His speech is innocent because his life is pure. His thoughts are right because his actions are upright. His bearing is

gentle because his feelings, his impulses and his training are gentle. His friends will be chosen for their good qualities, and practical sense. "A man is known by the company he keeps." If our young men and young ladies would have their friends more as comrades than possibilities they would be far happier because back of our friendship stands the greatest Human Relationship. Friendship should make it easier to know the "Friend" of all the world. Friendships without the element of physical love are rarer than they should be. They are difficult to maintain because of the temptation to begin familiarities, which tend to lead friendship over into debatable ground.

Men and women ought to be true friends, inciting each other to the noblest achievements, but it never can be thru sentimentality. When a young man comes to a lady for sympathy she may think it sisterly to hear his cry and then hold his hand and perhaps smooth his hair and quiet him. He thinks he feels better but is he stronger? Supposing she had said, "You are a man, a son of a king. You are strong. I believe in you." And then with a strong hand shake she had sent him away. He would go away more self-reliant and stronger.

Every young man and young woman should and must be taught, by parents and older ones to accept the highest ideals of life. Young people must know that relationships of men and women are not of necessity founded on physical attraction but that it does dwell on heights of noble companionship.

All normal human beings possess a social nature. No one can attain his or her highest efficiency in life if the development of the social nature is neglected. Young people should associate together.

Let us look at the social relation of our young people from the purity side of the question and its effect upon their personal life, also its effects upon their lives to each other and to the church.

Some one has said, "to thy own self be true and it must follow as the night the day thou can't not then be false to any man." Be true to yourself in word, deed, thought and action. Never entertain thoughts that are not of the highest type of purity. Remember "man looketh on the outward appearance but God on the heart." Every action of life has at sometime been a thought and it is the harbored thought that blooms into action.

As stated before the social life of our young people must be nursed and cared for if we expect their lives to bring forth the most for God and for humanity. They should occasionally have their social gatherings, but plan to have these gatherings of such a nature that will only bring out the best that lies in our young men and women. The social relation of our young people to each other if guided right is one of the things that help to deepen, broaden and sweeten life.

Every young person of the church who is a true Christian and is awake to his or her opportunity will help make the church what it ought to be socially by remembering the following:

1. Be sociable yourself.
2. Make the stranger feel at home.
3. Do not neglect or slight the old folks.
4. Don't forget that your face was made to wear smiles and your hands to give a good warm hand shake.

Following is an outline which was put on the blackboard:

1. Introduction
  - a. definition
  - b. important subject because
    1. of influence on spiritual life.

2. of influence in future for environment and companion

a. Sewing wild oats undermines morally, mentally, physically.

3. influence of posterity

a. actions now will be reproduced in others.

2. What is the social life of our Young People?

a. In most cases deplorable for

1. freedom of the sexes has resulted

a. in undue familiarity

b. in a lowering of ideals

1. Courtship and marriage are robbed of their sacredness.

3. Who is responsible for present social conditions.

a. The home

1. neglecting to become the social center.

2. Children given undue freedom

3. Children are not taught proper ideals.

1. not supervising the social life

b. The church.

of its young people.

2. not training parents as regards duties to young people.

1. not supervising the social life proper standards of social life.

4. What should the social life of our young people be?

a. Should be wholesome and joyous.

1. No double standard.

a. No young man should do anything in the presence of boys that he would not do before his mother.

b. Should give development to the

1. spiritual

2. mental

3. physical.

c. Young people should be taught to mingle with opposite sex.

1. it educates.

2. causes thoughtfulness for others.

Upland, California.

### PREVAILING IMMORALITY AMONG SCHOOL CHILDREN.

There is an appalling amount of immorality among children, especially school children, to-day, and the great cry among teachers is, "What can we do to stop it?" One teacher told me recently that last year the state of immorality in her school-room was such that the authorities thought seriously of discontinuing school in that room for the rest of the year. Not only is moral disease showing itself by way of impure talk and notes among children everywhere, but by actual criminal deeds and an increasing prevalence of the solitary vice. The very walls, sidewalks and fences about school buildings bespeak the low moral tone of the children. While parents sleep or deliberately close their eyes to these conditions, teachers and purity workers are driven almost frantic by the many devices that the devil is putting forth for the destruction of our boys and girls, and the thought presents itself: Where are our morally, mentally and physically strong men and women of the future to come from if this thing goes on? The occasional teacher who buckles on the armor of courage and wades through prejudice and opposition to go to the rescue of her pupils with purity literature and personal effort is all too soon, in the majority of cases, confronted by the virtuous and indignant parents who demand to know "by what authority she pre-

sumes to destroy the innocence" of their children? Ten chances to one those "innocent" children know more of sin and wickedness than their parents, who, because they "don't like to hear about such things," deliberately close their eyes and ears to the conditions about them. To ignore sin is not conquering sin by any means, and silence and false modesty on the part of parents is simply aiding and abetting the evil one in his work of destroying boys and girls.

Some people seem utterly devoid of the ability to recognize and appreciate purity when they see it, although intelligent and cultured in other ways. The result of this, supersensitiveness on the part of such mothers concerning the sacred and beautiful relations and mysteries of life is to impress their children with the idea that these things are in themselves vulgar, when they really mean that they are too sacred for careless converse. I have more than once gone into so-called Christian, intellectual homes and found the library table piled up with the several daily papers which are reeking with reports of murders, assaults and worse crimes, while our choicest literary in its periodical visits to those same homes will, as soon as it is delivered by the postman, be stuck behind the bookcase or locked in a drawer where "the children can't find it," and where it remains only to be brought out after the boys and girls have gone to bed.

In the name of struggling, sin-sick humanity, I implore the fathers, mothers, teachers and pastors of our land to pocket their embarrassment and fears and to unite with us in a mighty effort for the salvation of the children. Purity books for the boys

and girls should be in all public and private libraries. The dissemination of knowledge through purity literature is the surest and speediest way to lift the great burden of sin from our children.—**The Vanguard.**

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#### THE FIRST DAY SABBATH.

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Why was the Sabbath day changed to the First day of the week?

This is a very frequent question, though it is generally put in this form—"Who changed the day?" Some say the Pope changed it, and some say the Lord Jesus.

The correct answer to the question is, we believe, that it has never been changed at all: the Sabbath remains the seventh day of the week, for those who want to be under the Law.

The Sabbath was the outward sign of the Old Covenant whereby the Jew would be known all the world over; and the Lord's day is the outward sign of the New Covenant, whereby the Christian may be known by the world.

But right here it is necessary to correct a misapprehension. Those who contend for a sabbath under the Law, assert that the observance of the Lord's day has its origin with and is the characteristic mark of the Roman Catholic church to day, neither of which statements are true. It did **not** have its origin by any decree of any Pope or Emperor (the Emperor merely recognized an already established observance by the Christians), and in Roman Catholic countries to-day, far is it from being observed as a sacred day, that—exactly the reverse—it is the day chosen for all the special festivities in which gambling and vice of all forms has a free fling. All through Mexico and all the Central and South American countries we have visited, it is the chief Market day. And as for Europe, why! "a continental Sunday" is proverbial in the English language.

meaning a Sunday desecrated and not observed as a sabbath.

To those of us who believe in the absolute inspiration of all the Holy Scriptures—New Testament as well as Old Testament—the way in which the last sabbath of our Lord's history is alluded to is very striking, very full of meaning:—Matthew: "In the end of the Sabbath, as it began to dawn toward the first day of the week."—"And when the Sabbath was past."—Luke: "Now upon the first day of the week very early."—John: "The first day of the week . . . early when it was yet dark."

Notice the progression: the Sabbath passing; the Sabbath passed, the first day recognized; very, very early on the first day, the dawn of a new era, a new dispensation.

John, a Gospel evidently written for the New Covenant people, a Gospel in which the "feasts of the Lord" are, slightly, called "feasts of the Jews" (John 6: 4; 7:2), John makes no mention of the Sabbath in this connection.

The body of Jesus laid in the tomb, at rest after His great work for putting away sin was accomplished, this is the Christian's rest, this is the Christian's Sabbath.

As to the Law, the Christian is not under it (Rom. 6: 14). If he is under it, he is lost, because "as many as are of the works of the law are under the curse" (Gal. 3: 10).

And it is exceedingly remarkable that while every moral precept of the ten commandments is repeated in the epistles, in some form or another, the Sabbath commandment nowhere is repeated.

What then have we? Does not the Christian also need a special day in which to congregate in worship and service to his Savior and Lord? Most assuredly, and we have it, but it is not given in the form of a legal, obligatory observance, which would be of the nature of "Law," even though not called by that name.

For an entirely new dispensation, a "New creation," a new day was

needed.

The day chosen—by God, and not by man—was the First day of a new week; the Resurrection day, the day signaling the triumph of our Surety over all the powers of darkness.

This day He himself sanctified by Rising from the dead on that day (Matt. 28: 2), appearing thrice to His disciples (Matt. 28: 9; Luke 24: 13; John 20: 19).

Again appearing on that day a week later, deliberately choosing the first day instead of the sabbath (John 20: 26).

Sending the Holy Spirit on that day—again deliberately ignoring the sabbath (Acts 2: 1).

No wonder, therefore, that we find the disciples imitated the Lord's own example and gathered together on that day, as we find emphatically asserted in Acts 20: 7 and I Cor. 16: 2.

Then in the last book of the Bible, we again have the Holy Spirit's endorsement of that day in that He gave to the apostle John the first of these wonderful visions on that day. "I was in the Spirit." John says "On the Lord's day" (Rev. 1: 10).

And we beseech the reader not to listen to any one who would persuade him that this means prophetic day—the day of the Lord foretold by the Prophets. That cannot be, for this reason. The expression Day—of—the—Lord is quite a different phrase from the word John uses. He does not repeat the expression found in the Greek version of the Old Testament, but coins a new word for the occasion. This word is only found in one other place in the New Testament, and there it refers to the Lord's Supper. (Thus the Spirit links together the Lord's Supper and the Lord's Day. (I Cor. 11: 20).

We will put side by side the two phrases, that used by John and that used in the Old Testament that the reader may see with his own eyes:—The Lord's day. (Rev. 1: 10). The day of the Lord. (Amos 5: 20).—Printed by request of Isaac D. Kreis.

### SABBATH DESCRPTION.

The law of the sabbath is not a ceremonial, but a moral law. It is one of the ten commandments. Hence its obligation is universal and will remain till the end of time.

"Remember the sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates." "Thus saith the Lord, Take heed to yourselves, and bear no burthen out of your houses on the sabbath-day, neither do ye any work." "Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord" "Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." "Ye shall keep the sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein—that soul shall be cut off from among his people." "From one sabbath to another, shall all flesh come to worship before me, saith the Lord." "Thus saith the Lord, Blessed is the man that keepeth the sabbath from polluting it . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer."

From the above, and other portions of God's Word, it is clear that any deed—not a work of mercy, piety or necessity—is not to be performed upon the sabbath.

1. Buying or selling is not allowed. Yet thousands, who profess religion, think it a small matter to buy their milk, meat, cigars, Sunday papers(?) and other things on God's own day. "There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem." "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus; and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath."

2. Sunday visiting and pleasure-taking are also condemned. Professors of religion can be frequently seen driving or walking to visit their friends, during the very hours of divine service. We have often been told by such persons in answer to the inquiry, "Why were you not at church last sabbath?" "Well, so and so came from a distance to see us; and you know we had not seen them for a long time; and we really did not like to leave them just as they had come to our house." Just as if man were of more consequence than God and His house; and a mere gossip with a friend of more value than the eternal interests of the soul. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."



3. Again; there are multitudes who would shudder at the very idea of opening a store for the sale of goods, or driving a team to market on Sunday; yet they can, without apparent compunction, do other things equally as bad. What are the writing of business letters, shaving, blacking boots, reading novels, secular papers, taking excursion trips—very probably using the cars—and lounging about half the day, doing nothing? We say, what is all this but a gross and wicked violation of the Fourth Commandment; God once commanded the children of Israel to stone a man to death for gathering sticks upon the sabbath. (Numbers 15: 32-36.)

4. But there is yet a more common species of sabbath breaking, which we are sorry to say, is not unknown in Christian circles—which is looked upon as being quite innocent—but it is, in the sight of God, tantamount to the most open profanation, we mean the discussion of worldly matters. If a man were seen felling a tree on the sabbath, there are plenty of people who would be very ready to exclaim, "What a wicked fellow!" And yet these very persons can be heard on the sabbath discussing politics, the state of the markets, the prospects of trade, and their own probable success or failure. What is the difference between them and the man denounced for felling a tree? None; for if their bodies do not follow the plough, or go to market, their hearts are there. In regard to a large number of professing Christians, it is very difficult to detect any difference between their week-day and sabbath conversation. Ridiculous nonsense, empty trifles, and foolish anecdotes, are not with

them exceptional themes. With those who delight in Sunday visiting, this is almost universally the case. Religious conversation is not very palatable to them. They do not go to talk of good things, but to have gossip. And thus they commit the double sin of pleasure taking on God's day, and engaging in worldly conversation.

5. But God often beholds the desecration of His day, when it is invisible to the human sight; when it is done not by words or by actions—when not the letter but the spirit of the Fourth Commandment is broken. His penetrating eye sees that soul in the pew, or in the chair at home, diligently studying, pondering over his worldly matters, arranging his affairs for the ensuing week, and planning the best schemes for carrying on his secular business. Though his body is not actively engaged about his calling, his mind is. Before the judgment seat of Christ he will be held responsible for having broken the sabbath. O, how many hours of the Lord's day are spent in this profane manner? With what anxiety is the question often mentally discussed on that blessed day, "What shall I eat, and what shall I drink; or wherewithal shall I be clothed?" O, reader, if you once give over caring for the sabbath, before long you will cease caring for your soul. Sir Robert Peel says: "He that works seven days a week, will become bankrupt in body, mind and estate." Judge Hale once said, "Of all the persons who were convicted of capital crimes while he was upon the bench, he found only a few who did not confess that they began their career of wickedness by a neglect of the sabbath." He that will not give God

his day is not fit for heaven. Therefore, "Remember the sabbath day to keep it holy."—Tract.—Printed by request of Gordon Sherk, Stevensville, Ont.

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### SO-CALLED "BEAUTIFUL SINS."

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Sermon by Rev. George Rourk 1st. Presbyterian church, Springfield, O.

Before a large audience at the 1st Presbyterian church, Sunday night, the pastor, gave a fiery sermon on the subject, "Some So-called Beautiful Sins," basing his remarks Prov. 14:9: "Fools mock at sin." The speaker took occasion to score the modern sins of fashionable society. Some of the hot shots of the Rev. Rourk were: "There is sin and there are fools, and only fools mock at sin." "Sin does not come in parcels post packages, or under the revenue stamps of Uncle Sam," "Sin is a reality. Every penitentiary is the result of sin; every jail is there because of sin; every law and institution of law is made necessary because of sin." "It is unsafe to go against conscience." "Sin may differ in degree, but not in principle." "Sin is sin, and matters not if it be poetic, cultured, refined, delicate or gentle it is sin." "Some people touch only the fine linen and tuxedo sins and shun the sins of the slums." "What are the slums? Slums are where sin dwells and it doesn't matter whether it is on the fashionable streets are in a down-town alley." There is the sin of the business world. A man who advertises goods: at a sacrifice sale or below cost and gets the public running pell mell to his bargain counter is a wise man in the eyes of the public. He

knows there was no fire; he knows the goods are not sold below cost; but you say he is a shrewd business man but I say he is a liar." "Common sin is only the caterpillar, while 'beautiful' sin is the butterfly. One is no better than the other." The servant girl who tells a brazen falsehood is no worse than her fistress who tells a white lie." "Some high-class society folks think gambling is an awful thing and a gambler a very bad person. Well, the people who sit at a card table in social parlors are just as bad as the man who gambles in the saloon across the street." "Then there is the person who detests vulgarity in others, but who thinks it is witty to tell vulgar jokes and stories and I haven't any more respect for the man who tells them than I have for a dog."

"Then some of the 'beautiful' sins go under the guise of a name. Some fellowship, means dissipation, and that's sin." "Tact sometimes means cowardice. You say a man must use tact and not reveal his religious principles when it is against his interest. That kind of tact shows you a coward, and that cowardice is sin." "Beautiful' sins, the world is full of them; but no matter how you may clothe it, it is sin." "Sin is the tremendous thing that sends the hearse to the door; that digs the grave; that belies and cheats; that bears false witness; that dethrones the reason; that breaks up the home; that brings the tears; that robs the girl of her virtue; Sin is the thing which brings misery and tears, sorrow and blood into the human life and damns the human soul. Sin exists, and common sins are no worse than your beautiful social sins. "Fools mock at sin." The so-called

**OUR YOUNG PEOPLE.****YOUNG PEOPLE'S LESSON FOR  
JANUARY 28, 1916**

Topic:—Types and Shadows.

The Lampstand Ex. 25: 31. In general after a divine model maintained in the power of divine grace, I Pet. 4: 11.

The Workmanship "Beaten work" and "beaten oil" Ex. 27: 20. Labor care, and skill required in ministry according to God, I Tim. 4: 13-16; II Tim. 1: 6. The Center shaft and branch (not branches) Ex. 37: 17. Typical especially of Christ—Why?

The six branches are typical of evangelist, pastor and teacher, the leading instruments of the church in the propagation of Christ's kingdom. The branches come from the side and are hollow, Why? II Cor. 4: 7. The bowls were oval like almonds. The Hebrew of almond signifies to watch, also to be early, ready or prepared Jer. 1: 11, 12; II Tim. 2: 21; 4: 5; Matt. 13: 52. Do we live out the type?

The knops and flowers. The knop signifies a gift. The service and power of the evangelist, pastor or teacher is a gift from God for the good of the church. The flower is significant of the full unfolding of divine truth in actual testimony. Is

"beautiful sins" have peopled hell." "It was these develish, hellish, damnable sins that broke the heart of Jesus Christ and nailed Him to the cross." "The "beautiful" sins may not seem sins to you, but only fools a reader of the Visitor. mock at sin.—Printed by request of

this applicable to the laity? Eccl. 12: 10; Prov. 16: 21.

**YOUNG PEOPLE'S LESSON FOR  
FEBRUARY 4, 1916.**

Topic:—Types and Shadows.

The Lampstand continued—The Central Shaft.

The type of the Lord Jesus, the great pattern, Centre, and Source of ministry in the Spirit. Four bowls—All treasures of wisdom and knowledge are in Him.

Four knops—Christ the great Evangelist, the Good shepherd (pastor) and the perfect Teacher, the Good Great Apostle and Prophet of our profession, Luke 15.

The knops under the branches—a total of seven, typical of completeness,—perfection of gift in Christ.

The oneness of the lampstand. Different gifts all working to the same end, I Cor. 12: 4-5. The Lamps seven—complete light in Christ and His three evangelistic pastor and teacher agents, John 16: 14, 15.

The oil, Ex. 27: 20. The source of light emblematic of the Spirit's power, Acts 4: 23-31; Eph. 6: 19; Phil. 1: 19.

The vessels of the Lamp-stand were of pure gold. The significance of gold is set forth in, Rev. 1, 2, 3. Our service should be regulated by godly counsel and admonition, and exercised in spiritual wisdom and grace.

(Make applications to the work of the church.)

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