

3-19-1917

## Evangelical Visitor - March 19, 1917 Vol. XXXI. No. 6.

George Detwiler

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/684>

---

### Recommended Citation

Detwiler, George, "Evangelical Visitor - March 19, 1917 Vol. XXXI. No. 6." (1917). *Evangelical Visitor (1887-1999)*. 684.

<https://mosaic.messiah.edu/evanvisitor/684>

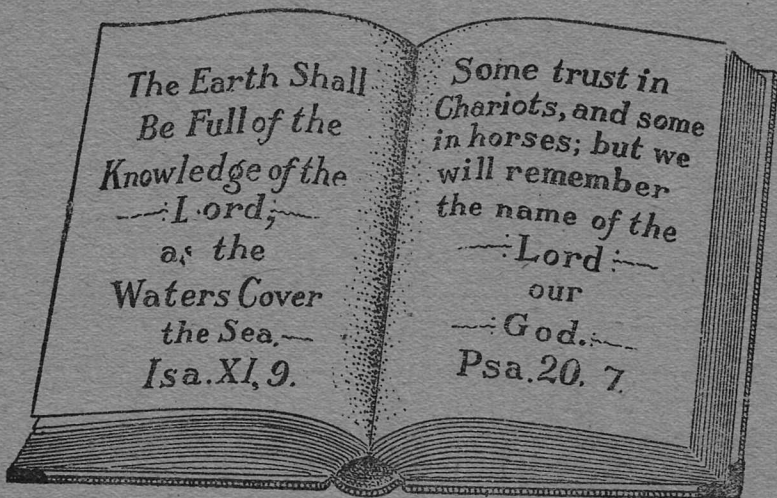
Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

# Evangelical

A M Sheetz

3-18



## Visitor.

**GRANTHAM, PA.**

MARCH 19, 1917.

Send notices of address changes etc.,  
to Harrisburg, Pa., not Grantham.

# NOTICE.

## THE GRANTHAM PRINTING COMPANY

DESIRES TO INFORM THE PUBLIC THAT THEY  
ARE NOW EQUIPPED TO DO CUSTOM PRINT-  
ING AT REASONABLE RATES.

Let us print your stationery, announcements and advertisements, such as letter-heads, bill-heads, statements, envelopes, visiting, wedding and business cards, calendars, sale bills and booklets of all kinds.

Call on, or write us; and we will give you our prompt attention.

We solicit your patronage. Give us a trial.

GRANTHAM PRINTING COMPANY  
GRANTHAM, PA.

---

### WHEN YOU NEED MEN'S PLAIN CLOTHING

---

Ready made or made to order, write us for particulars stating your needs.

We buy the woolsens from the mills and make them ourselves—one profit from mill to wearer is the result. We ship them as far as the Pacific and to Canada.

---

HIRSH & BRO., LANCASTER, PA.  
Established 1854.

# Evangelical Visitor

The Gospel of Christ . . . Saves All Who Believe

VOL. XXXI.

GRANTHAM, PA., MON DAY MARCH 19, 1917.

No. 6.

## TABLE OF CONTENTS

### EDITORIAL:—

As to Pneuma (Spirit), -----	2
Schools should be safe, -----	4
Executive Board Announcements, ---	1

### POETRY:—

My Lord and My God, M. A. K., ---	14
How Readest Thou, -----	29
The Man in the Glory, -----	30

### CONTRIBUTED:—

The Misconstrued Scripture, Wm. H. Davison, -----	7
A Midnight Prayermeeting, W. R. Smith, -----	9
Brotherly Love, Ella Ebersole, ----	11
John the Revelator, Amanda Snyder, 12	
A Sister's concern, Mary Mc Neal, -	25

### SELECTED:—

Forgiven, -----	27
A True Incident, -----	28

NEWS OF CHURCH ACTIVITY, ETC., 14

OBITUARY, ETC., ----- 20

OUR YOUNG PEOPLE, ----- 31

## GENERAL EXECUTIVE BOARD ANNOUNCEMENTS.

### IMPORTANT NOTICE.

#### RELATIVE TO GENERAL CONFERENCE.

Inasmuch as the arrangement to procure a place to hold General Conference for the present year, was submitted to a committee appointed under General Conference of 1916; and since, in pursuance of said authorization; and the con-current advice of the General Executive Board, said committee, after having made various efforts to find a location in such sections of the Brotherhood, where

the membership is more scattered and numerically weak, and where it would appear that the convention of General Conference would exert and leave a strong religious influence and spiritual uplift both to the local church and to the community at large and after all justifiable efforts in said course seemingly were exhausted, without arriving at any definite result relative to location, the aforesaid committee appreciated the privilege of having recourse to the hearty invitation extended by the church in the state of Kansas, to have General Conference 1917 convene at the "Bethel" Meeting House in North Dickinson District, Kansas.

Delegates and all persons wishing to attend General Conference 1917 will take notice of the change of time for General Conference as fixed by the Revised Constitution and By-Laws adopted in General Conference 1916, (see Revised Constitution and By-Laws, Art. 13, Sec. 1 and 2, pages 28 and 29).

The Preliminary meeting of General Conference will open on the morning of May 17, (the third Thursday of May) which will be followed by the Sunday School meeting in the afternoon, and the Ministerial Meeting in the evening of the same day.

All whom it may concern will recognize that Bishop C. N. Hostetter, Washington Boro, Penna., is the elected General Conference Secretary, **pro tem**, to whom all General Conference reports, etc., must be forwarded, Said reports, in order to re-

(Continued on page 6.)

EVANGELICAL VISITOR  
A BI-WEEKLY

RELIGIOUS JOURNAL

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

PUBLISHED IN THE INTERESTS  
of the

Brethren in Christ Church

OF

U. S. A. Canada & Foreign Countries

PRINTED BY

The Grantham Printing Company  
Grantham, Pa.

Editor:—GEO. DETWILER.

SUBSCRIPTIONS.

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

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

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

OFFICE MANAGER  
GEORGE DETWILER.

ASSOCIATE:

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

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

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

EDITORIAL.

AS TO PNEUMA (Spirit).

The Greek word which is translated spirit in the English New Testament, is **pneuma**. We are told that it occurs 385 times in the New Testament and is rendered Spirit 133 times, spirit 153 times, spiritual, once, ghost, twice, life, once, and wind, once, spiritually (with the Genitive case) once, Holy Spirit 4 times, Holy Ghost 189 times.

Only once is it translated wind, occurring in John 3: 8, and it is a puzzle why it should there have been so rendered, for if wind had been meant by the Author, the Holy Spirit, the Greek word for "wind" could have been used. But evidently that was not so intended by Him. The Holy Scriptures are God-breathed, as they were originally written and to substitute a different word in the translation here and there will certainly serve to confuse readers who are not acquainted with the Greek language.

The Greek word for wind (anemos) occurs 31 times in the New Testament, and is always rendered "wind" except in this one passage, and here serves to "darken counsel," robbing the passage of its distinctive force.

Dr. Bullinger renders the verse thus: "The Pneuma (Spirit) breatheth where He willeth, and His voice thou hearest; but knowest not whence He cometh and whither He goeth. Thus it is (with) everyone who has been begotten by The Pneuma" (Spirit).

Explaining this further he says, "This verse exhibits a beautiful Figure of Speech called **Epanadiplosis** (or Encircling): by which an important pronouncement is emphasized, by be-

ing rounded off, so to speak, and made a complete and independent statement, by commencing and finishing with the same word, or words: the words here being "the pneuma."

"The use of this Figure is to mark the passage as being very weighty: making it to stand out so that it may attract our attention, and cause us to consider the solemnity, significance, and importance of the statement."

This passage is meant to be a revelation concerning the Holy Spirit and His work, and it would appear that the employment of the word "wind" in the translation would hinder the accomplishment of the purpose of this revelation. "The Spirit moves, as in the old creation (Gen. 1: 2). The subjects of His new creation work hear His voice, and feel His power; but they cannot tell whence He cometh, or whither He goeth. As there He commanded the light to shine out of darkness, so now He causeth Divine light, "the light of the knowledge of the glory of God, to shine in our hearts, by revealing God to us in the person of Jesus Christ. It cannot mean "the wind," for the wind has no will. But the Spirit has a will and a voice, and it is of Him that the new nature is begotten."

That it is correct to say that the Spirit has a will and is capable of wishing, willing, or determining is seen in the nearly synonymous expression in I Cor. 12: 11—"But all this worketh that one and the self-same Spirit, dividing to every man, severally as He will." This cannot be correctly asserted of the "wind." The Scriptures affirm that the comings and goings of the wind can be known and traced (see Job 1: 19; Eccl. 1: 6; Ezek. 37: 9), so that it may be said that we do know whence

it comes, and whither it goes. But of the spirit this is not so. See Eccl. 11: 5 where "spirit" is placed in direct contrast with "wind" which is mentioned in the preceding verse, and not in likeness to it.

"The context shows that the things contrasted are **flesh** and **spirit**, earthly things and heavenly things. And AS the Spirit in His movements is contrary to nature and above nature (i. e. super-natural) SO is that which is begotten of the Spirit. Those who are thus twice born are sons of God by the second birth. Therefore the world (the once born) knoweth them not, because it knew Him not (I John 3: 1). As the world knoweth not the motions of the Spirit of God, so the motions of the **pneuma** (Spirit) within us—the new breathings, the new will, and the new desires of the new nature in those who are begotten of the **pneuma** (Spirit)—are also unknown." Bullinger.

Some other things concerning **pneuma** (spirit) are of sufficient importance to engage our interest and attention in this study.

In the original manuscript from which our translations and versions are made, there is not the slightest clue by which to determine as to whether it should be written with a capital S denoting a person, or with a small s denoting a thing. That has to be determined by the context entirely. The different versions, and there are many, all differ as to the use of the letter s in spirit, as to whether a capital S should be used or a small s. Where one uses a capital the other uses a small s. The Authorized Version of the present day differs much from the same version as originally made in 1611 in the use of s, and the Revised Version

differs from the Authorized in many places. It is a matter determined by the editors who severally follow their own judgment.

Again. The word **pneuma** (spirit) in its use varies. It is used alone in two ways (1) without the article: simply **spirit**: (2) with the article, **the spirit**.

It is employed with the word holy in four ways:

1. spirit holy, Matt. 1: 18, and in 49 other places.
2. holy spirit, I Cor. 6: 19 etc.
3. the holy spirit, Matt. 28: 19, etc.
4. the spirit the holy, Matt. 12: 32, etc.

Again. It is used with pronouns: e. g. the **spirit** of me: i. e. my spirit, Matt. 12: 18, etc.

Again. It is used with a preposition, which affects its sense: (1) by or thru the Spirit, denoting agency.

2. adverbially as meaning **spiritually** and sometimes **craftily**.

Again. It is employed in combination with the Divine Names in seven different forms; of which four have the article, and three are without: e. g., spirit **Thou** (God); spirit **Christou** (Christ) etc.

Again. It is employed with ten other nouns in the Genitive case, which qualify its meaning. These again are used with and without the article.

Again. It is employed with a second noun with which it is joined by a conjunction. Thus used it becomes a superlative adjective (Hendiadys).

Surely no one will undertake to say that it makes no difference how we read and understand these varied uses of the word spirit. It cannot

be that God employs the word **pneuma** (spirit) in all these different ways, and yet has no object in so doing having only one meaning for them all! Surely if He makes use of one word, there is a reason why no other word would do. If He uses this word in several distinct ways, there must be a reason for His doing so. "The words of which the Word is made up are perfect in themselves, perfect in their use, perfect in their order, and perfect in their truths."

As to New Testament usage (as distinct from use), of the word **pneuma** (spirit), that is, the senses in which God has employed this word **pneuma** (spirit), it may be said that of these there are fourteen, that is, in usage the word is employed in fourteen different senses. And to ascertain the sense in which it is employed it is necessary to examine each passage, where the word occurs, by itself.

---

#### SCHOOLS SHOULD BE SAFE.

A communication received lately from a certain Bible School in an adjoining state appealing for financial help says that more students are knocking at the door of this school for admittance than they have room to take in. Additional provisions for housing those anxious to come must necessarily be made so as not to turn away those who are eager to secure such training as this school gives. We wished that such conditions might obtain at the Grantham school: at least that there would be a sufficient inflow of pupils to occupy all that there is room for. --And, it seems to us this goal would easily be reached if our people were really ap-

preciative of what the church has in that institution.

Considering, that so many of the church schools of other denominations have drifted and are drifting, into the quicksands of Destructive Higher Criticism, New Theology, New Thought, Evolution, Infidelity etc., thus making them unsafe for our young people to attend, we think our school, standing, as it does, for the whole Bible, should have a drawing influence and power with such as are sound in the faith of the Word of God and whose faith in the Holy Scriptures being the God-breathed Word continues unshaken. God grant that the Bible School at Grantham, Pa., may become a place of blessing and salvation to many young people, not only of the Brethren families, but of others, as well, outside of the Brotherhood.

An exchange calls attention to the deplorable condition of the schools and institutions of higher education of the M. E. church in this country. The future preachers of this great denomination are nearly all trained and educated in these institutions of the denomination. The new course of study for Methodist preachers is largely of the unorthodox kind. One prominent Evangelist says that its doctrine is revolutionary because nearly everything distinctively Methodist has been eliminated, "and a lot of un-Methodistic, Bible-discrediting, faith wrecking rationalism and infidelism incorporated into it. A majority of the Methodist authors are in sympathy with destructive higher criticism and so-called New Theology, as their writings clearly prove."

Quoting from Rev. Geo. Ridout of Taylor University we learn that:

"The tendency now in Methodism

is to minimize sin, deify humanity and humanize the Deity or, in other words, take the Deity out of Christ, the Inspiration out of Revelation, the Blood out of the Atonement, the Virus out of Sin, the Fire out of Hell, the Origination out of Creation.

"The new Course of Study commits Methodism to the Theology of the University of Chicago, Union Theological Seminary and the Religious Education Association. The makers of this course are blandly asking us to make tremendous renunciations without any sense of their appalling dimensions.

"Wesley is politely bowed out and Prof. William Newton Clarke, A Baptist professor for many years in Colgate University is brought in. His "Outlines of Theology" is an 'Emasculated travesty of the Gospel, differing little, if at all from Unitarianism of the earlier type. The evolutionary theory is accepted without question and the traditional eschatology is so courteously dismissed that one scarcely realized it is gone.'

"Professor Soar's book, "Social Institutions and Ideals of the Bible," ignores every thing supernatural and rejects the Mosaic authorship of the Pentateuch. On the Sabbath, Soar says: "The Sabbath was not in its origin a Hebrew institution, but was derived from the Babylonians. It bears the distinctive marks of the exile experience."

"Professor Coe, in his book "Education in Religion and Morals," exalts education above salvation, if we believed him, we would never build a church, but schools and colleges only, as education is all sufficient, and salvation as Methodism interprets it, has been a grand mistake. Coe is



a Unitarian in belief, and repudiates the idea of the new birth.

"Strickland's foundations of Christian Belief" discounts the Bible as an authoritative book and its inspiration is questioned: Wesley's sermon on the "Worm that dieth not" is odious and produces a revolution of feeling.

"Hastings' Dictionary is a mixture of clay and iron, truth and error are mediated with equal authority to the average man. It is committed to the Graf—Welhausen school in its Old Testament articles.

"There is everything in the Course of Study to reduce to the merest minimum things theological and Methodistic. There would seem to be in this latest move a conspiracy to commit the Methodist Church to destructive criticism and to delete every distinctive Methodist teaching until it becomes palatable to the pelagian, acceptable to the Unitarian, unobjectionable to the Universalist, "Just sweet" to the Christian Scientist and eminently proper to the Russellite. If we were to designate in a few words what the course is we should say: It is Mosaic without Moses; a Theology without Wesley; a Christ without Deity; a Creed without Dogma; Truth without Divinity."

Considering then how great is the impotence of correct instruction in the matter of Bible teaching great care should be exercised in the matter of choosing a school.

Late information from Philadelphia Mission says that Bro. W. J. Myers labored there for two weeks and has now returned to his home in Ohio. Bro. Myer's labors were appreciated as he preached the word in

#### RELATIVE TO GENERAL CONFERENCE.

(Continued from page 1.)

ceive recognition, and tabulation for the action of Conference must be mailed in order to reach him not later than April 15.

Questions and petitions bearing on Doctrine or General Church Work coming after said date can only be considered by consent of General Conference.

The insertion of the above notice in this issue of the **Evangelical Visitor** is authorized by the General Executive Board.

Eli M. Engle,  
Asst. Secretary.

Whereas, the General Executive Board has placed Bro. and Sr. Wilber Snider in charge of the work at the Philadelphia Mission, and consequently holds them responsible for the work and requires them to give a full and correct account of all the donations and contributions sent to the Mission as well as the distribution of the same; therefore, in order

the power of the Spirit producing conviction in the hearts of the hearers, and quite a number of souls, mostly children, expressed a desire to be true to God. The members worshipping at the Mission were encouraged in the work. Their prayers will follow Bro. Myers in his future endeavors in the work of the Lord. Friendly correspondence coming from Garrett, Ind., and also from Southern Ohio, speaks of the unusual awakening in those communities in the recent meetings held there. The work was deep and seemed to move forward without any geyser like exhibitions, but rather in quietness.

## CONTRIBUTED

### THE MISCONSTRUED SCRIPTURE.

By WM. H. DAVISON.

The passages under consideration the readers will find in the following chapters, Matt. 26; Mark 14; Luke 22, and John 13.

The summons to attention:—

"He that hath an ear, let him hear what the Spirit saith unto the churches." A solemn manner of calling the attention of all to that which is of general and most momentous importance.

In the chapters mentioned above, there are two suppers in each chap-

---

that Bro. Snider may be enabled to keep a full record of the contributions and donations, in acknowledging the receipts as well as attend to the proper distribution the General Executive Board recommends that all donations or contributions intended for the work in the Philadelphia, Mission, be sent direct to Elder Wilber Snider, 3423 N. Second St., Phila, Pa.

Signed:—Gen. Ex. Board,  
per H. K. Kreider, Sec'y.

---

### PENNSYLVANIA STATE COUNCIL.

Notice is hereby given that Pennsylvania State Council will convene at the Messiah Home, Harrisburg, Pa., on Friday, April 6, (Good Friday) at 9.30 A. M. The brethren who have set this date are hopeful that holding this Council on this special day may have the effect of bringing together a larger representation of brethren than at other times. All who can do so are invited to be present.

ter; one at Simon's house; the other the passover supper two days later. See John 13: 4 and 13: 2. At Simon's house, see Luke 22: 3, also the passover supper, Luke 22: 27.

Notice. Do not forget that Matthew and Mark speak of the same suppers. Notice also that Jesus was sold at this supper at Simon's house, but not made known to the disciples until at the passover supper, two days later. The word says, "Now after two days is the feast of the passover." "And the Son of Man is betrayed" (Matt. 26: 2).

Now before the feast of the passover. This will include the time from Martha and Mary's house till He rose from supper, and sat down again at the table.

Now we will consider the feast in specific order, as commanded by Moses Lev. 23: 5-7: "In the fourteenth day at even is the Lord's passover, and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; Ye shall do no servile work therein."

It must be accepted from Bible testimony that the feast of unleavened bread was a feast of seven days, commencing on the fifteenth, while the fourteenth was also to be celebrated with unleavened bread. (Ex. 12: 18, 42; 13: 3).

Number 28: 16, 17, 18: "And in the fourteenth day of the first month is the passover of the Lord; and in the fifteenth day of this month is the feast; seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; Ye shall do no manner of servile work therein." The reader will find important

bearings in the foregoing quotation.

The positiveness with which the command is given to observe the passover in and not outside of the fourteenth day of the first month is the feast:—

“Seven days shall unleavened bread be eaten.” We see clearly that the seven days’ feast begins with the commencement of the fifteenth and ends with the twenty-first day. Mark the eighteenth verse: “In the first day, shall be an holy convocation.” “Ye shall do no manner of servile work therein.” This day of holy convocation was both a day of special assemblage, as well as a day in which no servile work should be done. Also was it the fifteenth day falling on the Sabbath, being the next day after the crucifixion. The Scriptures plainly show that the passover was on the fourteenth day and not outside, which is also called the preparation day, see Matt. 28: 62. Now the next day that followed the day of preparation was a yearly Sabbath, which was the fifteenth day. The preparation day was the fourteenth. See Mark 15: 42: “And now when the even was come because it was the preparation day,” that is, the day before the Sabbath. See Luke 23: 54. And that day was the preparation, the fourteenth, and the Sabbath drew on, which was the fifteenth. See John 19: 31. The Jews therefore because it was the preparation day, the fourteenth, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was a high day, and no work should be done on it, for it was a holy convocation and a yearly Sabbath day. The Sabbath came three times a year. See Exo. 23: 14 to 18; also, Lev. 23: 39.

Notice John 19: 31. “The Jews besought Pilate that their legs might be broken,” and that they might be taken away yet on the fourteenth day, so that that work might not be on the Sabbath.

The next in order is the reader must bear in mind the Jewish time began at sunset and ended at sunset. In view of the specified difference between the Savior and the Jews in celebrating the passover, the passover was to be celebrated or kept in the fourteenth day of the month, and not outside.

The Savior celebrating the passover with His disciples in the fore part of the day, while the Jews were expecting to celebrate it when they released Ba-rab-bas. See John 18: 28: “Then led they Jesus from Caiaphas unto the hall of judgment and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover.”

See also Matt. 27: 15-22 verse. Notice the 15th verse. “Now at that feast the Governor was wont to release unto the people a prisoner, whom they would.” Also in Mark 15: 6-12, is almost the same words, also Luke 23: 17-26. Notice the 17th verse “For of necessity he must release one unto them at the feast.”

Now the question is, what feast? “The feast of the passover.” See John 18: 39 and 40. Notice the 39th., verse, “But ye have a custom that I should release unto you one at the passover,” which was Ba-rab-bas.

This plainly shows that the Jews, or the children of Israel never kept the passover on the fifteenth day of the month. See Jos. 5: 10-12. Notice verse 10 “And the children of

Israel encamped in Gilgal and kept the passover on the fourteenth day of the month." Notice the 11th., verse "They ate unleavened cakes and parched corn in the selfsame day, which was the 14th."

Anyone can see that if he wants to. Also see Ezra 6: 19, "And the children of the captivity kept the passover upon the 14th., day of the first month." So the Scripture positively says that the passover was never kept on the 15th., day of the month, but the 15th was the feast of unleavened bread. See Lev. 23: 6, also Num. 28: 17. The passover also was to be eaten with unleavened bread. I also will refer the reader right back to the text. See Matt. 26: 17. Here we have unleavened bread. Also Mark 14: 12, also Luke 22: 1.

I hope the reader may read this with a prayerful mind.

Written for the good of the cause.

May God add his blessing.

---

#### A MIDNIGHT PRAYER MEETING.

By W. R. Smith.

It was midnight, many long, long, years ago. In the old jail at Philippi I see two men with their feet fast in the stocks, lying on the hard stone floor. They are Paul and Silas two pioneer missionaries who were traveling about, telling the Gentile people of Jesus and His love. Their offense was that Paul had called an evil spirit of divination, out from a young girl that a set of grafters had made use of for personal gain, who had Paul and Silas arrested, beaten and cast into the city prison for the night.

This was not the first time nor last that the great Apostle was in trouble for preaching Christ and

working miracles. For some time before this he had been stoned at Lystra, drawn out of the city, and left for dead. And now again we find him here in prison not knowing what would befall him on the morrow. But to that he perhaps gave little thought, for he was always ready for every emergency in life, no matter how trying it might be.

Paul was a true soldier of the Cross obeying all orders, without knowing the reason of them, and endured every hardship for His Master, not expecting to be carried to heaven on some flowery bed of ease. His armor was ever bright from constant warfare, and the sharp sword of the Spirit that he used, found its way to many hearts in their salvation. Prisons, stones, clubs, whips and many dangers on land and sea, and even death itself, was taken no account of, only that he might finish his earthly course with joy, and the ministry he had received from the Lord Jesus Christ.

Paul was not cast down because he was in prison, for he had learned the great lesson to rejoice always in the Lord, whatever his outward conditions were.

**For what are stone walls, locks, chains and stocks, bonds, stripes and prisons, to one who in his soul has the Christ He who possesses all power, and to whom alone he renders a supreme allegiance!**

These two men, after having been stripped and beaten with many stripes, in the evening, were cast into an inner cell, and their feet, and perhaps hands and head also, as was the custom, made fast in the stocks, so that they could not move, let alone make their escape. But the most important member of their body, at this

time, the jailor forgot to fasten,— and that was their tongues. If he would have had the power to effectively silence their tongues forever, they might have been set at liberty to go their way without fear of arrest again. Satan often overshoots his mark in his eagerness to further his scheme! and he surely did in this instance, for the one thing that was the primary means that wrought their deliverance he left alone. I imagine that during the early hours of the night, as they lay there in the dark, with their lacerated backs in the grime on the hood stone floor they talked over their present situation and what they could do about it. Do? What could they do? and yet they thought of doing something. From a human point of view there was nothing on earth that they could do surrounded as they were with strong walls the doors all locked and bolted bound fast and secure in the stocks, an angry mob outside thirsting for their blood, with no friends to attempt their rescue, their doom seemed certain and sure. And yet they talk of doing something, and decided that the one and only thing they could do in the matter was to pray about it, and ask God to intervene in some way in their behalf. A most wise decision to arrive at, and yet it is about the last thing many think of doing when they get into trouble, while all the time they possess a golden key, like Christian and Hopeful did in Doubting Castle, that would unlock every prison door, break every fetter and give them perfect liberty.

“And at midnight Paul and Silas prayed.”

No need to have a great houseful of people to have a good prayer meet-

ing; Jesus, you and me, if our spirits are in fellowship with each other, can have a successful meeting any place, any time, under any condition, the results of which may astonish the whole world.

These men did more than pray, for they also sang praises to God, the first time such songs of joy had ever sounded through the different cells of the old prison. How many of us would under such conditions with our limbs fast in the stocks, our backs stripped, bleeding and smarting from the beating with Roman rods or, whips of leather thongs with im-braided bits of steel! We would have prayed, but to sing praises! And yet it is under such conditions that Jesus tells us to shout and rejoice, for great is our reward in heaven. I wonder what they sang? Maybe some of the old Psalms. Perhaps Martin Luther's old favorite hymn when in trouble or discouraged. “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” (Psalm 46: 1-3).

They believed this was true, and since God was their sure Refuge, why fear what man would do to them; far better employ the time in songs of praise to God for His love and mercy to them.

These men were intensely in earnest, and prayed so loudly, and sang so lustily, that the other prisoners were awakened from their sleep and heard them. God also heard them, and sent down a mighty earthquake that shook off the bonds from every pri-

soner's hands, the stocks from their feet, the locks and bolts from the prison doors, and threw them open, and all might have escaped had they so desired.

Great have been the results of the victorious prayers of faith in the past, which God has always answered in some way, for His people's good and His own glory. The jailor so astonished at such a marvelous display of divine power became a believer in Christ with all of his household. This "same Jesus," who possesses all power in heaven and on earth, that set Paul and Silas free from prison at Philippi, is still willing and waiting to bestow upon His people through the Holy Spirit, this power if they will receive it, that would shake this old world from center to circumference and arouse the sleeping nations from their sinful slumbers and lethargy!

Pryor, Okla.

---

#### BROTHERLY LOVE.

"Let brotherly love continue." A thing that does exist will continue providing we let it. If Paul, the author of the above quotation once had pure sectarian love which caused him to oppose truth, hate Jesus, and shamefully mistreat His followers, and help commit murder, it is not said that we as God's dear children shall follow in Paul's footsteps. But we are to follow Jesus in His footsteps. Praise His name forever and ever and ever. The love that Paul had in the beginning truly had its origin from the devil. Evidently there is much of that kind of love nowadays, a selfish love which is worldly and works death to the one that possesses it.

Thank God, the time came when I,

Ella Ebersole, not Paul, became a possessor of God's love, and that love loves itself. I don't have to try to love, but God does the loving and I do the obeying.

This love, God's love, is wide as the universe, deep as the sea, high as the heavens and endures forever. God's love does in honor prefer his brother, or sister. It does not quarrel, nor stab in the back, nor become jealous and envious, nor think evil and seek revenge. God's love will not be cored in a denominational ward, but is kind, generous, forbearing, patient, honest, true, fair and considerate.

Instead of looking exclusively to local and personal interests it will be concerned about general interests. The narrow way is God's way, the way that I got on the 24th day of December, the day before Christmas, and I am on this way, ever since, and no man had power enough to throw me off thus far. God is all-powerful so I am connected with the power that He has and that is why man can't overpower me. Praise God for the victory that overcomes the world, the flesh and the devil.

His love has taken all narrowness, meanness, stinginess, selfishness, bigotry, out of me. It causes me to forget feelings, and makes me care for the welfare and feelings of others.

Thank God for the tradition that told us of two brothers who owned farms where Jerusalem now stands. We are also glad that one had a family and the other remained bachelor. But both had a bountiful crop of wheat. Would to God we had more bachelors like the one at Jerusalem that would look to the interests of his brother's family which he has to support, and needs more wheat than they that have no family to care for! There are many of God's dear little children hungry and

cold, and who is here to help to feed and clothe them.

I praise God, this afternoon, I have become willing to do what little I can which is very little. The widow gave her mite; thank God I can give a little, if it is only a penny. God's word says if we give a cup of water in His name we will not lose our reward. But let us be sure we do it in the precious name of Jesus. If we do it to be seen we will be as bad as the Pharisees that loved to stand on the streets and make long prayers. I am sure there are many of my dear brethren and sisters, mothers in Israel, I mean, that have children of their own samé as I have. Will you not stop to think what it would mean for you to hear your children crying for bread, and almost frozen to death? How I do wish you could walk into some of the homes with me and see for yourself. I was in a home several weeks ago where they have seven children. The mother had been taken to the hospital, the grandmother told me they had no fire in the stove for several months on account of the man not coming to fix it. They only had a small coal oil stove to keep themselves warm. She also told me they had about a half a loaf of bread for breakfast so the oldest girl of about thirteen years of age came with me home and I gave her my oil stove and about a dollar's worth of eatables. This is one family: but think of the many more that could be helped if we all had the love that God desires us to have.

The mother of these children has passed away to her long home. Don't forget brethren to go out on a moonlight night and carry a shock over into your brother's field. If you do this God will make your crops grow more bountifully and will bless you so that you will hardly know what to do with all the blessings He gives you. But if you

write to me I will help you out of your trouble and give you good advice, and just tell you what to do with the crops that go to waste on your farms that many a poor orphan might fill his, or her, little stomach.

I thank God I have this love, and all those that haven't got it I will tell you where to get it. If you give Jesus your will and let Him break it all to pieces He will give you His will in place of yours and it will settle all your difficulties and give you a perfect rest in your soul.

Ella Ebersole.

3454 N 2nd. St Phila., Pa.

#### JOHN THE REVELATOR.

Was in the Spirit on the Lord's day and heard a great voice and he was to write in a book what he heard and send it. Rev. 1. I hear of that voice this evening and it says, "Write and send it. In chapter 2 he says so much of the seven churches. "I know thy works." Let us keep in mind this thought, He knows and sees the condition of the church today yet, whether cold or hot, whether in the first love or not, whether dead or alive. In 2: 10, it says, "Fear not, but be faithful." In verse 18 it says, "Write, these things says the Son of God who hath eyes like fire, I know thy works." We are to remember in verse 5 if we are fallen in any thing. The Spirit showed us first that we are to repent, and it doesn't say this only once. Read it for yourselves In verse 20 he is speaking of that wicked woman, Jezebel. The woman is to be the bride or church. To me this evening it is perhaps the church, that, like Jezebel, is too much committing fornication with the world and she hath lost her power. In chapter 2:23 we read, "I am He, God himself, who searcheth the reins and hearts." He'll give according as our

works, And if we have no power, Repent, is the word for it. Yes in a few simple things I have repented or I doubt whether I could write this evening. I know if I am honest. I have lost somewhat of my first love. Repent is the word of God. If you don't believe it read it in the 2nd chap., of Revelation. It doesn't say it only once nor twice, as someone said once to me, that it only said once in the Book to wash feet. Whether once or often-er, we will find out. We will meet a just God. What He says He means.

I am prompted this evening to open a little of my first experience. I often have thought I would do this for the VISITOR but was never yet willing. In 1895 the 15th day of May, I gave my heart to God. It was not in a soul stirring revival nor on a death bed, nor shaken over the grave, but in the home where I was boarding while working in the factory. One evening after supper I went for my mail and got a little paper called "The Echo of the Valley of Blessing." I opened it in the kitchen and there was another little paper in it with a picture of the Last Supper, Christ with the twelve Apostles. A few more boarders were present and we were looking at this picture. What I want to write now is how the followers of Christ were shown to me.

While, as I said, a few of us were looking at this picture one of my kinsfolks said she often thought that the River Brethern out here, meaning at our little church here at Silverdale, looked more like Christ than any other professors. And somehow the Spirit of God opened my mouth and eyes that very moment, and I said "Yes, and I believe they are right," and I got all broken up and saw I was not right. She yet said, "Christ and the followers all have beards and their hair parted in the middle," and I said, "Yes, I believe it right." I want to say here I have flinched some, but it was

my first, and I believe it yet. Repent, is the way out. If this is too simple for you let me say it is not for me. That night we had a little argument, and through an argument I came to Christ. I stood for what the Spirit showed me, and gave my heart to God. Before I went to bed I laid my two gold rings on the bureau and next morning combed my hair sensible, said, "Goodbye," to the world, as I was going to a park on Saturday, and the Merry-Go-Round and To-Boggen-Slide, I loved so much, all fell. Glory! Glory! I said, "Yes," to God. My tight shoes had to get off my feet. Comfort on the box, misery on the feet. Later just so with the corset Comfort on the box misery on the body. I began to believe God. The devil lost a good customer. But I promised God I would serve Him. But do you know, I was still very unwilling to obey Him and for three years I roved around at camp-meetings and everywhere, not willing to go through with Him. But, as so many do today I wanted to hear what man has to say: but after all I was reading the Book and very often it was condemnation. Sometimes man would almost have me disbelieve God and believe him, but somehow the very first I experienced would never leave me. I would sometimes ask the preachers on some points such as the holy kiss, and they laughed at me, but God did not. I did not get through in one night at the altar and go on the same as ever. No, no, nor did I do as I was doing because my bringing up was this, or my parents doing so. Say if this hits any, Repent, get saved of God. I am glad I wanted to really get saved of God and I am glad the time came when I said, "It is better to obey God than man." But for me it meant to come out from kinsfolks, from world, from church, and pride, my prayerbook away, and get on my knees. Steeples and spires and choirs and creeds and ceremonies all fell away for



me. I took the Book and believed. Faith in God will save us.

My piece is getting lengthy so I must close, but one thing I thank God for, that He kept me all the while. I was trying as so many do to climb up to heaven another way than by Jesus Christ. It can't be done. So I can say, He kept me in it all. Men preached, yet the Book I loved better till I can say to His honor and glory, I worship today with the people the Spirit showed me the night I gave my heart to God, and I am glad I am not ashamed of the bearded and parted hair Christians today yet. Christ was not ashamed to face the world that way, nor Ezra, Aaron, David, Elijah, Elisha and Samuel. I think it is as nice as any worldling I ever saw yet. O how we like to stand in the applause of the world today. To be despised and Christ-like means something else. Pray for me.

AMANDA SNYDER.

Silverdale, Pa.

#### MY LORD, AND MY GOD.

What a strong helper I have in my Savior  
 Oh what a refuge my soul finds in Him!  
 What a safe shelter when life's storms  
 are raging  
 What a clear light when all others are  
 dim!

He is my Refuge, my Shield, my high  
 Tower

My great Deliverer, Comforter, Friend,  
 And He's the fairest among many thou-  
 sands

Strong as a lion, my soul to defend.

The One who wrought wonders for David  
 and Daniel

The prayer answering God of Peter and  
 Paul,

The changeless Eternal, the Most High  
 and Holy,

Is my God today, He answers my call.

(Continued on page 27.)

## NEWS OF CHURCH ACTIVITY

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, Bhogalpur dist., B. & N. Wn Ry.,  
 India.

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

Following not under F. M. Board.

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

## BUFFALO MISSION.

Dear readers of the Visitor:—

Greeting, with Psa. 125: 1, 2: "They that trust in the Lord shall be as Muont Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

These are certainly blessed promises to all who put their trust in the Lord. Trusting in Him we have nothing to dread; we have nothing to fear. Leaning on His everlasting arms we are forever safe. Praise His dear Name!

We thank the Lord and all His children who have shared in supplying the various needs of the Mission during another month. We often feel that our reports of expenditures look large, but seemingly we are doing all we can to keep expenses down. The commonest foods are very high in price. We have paid as much as \$ .80 per peck for potatoes. While our regular family only numbers four and five, we frequently have visitors. I may say too that in our line of work there is always much occasion for plenty of healthy exercise. This serves the purpose of a good appetizer. May these few lines of explanation not be looked upon as an imposition upon the VISITOR columns for we know there are some who will appreciate a little explanation along these practical lines.

As to the spiritual work, we are encouraged. We are not located in the slums, so we could not be reasonably expected to carry on a rescue mission. Yet sometimes that kind of work comes our way. Recently in one of our prayer meetings a man in a drunken stupor was instantly sobered up in answer to prayer and his acquaintances testify that he has broken his past record by living sober

for five weeks. He professes deliverance from the tobacco habit too, to which he was addicted from his boyhood days. Pray that this man may stand as a monument of the grace of Jesus Christ.

Our meetings have had encouraging attendance of late and we are asking that God's blessing may continually attend our effort. We contemplate holding a series of meetings during the latter part of March. Wishing you all God's choicest blessing and soliciting the prayers and co-operation of God's people.

## FINANCIAL.

Report for February 1917.  
Carried over, \$26.50.

## RECEIPTS.

Sr. Ellis Winger, \$1; I. H. N. \$1; John Ehlers, \$5; Harry Keyes, \$5; Christian Herr, \$5; T. S. Doner, \$1; Adam Book, \$1; E. A. Robert, \$5; Edwin Lewis \$1; Ruth Steckley, \$1; E. H. Carlyon, \$1; Sr. Mary Blake, \$2; Earl Bossert, \$1; Esther Winger, \$1.

## EXPENDITURES.

Gas, \$1.80; light, \$2.03; coal, \$16.00; groceries, car fare, etc., \$25.12; household repairs, \$5.30.  
Balance on hand, \$7.25.

## PROVISIONS.

Bro. and Sr. Warren Winger, butter and eggs, Clara Winger, pail of honey, Eld. J. B. Lehman, crate of choice oranges.

Your Bro. and Sr. in Christ,  
Geo. and Effie Whisler.

## PHILADELPHIA MISSION.

"Bless the Lord, O my soul and all that is within me, bless his holy name" (Psa. 103: 1).

O how we feel to praise the dear Lord for His wonderful love towards the human family; and yet how few are willing to accept Him as their personal Sav-

ior. What a sad condition the world is in today; sin on every side; wars and rumors of war; commotions of every description, men's hearts are failing them. The love of many is growing cold, and there is such an indifference manifest among the people concerning their spiritual welfare. But these things are some of the signs of the times.

On March 1st., between 11 and 1 o'clock, noon, part of the city, Philadelphia, was involved in darkness: chickens went to roost, and people began to inquire of one another what this could mean. No doubt peoples' hearts began to thump within their breasts for fear. O dear ones, if these things make us tremble here what will it be when you and I stand before the Judge face to face, and every secret thing will be revealed?

Is it any wonder that the apostle Paul was so willing to spend his life for Jesus, when he would think of the glory that he would receive over there? We may have some trials and tribulations here, but, thanks be to God, if we keep true to Him till He comes we will have a crown that will never fade away. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

How we need to be rooted and grounded in the word of God these days that we be not deceived. Thank God that we can say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Bish. Hoffer and Bro. Amos Wolgemuth came to us, Feb. 20, and made the annual visit amongst the members, visiting fifty-three in all. Our council met Saturday evening, Bish. Kreider acting as Moderator. Everything went of nice at the council. The brethren report that

they are encouraged over the work here. They gave us some good admonitions, and we hope each ones of us will apply the same to our own individual life that we may profit thereby.

The brethren feel that we should launch out farther along missionary lines, and which we are glad to do, but in order to the launching out farther in the work it will, of course require more along other lines as well.

We feel to thank the dear ones for their liberal support, and we are sure the Lord will bless you. We feel to encourage those that the Lord has so richly blessed, that they remember that it is "more blessed to give than to receive."

We will be glad for anything you feel to give in the line of clothing, or provisions, or money, and we will use the same to the best of our judgment that God may get glory to His precious name. Don't neglect to send when the Lord convicts you to do so, or some one will suffer through your disobedience. "Obedience is better than sacrifice."

Bro. W. J. Myers of Massillon, O., commenced a series of meetings at this place, Feb., 27, and we hope, and pray, that the Lord will bless his labor with us and souls may be saved, and the saints encouraged to still press the battle on.

While we fail to see the results as we would like to see them but we can say with Paul, "We look not at the things that are seen but at the things that are not seen." But if we all do what little we can in Jesus' name He will bless us for our honest endeavor. Pray for our band of workers at this place that God may have His way in every heart, and that precious souls may be saved.

#### FINANCIAL.

Report for February 1917.

Balance on hand Feb. 1, \$45.90.

## RECEIPTS.

Bro. C. S. Herr, North Hampton, O., \$5; Sr. B. F. Greenawalt, Mt. Joy, Pa., \$1; Sr. Ellen M. Whitmoyer, Lebanon, Pa., \$1; Grantham, S. S., Pa., \$25; Bro. H. K. Kreider, Campbellstown, Pa., \$1; Sunday evening offerings, \$7.25.

Total, \$86.15.

## EXPENSES.

Table account, \$23.10; gas, \$1.25; car fare, \$2.04; coal for Mission, \$11.50; coal for poor, \$3.15; for poor, \$3.48; incidentals, \$3.19; hand bills for meeting, \$3.00. Total, \$55.62.

Balance on hand, March, \$30.53.

## OTHER DONATIONS.

Susie Whitmoyer, Pottstown, Pa., 1 rag carpet rug, Sister Bender, Phila., vegetables, Bro. and Sr. Landis, 4½ doz. fresh eggs.

We thank you all for your interest in the work here in behalf of precious souls.

In His service,  
Wilber and Elizabeth Snider.

3423 N 2nd. St.

## SAN FRANCISCO MISSION.

Dear readers of the VISITOR:—

We greet you in the name of Him who said "I will never leave thee, nor forsake thee," and "The Lord your God, He it is that fighteth for you, as He hath promised you."

Truly we are in a fight against evil, and it is comforting to know that "greater is He that is in you, than He that is in the world." We praise God that His presence is still manifest among us.

During the past several months it has been my privilege to enjoy a rest and change, in my parents' home in Upland, Calif. A letting go, and a rest from the work, becomes very necessary at times as the nervous strain which we are under almost constantly, is heavy, and would become detrimental to our health if kept up too long.

I can truly say I enjoyed the loving care I received at home, and the many kindnesses shown to me by the brethren and sisters, both in Tulare Co., during Bible Conference in November which Conference was a feast to my soul, and also at Upland, my home church, where in years gone by, I received most of my spiritual bringing up. How thankful I am for the plain teachings on doctrinal lines which it was my privilege to profit by in my early Christian life. It is all a great help to me now.

On the 17th of Feb., I returned to San Francisco, finding the workers happy and encouraged in the Lord.

On Monday evening 19, three souls followed the Lord in baptism and immediately following the baptismal service we held a little love feast at the Mission home. The Lord certainly was present to bless the hearts of His children, and we do not know that we ever enjoyed these particular kind of services more than we did at this time.

However with all this, our hearts were somewhat saddened by the oncoming departure of our beloved Bro. and Sr. Wenger, who have been laboring with us during the past nine months. On the evening of Feb. 23, we gave them the parting hand, and we three sisters, Sr. Maggie Sollenberger, Sr. Miriam Benner and myself are holding the fort, as far as regular workers are concerned.

If it were not for our faithful Mission members who stand loyally by the work, night after night, we could not go on, but the Lord always makes a way so that His work need not cease. We trust the blessing of God will go with Bro. Wengers and we would be indeed pleased if they should later feel led to return to us again. Of this we have no assurance, but we can only pray the Lord to have His way.

The interest on the street continues

good, and we trust from the seed thus sown, a bountiful harvest will result.

We desire to thank all who have so faithfully contributed again to our needs. God bless you all.

#### FINANCIAL.

Report for Feb. 1917.

##### RECEIPTS.

Abilene, Kans., S. S. \$25.00; R. I. and Ruth Witter, Kans., \$5.00; Canton, Ohio, S. S., \$7.50; Upland, Calif., S. S. \$21.93; C. B. Eavey, Pa., \$5.00; hall offerings, \$41.75; refund of water deposit, \$3.60.

Total, \$109.78.

½ crate eggs, Tulare, Cal.

##### EXPENSES.

Car fare, \$11.15; table supplies, \$23.82 home incidentals, \$5.75; hall expenses, \$13.85; use of baptistry, \$1.50; gas, \$3.15 house rent, \$18.00; hall rent, \$30.00; poor, \$1.80. Total, \$108.55.

Balance Feb. 1, \$1.22.

Bal. March 1, \$2.45.

Yours for souls,  
Elizabeth Winger and Workers.

---

#### DAYTON MISSION.

"The angel of the Lord encampeth around about them that fear him, and delivereth them." This promise to the child of God is so precious in this our day, as we see the awful trying and testing condition coming upon us. O dear ones, let us treasure deep in our hearts this valuable and so much needed promise. And let us remember this promise is to those who fear the Lord. It is sad, indeed, to see how many are so self-willed and becoming so malignant in heart these days. It is alarming to see how few there are who are really fearing God. The masses are choosing their own way. If it meant for the Son of God to fear His Father, to be heard of Him, in time of severe tests and extreme trials, what can we poor mortals expect other than to be

overtaken and deceived by the enemy of our souls, and be forever lost if we fail to fear our God. It was said of Jesus in Heb. 5: 7: "Who in the days of his flesh, when he had offered up prayers, and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." This truly was Jesus' experience in the garden, upon the cold damp ground, because of our sins. May the Lord help us to fear our God, who hath made it possible by the gift of His Son to deliver us from all sin, and eternal destruction, and bring us unto Himself eternally in the Haven of Rest.

We are glad to report that on Feb. 20, we had with us in our Tuesday evening prayer meeting, Bro. Jesse Eyster of Navarre, Kans., after the close of a series of meetings at Pleasant Hill, and Highland in the Miami Co., district where he had been so faithfully laboring. He was able to give us one meeting the evening of said date, before the arrival of his train for his homeward journey. His being with us proved a blessing to us all. The Lord used him in bringing unto us the Word. Several souls were made conscious of a need in their hearts, and came forward to the altar as seekers. It shall be our prayer that he may continue to be used of God, in behalf of precious souls, and that it may be his privilege to come to us again in the future, the Lord willing.

The work is moving on as usual. How we would rejoice to see precious souls becoming more interested in spiritual things. Our purpose is stronger than ever to do our best, by the help of the Lord, to win some poor wanderer for the Lord, before it is too late.

We feel ourselves so unworthy to report the abundance of supplies our dear Lord has sent in to us by the hands of His dear children. We do appreciate

this, and thank the Lord for dear brethren and sisters and kind friends who are proving themselves so true and faithful to us, and the work at this little Mission. We, in our unworthiness, are unable to thank you all as we feel it in our hearts. May the Lord keep us all true to Him unto the end, that we together may be so unspeakably happy as to enjoy the reward in heaven around the throne of God forever. This is our prayer.

**FINANCIAL.**

Report for Feb. 1917.  
Balance on hand, \$97.47.

**RECEIPTS.**

J. N. Hoover, West Milton, O., \$1.00; Roy Grisso, Springfield, O., \$1.00; Alice Doubledde, Massillon, O., \$1.00; William Chittum, Dayton, O., \$1.00; Herman G. Miller, Martinsburg, Pa., \$5.00; Jesse Eyster, Navarre, Kans., \$1.00; Mission offering, \$3.70 Total, \$112.17.

**EXPENDITURES.**

Table account, \$14.23, 225 lb. of flour, \$11.60; light, \$ .68, gas, \$1.02, car tickets, \$1.25, water meter repairs, \$ .65; incidentals, \$2.16. Total, \$31.59.  
Balance on hand, March 1, 1917, \$80.58.

**POOR FUND.**

Balance on hand, \$4.73.

**RECEIPTS.**

In His Name, \$2.00. Total, \$6.73.  
Paid out \$6.35.  
Balance on hand Mar. 1, 1917, \$ .38  
Provisions were donated by Midge Taylor, Eliza Engle, Ed. Knisley, Isaac Engle, Mary Taylor, Frank Etter, Lillie Reighard, Emma Cassel, Mary Riber, Florence Brumbaugh.

**SPECIAL,** Alice Cassel 4 large window blinds for the chapel.

Yours for precious souls,  
W. H. and Susie Boyer.

**ZION MISSION, CHAMBERSBURG, PA.**

One more month has gone past. May God bless all the VISITOR readers, and

may He also bless the givers who have contributed to the support of this mission. May they be kept true and faithful till Jesus comes and takes them home. There are quite a few sick ones around here at present. Sr. Martin is very low and not expected to recover.

The new converts are progressing nicely. They take an interest in the work: as they have opportunity they come to the prayermeetings. We are glad for the zeal they manifest. May God bless and keep them faithful. God bless you all. Remember us in your prayers.

**FINANCIAL.**

Report for February, 1917.  
Balance on hand Feb. 1, \$73.16.  
(In the last report the types said the balance was \$13.16 which was an error).

**RECEIPTS.**

A brother, Elizabethtown, Pa., \$5.00; D. H. Wengerd, Chambersburg, Pa., \$3; Edward Wenger, Dillsburg, Pa., \$5.00; Sr. Anna Wenger, Chambersburg, Pa., \$1; Sr. Mc Neal, Clay Hill, Pa., \$1.00; Sr. Rosa Bender, Chambersburg, Pa., \$1.00; a brother, \$ .45; Sr. Emma Byers, Clay Hill, Pa., \$ .50; Contribution box, \$2.10 Total \$92.26.

**EXPENSES.**

Provisions, \$7.60; light, \$3.33; coal, \$7.90. Total, \$18.83.  
Balance on hand Mar. 1, 1917, \$73.43

**DES MOINES MISSION.**

We are delighted that the balance this month stands in favor of the Mission. We believe this is good omen. We most heartily thank our dear brothers and sisters for making this balance possible. The mission building is progressing nicely, and hope it will be ready for occupancy by Apr. 1, or near that time. We have had a cold winter which with other conditions retarded the work some. But we are getting a splendid building and

(Continued on page 22.)

---

**PUBLISHER'S NOTICE.**


---

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

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

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

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

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

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

2. Communications without the authors name will receive no recognition.

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

---

GRANTHAM, PA., MARCH 19, 1917.

---

**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 the editor, Geo. Detwiler, 1175 Bailey pages should always be addressed to St., Harrisburg, Pa.

---

**MARRIAGES.**


---

**FREY.—BERT.**—On March 8, 1917, at the home of Bro. and Sr. Daniel Bert of Detroit, Kans. parents of the bride, Bish. M. G. Engle officiating, Bro. Christian Frey of Abilene, Kans., and Sr. Ella Bert, youngest daughter of the home, were united in holy wedlock. The bridegroom is a son of Adam Frey of Fairfield, Pa., and brother of Eld. Harvey Frey, missionary in South Africa.

**DRAHER.—DENNISON.**—On March 6 1917, at the home of the officiating minister, Eld. J. L. Myers, Mooretown Ctr., Mich., there occurred the marriage of Mr. Kern Draher, son of Bert Draher, Alger, Mich., to Miss Bertha Dennison, daughter of John Dennison of Snower, Mich.

---

**OBITUARY.**


---

**MARTIN.**—Claud H. Martin, infant son of Bro. Aaron H. and Sr. Lottie Martin of Elizabethtown was born July 22, 1916. died Feb. 26, 1917 of pneumonia, aged 7 months and 4 days. Funeral service was held Thursday P. M. at the house. Interment at Mt. Tunnel cemetery. Eld's J. N. Martin and L. O. Musser officiated. Text Psa. 16: 6. Besides his parents he leaves one brother, Paul, to mourn his loss.

**GNAGY.**—Andrew Gnagy was born Nov. 20, 1831 in Summerset Co., Pa., and departed this life, Feb. 17, 1917, aged 85 years, 2 months and 27 days. Having grown to manhood in Penna. he came to Franklin Grove, Lee Co., Ill., and worked at the carpenter trade a few years. In 1860 he came to Iowa, and in 1861 was united in marriage to Susanah Fike in Benton Co., Iowa. They lived on a farm until 1898, when they moved to Dysart. In about a week his wife died. His two daughters, Libbie and Maggie then kept house for him, until Maggie was married to J. C. Knupp. From that time Libbie kept house for him alone until the fall of 1912, when he went to

stay with his oldest son, William, at Waterloo, Ia. Then in the fall of 1914 he came back to Dysart to live with his son Albert and remained there until death. He leaves to mourn his loss, four sons and three daughters, William M. of Waterloo, Ia., Sarah B. Schlarbaum of Hartley, Ia., Albert S. at Dysart, Ia., Harvey A. on the old homestead near Dysart, Ia., Ezra J. Gnagy of Chinook Mont., Susannah Elizabeth of Chicago, Ill. Maggie C. Knupp of La Habra, Calif., and twenty-seven grandchildren and eleven great grandchildren. He was preceded in death by his wife in the year 1898, and by his daughter, Annie M. on June 13, 1893. In his early life he united with the Brethren in Christ church and remained a faithful witness until death. He was a kind father and a good husband. The services were held at the Evangelical church on Thursday afternoon, conducted by Rev. Kohl. Text, II Timothy 4: 7, 8.

**STUMP.**—Harvey L. Stump, son of John A. and Leah Stump, was born in Nappanee, Indiana, April 23, 1883; was married to Lulu M. Smith, April 23, 1904; died at Upland, California, February 24, 1917, aged 33 years, 10 months and 1 day. To this union were born two children, Robert F. and Mary Frances, who with their sorrowing mother, are left to mourn the loss of a loving husband and a kind father. The deceased was converted in 1900, and united with the Brethren in Christ church in 1904, and was ordained to the ministry in 1908; was a student of Marion Normal College, Indiana, 1901-02; student at the Chautauqua Summer School, Winona, 1909; assistant in Mathematics at Goshen College 1906-07; graduate student at Summer Quarter in 1912. Also a student at the University of Chicago, and Principal of High School at Wakarusa, Indiana. In 1911 he became Instructor of English and Bible at Bethel College, Newton, Kansas, remaining until 1914, when he was obliged to lay down his work, and was granted leave of absence by the faculty; first coming to Albuquerque, New Mexico, and from there to Upland, California, where he remained till the time

of his death. Seeing the need of a more earnest religious life at the Heights, he threw himself, with all his energy, into the work of putting new life into the Sunday School and organizing a union congregation and providing a place of worship. When first coming to Upland, his health rapidly improved, till a slight break down came, when he took his bed and remained there till his death. During his sickness his words were only those of hope and cheer, and an undying love for his Creator and Redeemer. Bish. John A. Stump from Nappanee, Indiana, father of the deceased, was present during the latter part of his sickness, remaining a few days after funeral services. Services were held at the Union Church, San Antonio Heights, conducted by Rev. Shelly of the Mennonite Church; Rev. Wentworth of the Methodist; Rev. Stone and Rev. Allison of the Presbyterian; Rev. Perry of the Baptist; including Bishop C. C. Burkholder of the Brethren; also serving as pall bearers. Interment in Bellue Cemetery.

LOVE FEASTS.

PENNSYLVANIA.

Air Hill, ..... May 2, 3.  
 Elizabethtown, ..... May 8, 9.  
 Mt. Pleasant, ..... May 9, 10.  
 Montgomery, ..... May 26, 27.  
 Mechanicsburg, ..... June 2, 3.

OHIO.

Ashland & Richland, ..... June 2, 3.

SUBSCRIPTION CREDITS.

FROM FEB. 28, TO MAR. 16, 1917.

The following names were overlooked in our February 19, report. They belong to the \$1.25 class.

John Fisher, Mrs. John Hisey, Mrs. P. C. Doner, Amanda Zeager, Warren L. Litch, F. Elliott, Dorothea Long, David Magsam.

RENEWALS AND NEW AT THE DOLLAR RATE.

B. S. Mark, Mrs. Albert Erb, Harriett Rettew, Adam Henry, Anna Hershey,



NEWS OF CHURCH ACTIVITY, ETC.

(Continued from page 19.)

we hope it will be a permanent location for the work till Jesus comes. We all have good courage and feel like pushing the battle for the Lord, more than ever.

Our love to all the saints. Please

Mrs. Minnie Bristol, Mrs. Mary Hart, Mrs. Wm. W. Coble, Hazel Olsen, Mrs. F. Helmick, John K. Hostetter, Elizabeth Loudenslager, K. C. Shultz, John E. Hershey, Mrs. J. M. Blosser, Fanny Saunders, C. M. Christenson, Mrs. James Mc Cleary, Ezra Musser, Jacob S. Gish, Mary Yingst, Mrs. Carl Rambat, Rachel Lee, Ira Groover, Rebecca Bross, Jno. L. Weaver, Harvey W. Hoke, Lydia Bossler, J. H. Bossler, Ellis Kohl, R. D. Kanode, John Stoner, H. D. Miller, Roy Reighard, Katie Brosey, E. S. Engle, for 2 years and benevolent, \$2.00.

AT THE \$1.25 RATE.

Edward Engle, I. C. Engle, Lewis Berg, Ira Berg, Delila Kreider, D. H. Kreider, Asa H. Kreider, R. M. Shirk, Katie Haugh, J. C. Dick, Gotlob Switzer, Amos H. Engle, Mrs. Jacob Shock, benevolent, \$1.25, Henry Mishler, Mrs. S. Berger, E. B. Hoover, Mrs. David Byer, I. H. Eshelman, Elmer J. France, Mrs. John Brechbill, Daniel Engle, Walter Heisey, Amos H. Heisey, Mrs. J. Q. Rote, J. O. Yarde, V. M. Basick, Leah Peters, Mary Heisey, Eugene Kilmore, E. H. Martin, Elizabeth Reighard, Mrs. Jas. C. Hill, Grace Miller, Philip Dice, Israel Wingert, G. H. Hartzell, J. H. Paulus, Jacob Lehman, Mrs. Daniel Wagner, John Kanode, Elizabeth L. Brandt, A. J. Stremmel.

AT THE \$1.50 RATE.

James A. Whitehead, Mrs. C. Springer, H. J. Wagaman, E. E. Coble, Ezra E. Wolgemuth, D. H. Martin, Eph. Brene-man, Mrs. Elizabeth Eaton, Mary Schlaggenweit, Mrs. Menno Light, Levi S. Hoke, Guy Vandyke, Wm. McCulloh, Jacob D. Strickler, A. E. Sollenberger, Dan'l W. Wenger, A. S. Kauffman.

Herman Frey, \$2.00.

continue to pray for us and the work at this place for we are in the evening of the world and many of those who once were spiritual have become cold, worldly, and disinterested. We find these conditions all over the country.

FINANCIAL.

Report for Feb. 1917.

RECEIPTS.

Sophia Reeter, Dakota, Ill., \$3.00; B. S. Herr, Cambridge City, Ind., \$5.00; C. P. Eavey, Grantham, Pa., \$5.00; Fair View S. S. Englewood, O., \$11.40; Zion S. S., Abilene, Kans., \$45.09. Total \$69.49.

EXPENDITURES.

Electricity, \$1.74; gas, \$2.75; table supplies, \$28.00; coal, \$15.00; incidentals, \$2.00. Total, \$49.49.

Bal. on hand March 1, 1917, \$20.00.

In Jesus' name we submit this report.

J. R. and Anna Zook.

HAGERSVILLE, ONT.

On Jan. 21st Bro. Jesse Winger of Ridgeway, Ont., and Bro. T. S. Doner of Clarence Center, N. Y., came to us to hold a series of revival meetings which continued four weeks. The attendance was not as large as we would like to have seen, nevertheless the interest of those attending was good.

We were encouraged by two young people being saved, also two being received back into church fellowship. The last two mentioned have since moved to another locality and while, from our view point we would be pleased if they could have remained with us as there are so few here feeling that we need all the help we can get, yet we rest on the word which says in Romans 8:28 "All things work together for good to them that love God."

The members in general were encouraged to more faithfulness in the Master's service through the inspired preaching of the everlasting Word by our brethren.

Will you pray that God's sweet will may be accomplished in our midst in these last trying days?

Della W. Nigh.

Hagersville, Ont., Mar., 9, 1917.

TSTIMONY.

Dear readers of the Visitor:

By the Grace of God which is sufficient for all things I will obey my convictions and write a few lines to the honor and glory of my great Redeemer.

Oh how I can praise Him tonight for what He has done for me. I thank Him for ever counting me worthy to be His child, and for coming down into this sinful world and dying upon the cruel cross to save me from my sins. I thank Him for calling me from a life of sin and washing me in His own precious Blood. And not only for this, but also for sanctifying me.

It surely does strip a person of the unnecessary adornments. But I thank God that He always gives us something better than what He asks us to give up. He only wants us to give up those things that will be a hindrance to our Christian life.

I am so glad I have said "Yes" to the whole will of God, that I have given my all to Jesus, and I mean ever to let Him have His way with me, -Aad to go all the way with Jesus. The only service that is really enjoyed is a full-hearted service.

How my heart does go out for the precious souls in heathen darkness. O if they only knew what is really in store for them. But how will they know unless someone goes and tells them? "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a

preacher? (Rom. 10: 14).

So, dearly beloved, let us have our hearts open to conviction continually, and not hang back, for precious souls are dying every day without the hope of Eternal Life. And all that we can ever do for Jesus will be very small beside what He has done for us.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity." (II Tim. 2: 19). It is surely blessed to know that the Lord knoweth them that are His, and that He is ever mindful of us, and if we put our perfect trust in Him He will never leave nor forsake us.

When I started for Jesus I left father, mother, brothers, and sisters behind and they are still out in the world today. I am so glad that I did not stay in the world when Jesus called me but stepped out and left all behind, fancy clothes, ribbons, corset, rings, bracelet, parties, fairs shows, bazaars, socials, and everything that goes along with the world, and tonight I can say from the depth of my heart that Christ is all in all. He is my Great Physician, the one who heals my body when afflicted, and I have that sweet peace and joy that God gives His true followers. It is a joy and peace that the world cannot give neither can take it away. Praise the Lord!

Now dear brother or sister, if the Lord says give up anything, Do it. If He says go some where, Do it. Be obedient to His word. But also look out that the enemy does not get in and try to lead you astray Stand by the Bible, trust in God and He will carry you through.

May God bless His children everywhere and keep them near to Him; and may we as His children, lay at the foot of the Cross, humble and obedient, and do whatsoever He commands.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." (Heb. 12: 28).

I enjoy reading the VISITOR, especially the testimonies. May all obey their convictions and follow Jesus day by day.

And I pray that you will give God the praise for this testimony for I am not worthy of the least of praise, and it was only by the grace of God that I was able to write it. So give all the honor, glory and praise to whom it is due.

Pray for me.

I am your unworthy sister in Christ.

GRACE A. MILLER.

Morrison, Ill.

#### TESTIMONY.

Dear readers of the VISITOR:

For some time I have felt impressed to testify for the Lord in the VISITOR. I certainly have great reasons to praise Him for what He has done for me. He has done so much for me that I am unable to thank Him sufficiently for it. He has called me out from all my friends, and made of me such a lowly and despised person to them. But I can truly thank God that He made such a low despised way. May He ever keep me humble at His feet and doing His will at all times, and be a light to my friends, and to all around me. It makes my heart ache when I am with my friends who profess Christ and love all the fashions of the world.

But I too have children who are on the broad road. I ask an interest in your prayers for them that they too may see their condition before it is too late. Four of them have gone over yonder and it would be so sad if one were lost.

May we not try to carry Christ on one shoulder and the world on the other. We cannot serve two masters. I am like the hymn says:

"Take the world but give me Jesus."

I have no desire for the world. My desires are for the good old way which our fore-fathers trod. There is a rapid drifting towards the world. I have been traveling considerably during the last year and saw how people do, and so was made sad, indeed, that people do not live up to what they profess.

It is now about sixteen years that I started in the Lord's service and am not tired of the way. I have a strong desire to go on in this lowly and humble way. The hymn says:

"Trust and obey, for there is no other way

To be happy in Jesus, but to trust and obey."

That is my desire today. I have much reason to trust Him for He has helped me out of such deep trials and temptations: such that at times it looked as if there were no use in trying anymore. He was with me comforted and kept me up to now. When I thought my heart would fail I prayed that His will be done and that I may grow stronger in His grace, and learn more of His good ways, doing what He wants me to do and keep myself unspotted from the world.

Pray for me that I may remain humble at the feet of Jesus.

Your sister in Christ,

Mrs. JULIA CLECK.

Mifflintown, Pa.

#### A TESTIMONY.

I praise my God to-day for all His benefits toward me.

This little while past, my mind has been drawn to the time just after I was sanctified. How the path before me seemed so hard, so much danger of going on the one side or the other. I felt as tho I could go no farther.

That was over two years ago. Now as I look back I see that I had, through not

proving some things as I should, gotten to one side in several things. But, I praise God, this day for the even plane before me, for the strait path, and I know that by the help of God, and as we look to Him for guidance He will not lead us astray.

I walk with the King, Hallelujah!  
I walk with the King Praise His  
Name!  
No longer I roam, My soul faces home.  
I walk and I talk with the King.

Several weeks ago, in a Bible Study our minds were drawn to the fact of how that the children of Israel in no time of their reign occupied the whole of Canaan as God had outlined the land to them.

So, I believe it is with many of us, His children, who do not spread out and enjoy all the privileges that are for us to enjoy.

I have found in my own life that I have come short along that line. And I find that it is His will for us to enjoy these things, and if we do not reach out and possess, it only brings us sorrow.

I praise God for what He has prepared for us, His children, and for our every need, and I expect by His grace and help to possess the land which He has for me.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded you, turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

Your sister in the Lord,

Miriam K. Benner.

3739-20th St. San Francisco, Cal.

---

#### A SISTER'S CONCERN.

"Hearken, O, daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

So shall the king greatly desire thy

beauty; for he is thy Lord; and worship thou him" (Psalms 45: 10, 11).

Dear readers of the VISITOR, I have been impressed, ever since our council, to write a short item for the VISITOR, and will now do so if God will direct my pen.

I want to relate an experience I had two years ago this winter. There is a Union church at our little town, Clay Hill. There were two of the Penticostal Band sisters came here and held services in the church. Some of the folks talked about those women conducting the services, so in a few evenings I went down to hear them and was pleased with their meeting. O how they did pray and talk!

The next day I was meditating about those two women holding the meeting; and I wondered if it was right for them to hold it. So I thought I would ask our heavenly Father about it. I got my Bible and prayed and thought I might get something from the word that might make it clear to me. I did not try to get something to tear them to pieces but just wanted to know God's will about it. Then I opened the Bible, and my eyes fell on part of the third verse of the 4th. chapter of Philippians, where it says, "Help those women which labor with me in the Gospel, with Clement also and with other my fellowlaborers, whose names are in the book of life." Then it was clear to me that I should go and help a little and I went and helped a little. I cannot do big things, but am willing to do the little things. O, if we don't understand a thing let us take the word and get down on our knees before God and He will make it plain to us: sometimes our way is not God's way. I know it was God's will that my finger just sought out that passage that gave me the light.

So I say, let the dear young sisters work; and if they will lead the young people's meeting and prayer meeting let

them go and praise God for it. And let us older sisters help them along with our presence and prayers and give them encouraging words. I know it is a little different from what the church used to do, but remember the world has many new things it did not have when we were young.

Then about the meeting the sisters had I think there were twelve who came out, and I think some of them are on the way yet,- mostly all being young men.

To the dear young readers I would say, Keep real humble and in our own way: also in our dress, let us dress ourselves in modest apparel, and not get things on us that not become us, for the worldly only laugh at us, and say, "If they want to be plain why don't they be plain?"

Let us be encouraged, and pray much, and be bright and shining lights by God's help, who has said He will never leave us nor forsake us.

There is power in prayer, in believing  
prayer,  
Without doubting, come to Jesus,  
Cast upon Him every care.  
There is power in prayer, in believ-  
ing prayer,  
Praise the Lord, I know, there is pow-  
in prayer."

Wishing to all what I wish for my-  
self—heaven at last.

I am an unworthy sister in Christ.

Mrs. Mary C. Mc Neal.

Chambersburg, Pa.

#### A LETTER OF PRAISE.

Dear readers of the Visitor:—

Greetings in the precious name of Jesus. O I do praise God for what He has done for me. He has done wonders for me, especially these few last years. I do praise Him for His healing power.

He has wonderfully undertaken for my body, so sweetly healed it, and since then when I felt little aches and pains Jesus so sweetly drives it all away, to show me that He is all powerful. Just to fully trust Him continually.

I do praise Him above all for the saving of my soul. How He does show us our condition, and tell us all things that ever we did, as He did to the Samaritan woman. Is not this the Christ? As Jesus told her about the living water, she said, "Sir, give me this water that I thirst not." So we must become desirous for the living water and we will get it. I praise Him that He put that desire in my heart for this abundant life. I praise Him that He thought me worthy. As I sought earnestly for it with my whole heart the filling came to the overflowing. Praise His holy name for His sustaining grace and keeping power. The hymn often comes to me.

"O the blessing and the power that  
the Lord gave me then,  
I never shall forget, I never shall for-  
get,  
Even now 'tis stealing over me again  
and again,  
It lingers with me yet."

"O it is wonderful, very wonderful  
that my Jesus so loves me."

I do praise Him for His continual guid-  
ing, and gentle leadings. How He does  
show us what is good for our bodies, in  
working, in eating and drinking, and in  
so many things. We should be temper-  
ate in all things.

I do praise Him for the real medita-  
tions and the spiritual hymns, making  
melody in our hearts unto the Lord. This  
hymn often presents itself to my mind  
with so many others.

"Since my soul is saved and sanctified,  
Feasting, I'm feasting,

In this land of Canaan I'll abide,  
Feasting with my Lord."

Though it came about on the bed of affliction it wasn't so pleasing to the flesh but afterward it yielded the peaceable fruits of righteousness. I praise God I obeyed. I was prompted before to be anointed but feared to launch out.

I praise him for this blessed plan of salvation, for deliverance from so many sinful and unholy thoughts. Although the enemy brings some, yet God is all-powerful, and His grace is sufficient. I praise Him for healing my sight, and for how He does so undertake for us and our family. O, it is wonderful, and this over-coming power! In Jesus I have victory so why should I not praise Him everywhere I go. The daily work moves along so much better. 'Tis nothing good that I have done: it is alone through Him who has loved us and washed us in His own precious blood.

Your unworthy sister,

Lizzie B. Frey.

Washington Boro, Pa.

---

SPRING HOPE, PA.

Bro. Wm. Asper came to Spring Hope, Bedford Co., Pa., on Feb. 3, and began a series of meetings that continued until Sunday evening Feb. 18. The interest was good throughout. As the weather was very cold part of the time, the attendance was not so good some evenings. Some evidently considered their condition but none were willing to take the stand for Christ. Bro. Asper allowed himself to be used by the Lord and we believe some deep impressions were made and we trust they may yet be fruitful of much good. There are only a few brethren and sisters at this place and the meetings were very encouraging to them, yet they were sorry to see the unsaved

SELECTED.

---

FORGIVEN.

Once a year, in a certain mission, in a certain city, a beautiful story is told. The man who tells it is still young, fine looking and prosperous. Wherever he may happen to be, he always goes back to his native city and the little mission on one particular day. The story he tells is this: "Many years ago now, a boy came back to the city from which he had run away some time before. He came riding in a box car, drunk and penniless. The next morning, while

---

neglect the opportunity offered them May the Lord richly bless the brother for his labor of love. And may the seed sown be as bread cast upon the waters, that it may be gathered many days hence. Quite a few young people attended, and impressions made on young minds are not soon shaken off. Bro. Asper's talk to the young people on Saturday evening Feb. 17, was very good and was listened to by a good sized audience.

Yours in the Master's service,

Aaron H. Stern.

Roaring Springs, Pa., Feb. 27, 1917.

---

MY LORD AND MY GOD.

(Continued from page 14.)

This God I have made my soul's habitation,

Wondrously calm is this blissful abode.  
When the wild storms all about me are sweeping,

I am serene in the arms of my God.

Blessed be the Father of Jesus my Savior,  
Who has accepted me in the Beloved,  
Firmly I stand on this Rock of the Ages,  
From it no more shall my feet be removed.

M. A. K.

his brain was still dull, he stopped a couple of men on the street and asked for money for a meal. One of the men looked closely at him, and then said to the other, "I must ask you to excuse me. I recognize here the son of an old friend, and I must go with him."

But what he could not quite bring himself to say in the shock of the recognition was that it was his own son that stood before him.

The father took the boy with him. He arranged his business so that he could be away from it, and gave up his life to his son. He never left him day or night, and never by word or sign rebuked him for the past, but put all the strength of his soul into the battle his boy was fighting. After six months, he asked the boy to go with him to the city mission one night; and that night the miracle was wrought, and the boy went out clean of soul, with his decision made. And year by year he comes back to tell his story, in the hope that its message may reach some other boy who has thrown away his life as he himself threw away his own.

What a picture the story gives of the Divine Fatherhood, seeking and striving with wandering children! "Forgive us our trespasses as we forgive those who trespass against us." How lightly we hold the words upon our lips! But how many of us forgive as God forgives—with no recriminations for the past, no lurking feeling that the one who has wronged us should be made to feel our displeasure—only an eager longing that the one who has sinned shall come back into the right relationship with God and God's children. "Son, son, do not think again of those terrible weeks!" the father in his joy cries

to the prodigal son. "They are gone forever. You are back in your place, never to leave it again. You have to think about the joy and duties of your sonship now." That is the way God forgives. "Thou wilt cast all their sins into the depths of the sea!" an old prophet cries. Do we forgive like that? If not how dare we pray?—*Youth's Companion*.

---

#### A TRUE INCIDENT.

Some years ago a ship was burned near the mouth of the English Channel. Among the passengers were a father, mother and little child, not many months old. When the discovery was made that the ship was on fire, and the alarm given, there was great confusion, and the family become separated. The father was rescued and taken to Liverpool; but the mother and her infant were crowded overboard, and unnoticed by those who were doing all in their power to save the sufferers still in the ship, they drifted out of the Channel with the tide, the mother clinging to a fragment of the wreck, with her little one clasped to her breast.

Late in the afternoon of that day a vessel bound from Newport, Wales, to America, was moving slowly along in her course. There was only a light breeze, and the captain was impatiently walking the deck, when his attention was called to an object some distance off which looked like a person in the water. The officers and crew watched it for some time, and, as no vessel was near from which any one could have fallen overboard, they thought it impossible that this could be a human being. But as their vessel was scarcely moving, it was

thought best to get out a boat and row to the object. The boat was accordingly lowered and manned. It was watched with considerable interest by those who remained on board, and they noticed that, as it drew near to the drifting speck, the rowers rested on their oars two or three minutes, then moved forward took in the object or thing,—they knew not which,—and returned to the ship. When the boat's crew came on board, they brought with them this mother and her child, alive and well; and the sailors said that, as they drew near, they heard a female voice sweetly singing, As with a common impulse, the men ceased rowing, and listened; and then the words of the beautiful hymn sung by this trusting Christian, all unconscious that deliverance was so near, came over the waves to their ears:

“Jesus, lover of my soul,  
 Let me to Thy bosom fly.  
 While the nearer waters roll,  
 While the tempest still is high;  
 Hide me, O my Savior, hide,  
 Till the storm of life is past;  
 Safe into the haven guide,  
 O, receive my soul at last.”

In due time the vessel arrived in America. The mother wrote to her friends in England, and thus the father learned of the safety of his wife and child, and in about four months from the time of their separation, they were happily reunited.—  
**Sel.**

“HOW READEST THOU?”

It is one thing to read the Bible through,  
 Another thing to read to learn and do.

Some read it with design to learn to **read,**  
 But to the subject pay but little heed.  
 Some read it as their duty once a **week,**  
 But no instruction from the Bible seek.  
 While others read it with but little **care,**  
 With no regard to how they read, nor where.  
 Some **read it as a history, to know**  
 How people lived **three thousand years ago.**  
 Some read to bring themselves into **repute,**  
 By showing others how they can **dispute;**  
 While others read because their **neighbors do.**  
 To see how long 'twill take to read it **through.**  
 Some read it for the wonders that **are there—**  
 How David killed a lion and a bear;  
 While others read it with uncommon **care,**  
 Hoping to find some contradictions **there!**  
 Some read as though it did not speak **to them,**  
 But to the people of Jerusalem.  
 One reads it as a book of mysteries,  
 And won't believe the very thing he **sees.**  
 One reads with father's specs upon **his head,**  
 And sees the things just as his father **said,**  
 Some read to prove a **pre-adopted creed—**  
 Hence understand but little that they **read:**  
 For every passage in the book they **bend,**  
 To make it suit that all-important **end!**  
 Some people read, as I have often **thought,**  
 To teach the book instead of being **taught.**  
 And some there are who read it out **of spite—**  
 I fear there are but few who read **it right.**



So many people in these latter days  
 Have read the Bible in so many ways  
 That few can tell which system is  
 the best,  
 For every part contradicts the rest!  
 But read it prayerfully, and you will  
 see.  
 Although men contradict, God's  
 words agree.  
 For what the early Bible prophets  
 wrote,  
 We find that Christ and his apostles  
 quote;  
 So trust no creed that trembles to  
 recall  
 What has been penned by one and  
 verified by all.

—Selected.

#### THE MAN IN THE GLORY.

I wake in the morning with thoughts  
 of His love  
 Who is living for me in the glory  
 above,  
 In glad hope awaiting till He calls me  
 away,  
 And that keeps me bright all the rest  
 of the day,  
 But the moments speed forward, and  
 on comes the noon,  
 Yet still I am singing, "He'll come  
 very soon;"  
 And thus I am watching from morn-  
 ing to night,  
 More than they do desire to see the  
 daylight (Psa. 130: 6.)  
 There's A Man in the glory I know  
 very well,  
 I have known Him for years, and His  
 goodness can tell:  
 One day, in His mercy, He knocked  
 at my door,  
 And, seeking admission knocked  
 many times o'er;  
 But when I went to Him, and stood  
 face to face,  
 And listened awhile to His story of  
 grace,—  
 How He suffered for sinners, and put  
 away sin,—  
 I heartily, thankfully, welcomed Him  
 in.  
 We have lived on together a number  
 of years,

And that's why I have neither doubt-  
 ings nor fears.  
 For my sins are all hid in the depths  
 of the sea;  
 They were cast away there by the  
**Man on the tree.**  
 I am often surprised why the lip  
 should be curled,  
 When I speak of my Lord to the man  
**of the world,**  
 And notice with sorrow his look of  
 disdain  
 When I tell him that Jesus is com-  
 ing again.  
 He seems so content with his houses  
 and gold  
 While despising the Ark, like the peo-  
 ple of old;  
 And yet at His coming I'm sure he  
 would flee,  
 Like the man in the garden, who ate  
 of the tree.  
 I cannot but think it is foolish of  
 souls  
 To put all their money in "bags that  
 have holes,"  
 To find, in the day that is coming a-  
 pace,  
 How lightly they valued the "riches  
 of grace."  
 As fond as I am of His work in the  
 field,  
 I would let go the plow, I would lay  
 down the shield.  
 The weapons of service I would put  
 on the shelf,  
 And the sword in its scabbard, to be  
 with Himself;  
 But I'll work on with pleasure, while  
 keeping my eyes  
 On the end of the field, where stand-  
 eth the prize.  
 I work for His glory, that when we  
 shall meet,  
 I may have a large sheaf to lay down  
 at His feet.  
 That He too with pleasure His fruits  
 may review.  
**Is the Man in the glory a stranger to  
 you?**  
 A stranger to Jesus? what! do you  
 not know  
 He is washing poor sinners much  
 whiter than snow?

## OUR YOUNG PEOPLE

### YOUNG PEOPLE'S LESSON FOR APRIL 8, 1917.

Topic:—The Child in Old Testament Scriptures.

1. "The name.—The meaning of the word "child" in Heb; (something born). This term is often used in scripture with considerable latitude; thus the decendants of man, however remote, are called his "Sons, or Children." Gen. 23: 11; 37: 2; Num. 16: 7; Deut. 32: 6; and others.

2. "It is of children that the House, and Family are built; Gen. 16: 2; (Marg) "Be builded by her."

3. "The conception and bearing of Children was a matter of desire, and joy among the Israelites; especially to the women; Gen. 24: 60; 30: 1; I Sam. 1: 11; having for its basis, no doubt the two-fold blessing connected with generation, and the coven-

Have you lived in a land where the Bible's unknown

That you don't know the Man who is now on the throne?

Ah, did you but know of His beauty and power,

You would not be a stranger another half hour.

I have known Him so long that I'm able to say,

The very worst sinner He'll turn not away.

The question of sin, I adoringly see,  
The Man in the glory has settled for me!

And as to my footsteps, whatever the scene,

The Man in the glory is keeping me clean;

And therefore I'm singing from morning to night,

The man in the glory is all my delight.

—A Tract.

ant promise, Gen. 1: 28; 12: 2, 7; 13: 16; How is this matter considered in this day of the age, especially by the class called "Society?"

4. A numerous group of children was considered as a special gift of God's grace; Deut. 28: 4; Gen. 22: 17; Psa. 113: 9; 128: 3; Prov. 17: 6.

5. Sterility in marriage was thought to be a Divine punishment; Gen. 16: 2; 30: 23; I Sam. 1: 6; Isa. 47: 9.

6. As a rule Children were nursed by their mothers, (Infants) and it was them who gave to them the necessary attention; Gen. 21: 7; I Sam. 1: 23; I Kings 3: 21; Cant. 8: 1; With princely families however it probably was different, II Kings 11: 2; Exo. 2: 9.

7. Children were named from some remarkable circumstances connected with their birth or childhood; Gen. 17: 19; 21: 6; Exo. 2: 10;. Or according to the mother's hopes or wishes; Gen. 4: 25; 29: 32; I Sam. 1: 20. But in later times from some relative; Luke 1: 6. Define what there is in a name from a scriptural view point.

8. Forty days after its birth, in the case of a Boy, and eighty in the case of a girl, the mother was required to offer a sacrifice of purification in the Temple; Liv. 12: 1-8, to present the male first born to Jehovah, and to redeem it with five shekels of silver; Num. 18: 15 Comp. with 4: 47; and Lev. 27: 5. Find the symbol, or spiritual signification of this requirement.

9. The weaning of a child did not occur in some cases until it was two or three years of age, II Macc. 7: 27; and was celebrated with festivities, Gen. 21: 8; and on special occasion was accompanied with the offering of

a sacrifice; I Sam. 1: 23, 24, Find the type.

---

**YOUNG PEOPLE'S LESSON FOR  
APRIL 15, 1917.**

**Topic:—The Child in Old Testament Scriptures. The Training.**

Both, boys and girls, in their earlier years were under the training of their mother, Prov. 31: 1. Can this be supported by other Old Testament Scriptures? With the daughters this continued probably until their marriage. If the modern girl would submit to the training of Godly, Holy Ghost mothers, what scripture would be fulfilled? At the age of five years, probably, the boys were trained by their fathers; or in well-to-do families were placed under the care of special tutors; Num. 11: 12; Isa. 49: 23; II King 10: 1, 5.

This instruction was not in reading, and writing, but also in the law, its commandments and doctrines, and the deeds, and revelations of Jehovah to his people, Exo. 12: 26; 13: 8, 14; Deut. 4: 10; 6: 7; 11: 19; Prov. 6: 20. Schools were not established until a comparatively late date, and only in the large Cities. Gamaliel is said to have been the first who established schools for boys in cities. Note the advantage of the modern youth as compared with those of that day. Does this advantage tend to elevation of the human race, and the hastening of the Kingdom of our Lord? Give scriptural authority for both affirmative, and negative position.

Locate Bible characters who represent good training, with the life's results, contrasted with those who represent bad teaching, and example with the consequent result.

**Children and the Law.**

In the Decalogue, reverence for parents is made a condition of children's prosperity; (the first commandment with promise) Exo. 20: 12; Lev. 19: 3; Deut. 5: 6. If a child cursed his parents, he was under a Divine curse; Deut. 27: 16. And was to be put to death, Exo. 21: 15; Lev. 20: 9. —How many of the youth of this fair America of ours would fall victims of "Stoning" were such a law in vogue today?

Drunkiness, gluttony, and such like, persisted in against a Father's warning, were punished by the Elders of the City by stoning, Deut. 21: 18-21. Can you make any accurate calculation as to how rapidly our Cemeteries would fill up if offences along this line were punishable by stoning to the death?

Thus while the law secured full authority over the child; it nevertheless provided also against the abuse, of full parental power; Deut. 21: 15-17.

To Be continued.

---

How shall we, that are dead to sin, live any longer therein? Rom. 6: 2.

---

**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 capital and labor—10¢.

**ETERNAL PUNISHMENT**; proving it to be a Scriptural doctrine—10¢.

**SCRIPTURAL GIVING**; how much, when and where?—15¢.

INTERESTING TRACTS AND PRICES.

		per doz.	per hun.
A Dialogue, -----	.04		.20
An Interesting Conversation, -----	.03		.15
At God's Expense, -----	.03		.15
Clean Speech, -----	.05		.25
Death Eternal, -----	.03		.15
Points for Consideration, -----	.03		.12
Prayer, -----	.03		.15
Retribution, -----	.03		.16
Scriptural Head Veiling, -----	.18		1.25
Symposium, -----	.03		.15
Time Death and Eternity, -----	.03		.15
The Worm that never Dies, -----	.03		.15
Whom are you Serving?, -----	.03		.12
What We Believe and Why We Believe It, -----	.04		.20
Feet Washing, ----- Single Copy, -----	.04	.35	3.00
Lost Eternally Lost, --- " " -----	.04	.35	3.00
Sanctification, ----- " " -----	.05	.50	4.50

---

These tracts can be had of Enos H. Hess, Grantham, Pa.

# Hymn Books

---

---

Spiritual Hymnals  
with notes

REVISED EDITION

---

---

BOUND IN BLACK MOROCCO WITH GILT LETTERS AND EDGES.

---

PRICE:—\$1.25 per single copy, or \$1.20 for six or more.

---

This price is net and does not include postage. Remittance for books sent by parcel post should be accompanied with sufficient postage, computed according to the Postal Zone Regulations.

---

Shipping Weight:—eight ounces.

Orders can be filled from the following places.

M. L. Hoffman, Abilene, Kans.

J. R. Zook, Des Moines, Ia.

J. A. Climenhaga, Grantham, Pa.