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Evangelical Visitor - February 05, 1917 Vol. XXXI. No. 3.

George Detwiler

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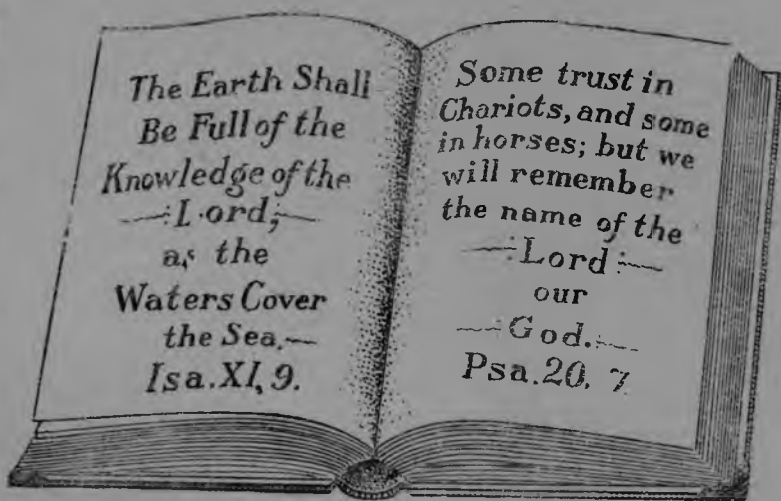
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Evangelical



Visitor.

GRANTHAM, PA.

FEBRUARY 5, 1916.

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# Evangelical Visitor

The Gospel of Christ . . . Saves All Who Believe

VOL. XXXI.

GRANTHAM, PA., MONDAY FEBRUARY 5, 1917.

No. 3.

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### NOTES AND SPECIAL MENTION.

Special meetings have still been in progress in a few districts. The Grantham meeting is still in progress at this writing. In Lancaster Co., Eld. D. W. Brehm is laboring at Elizabethtown, and Eld. W. J. Myers at Newtown, while Eld. Abner Martin was similarly engaged at Souderton. In Canada Bish. Ulery began a meeting in the Wainfleet dist., on Jan. 20, which is likely still in progress. Eld. V. L. Stump went from the Black Creek, Ont. meeting, to his home then to Chicago for special meetings there.

Thus the ambassadors are active and labor faithfully as the Lord imparts grace. O that many of the unsaved would receive the message of grace and peace and believe the record that God gives concerning His Son! Kiss the Son lest he be angry.

Our thanks go freely to all of the friends who make efforts to secure some new subscribers for the **Visitor**. We are glad for the success that some have had and only wish there were more to enter successfully into the work. We have been sending the back numbers to all the new subscribers as the names came in, but our supply is exhausted and we are not able to go farther back than the second number in January. We credit all such up to February 1918 (2-18) on the adress label. We request especially that all who have renewed their subscription during December or January watch whether the proper correction was made on the label. If there is a mistake we request you kindly write to us at once and we'll try hard to correct the mistake.

It will be noticed on page 20, under Publisher's Notice that the **Visitor** has a benevolent list. Such as are unable to pay can have the paper free under the rules there stated. One condition attached to having the paper continued to such, is that they write to the editor every six months, or, at least, once a year, stating as  
(Continued on page 4.)

EVANGELICAL VISITOR  
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and devoted to the spread of  
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EDITORIAL.

AS TO RIGHTLY DIVIDING THE  
WORD OF TRUTH.

The apostle Paul's admonition to Timothy was that he should be diligent in his endeavor to so equip himself that he would be able to "rightly divide the word of truth." That this is a matter of importance few will question. If the Word of Truth is not rightly divided by those to whom it is entrusted, heresies and a departing from the faith may reasonably be looked for. How much of failure there is on this line is not for us to say, but that there is some is no doubt true.

In the thousands of Sunday Schools of the land that use the Uniform lessons, the many thousands of teachers had to wrestle with the lesson of Feb. 4, the visit by night of Nicodemus with Jesus Christ. The lesson was entitled "Jesus the Savior of the World." The text is found in John 3. The printed text included John 3: 5-17.

No doubt the emphasis of teaching was meant to be placed on verse 16, the Golden Text, God's wonderful love that moved Him to give His only Son to save the world. But the whole of that night's interview was brought into view, and great emphasis was no doubt also placed on Christ's statement that a man "must be born again," or from above. The first verse of the printed portion said "Verily, Verily, I say unto you, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Here at once the question of water baptism is interjected, and teachers find it no easy matter to settle. Lesson writers and

commentators give a variety of interpretations much of which is confusing. Such as place salvation virtue in water baptism of course interpret it in that sense while others interpret it as meaning the Word as will be seen in our own lesson helps.

The text says "water and of the Spirit," and of course the interpretation must in some way harmonize with the thoughts involved in the expression. No one seems to question the correctness of the translation of this verse, and no one seems to know that in the early days there

were many expressions known as **Figures of Speech**, used. Any person possessed of "**The Emphatic Diaglott**," containing the Original Greek Text of the New Testament with an Interlineary word for word English Translation etc., or the Englishman's Interlinear Translation of the Greek Testament, can find that the Greek

of the verse instead of being "water and of the Spirit," is simply "water and spirit." There is no preposition "of," nor article "the:" neither any authority for using a capital "S," making it mean the Holy Spirit. Indeed in the A. V. of 1611 a small "s" was used.

A Figure of Speech much in use in the early centuries is called **Hendiadys**. The first time it occurs in the New Testament is in Matt. 3: 11: "John said, I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I . . . he shall baptize you with **spirit holy** and fire." "This," says Dr. Bullinger, "is the Figure **Hendiadys**: by which, two words are used, but one thing is meant; the latter noun becoming a superlative adjective. The English idiom would be: 'He shall baptize you with **spirit holy**,

yea, with a burning (**spirit holy**), that will refine, and purge, and purify the People of Israel' It is **Judgment** that is being spoken of by John, not mercy or grace (see verses 7-10, and compare with Isa. 4: 4 and Mal. 3: 2).

"This refining and purging by judgment will precede the cleansing and purifying by grace, which will take place after it. That is characterized by **spirit** and water' (see John 3: 5 and compare Ezek. 36: 25 -27etc.)."

So in this verse of our lesson text there is no article, either with "water" or with the word "spirit." There are two words used but only one thing "water" is meant. Rendered idiomatically in English it is like this, "Except a man be born of water, yea **spiritual water**."

References as given in this connection in reference Bibles are confusing instead of illuminating, referring to Ezek. 36: 25, which speaks of Israel's future cleansing, to Mark 16: 16, which refers to baptism, as also is the case with Acts 2: 38, and I Peter 3: 21, while Titus 3: 5, 6, would seem to deny that baptism has any salvation virtue.

Baptismal Regeneration as a doctrine is founded on this passage (Jno. 3: 5) and is so held by the Roman Catholic church, and by some of the Protestant denominations, ignoring the fact of its being a Figure of Speech. Roman Catholic teaching

also has Transubstantiation—taking Matt. 26:26, "This is my body," literally, ignoring the fact that this expression of our Savior is also a Figure of Speech—Metaphor, meaning speaking figuratively."

We need to remember that the setting of this lesson is Jewish and that

also has Transubstantiation—taking Matt. 26:26, "This is my body," literally, ignoring the fact that this expression of our Savior is also a Figure of Speech—Metaphor, meaning speaking figuratively."

We need to remember that the setting of this lesson is Jewish and that

## NOTES AND SPECIAL MENTION.

(Continued from page 1.)

to whether they appreciate it, and care to have it continued. Not nearly all who are on this list are careful to comply with this rule, whether from carelessness, or that they are not able to write, we don't know. We request that all those who are now receiving the paper on the provisions of this arrangement do now write, or get some one else to write, to us stating whether they appreciate the paper and would be pleased to have it continued. If we fail to hear from any of them we will likely drop them from the list.

Whether the accident to the press by which our last issue was delayed a whole week, will work for good we do not know. —But as far as we are at present able to see it was the cause of much disappointment, to ourself as also to many of the readers. It appears avenues of progress in trade are all more or less blocked so that repair jobs are not as promptly done as we'd like to see them. As far as we know this is the first time in

the Church is not in view. Nicodemus was a Jew, an Israelite, a Pharisee. Jesus was a Jew too. Israel was the matter of concern as pertaining to the kingdom. Keeping this in mind there is no need of being confused as to whether water baptism is involved in this study. Nicodemus certainly was familiar with Ezek. 36: 25-27, which speaks of Israel's re-birth. After the baptism of spirit holy and fire, the purging by the refiner's fire, there would follow cleansing and purifying, and the spiritual water of John 3: 5 is used as the symbol of "washing away" of Isa. 4: 4.

the history of the Visitor that something of such a nature occurred, and we are not eager for such occurrences to happen. We regretted it very much that the delay was here and we stood helpless and could only wait with patience from day to day until the repairs were made and the wheels again moved.

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The Bible Conference which is held annually at Grantham, Pa., in connection with the Messiah Bible School and Missionary Training Home, was held, Jan. 20 to 28, and is now a matter of history. There was somewhat of misgiving in the minds of some of us as to how much the changes that have occurred there during the year would affect the Conference effort. However those who were in the position of responsibility in the matter undertook it in the name of the Lord, and, we believe the results have been quite encouraging and satisfactory. It was not the editor's privilege to be present during the entire time that the Conference lasted. We were present two whole days—Monday and Wednesday—and two half days—Tuesday and Thursday. The attendance in the beginning from outside of the school was not so large, but later in the week, Wednesday and Thursday, the attendance reached what may be considered its normal size. We are not able to say how the whole attendance compared with other years, but are impressed that it was not far behind. The program was pretty strictly adhered to thruout, the designated speakers nearly all being present. A few interchanges of periods were made for obvious reasons. The evangelistic efforts in the even-

ing were largely attended and with encouraging results. Precious souls yielded to the wooing of the Spirit and were made rejoice in a new-found peace in believing on Jesus the Lamb of God. The labors of Bro. Hoover of Ohio, who had charge of this part of the work were much appreciated. Bro. Myers, also from Ohio, was enabled to be helpful to the meetings by his instructive discourses on different lines. We trust as the evangelistic effort continued after the close of the conference proper, the result would be that many more of the unsaved ones of the community would be gathered in for the Lord. Other writers will, no doubt, prepare more extended notes for the Visitor columns.

---

A writer in an exchange claims to have discovered the real meaning as regards the Christian woman **being** veiled, or covered, in the assembly of the saints when praying or prophesying as given in I Cor. 11. — The special discovery which he has made and which is fundamental in the teaching of the apostle as regards this matter, as he sees it, is that the Christian women had all been "shorn" or "shaven," indicative of their character as having been lewd women, and the hair hadn't had time yet to grow long since their conversion, so he instructs them to wear a cover or veil until the hair has grown long. Strange, isn't it that it took nearly twenty centuries for such an interpretation to be brought out? What a pity Paul or rather the Holy Spirit did not at once make a plain statement as regards the matter and so **have saved** much of perplexity for commentators! But how about verse

## BIBLE SCHOOL DEPARTMENT.

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### SCHOOL NOTES.

Bishop C. N. Hostetter has been elected president of the School.

The eighth annual Bible Conference has gone into history. It was well attended throughout the sessions.

The addresses and discussions were inspiring. Every speaker brought out many spiritual truths. Some of the persons to whom subjects were assigned could not be present; their subjects were discussed by others.

Bish. J. N. Hoover and Elder W. J. Myers from Ohio, and Elder J. Lester Myers from Mich., took part in the program.

Bro. Hoover conducted the evangelistic services. A number of persons came to the altar for salvation and heart purity. He also gave two addresses to the student body the week following conference.

Nearly a score gave evidence to a call for special work in God's service.

We trust the effort was not in vain, for many received definite help from God.

Bro. Harry Keyes from Kindersley, Sask., spent a few days here with his friends.

---

Concerning the Indians of South America, Alfred Russell Wallace placed the number of distinct tribes in the Amazon Valley alone at 300, but a later writer doubles these figures.

---

The servant is not above his master.

---

6 which makes it incumbent on the woman to either cover her head or cut off her hair? Funny, isn't it?



## CONTRIBUTED

### JOB'S AFFLICTION.

By O. B. ULERY.

We note in the *Visitor* of Dec. 25, an inquiry from a sister who is curious to know how long Job's affliction continued.

While we have no desire to merely satisfy curiosity, we felt the sister had a desire to more fully understand the example of patient suffering, revealed to us in the experience of Job; for we believe this to be the purpose of his life having been recorded, for James says, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord."

First:—The generally accepted sense of the "day" when the sons of God came to present themselves before Him," spoken of in Job 1: 6, and 2: 1, is taken to refer to, or correspond with, the yearly day of atonement, so that a period of at least a year intervened between the beginning of Job's trial of losses, and his trial of afflictions.

And while we admit the duration of Job's affliction can not be definitely stated, yet from expressions used in the Scripture and inferences drawn from circumstances and conditions surrounding Job in his day, we form the conclusion that his trial of suffering continued thru a second year.

Perhaps the only definite expression of time we find in Chapter 7, in which Job vividly pictures the severity of his affliction, and the agony endured every moment, day and night.

In 7: 3, he says "So am I made to possess MONTHS of vanity, and wearisome nights are appointed unto me."

Again, we find his three "friends" came together by appointment to "comfort" him; as they lived in widely separated localities, and considering how slow news travels in those Oriental countries, this very condition would confirm the expression of verse three, that months had elapsed in suffering before his friends had learned of his sore affliction, and had made an appointment to meet and comfort him.

Again, an ordinary sickness or even a severe illness would have run its course long before they could have carried out their plans, and such would not have called forth the great mourning and manifestations of sympathy with which they greeted him.

Again we find his sufferings were not alleviated until after the completion of all that is recorded in the Word, for it was only in the hour when Job prayed for his friends that the Lord turned the captivity in which Satan had taken him.

So we find the affliction of Job, astounding, not only by its severity, but also by its long continuation.

Springfield, Ohio.

### PRIDE.

By SUE BOOK.

Obadiah 3: "The Pride of Thine heart hath deceived thee.

"Thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart who shall bring me down to the ground?"

As I meditate on this verse I wish by God's grace, to ventilate a few tho'ts along the line of pride.

"He that is proud eats himself up." Pride is his own glass, his own trumpet, his own chronicle; and whatever praises itself but in the deed, devours

the deed in the praise.

Pride is also like an empty bag. Who can make such a thing stand upright? It is hollow and heartless; and, like a drum, makes the more noise from its very emptiness.

What is there in man to induce such a sentiment? Who can say, with truth, "I am better than my neighbor?" Let those who feel above their fellows, view the heights above themselves, and realize their littleness; for as there is none so vile but that a viler hath been known, so there is no saint but a holier can be named. And, as I read God's word there is no one sin which the Almighty seems more determined to punish than **pride**.

The examples of God's displeasure against it are most strikingly exhibited in the history of Pharaoh, Hezekiah, Haman, Nebuchadnezzar, and Herod. Pride is generally the effect of ignorance; for pride and folly attend each other. Ignorance and pride keep constant company, **pride**, joined with many virtues, chokes them all.

I can conceive of nothing so little or ridiculous as pride.

Pride is as loud a beggar as want, and a great deal more saucy. Pride breakfasted with plenty, dined with poverty, and suffered with infamy. Pride had rather at any time go out of the way than come behind. Pride must have a fall. Solomon said, "Pride goeth before destruction."

Of all human actions, pride the most seldom obtains its end; for while it aims at honor and reputation, it reaps contempt and derision.

Oh! the pangs of pride! What misery is here covered up! Smiles abroad, tears at home. An eternal war with want on one hand, and

proud ambition on the other.

This trying to be "somebody" and this forgetting that it is not necessary to be gold-washed, and to have a silver spoon in one's mouth, in order to reach that envied good in life's journey.

There are plenty of "somebodies" among the honest poor, and plenty of "nobodies" among the dainty rich. I see proud persons in general think of nothing but themselves, and imagine that all the world thinks about them too.

They suppose that they are the subject of almost every conversation, and fancy every wheel which moves in society has some relation to them.

People of this sort are very desirous of knowing what is said of them, and as they have no conception that any but great things are said of them they are extremely solicitous to know them, and often put the question: "Who do men say that I am?"

Pride is the ape of charity: In show they are not much unlike, but somewhat fuller of action. Charity feeds the poor, so does pride; charity builds a hospital, so does pride. In this they differ; charity gives her glory to God, pride takes her glory from man.

I notice when flowers are full of heaven-descended dews, they always hang their heads; but men hold theirs the higher the more they receive, getting proud as they get full. The pride of wealth is contemptible; the pride of learning is pitiable; the pride of dignity is ridiculous; but the pride of bigotry is insupportable.

And again I say. To be proud of knowledge is to be blind in the light; to be proud of virtue, is to poison yourself with the antidote; to be

proud of authority is to make your rise your downfall. The sun appears largest when about to set, so does a proud man swell most magnificently just before an explosion.

Pride is the offspring of ignorance; humility is the child of wisdom.

Pride hardens the heart; humility softens the temper and disposition.

Pride is deaf to the clamors of conscience; humility listens with reverence to the monitor within; and finally pride rejects the counsels of reason, the voice of experience, the dictates of religion, while humility with a docile spirit, thankfully receives instructions from all who address her in the garb of truth.

It was pride that changed angels into devils; it is humility that makes men as angels.

The best way to humble a proud man is to take no notice of him.

When a man's pride is thoroughly subdued it is like the sides of Mt. Aetna. It was terrible while the eruption lasted and lava flowed; but when that is past and the lava is turned into soil it grows vineyards and olive trees up to the very top.

Dear ones we see the entire life of a man is but a moment in the scales of eternity; and that in a few short days, at most, we must all go from here. So when the soul is about to depart, what avails it whether a man die upon a throne or in the dust! As for me, "I'd rather be the least of all, who are the Lord's alone, than wear a royal diadem and sit upon a throne."

Hummelstown, Pa.

---

"Pride cometh before destruction and a haughty spirit before a fall."

### "ON MY KNEES."

BY FRED HAHN.

In the Christian life, on the road from despair to heaven and the Celestial City, we often meet many things that we did not expect when first starting out, and one finds it good that the Lord keeps the future veiled, and just leads us on a step at a time, from victory to victory, and glory to glory. The writer has experienced in his short pilgrimage somewhat along the line of the words of Jesus, when He said "And the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell not." He also finds the words of Peter a reality when he said "Count it all joy when you fall into divers temptations," etc. It is not always the sentiment of the believer to count it joy, and rejoice when things are perplexing, and go against you; but trials, temptations, tests, often cause us to complain and murmur, etc. God's people all thru the ages were a rebellious people, and showed an unsubmitive spirit to His will and teaching.

We find that the Infinite in His wisdom, understands all about us, and knows how to deal with us individually. The Apostle Paul in his experience one time, wanted the Lord to remove a thorn that was an **offense** to him, asking Him three times, but on knowing the mind of Jesus he found out that it was something the Lord had provided for him to keep him from getting exalted. What a wonderful Keeper we have, and may we learn to know that it is His business to keep us! "All that thou has't given me have I kept, and none of them is lost save the son of perdition."

But although the warfare is not a smooth one, and the path is not paved with velvet, but rather rugged sometimes, we are glad to know there is a precious hiding place, and refuge in the risen Christ, and when we get up against things that don't seem sweet, and things go against us we find it a blessed privilege to flee away somewhere, and fall on our knees and in uprightness of heart, as a little child find the words "I will withhold no good thing from him that walketh uprightly," true.

O, to claim His precious promises! It certainly makes me feel like the Apostles when Jesus said unto them, "Hitherto have ye asked **nothing in my name.**" There is ample provision in **Jesus Himself** to supply all our need. And how wonderful it is to find that He is always ready to help just when we need Him most.

I am sure most of us can tell how the Lord first met us and the first time we ever prayed that it had an effect. I was a boy of fifteen before I ever prayed that I had any knowledge of, but when I got under real soul conviction, I tossed upon my bed, could not eat or sleep, and called upon the Lord in the middle of the night. He graciously heard, and answered my cry. "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." I have often been glad for the first time I ever prayed.

A writer once said that smooth sailing never made a skillful mariner, that it took the storms, and tempests to make him skilful. Often a few hard bumps is the best thing for us. If we are exercised by the rod of correction which God sometimes, thru love, lets fall upon us, it will be a help in making us what we should be

in order to be good warriors of the **Cross.** Oh, for men, and women in this our day who are not afraid to wield the faithful sword of the Spirit in the face of the devil, our enemy with all his snares, and promises! Men who are not afraid of the face of clay in order to stand for God and His Word. One strong temptation that was presented to Christ while in the wilderness, was The world, and all its glory if He would worship Satan: but I am glad Christ turned that down, and made Himself of no reputation, took upon him the form of a servant, etc., that we might be redeemed, **Praise His Name.**

John the divine, thru the Spirit, saw a great multitude that no man could number, out of every Kingdom Nation, and tongue stand before the throne of God in heaven. They had come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb. And how thankful we should be for the things that are for our good, and keep us in the order of the Lord. "He that humbleth himself will be exalted," is what Jesus said, and the bird that sings the sweetest, and soars the highest is the bird that builds its nest on the ground. Truly, if we ever expect to soar high in the things of God, and have the sweet song we must build our nest at the feet of Jesus.

When reading of the old warriors of the cross, in years gone by, their self-denial in prayer, the time they spent on their knees, it surely makes one feel ashamed of himself. We read of Jesus spending whole nights in prayer. Although one feels very thankful for the real help, and blessing that is received by tarrying in prayer, and supplication at His pre-

cious feet.

How many Bible characters we can name who were men of prayer. How many wonderful experiences came to pass thru them. Some were delivered from the mouths of lions, from prisons, famine, etc., all by and thru claiming the promises of God. What miracles were done, what revivals sprang forth, and churches established all by prayer.

The Lord throws so many good things before us, and is just waiting to help us, if we only give Him half a chance; but we are so self-centered, so much taken with ourselves, and so full of everything else, that there is very little room for **Himself**. Oh for a real emptying, a real hunger, a real panting after Jesus, **His life, nature, mind, spirit, etc.** It reminds me of the poet when he says:

I love to steal away alone, to some  
secluded place,

And kneel before the Lord in secret  
prayer,

I love to feel the glory waves  
come rushing down,

Thru space, and feel that He has  
lifted every care.

The burden that I tho't I had some-  
how has slipped away,

Beneath me are the everlasting  
arms, that little talk with  
Jesus

There has turned my night to day,  
And filled the future with a thou-  
sand charms.

It seems that dear old Abraham is  
kneeling with me there

As others of the misty long ago to  
hold there sweet communion

In the secret place of prayer the  
place where God has lifted  
many a woe.

I feel the sweet relationship with  
them who know their God.

Who passed thru waters deep o'er  
stormy seas,

So when I pass thru trials sore or  
pass beneath the rod,

I wait for God to help me on my  
knees.

I love to steal away alone, and  
hold communion sweet,

With one who always understands  
me best.

I love to throw my weary self all  
broken at His feet,

And let Him soothe my troubled  
heart to rest.

I love to think He watches me  
while toiling at the plough  
oft weary worn beneath the  
burning sun,

To thank Him for the seasons of  
refreshing I have now, and  
for Heaven when the toils  
of life are done.

The saints of all the ages passed a-  
long this same old way.

They toiled they fought their faith  
was sorely tried,

And when the load grew heavy  
they would steal away and  
pray,

To draw new strength from Christ  
the crucified,

Tis better far to go with Christ  
thru toil, and wearing strife,  
than go thru life on flow-  
ery beds of ease,

For when the war is over we shall  
have eternal life,

He gave us while before him on  
our knees.

Old Abraham and Isaac prayed and  
Jacob all night long,

Elijah shut the Heavens with his  
prayer,

King David knew the worth of  
prayer interspersed with  
song,

In fact we find them praying everywhere.  
 See Daniel in the lion's den, he  
 braved the King's decree,  
 He made old king Darius walk the  
 floor,  
 He prayed and shut the lions'  
 mouth until they let him  
 free,  
 A thing this world has never  
 known before,  
 Hear Paul, and Silas, in that jail  
 strike up their sweet duet  
 with bleeding backs.  
 And feet fast in the stocks, when  
 suddenly the earthquake  
 came,  
 God answers prayer yet, and every  
 prison door His power un-  
 locks.  
 Then shout it out He answers  
 prayer,  
 God answers prayer today,  
 Proclaim it over land, and rolling  
 sea, how blessed the man  
 Who often steals away alone to  
 pray to learn God's precious  
 secrets on his knees."

One certainly feels encouraged to  
 press the battle for the Lord, and His  
 Kingdom, since He has promised that  
 He will never leave us nor forsake us,  
 but will always be with us. And  
 since one has realized that without  
 Him we can do nothing, and that  
 with Paul "I can do all things thru  
 Christ which strengtheneth me" it  
 makes us feel to pray the prayer of  
 the disciples. "Lord teach us to  
 pray." May God's people be a peo-  
 ple who are well drilled and trained  
 along the line of prayer.

Yours in Him.

"Pray without ceasing."

## A SONG OF JOY.

By M. A. K.

My soul is so happy,  
 My heart is so light,  
 The will of my Father  
 I do with delight,  
 Since He has delivered  
 From fear and from sin  
 And given His Spirit  
 A witness within.

Oh glory to Jesus!  
 The joy in my soul  
 Springs up like a fountain  
 Since He has control;  
 For I have surrendered  
 To Jesus my king,  
 And gladly, so gladly,  
 His praises I sing.

Oh how shall I praise Him?  
 Words fail to express,  
 The wonderful blessing,  
 The great happiness  
 That to me is given,  
 It cannot be told,  
 It makes earth like heaven  
 'Tis richer than gold.

My sins are forgiven,  
 Deep into the sea  
 My Savior has cast them  
 No more against me  
 Will they be remembered,  
 Now I may draw nigh  
 To God the Almighty,  
 And, "My Father," cry.

'Tis hard to believe it,  
 That one, such as I,  
 At one time a sinner  
 And worthy to die,  
 Should now be accepted  
 And filled with God's love,  
 An heir to a mansion  
 Provided above.

The cross once seemed heavy  
 And did me affright,  
 Now yoked to my Savior  
 Each burden is light,  
 For Jesus is with me  
 And I am so blest,

(Continued on page 22.)

## NEWS OF CHURCH ACTIVITY

## CHICAGO MISSION.

in the  
HOME AND FOREIGN FIELDS

MISSIONARY ADDRESSES.

Bishop H. P. and Grace Steigerwald, Eld. H. J. and Emma Frey, A. C. Winger, Matopo Mission, Bulawayo, S. Africa.

H. Frances Davidson, Mrs. Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, South Africa.

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

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

INDIA.

Eld. H. L. and Katie Smith, Ruth Byer, Saharsa, Bhagalpur dist., B. & N. Wn Ry., India.

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

Following not under F. M. Board.

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

"As the mountains are round about Jerusalem so the Lord is round about his people from hence forth even forever more" (Psa. 125: 2). How comforting are these words especially to such as are called to sit as watchmen upon the walls! Though the enemy with his host come up against us, with David, we can say, "Blessed be the Lord, my strength, which teacheth my hands to war, and my fingers to fight."

"My goodness and my fortress; my high tower and my deliverer my shield and he in whom I trust: who subdueth my people under me (Psa. 144: 23).

It is blessed to know that David's God is our God, and that He makes manifest His power to those who trust Him, even in these last days, when men are "without natural affection, trucebrakers, false accusers, incontinent, fierce, dispisers of those that are good" (II Tim. 3).

With that quiet undisturbed confidence which is born of God we go forth conquering the power of darkness, and lift up the Christ that men may see Him in His beauty and receive Him into their hearts.

We praise the Lord for the victories along the way, and the souls that found Jesus during the past year. Not all have remained faithful, but we bless God for the few, and, from the heart, we can say it pays to give your life for others, for the lost, that they too be brought into the fold of Christ. With courage we look forward to a greater ingathering and manifestation of His power. This however we may expect only as we walk humbly before God. We expect to have with us Bro. V. L. Stump who is to conduct a series of meetings beginning Jan. 28. Will you pray for us and these meetings that the Holy Spirit may have His way.

We feel that not only would it be right but a duty as well to those who have so bountifully contributed to the Christmas



work at this place, to express our thankfulness to all who have thus helped.

For a number of years, as many know, we have distributed Christmas dinners to thirty families. While we felt that that work was blessed of the Lord, yet we felt that by contributing coal greater and more lasting blessing would be theirs than that of food. At the present price of fuel many suffer from cold.

We are glad with the help of the dear saints a few homes at least have been made comfortable. Those who have given of their abundance shall not be without reward.

"Blessed is he that considereth the poor, the Lord will deliver him in time of trouble (Psa. 41: 1).

We were also able to give out some provision which was sent to us by those upon whose heart God moved. Thus He has made us all workers together with Him for the glory of God.

We wish to express our appreciation and pray that God, may bless all who have part in His great work. Above all do we covet the prayers of the saints, that we be found faithful when He comes.

#### FINANCIAL.

Report for month ending Jan. 15, 1917.  
Bal. on hand, \$25.22.

#### RECEIPTS.

Valley Chapel S. S., Ohio, \$10.18; Sr. Shirk, Filer, Idaho, \$6.00; In His Name, \$5.00; Martinsburg Dist., Pa., \$10.00; Pleasant Hill S. S., Hamlin, Kans., \$21; In His Name, Abilene, Kans., \$10.00; Bro. Bowers, \$2.00; In His Name, \$5.00.

#### EXPENDITURES.

Provisions, \$21.32; gas and electric light, \$6.85. Total, \$28.17.  
Bal. on hand, \$66.23.

#### PROVISIONS.

Bethel dist., Detroit, Kans., butter, chickens, eggs, pickle, cake, clothing, Sis-

ter, Garret, Ind., butter, sugar, meat, chicken, corn meal, preserves, Sr. Musser, Abilene, Kan., butter cake, Sisters, Hamlin, Kans., chicken, applebutter, dried corn and butter, Myrtle Zook, Morrison, Ill., butter, Zion dist., Kan., 1 bbl., clothing, 4 comforters.

#### POOR & UND.

Zion dist., Abilene, Kans., for coal, \$52.72; Sr. Eshelman, Sedgwick, Kans., \$5.00; Bro. Miller, Lanark, Ill., \$1.00; Sr. Dayhoff, \$5.00; Aaron Dayhoff, Detroit, Kans., \$5.00.

#### EXPENSES.

Coal, \$28.00; potatoes and canned goods, groceries, \$16.00. Total, \$44.00.  
Bal. on hand, \$28.72.

Grace and peace be multiplied unto you through the knowledge of God and Jesus our Lord. Amen.

Sarah H. Bert and Workers.  
6039 Halstead St. Chicago, Ill.

#### JABBOK FAITH ORPHANAGE.

Dear readers of the VISITOR:—

We will endeavor to give another report of the work at this place. Another year has passed and rolled into eternity and we are again starting on another New Year. How fast time is moving us on to our Eternal Home, and oh, how each one of us should be prepared for the great change that's awaiting us! When we see how sin and iniquity is abounding on every hand we must wonder what the year 1917 holds.

As we look back over the year that's now past we surely have many things to be thankful for, when we see how God's loving care has been over us in blessing and keeping us. We can say that the year 1916 was one of the best years of our life: not that we got through without trials and tests, for many and various were the experiences which we passed through. But we praise Him for overcoming grace and the precious les-



sons that He taught us. And while He led us in a way that we least expected, yet we know that the Lord works in mysterious ways, His wonders to perform. About two years ago the burden of Orphanage work was laid on our heart, although, in fact, when only a little girl our heart went out for homeless children and the word tells us if we commit our way unto the Lord He will give us the desire of our hearts. As we grew older the desire became greater for this work. Soon after the burden was laid on our heart, the Lord called us to Mt. Carmel Orphanage in Illinois, where we labored for ten months. But so soon was our work done there, and He called us to come to Jabbok Orphanage. Three months will soon be passed since we entered our new field of labor, but can say, the longer we are in the work the more we love it. Surely God does give us a love for the work He calls us to do. And what a joy it brings to our hearts when we do it as unto Him.

At this writing Bro. and Sr. Engle have gone to Kansas for a much needed rest. For many years they have borne the burden of the work and been sacrificing their lives in caring for these precious children. Jesus is keeping the record and we know they will be rewarded for their faithful service. We pray that in due season the seed sown will bring forth fruit unto life eternal. Bro. and Sr. Peter Friesen have taken charge of the work in the absence of Bro. Engle's. May the Lord bless them and make them a real blessing while here. We crave an interest in your prayers for the work here, and may our dear heavenly Father abundantly bless and reward all those who have lent a helping hand.

#### FINANCIAL.

Report for Nov. and Dec. 1916; Jan. 1917.

#### RECEIPTS.

Albert Smith, Ames, Okla., \$1.00; Grantham S. S., \$12.32; Newbern S. S., Abilene, Kans., \$17.17; William Kern, Blackwell, Okla., \$5.00; May Alvis, Pasadena, Cal., \$5.00; Earl Book, Thomas, Okla., \$13.10; J. R. Kuhns, Mt. Joy, Pa., \$5.00; W. S. Deering, Thomas, Okla., \$3.00; Eld. Ray Witter, Enterprise, Kans., \$5.00; Bro. and Sr. John Caskey, Abilene, Kans., \$2.50; Bethel S. S. Detroit, Kans., \$30.00; Farmer's State Guaranty Bank, Thomas, Okla., \$50.00; First National Bank, Thomas, Okla., \$50.00; S. E. Keller, \$2.50; W. S. Deering, \$5.00; Joy & Simpson, \$2.00; Mr. Raff, \$1.00; A. Brower, \$1.00; J. W. Muilcaly, \$15.00; N. D. William, \$5.00; P. J. Enders, \$2.50; Thomas Drug Co., \$10.00; C. D. Haynie, \$15.00; A. B. C. Miller, \$2.50; B. F. Stutzman, \$12.50; Simpson Dry Goods Co., \$15.00; Stewart Lumber Co., (on acct), \$10.00; Moser Investment Co., \$10.00; Ed. Hockaday Co., \$10.00; Shaw Seed Co., \$5.00; R. J. Ratliff, \$5.00; Stambaugh & Christy, \$10.00; J. W. Boyls, \$2.50; Vance & Clinton, \$10.50; Mr. Dufriend, 1 crate of Tomatoes, \$2.50; Crowis Bro. 1 crate of corn, \$2.80; Thomas Produce Co., \$10.00; B. & H. Drug Co., \$5.00; Thomas Motor Co., \$5.00; T. U. Cook, \$ .50; Dr. P. G. Murry, (Services), \$15.00; Bethany S. S., \$39.17.

Mrs. Martha Heise, Hamlin, Kans., 6 boy's night shirts, 6 girl's aprons, 6 boy's shirts, one half bushel of dried apples.

Sr. Hershey, Kans., 10 girls aprons, 6 wash cloths, a friend 1 box second hand clothing consisting of quilts, pillows, dresses, girl's hoods, shoes and granite ware.

Maude E. Ripley.

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#### MERRILL. MICH.

To the readers of the VISITOR, Greeting.

Sometime over a year ago, we made mention through the columns of the VISITOR of the indebtedness on the church building near Merrill. We are pleased to report now that the debt is paid. We also wish to express our thanks to the dear brethren who so kind-

ly helped us. The debt was something like four hundred dollars at that time. Those who helped us outside of Michigan were as follows:

Richland and Ashland dist., O., \$17.38; Markham S. S. Ont., Can., \$16.35; Black Creek dist., Can., \$28.00; Wainfleet dist., Can., \$11.90; Sr. John Hisey, Nottawa district, \$1.00; Bro. J. N. Hoover, Ohio, \$2.00.

If we have made any mistake we will be glad for correction. The rest was paid by the Michigan Brethren. We thank them all and appreciate their willingness to help. We have a nice comfortable meeting house, and sheds for the horses. We pray that God's blessing may rest upon the work that is started in that place.

The Lord willing, We expect to move up there this coming spring a little over half a mile from the church. We believe God has called us to the work in that place and ask the Brotherhood to remember us in prayer that we may be used in God's own way for precious souls and the church. There is need of consecrated workers to help along with the work and if any members of our Brotherhood are wishing to locate in Michigan we would be glad to correspond with them as there are farms to be had there that we would be glad to see some of our brethren occupy.

Henry Schneider, Jr.  
Carland, Mich., Jan. 17, 1917.

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#### ANTRIM, PA.

In accordance with previous arrangements special meetings were held at this place from Dec. 17 to 31, 1916. with Eld. Asa Climenhaga in charge. He preached the word in its purity and with no uncertain sound. Sinners were made to cry out for mercy and the saints were encouraged to press the battle on to vic-

tory. Twelve souls accepted the invitation and came to the altar of prayer and the most of them became reconciled, while a few were unwilling to pay the price. Let us pray for them that they also may become willing to surrender completely to Jesus.

The meetings were well attended and both interesting and instructive. May the Lord bless our young brother, and may he be kept humble at the foot of the cross.

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#### NEW GUILFORD, PA.

Revival efforts were undertaken at this place on Nov. 12, 1916, continuing until Nov. 26. with Eld. Calvin Eshelman in charge. He was enabled by the Spirit to bring messages with unction and power, but sorry to say, only one became willing to accept the way. Others were seriously counting the cost. Praise God, one has yielded since the meetings closed. So we will pray on that the Lord may have His way. May the Lord bless our brother for his labor of love. We as a membership have been greatly revived and strengthened in the faith once delivered to the saints.

J. D. Wingert.

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#### CROSS ROADS, PA.

"Then they that feared the Lord spake often one to another and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and that tho't upon his name" (Mal. 3: 16).

The effort of saving precious souls and advancing the kingdom in the hearts of the children of men must be actuated by the Spirit of God in His children.

The meetings at this place have come to a close and the seed sown shall not

return void but shall accomplish that whereto it has been sent.

The Lord used Bro. Noah Z Hess as an instrument in his hands, to, give the messages to this people. The interest was good and the word was spoken in a simple way. The wayfaring man tho' a fool could not err therein. Conviction in the hearts of the unsaved was manifest and those not standing in the liberty were shown the way to be made free.

One soul started for the kingdom.

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MIFFLINTOWN, PA.

Dear readers of the VISITOR:—

The words of the Psalmist come to my mind which say "Bless the Lord, oh my soul, and all that is within me bless His holy name." (Psa 103: 1) At another place we read "Great is the Lord and greatly to be praised." That is just the way I feel this evening, and it is by the help of this great One that I endeavor to write. I feel glad to-night that it is my privilege to be one of God's little ones. And my desire is to follow all the way and abide in the calling wherein I have been called.

Our series of meetings are again in the past. Bro. Allen Brubaker labored with us. He came on the 2nd of December and was with us a little over a week, then on account of a Bible Conference close by the meetings could not be continued at the east end of the district so on the 11th of Jan. Bro. Abram Hess came and was with us until the 18th.

I feel to praise God for the showers of blessing. Surely the brethren did their part in holding forth the Word of Life. It was brought so plainly that all could understand it.

No one was willing to step out on the Lord's side yet we trust the seed sown may take root and bear fruit. In Ecclesiastes 11th. chapter we read that we

shall cast our bread upon the waters for we shall find it after many days. And God's promises are true.

This evening as I was reading in the last chapter of Matthew's gospel I read of the disciples where they worshipped Him but some doubted. It made an impression on my mind for in days gone by I was at that place so often; but I praise God to-night I am on the believing side, and I dare not doubt His holy word. I would ask you all to pray for the work at this place, that we may be faithful till Jesus comes, wishing you all God's blessing.

I am your unworthy sister,

Ella M. Lauver.

Jan. 23, 1917.

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MERRILL, MICH.

Greeting you with Psa. 103:1: Bless the Lord O my soul and all that is within me bless His Holy Name.

Last Dec. 3rd. we had a series of meetings here at this place, which lasted for two weeks, conducted by Bro. W. J. Myers of Sippo, Ohio.

He came filled with the Spirit and faithfully declared to the people the truths from God's word.

As he took his place night after night and earnestly pleaded with the unsaved, it seemed as tho Satan increased his forces to keep them from accepting Christ. One precious soul yielded to the wooings of the Spirit came forward and made her peace with God.

Others too were deeply convicted but refused to make the wise choice. Bro. Myers labored faithfully, and did not shun to declare the whole Gospel. Truly he left this place having done his duty towards God and also is clear from the blood of these people.

May God's choicest blessings rest upon him as he continues to point a lost and

bring world to the Lamb of God who taketh away the sin of the world.

Yours in His service,  
John C. Burkholder.

### FROM AFRICA.

#### MAPANE MISSION.

To the VISITOR family:—

I am this far on a visit to the out schools. I left home a fortnight ago today. The weather has been very hot making traveling unpleasantly hard both for man and beast.

This is my first visit to the schools for a long time, my time being taken up with building so could not be out as much as I should have been. God's hand has been over the work, notwithstanding, that, humanly speaking, it was somewhat neglected.

I found the spiritual interest in most places encouraging: the devotion and evidences of spiritual life are not what one would wish to see in some places. The mentioned in Revelation. They church is somewhat like the "Laodicean" are not hot neither are they altogether cold, a dangerous condition. God said He would spue such a church out of His mouth, but He also gave them an opportunity to repent. For this we are glad, and it is our prayer for His church in all places where coldness has entered in that they may "be zealous and repent."

Here in Africa, as at other places, there are always some who take the lead and are active in services. Were it not for such faithful ones, who are an inspiration to others, the church would soon die from cold and hunger.

On last Lord's day we had a very nice quiet communion service at Mtshabezi Mission. It was a blessed privilege to meet and engage in this most solemn of all ordinances, and refresh our souls with heavenly things.

The Mtshabezi workers had just mov-

ed to their new quarters: the place is not yet complete, but is quite comfortable, and when finished will be a more desirable place to live than the old location and far more healthful. Bro. W. O.

Winger was improving after a slight illness; they have all worked very hard and need a rest—a short time away from the work. How they are to get away is not an easy question. Two of the sisters were entitled to a holiday a year ago. At first when they could have gone, there was no money; later, when money came, other things made it impossible for them to leave the work. God has preserved them so far, yet one must feel that they are working up to the very last pound of strength. The danger of this is, if fever takes one in this condition, the results are usually bad. One tries to do his, or her, best for God's cause, but must often feel that our best is not very much in this trying climate, with its hot sun, seven to eight months without rain, system full of fever, bad water in many places, lack of vegetables in dry season: then, what is more than all the rest combined is the presence of a black, thick, darkness. This does not express what one sees and feels, but because there is not language that will express it, one uses such words as blackness or darkness. It must be felt before it can be realized. It is like a tremendous something pulling in opposition to you, that is if you are a Christian. Is it only imaginary? No it is real, no imagination about it. I think one is better able, after having realized this awful something, to know the meaning of "the prince of the powers of the air," No it is no deception: it is real!

For the former conditions we have no remedy, but for the latter we have one in Christ Jesus who came to dispel the darkness, to destroy the works of the devil.

We ask special prayers for two of our teachers that have fallen in sin; the enemy is very busy and while men sleep he sows tares. Both of these teachers were such as we had confidence in. They had responsible places to fill and the enemy knew all about it. It is good to think that God spoke to the one and he became willing to confess his sins, not however until he had denied it for a long time, saying he did not do the wrong he was accused of.

The other one has not yet confessed, his misdemeanor having just come to light. Such things have a very bad influence among the natives, both Christian and heathen. I mention this to help all those who pray for the work here in Africa to do so intelligently. It is good to have some definite object in prayer. Pray much for these tempted ones. Many have not yet obtained victory and are easily led into sin.

While the discouragements do come, we still have many things to encourage us; the prospects are good, our number is increasing and the work growing. Such things make us realize how much we must look to God and trust Him for the welfare of His little ones. We must do our part and He will do His.

H. P. Steigerwald.  
to keep up the general health. There

#### MATOPPO MISSION.

Dear readers of the VISITOR:—

We greet you with the words of David "Make a joyful noise unto God, all ye lands; sing forth the honor of his name, make his praise glorious."

We wish to again express our thankfulness to God for His watch-care over us until now. We have all been spared to the work and have had reasonable health to do that which we found to do. The change from winter to summer is very trying here, so that extra care is needed

has been a little rain this month, enough to start the grass and make plowing possible on some of our upland. The natives began plowing quite awhile ago, in the lowlands, for they like to begin early. Their custom is not to plow and sow, but to sow and plow for they scatter the seed on the unturned soil and cover by what is often more like scratching than plowing. Beside a bit of hoeing and weeding as the grain is growing, this is all the stirring the soil gets. It is too early yet to tell what kind of a growing season we will have.

Bro. Steigerwald has just returned from a visit to some of the outschools. Owing to building he has not been able to go as much as he should have during the winter but now expects to visit each school soon. Several new schools have been placed in localities where the outlook is encouraging. The Mission has gained favor with several mine managers who have given permission and moral support as well as material and space for schools at their mines. White employers know the difference between an educated and uneducated native and while they may not be zealous for the cause of Christ it gives us an opportunity to give their boys the Gospel.

We have had two weeks of very helpful daily services here. There are some seeking God, others have found Him, but some hold back from giving themselves to His service. We ask the continued prayers of the church for the work of God at this place.

In His service,

A. C. Winger.

Nov. 17, 1916.

I pray God that I may never find my will again. Oh, if Christ would subject my will to His, and trample it under His feet, and liberate me from that lawless lord!—Rutherford.

## FROM INDIA.

Dear readers of the VISITOR:—

We come to you again in Jesus' name and with John 15: 16: "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

At this writing Sr. Rohrer and myself are at Saharsa. It is necessary that I be here at present to help in the building which is under construction. For the past two weeks it has been entirely under my supervision, as Bro. Smith is away attending to other duties. The foundation is nearly completed. We expect it will be finished in a few days. The sun dried bricks for the upper walls are arranged for and are being made near the building site. The grass and bamboo for the roof are also being cut. We had expected to have the building more nearly completed at this time, but as it is just in the midst of the rice harvest men are hard to get, and we are compelled to do the best we can. If nothing prevents we, however, will have it completed by the time the rains come on again.

The evangelistic work has been going on as usual. We have two regular services at Saharsa, on Wednesday and Sunday evening. These services are well attended. Besides this we have worship with those who are working on the building each day at noon. Quite a number of the villagers gather in at this time and quite often we have as many as thirty present. I have been conducting these services under some nearby mango trees since Bro. Smith is away.

The zenana work has been carried on by Sr. Byer. She has been making daily

visits to the nearby zenana homes. She also receives many calls on obstetric cases. Her training along medical lines has been a great help to her in winning the confidence of these people.

On Dec. 15, Mrs. Rohrer gave birth to a son, David Albert. Sr. Byer took the case through without a doctor. Sr. Effie Rohrer and myself were the only others present. The mother and babe are getting along nicely and are quite healthy for which we are thankful.

Since Sr. Byer comes in such close contact with the mother and babe, and must treat them surgically we tho't it best, to avoid infection, that she should not give out medicine to those who come daily for medical treatment. One never knows what kind of disease will be brought to your door, as some time ago a man came here who had smallpox. So I have undertaken this part of the work, and by consulting Sr. Byer occasionally about cases I do not understand, I have been able to keep the work moving along.

Sr. Effie Rohrer is carrying on the work by herself at present. Both there and here, there are many who see and realize that they are lost and that we are serving a God who helps us. But because of the caste system and their friends they are not willing to take the stand for Jesus. There are however those who expect to be baptised in the future.

We have just read Sr. Cora Alvis' letter from Africa in which she speaks of receiving new members into the church and of the many who partook of the communion. We cannot give such glowing reports as our work is new as yet and only in its infancy. But by your prayers and by God's grace we expect to labor on for we shall reap if we faint not. Noah preached one hundred and twenty years without a convert. He did not get

(Continued on page 22.)

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**PUBLISHER'S NOTICE.**


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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., FEBRUARY 5, 1917.

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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.

**PLEASE TAKE NOTICE**

that the editor of the Visitor has his home in Harrisburg, Pa., and that all correspondence, whether it has to do with subscriptions, renewals or new, and all contributions for the Visitor pages should always be addressed to the editor, Geo. Detwiler, 1175 Bailey St., Harrisburg, Pa.

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**MARRIAGES.**


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**BURKHOLDER.—FELTON.**—On Dec. 27, 1916, at the home of Calvin Burkholder, there occurred the marriage of Bro. John C. Burkholder and Sr. Farol Felton, both of Merrill, Mich., Eld. Henry Schneider officiating.

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**OBITUARY.**


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**LESHER.**—Jacob S. Leshner, husband of Sr. Elizabeth Leshner, departed this life at his home near Waynesboro, Pa., Dec. 14, 1916. He was aged 74 years, 1 month, 26 days; and death came after a lingering illness. The funeral was conducted by Bishop Jerome H. Funk and Eld. Harry C. Shank at the home of the deceased. The text used was taken from Rev. 20: 12.

**GISH.**—Brother Abraham R. Gish of Elizabethtown, Pa., departed this life January 17, 1917, aged 54 years, 2 months and 24 days. He is survived by his widow, and four children. Mary of Harrisburg, Earl, Ralph and Mildred at home. Also his aged mother, two sisters and three brothers, residing near Elizabethtown. He was a faithful member of the Brethren in Christ church, and an earnest Sunday School worker, leading a life of victory in Jesus. His illness was one of short duration, being afflicted with Bright's disease. He left us bright evidence that our loss is his eternal gain. Funeral services were held at the Elizabethtown church, Simon Garber (Mennonite), Elder Jacob Martin, and Bishop L. O. Musser, officiating. Text John 19: 30, last clause, "It is finished." Interment in the Mt. Tunnel Cemetery.

**SIDER.**—Sr. Mary Sider, departed this life Jan. 29, 1917, aged 74 years. Her husband preceded her to the beyond twenty years ago. Sr. Sider lived among us at the Black Creek church, Ont., nearly all her life. For many years previous to her end she lived among our members at different places and worship-



ed at our church continually when able to do so. This winter at the commencement of our revival meetings in January, one evening after service, while standing on the platform she was crowded off and fell and broke her leg and received other bodily injuries. Next day she was taken to the hospital at Welland where she died four weeks later. She leaves two sons and two daughters: Edward at Smithville, Ont., Abram at Welland, Ont., Susan in Crowland, Ont., and Lydia in British Columbia. Except the last named all were to the funeral. Her remains were brought to the Brethren's M. H. for services on Thursday afternoon. Interment in adjoining cemetery. Obsequies by A. Bearss. Text "The Eternal Rest," from Heb. 4: 9, 11.

**LEIDIGH.**—Maria J. Leidigh was born in Cumberland Co., Pa., June 18, 1832 died at the home of her daughter, Elizabeth Reighard near Troy, Ohio, Dec. 12, 1916, aged 84 years, 5 months and 24 days. At the age of 18 she moved to Medway, Clark Co., O. She was united in marriage to Abraham L. Miller July 3, 1854. To this union five children were born, James H. Ambrose J. John F. Elizabeth and one child that died in infancy. On April 20, 1866 her husband died. On March 19, 1872, she was united in marriage to Michael Leidigh, who died Oct. 21, 1897. Also three grand children preceded her to the great beyond. She leaves to mourn her departure three sons, one daughter, two brothers, twelve grand children and seven great grand children. Early in life she was converted and united with the M. E. church, later she united with the Brethren in Christ and remained a faithful witness until death. In the closing years of her stay with us, she began failing in health, she had paralysis of the brain and spine. She retained consciousness more or less until the few last remaining hours, when at 1:10 a. m., she peacefully passed away. The services were held in the Progressive Brethren church at Troy, Ohio. Interment at New Carlisle cemetery. Rev. W. H. Boyer of Dayton officiated. Text Luke 12: 40. Also read the 7th chap-

## SUBSCRIPTION CREDITS.

RECEIVED SINCE OUR LAST REPORT  
AT THE DOLLAR RATE.

Mrs. Chas. Brehm, S. E. Brehm, Mrs. R. E. Hershey, Mrs. Heximer, Rolla L. Wenger, Walter Engle, J. W. Book, J. H. Brubaker, S. W. Brehm, M. Brubaker, Elam Harmon, Walter Bohlen, Mrs. Harry Wagner, Mrs. I. Funk, Steward Lyder, Wm. Longacre, Chas. Heister, Martha White, Harvey Shelly, Lizzie Mellinger, H. N. Eberly, Jacob Graybill, Mrs. P. G. Breneman, Martha Landis, Mrs. Chas. Stoneback, Fannie B. Heisey, Nathan S. Shelly, E. F. Hess, J. D. Wingert, Geo. W. Wingert, Priscilla Grove, Mrs. Harvey Wiles, Mrs. Elizabeth Barnhart, Cath Blocher, Mrs. E. D. Rodes, Dr. J. S. Lehman, Mrs. Jesse Myers, Fannie Stoner, David Kensinger, Avery O. Kanode, Irwin Stoner, Frank Brown, Albert Karper, Minnie Horst, Rebecca Bomberger, Elmer G. Engle (two years) and benevolent, \$1.00, John A. Brandt, Harvey D. Miller, Miles Bomberger, Mrs. A. Johnston, P. H. Doner, Mary L. Grove, Ignatius Ales, Mrs. John P. Bicksler, Mrs. Wm. Maddie, John F. Moist, Edna Nye, Alfred Gayman, Mary Kauffman, J. P. Keefer, Ira M. Shertzer, Mrs. Jonas Dice.

AT THE \$1.25 RATE.

Dan'l H. Yorty, L. R. McNeal, Clara Free, Ed. Custer, Mrs. O. M. Foote, Mamie Engle, J. P. Fishburn, Mrs. Anna Hake, V. L. Stump, E. H. Taylor, Paul Gish, C. J. Hestand, J. H. Shank, E. W. Swalm, I. C. Baker, J. W. Sadler, B. J. Mc Taggart, A. W. Heise, Abram Heise, Sarah Fisher, Nicholas Michael, Wallace Smith, Orlando Martin, Alvin Berry, Edwin Lewis, Susan Doner, Isaac Hoffman, Herman G. Miller, David E. Miller, Jacob Stewart, H. K. Metzger, Henry Myers, Herman Stoner, Aaron Stern, Isaac H. Stern, Maggie Hay, D. A. Schlagenweit, Jacob Whitmer and benevolent, \$2.50, H. Bowers, H. E. Bohlen, Geo. Riest, Sam'l Myers, H. C. Smeltzer, J. H. Smith, Mrs. A. J. Fouch, Eli M. Eshelman, Lizzie Herr, Emma Lauver, Dan'l Shirk, Alex Mc Taggart,

ter of Revelation, which was the request of the deceased.



Fred Felton, Mrs. J. Shirk, H. A. Garman and benevolent, \$ .75. Mrs. Geo. Taylor. Walter Taylor and benevolent, \$2.00. Iva Hickerson, Lizzie Lenhart, Sallie Ney, Mary Bruckhart, Mary Bert, W. J. Myers. E. C. Mohler, Thomas Bergman, Solomon Gerber, David Heisey Ellen Hertz, Frances Long, D. D. Haldeman, Geo. Cober, W. B. Heise, B. Climenhaga, D. W. Heise, I. B. Heise, Jos. Farmer, Reuben Heise, Abram Baker, Peter Brillinger, John Forester, Alfred Brillinger, Peter Steckley, Jos. Steckley, Jesse Cober, Ira B. Wingert, A. O. Wenger, J. L. Stockslager, J. W. Niesley, S. W. Sollenberger, J. N. Hoover, David B. Stoner, Harvey A. Stoner, Emma Eyers, Martha Harmony, Lena S. Hess, H. H. Brechbill, Adam Knepper, Edward J. Sollenberger, S. S. Sollenberger, Emma Wingert, Mrs. A. B. Wingert, Edith Wiles.

AT THE \$1.50 RATE.

Albert Eshelman, Mrs. G. P. Garber, C. M. Wolgemuth, John Heise, C. S. Benner, J. M. Eshelman, Jos. Cober, Geo. French, Mary A. Kraybill, S. B. Stoner and benevolence, \$2.00, Lewis Ausherman, Mary Branthafer, C. F. Peifer, Levi G. Sollenberger, Hannah Martin, E. W. Heise, Clara Miller, Mary Whisler, John Ehlers, E. D. Bechtel.

MISCELLANEOUS SUMS.

C. H. Myers, \$2.25 for two years, D. V. Heise, \$3.00, Melvin Sider, \$1.36, Elmer G. Engle, \$2.00 for two years, and benevolent, \$1.00, Landis L. Miller, \$2.50, Willis Burkholder, \$1.10, Nelson Culp, \$ .65, for 6 mos., E. W. Tyson \$ .25 extra, Mary Zook for extra fund, \$1.00, C. L. Engle for extra fund \$1.00.

(Continued from page 19.)

FROM INDIA.

discouraged, so why should we, when we have evidences every day that God is back of us. We do not want to hide behind Noah and excuse ourselves but if we preach faithfully like Noah we can leave the results with God and feel that we have done our duty.

Hold us up to a throne of grace that

A SONG OF JOY.

(Continued from page 11.)

At last I have found it,  
The soul's perfect rest.

The future before me  
I know not, nor dread,  
I trust the good promise  
Of Him, who has said,  
"I never will leave thee  
Nor will I forsake"  
And never, no never,  
His promise He'll break.

And thus I go onward  
Rejoicing each day,  
There's glory, oh glory!  
And bright is my way,  
So bright I keep singing  
By day and by night  
My soul is so happy  
My heart is so light.

AFTER THE REVIVAL MEETING.

By F. ELLIOT.

When the "Meetings" are past and the  
preacher is gone,  
And the routine goes on as of yore:  
When your common home pastors again  
take their place,  
And preach just the same as before.

When the crowds cease to come, and a  
half-empty room,  
Spreads out to the ministers' view:  
And they feel at a loss, on what theme  
to discourse,  
Say, Church-members. What about  
YOU?

Will you pray for your pastors, and hold  
up their hands  
As you did in the weeks just gone by,  
For the stranger who came, to help kin-  
dle a flame?

the work may go on and that the lost  
may be gathered in.

Yours in behalf of India,

D. E. Rohrer.

Will you, now, let it dwindle and die?

When asked for to pray, will you wait  
and delay

Like you did, ere the meetings began?  
Or promptly soar up as you did it before,  
At a word from the "Evangelist" man?

In fellowship too, your own part will you  
do?

Will you gladly and quickly comply?  
Or be mute as before, till the service is  
o'er,

Turn homeward, condemned, with a sigh?

Will you say if we had, just such preach-  
ers as he

Our souls would grow bulky and fat?  
O how we would thrive and be briskly a-  
live

In response to such "Feeding" as that?

Still the matter seems plain, should the  
preacher remain,

They would soon think his sermons were  
stale;

The novelty past they would find out at  
last,

That the best human sources can fail.

Thank God for His servant, who told you  
the truth,

More plain than your pastors would dare;  
Says sharply his say, then travels away,  
And leaves them, the toil and the care.

Through heat and through cold, they  
with labor untold

Bear the burden and heat of the day;  
Oft weary and faint, never making com-  
plaint,

Till the Master removes them away.

Then, their worth will be known, when  
their presence is gone

And they rest in the cold silent grave;  
How much that it meant, the life that  
was spent

For Jesus, your souls for to save.

Then work while you may, and do all  
that you can

To keep the work moving along;  
Don't be, just spasmodic, by fits and by  
starts,

If you want to be valiant and strong.

The folks that do most, in the course of  
the year,

Are the people who work every day,  
Who dispose of each duty, just when it  
arrives,

God's blessing will follow their way.  
Richmond Hill, Ont.

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#### NOT DEAD, HE'S JUST AWAY.

I cannot say, and I will not say  
That he is dead,—He is just away;  
With a cheery smile, and a wave of the  
hand,

He has wandered into a unknown land,  
And left us dreaming; how very fair  
It must be, since he lingers there.

And you, oh you, who the wildest yearn  
For the old time step and the glad re-  
turn.—

Think of him faring on, as dear  
In the love of There as the love or  
Here.

Mild and gentle, as he was brave,—

When the sweetest love of his life he  
gave  
To the simple things—where the violets  
grew

Blue as the eyes they were likened to.

The touches of his hands have strayed  
As reverently as his lips have prayed;  
When the little brown thrush that harsh-  
ly cheered,

Was as dear to him as the mocking  
bird.

And he pitied as much as a man in pain.  
A writhing honey-bee wet with rain,  
Think of him as the same, I say,  
He is not dead—he is just away.

—Author unknown.—By request of W.  
R. Smith.

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God's invitation to sinners to  
"come" will never be heard in heath-  
endom, except through the lips of  
those who have "come" "tarried"  
and "gone."

## A PRAISE.

Dear readers of the VISITOR:—

"And I heard a voice from heaven saying unto me write, blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit; that they may rest from their labors, and their works do follow them."

As I was reading this chapter it made me think, Will my works follow me? That is my desire more and more to launch out in the deep.

I can praise Him for His wonderful goodness to me and for a satisfied spirit.

Pray for me,

Your sister in the faith,

Mrs. Martha White.

Maytown, Pa.

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 TESTIMONY.

O give thanks unto the Lord; for he is good; for his mercy endureth forever (Psalms 136: 1)

I was impressed to write an article for the VISITOR nearly two years ago, but have felt myself too unworthy to begin so important a work. But now by the help and grace of God I will undertake it. I have often experienced that if I undertake anything of myself I am not able to go ahead but by trusting in Jesus who is a Helper in the time of need we can sometimes do great things. I have spent much time for the past month reading in God's word. How blessed it is when we are afflicted if we can take up our Bible and read the promises that are for His children. In Hebrews 5: 8, we read, "Though he were a Son, yet learned he obedience by the things he suffered." I felt it my duty, yet I feel myself unworthy, to warn all young girls of the danger of wearing the corset, as that I think has been the cause of myself suffering pain for quite a long time,

and at last had to go to the hospital, be under the hands of the surgeon, and go through an operation. I was living in sin at that time, but, praise the Lord, after I was converted the corset became sinful to me, and I feel sorry I did not obey my convictions right away, but not many years passed till I obeyed and how good we feel if we obey our convictions.

When I felt impressed to write an article for the first time the enemy came and said What will this person and that person say if you talk about those things? But if we are impressed by the Holy Spirit to do any thing and we don't obey, I have learned, we will not have it very good. It is better to obey God than men. Through afflictions we come closer to God and get victory in Jesus. I am so glad we can have Jesus anywhere with us even if we cannot meet with God's children. When I am all alone I can read in God's word and meditate on the same. Being not so strong in body I read a great deal in God's word and the more I read of His blessed word the more I want to read. I feel myself one of the weakest and poorest in God's service, but by the help from on high and under the prayers of God's children I want to be willing to do whatever the Lord has for me to do.

"It may not be on the mountain's height

Or over the stormy sea,

It may not be at the battle's front

My Lord will have need of me

But if by a still small voice He calls

To a path that I do not know,

I'll answer, dear Lord, with my hand in thine

I'll go where you want me to go."

I must sometimes believe it won't be very long till Jesus will come and what He has for me to do I am willing to do by His grace and help. This hymn has

become so near and dear to me.

I'm so glad I've learned to trust Him.

Just to take Him at His word;

Just to rest upon His promise;

Just to know, "Thus saith the Lord."

**CHORUS.**

Jesus, Jesus, how I trust Him!

How I've proved Him o'er and o'er

Jesus, Jesus, precious Jesus!

O for grace to trust Him more.

**Your sister in Christ,**

Anna M. Gish.

Elizabethtown, Pa.

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#### TESTIMONY.

Dear readers of the VISITOR:—

I have felt impressed for sometime, to write a few lines to the VISITOR. Truly, it is a Visitor. How I do enjoy reading it. We can get so much spiritual food thereby.

I feel this evening that God was so very merciful to me, a lost sinner. I am saved by grace. O I am so thankful that He shed His own blood on the cross of Calvary, that we might be saved, and it is so sad to think that so many are rejecting Him. We truly have great reason to be thankful that He did not cut us of in our sinful condition. I am glad He saved me, so that, through Him, I may be the means of bringing some one else into the fold: not that I can do anything of myself, but all through Jesus' blood. How I do feel my unworthiness before Him!

I am so glad for the sweet fellowship we can have with our dear Redeemer, when we walk in the light and obey Him in all His leading. I do feel that I need your prayers that I may live nearer to Him than I have ever lived before. I do feel like letting Him have His own way in my heart. I want to live so that His approving smile will rest upon me daily.

Elsie Bulgrien

#### TESTIMONY

Dear readers of the VISITOR:—

I greet you in Jesus' name. I praise God this evening for what He is to me. I praise God that He made me willing to go the whole way with Him. I praise God for saving me. He took me out of the miry clay and set my feet on the solid Rock, Christ Jesus, and put a new song in my mouth.

I started when I was ten years old and I have never regretted nor wanted to turn back into sin. The way is growing brighter.

I praise God for His sanctifying power; it keeps me each day of my life. I was sanctified in Bro. Eyster's meetings, and have been happy ever since. I found it precious to my soul and am delighted in it. My prayer is that God may place His word on my mind more, to read it each day of my life. I praise God for taking doubts and fear out of my heart. I want to be drawn closer to the Lord than ever before. I want to let my light shine bright so that the world can see that there is a reality in the service of Jesus Christ. Pray for me that I may be kept humble at His feet.

Ida Lenhart.

Abilene, Kans.

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#### THE CHRISTMAS ENGAGEMENTS.

When I read of the birth of Christ, in the gospels of Matthew and Luke, how the whole world was in utter darkness, for Jesus was, and is, the Light of the world, as we are also who have passed from darkness to this marvelous light. Peter writes of the day Star in our hearts a light that shineth in a dark place. We, I say, who have the experience do rejoice as did the wise men with exceeding great joy. And what do we do now? Why, like the wise men we fall down and wor-

ship him. We don't set up a Santa Claus in our parlor or take the ax and cut a tree down and set it up. I see people doing it right around me. I need not go to a heathen land to visit the heathen. No, I find them in our enlightened land doing those very things. I see such who worked all ~~Sunday~~ to fix their parlor with dumb stuff, and Monday morning took the dear little children in and told them a big lie on top of it all. I wish I were a Paul that I could stand up and say as he said at Athens, "I perceive that in all things ye are too superstitious" because he saw in their devotions an altar with this inscription The Unkown God. I see people go to Christmas entertainment on a icy sleety rainy night, where if we were there we would pray God to let Christ's birth take place, or, Lord, drive the powers of darkness back and let the light in, or let the day star arise in their hearts.

Say is it not glorious? I get blest and happy writing it. Glory to God in the highest.

I wonder if a prayer meeting had been announced how many would have been present. Say, do we know the world is on a mighty go? I am sure if some of those children would have wanted to go to a good meeting where they worshipped Him as the wise men did and there were no entertainments about that time the own mothers would have said, No you stay home you might break your neck. Once I was caught in all these things, but now I am born of God: now I can rejoice with the wise men. He is not only born in this world but in my soul, and I hope will yet be born in many more.

Pray for me,  
Amanda Snyder.

"Glory to God in the highest, on earth peace, and good will to men."

HELPFUL BOOKS.

- DAVID BRAINERD; the mighty man of prayer—10¢.
- PRAYER A MIGHTY FORCE; in the work of soul saving—15¢.
- A TRUMPET CALL; to wait continually on God—15¢.
- HOLY ANN; who was indeed a saint—15¢.
- WORLDLY CONFORMITY IN DRESS; Gives 17 Reasons against it—15¢.
- SPIRITUALISM EXPOSED; ten reasons why it should be exposed and denounced—15¢.
- THE COMING CRASH; between captial and labor—10¢.
- ETERNAL PUNISHMENT; proving it to be a Scriptural doctrine—10¢.
- SCRIPTURAL GIVING; how much, when and where?—15¢.

IN BEHALF OF THE MARTYRED RACE.

It is with the most profound pleasure and gratitude that we bring this brief report of the fund raised, through the sale of the pamphlet, "Armenia—Its Christian Faith and Persecution," as well as through the lectures in behalf of the starving thousands of the martyred race,—the unoffending and Christian Armenians.

It was in those lands that the compassionate words of the Master rang, "I was hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." "And inasmuch as ye have done it for one of these the least of my brethren ye have done it unto me."

| Num. of books | Sold by            | Amt. Rec. |
|---------------|--------------------|-----------|
| 32            | Bish. Chas. Baker, | \$ 9.00   |
| 50            | " H. B. Hoffer,    | 12.75     |
| 25            | " B. F. Hoover,    | 10.00     |
| 50            | " C. N. Hostetter, | 40.00     |
| 50            | " Jonathan Lvons   | 13.05     |
| 50            | " Levi O. Musser,  | 16.00     |
| 32            | " Jacob M. Myers   | 10.75     |
| 50            | " S. R. Smith,     | 12.25     |
| 25            | " J. H. Smith,     | 6.75      |
| 25            | " Isaac Stern,     | 20.00     |
| 50            | " John A. Stump,   | 1.25      |
| 50            | " Jonathan Wert,   | 5.00      |

|     |                          |       |
|-----|--------------------------|-------|
| 25  | Eld. W. H. Boyer,        | 7.00  |
| 25  | " F. D. Brechbill,       | 7.75  |
| 32  | " Chicago Mission        | 20.00 |
| 25  | " Geo. Detwiler,         | 21.00 |
| 32  | " Ira G. Engle,          | 11.25 |
| 50  | " Eli M. Engle,          | 37.81 |
| 50  | " Jesse R. Eyster,       | 11.00 |
| 50  | " D. W. Heise,           | 13.60 |
| 25  | " John A. Keefer,        | 8.00  |
| 28  | " Abner Martin,          | 10.00 |
| 28  | " Jacob Martin,          | 7.00  |
| 28  | " Wm. E. McCulloh        | 8.25  |
| 32  | " H. C. Shank,           | 8.00  |
| 50  | " John M. Sheets,        | 2.75  |
| 120 | " B. L. Byer,            | 30.00 |
| 160 | Sold during the Lectures | 40.00 |

\$400.21

Collections and contributions, 319.79

Total, \$720.00

Sent to the relief of the Armenians through the State Department at Washington, D. C., \$100.00

Sent to the Relief Station in Turkey by the Armenian & Syrian Relief Committee, 300.00

C. H. Barker, Treas. of Relief Committee, 60.00

Cost of printing the books, express charges on same, and various other expenses in the Relief work, 230.00

Total, \$690.00

Balance on hand, \$30.00.

Thirty Dollars yet to be paid on the books.

If the readers will pay close attention to above columns, of the number of the books sold by different persons in their respective districts, and the amount received for the same; they will find that some of the brethren contributed more than the price of the books, some could not sell all the books, and some sent the exact cost of the books. But taking our basis upon the consecrated, willing and helpful motives of all the brethren and sisters, we would express our deepest and profoundest appreciation and gratitude to Christian friends, one and all, who have stood by us in these days of emergencies, both by their prayers and by their means.

The interest you have manifested, the co-operation you have presented, to the call you have responded, the means you have contributed, the prayers you have offered in behalf of the martyred race,—the unoffending and Christian Armenians,—will, we hope, illumine the darkened horizon of perishing myriads in that death stricken land of sorrow and gulf of bitterness, across the waters. Amidst the sorrow, distress, sufferings, heart-brokenness vast and unprecedented need this amount may seem comparatively small as the widow's mite and that many of us may not be able to outburst in benevolence in breaking over all ordinary bounds, but it is gratifying to know that we shall all be remembered by what we have done.

Ever gratefully yours, for Christ and thus for the starving Armenians,

Meshack P. Krikorian.

We are requested to state the following addition to the report of Bro. Meshack Krikorian found elsewhere in these columns. It came after the report proper was in type.—Editor

Received from the sale of pamphlets H. G. Light, \$7.25; Landis Miller, \$6.00 Total \$13.25.

The following statement is also given by Eld. Joseph Smith of Grantham, and is not included in Bro. Krikorian's report.

Bish M. H. Oberholser, \$44.50; Geo Detwiler, \$1.00; Harry Shank, \$20.00; Andrew Sider, for books, and Stevensville S. S., \$31.91; J. N. Engle, \$5.30; Sr. Josephine Eshelman, \$9.50; Sr. Wenger, \$5.50. Total, \$117.76.

This money is sent thru the Eastern Com., whereas Bro. Krikorian's was sent thru the Western.

A later report from Bro. Krikorian adds the following sums, Henry Schneider Jr. Carland, Mich., \$15.00; individual contribution; M. G. Engle, Abilene, \$12.75; sale of pamphlets

## SELECTED.

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### SECRET HUMBUGS.

Every little while there comes intelligence from some college or school, of some young man who has been insulted, injured, outraged, maimed, or killed, by the process of initiation into some secret order, clan, or society. The papers had an account of a young man, bearing an historic name, on whose naked arm the initials of a secret society were printed with the end of a burning cigar. This was at Harvard. Another young man was blind-folded, and set running down a street until he was struck in the bowels by a carriage tongue and killed; this was at Yale. Still later several students were maltreated, injured, marked with nitrate of silver and disfigured for life. This was at a Wesleyan college in Ohio.

These few instances which come to the knowledge of the public only prepare us to imagine what other things are done out of sight and hearing: what other outrages are perpetrated, which, not resulting fatally, are kept from the public gaze. When a man is killed it is usually necessary to take some notice of it, but minor outrages can be easily hushed up. The papers stated that the parties connected with the New Haven homicide resolved to have no more such performances, but simply to require a pledge or oath of secrecy. Well, after a young man is killed, it would seem time to call a halt. But does it require the loss of a human life to teach anybody but a pack of reckless drunken hoodlums, the outrageousness, dan-

ger, and sinfulness of such performances?

Now what under the heaven are these young gentleman up to, that must be kept secret? What lessons are they learning which they must bind themselves not to communicate to others? Have they learned anything which is too good for other people to know? The Savior said to his disciples, "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." If men have anything good, let us have it; if not why humbug people by making them promise not to tell it!

There is, no doubt a charm in secrecy. One bright man recently proposed a cure for most of the ills to which the flesh is heir, which was simply taking a syringe and filling the bowels with a quart or two of water every night. This precious knowledge was to be furnished to all persons who would pay \$4.00 and sign a solemn pledge of honor not to tell other people about it. The author of the scheme has probably made himself rich by his device, and we have heard of men and even ministers who have gained considerable money peddling the secret about the country. But there are men who want no knowledge which they are not allowed to share with others. They would not object to paying a reasonable amount of money for useful information that would tend to health and strength; but nothing could induce them to bind themselves not to tell others things which were for their good. Secrecy is the covert of sin.

Three men were appointed by a religious body as a committee to transact certain important business. One



of them, a party interested, ruled the committee, and prevented their making even a proposal for an adjustment of the matters in hand. At the annual meeting of the body which appointed them, a report was read, five hours long, full of slander, falsehood, and abuse, which was adopted without opportunity for discussion or defense, to the great and lasting injury of all concerned. One of the committee who had not seen the report till he was called upon to read it, and who voted against it was interrogated concerning it. He confessed that he sinned in reading it, was not at liberty to speak. Seemingly the crafty author of the slanderous paper had bound his colleagues by the most solemn obligations to answer no questions concerning it. Nevertheless the investigator persisted, saying:

"If you should see three boys whispering together, and they should begin by saying, 'Don't you tell, what should you think of them?'"

"I should think they were up to some deviltry," was the frank reply; and facts and experience justify this conclusion. Robberies, murders, swindles, strikes, riots, trusts, deals, combines, and a thousand forms of vice, violence, fraud, and crime depend for their existence and success on secret, oath-bound gangs of men. What have honest men to do with such combinations?

The necessity and utility of these secret clans is not so obvious as some suppose. It is true there are advantages which a man may gain by belonging to some secret orders. As one man said, "Join the—; get in a blanked scrape, and they will help you out." If any man wants to get into a blanket scrape, of course it is

convenient to have somebody to help him out; but an honest man has no need to link himself with such a crowd to help him out.

The Savior was no friend to secret clans and orders. "In secret have I said nothing," said He; and it is His will that His Word of Truth shall be declared in all the world. The men who work secretly, and organize clan and orders, are working on other lines, no matter what their professions may be. If men have secrets let them keep them in their own breasts, but when they are confided to others they are no longer secrets; and why should a man be pledged to secrecy unless there is some deviltry which is to be covered up? Let the followers of Christ take their stand upon one foundation, and whatever others may do, let them make it their business to stand for God, though they stand alone, and do right though all the world is against them.—H. L. Hastings.

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#### THE DRESS QUESTION.

The principle underlying the attitude of Catherine Booth on the subject of dress, appeals so strongly to our sense of its agreement with scripture teaching, that we quote her writings as found in "Memories of Catherine Booth" by Booth-Tucker. Writing to her mother she says: "I was very sorry to hear you were so poorly. Do not set so close to work. I am certain you are injuring yourself by it, and it is such folly when I do not desire it, and when things that cost you the most labor lie in the drawers and are seldom worn, simply because they are too handsome." "What will you say when I tell you



that the beautiful frock you bought Willie (her oldest child) has never been on him yet, and I am now altering it a little to make it less showy, so that he may wear it at the tea-meeting on Easter Monday?" "You see, my dear mother, William (her husband-preacher) speaks so plainly on the subject of dress, that it would be the most glaring inconsistency if I were to deck my children as the world-lings do. And besides, I find it would be dangerous for their own sake.

"The seed of vanity is too deeply sown in the young heart for me to dare cultivate it. I confess it requires some self-denial to abstain from making them as beautiful as they might be made to look. But oh! if God should take them from me I should never regret it; and if He spares them I trust that He will grant them the more of that inward adorning which is in His sight of great price."

"Don't think I undervalue your kindness. I am most grateful for all you have done for them, only I want you to modify it. There is, you know, a great difference between a plain coat, without a bit of work at all upon it, and one which would set everybody admiring and saying, 'I should think it would be five shillings a yard,' I am sure you will not misunderstand either what I say or the motive which prompts me to say it."

Many years later Mrs. Booth remarked: "Associated with my earliest ideas of religion was the necessity for plainness of dress. It seemed to me from the teaching of the Bible that Christ's people should be separate from the world in everything which denoted character, and that

they should not only be separate but appear so. Otherwise what benefit would their separation confer upon others?

"I remember feeling condemned when quite a child, not more than eight years old, at having to wear a lace Tippet such as was fashionable in those days. From a worldly point of view it would have been considered, no doubt, very neat and consistent. But on several occasions I had good crying fits over it. Not only did I instinctively feel it to be immodest, because people could see through it, but I thought it was not such as a Christian child should wear.

"As I advanced in religious experience I became more and more convinced that my appearance ought to be such as to show to everybody with whom I came in contact that I had renounced the pomps and vanities of the world, and that I belong to Christ. Had the church to which I belonged worn a uniform I should joyfully have adopted it. I always felt it was mean to be ashamed of Christ in the street or among His enemies. And it was only in conformity to the opinion of those whom I regarded as my superiors in wisdom and grace that I conformed to the world as much as I did in the matter of dress. People have asked me, sometimes, whether we can not be separate from the world in our hearts without being different in our dress. My reply has been, What is the use to the world of a testimony for Christ up in your bedroom? The very essence of witnessing for God before the world is that we should not be like it.' The people quite recognize this whether Christians do or not. Hence their contempt for

those who talk to them about religion while dressed as fashionable as themselves. They may listen out of politeness, but they will say in their hearts, and often, when our backs are turned, with their lips, Physician, heal thyself: Why does she come and talk to me about giving up the world when she has not done so herself, at any rate as far as dress is concerned."—By A. L. Dunning.—Sel. by P. H. Doner, Stayner, Ont.

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"IT MADE A NEW MAN OF ME."

In front of the Medical Mission and Coffee-Room, Salford, England, a woman stood one summer afternoon looking up the narrow street "Garden Lane," leading to "Paradise" at the end—a poor, sad "Paradise," beginning with a flaunting corner beer-house, and backed by courts of woe-ful misery.

A man came round the corner; he glanced at the Mission as he passed, and to her extreme surprise, he raised his hat and bent his head. "Whatever do you do **that** for, master?" cried she. "Have you ever been here? do you know about this Mission?" "Ay, that I do, missis, and I say **yon's** a **blessed** place." "Ah, then, I suppose they cured you here when you was ill; is that what you mean?" "No, that's not it; they did a deal of good to my body, to be sure, but it were my soul as I was speaking of." "And what did they do to your soul? Which of them did you hear? Was it the **old** doctor or the **young** doctor?" It wasn't neither th'owed doctor nor the young doctor, it wasn't nothing as I **heered**, but summat as I **seed**; it were one of them texts on the walls. I sat there a-waiting while they were getting my

medicine ready; and I looked at it, and looked at it, till I could'n't stand it! It made a new man o' me." "Will you tell me what the text was?" said the woman. "Well, come along and I'll show you. I knows the way." He walked in before her, went past the Coffe-Room a sort of passageway, into the large waiting-room. Up to the end he led her, and stopped before a board on which in plain letters was written, "**Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.**" I Pet. 2: 24. "Now just see **that**," said he, "His own self bare our sins in His own body—no, I couldn't stand **that**. I wonder any one as knows it can stand it; it taught me what a sinner I were, it **did** make a change of me! Bless his Holy Name! And I do say, Bless this place, too. '**His own self**,' just think of that! That's what I meant, missis. Good-day-"

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"IS THIS THE WAY?"

A poor child, straying into a Sunday school one day, asked simply: "Is this the way to heaven?" The superintendent was for a moment startled. Was the school indeed the way to heaven? Was he trying to make it so? Were his teachers intent on the same object? The artless question struck home. From desk to class the question went round with a thrill. What were they all doing? Whither were they all tending? The question was like an angel suddenly come into their midst to make a record of all that transpired in that school.

"Is this the way?" The question might profitably be asked in many a

## OUR YOUNG PEOPLE.

### YOUNG PEOPLE'S LESSON FOR FEBRUARY 25, 1917.

Topic:—Types and Shadows.

The Tent, represents the Lord Jesus while here upon earth, Phil. 2: 7; Rom. 8: 3.

Goats hair curtain typical of Christ as the sin offering; also of the church outwardly as yet in the body, but inwardly in the Spirit, Rom. 8: 9, (our standing).

The loops and brazen taches. The Spirit of God baptizes into one body all believers in Jesus—one tent. Christ's outward garments were divided among the four Roman soldiers (the church politic) while the inner coat, woven from the top through out, remained intact (the church—oneness in the Spirit) Rev. 3: 7-13.

The Ram's skin covering—dyed red—the Church in testimony—im-

religious circle; not only in the Sunday school, but in the prayermeeting, in the place of public worship, in the sociable, the bazaar, the soiree, and all the different places where Christian people are assembled, the question is most appropriate,—“Is this the way?” Is it the way of blessing, the way of life, the way of peace, the way of salvation? Is it the way to win the favor of God, and to secure the confidence of men? Is it the way to make men believe that religion is a reality and the world an empty show? or are men sometimes convinced by the conduct of those who profess godliness, that religion is the form, and worldliness the reality?

perfect but covered by the blood, Num. 23: 21.

The Badgers' skin covering—the church in outward appearance—uncomely—the pilgrim aspect. Song of Solomon 1: 5; Ezek. 16: 10. Christ and His followers of lowly appearance, I Jno. 3: 1.

The spiritual import for the difference in the coverings of the tent and tabernacle proper should be considered.

### YOUNG PEOPLE'S LESSON FOR MARCH 4, 1917.

Topic:—Types and Shadows.

The boards of the Tabernacle:—Shittim wood covered with gold. God manifest in the flesh,—the human “wood” covered over with the divine “gold.” Their position—standing, previously cut down, Rom. 5: 2.

The design—to form a Sanctuary, Ex. 25: 8. God's habitation, Eph. 2: 22; Heb. 8: 5. Three things requisite for the believer. “Depth—down to the sockets of silver—faith in redemption.” “Heighth—up to the rings of gold, hope of coming glory.”

“Breadth—extending to the other boards on either side, love for one-another, II Jno. 1: 2. The tenons—feet of faith in correct position—unmovable, established, strengthened, settled. The sockets of silver—compare, Ex. 30: 25-28 with I Pet. 1: 18, 19.

Each Israelite had to be ransomed, Christ is our ransom—He was sold for thirty pieces of silver.

Will we accept the ransom and live according to Heb. 3: 6-8?

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