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George Detwiler

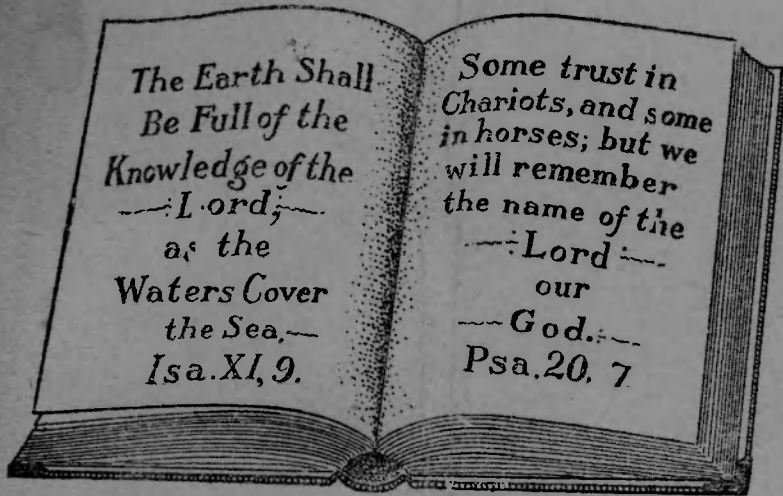
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Evangelical



Visitor.

GRANTHAM, PA.

April 2, 1917.

Send notices of address changes etc.,
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Evangelical Visitor

The Gospel of Christ . . . Saves All Who Believe

VOL. XXXI.

GRANTHAM, PA., MONDAY APRIL 2, 1917.

No. 7.

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NOTES AND SPECIAL MENTION.

Eld. Lafayette Shoalts' labors at Stevensville, Ont., have come to a close. The effort proved helpful to those who attended, altho' there was none to decide for Christ.

The special meetings at Hummels-town to which we referred in a former note was continued for four weeks. Eld. C. S. Eshelman of Mechanicsburg labored there the first week and later Eld. Asa Climenhaga of the

Grantham School had charge of the services. God graciously added His blessing and a number of precious souls were brought to where they surrendered to God, and were made to rejoice in the experience of having peace with God thru faith in the Lord Jesus Christ. We hope these all may be led on to find in Christ that which will fully satisfy the longing of the heart.

In accordance with a ruling of General Conference, the committee, appointed for the purpose, has prepared a **Teacher Training Manual**. The work is about ready for publication, and it has been considered advisable to print it in the Visitor before issuing it in permanent form, thus affording chance for its examination by the readers, and to offer any suggestions for improvement or correction that may suggest themselves. The first part is printed elsewhere in this issue. Other parts will follow in subsequent issues. Any suggested corrections should be sent to Eld. E. H. Hess, Grantham, Pa.

A supplement accompanies this issue and no doubt the readers will find it interesting. We were asked whether we would permit its publication in the Visitor itself, but considering that Conference has not yet consented to print pictorial illustrations the editors decided it would be better to send it out in its present form. A question naturally arises as to the amount of authority there attaches to visions of this kind. Paul had sev-

(Continued on page 6.)

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Unity of the church.

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

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EDITORIAL.

CHRIST IS RISEN.

Again at this Eastertide, there are all around us the tokens of the coming of new or renewed life. In garden and field, on tree and vine are to be seen the evidences that what appeared to be death a short while ago was but so in seeming. The life spark was there but lying dormant, and now the influences of the gentle shower, the balmy air, the strengthened rays of the sun, are serving to quicken the spark of life, and we behold resurrection everywhere. Grass is springing into life in the meadows, flower, and leaf are coming into evidence on every side, and we rejoice over the joyous springtime for what it is in itself as also for what it promises to bring in coming days. Christ is risen is the glad word for this joyous time. Yes, Christ is risen, indeed! He is become the first-fruits of them that slept, and lives for ever. That which He died, He died unto sin once . . . that which He liveth He liveth unto God. What if He had not risen! It is impossible for us to say what that would have meant, but it would indeed have meant victory for Satan. Paul said: If Christ be not risen then is our hope vain and our preaching is vain and we are yet in our sins. If He had not risen, we would still have His teaching, his example and His character, but these without Him would not have sufficed. "But the resurrection has given Him to us and He is indeed the Living One." Yes, thank God, Christ is risen! "It is Christ, the old Christ, the same Christ, yet new and different, strangely new and different. He is more than ever now

the Word of the unseen and real world." What sorrowful days those must have been for the Lord's disciples when He had died on the cross and was buried in the grave. We thought it was He that should redeem Israel, they said sadly, and this on the third day. But, joy, resurrection followed crucifixion, and then later came ascension and Pentecost. All of these were part of His great work, and, thank God, He finished it all. Then as to our privileges in the Christ who died and rose again and is now seated at the right hand of the throne of God it is for us not to linger at the cross or wait at the tomb but quickened and raised up together with Christ and graciously set in the heavenlies with Him we are bidden to take from His hand the glorious things that are ours in Him. The following lines culled from the Sunday School Times express the thought beautifully and expressively:

**"If the Christ who died had stopped at the cross,
His work had been incomplete,
If the Christ who was buried had stayed in the tomb,
He had only known defeat;
But the Way of the Cross never stops at the cross,
And the Way of the Tomb leads on
To victorious grace in the heavenly place,
Where the risen Lord has gone.**

**"So, let us go on with our Lord,
To the fulness of God He has brought,
Unsearchable riches of glory and good
Exceeding our uttermost thought;
Let us grow up into Christ,
Claiming His life and its powers,—**

**The triumphs of grace in the heavenly place
That our conquering Lord has made ours."**

"OUR WITNESS TIME FOR HIM."

The question as to what life is has been answered in the words quoted above. It is expressed thus:

"Life is what?" The answer is

"It is our witness time for Him."

In the Scriptures we learn that Israel was to be a witness for the true God amidst universal idolatry. When Christ was about to ascend to heaven after He had completed His earthly work He gave His disciples the charge that they should be witnesses unto Him in Jerusalem, in Judea, in Samaria, and to the uttermost parts of the earth. As soon as the Promise of the Father,—the enduement with Power from on High,—was come upon them they commenced the witnessing. They bore testimony to the resurrection of Jesus from the dead. We find there is special emphasis attached to Christ's resurrection, for the reason, we think, that if that is established all the other truths attaching to the life and death of Christ would also be established. Paul writes in Romans 10, that believing with the heart that Jesus was raised from the dead and making confession with the mouth that Christ is Lord is assured salvation.

So then life is our witness time for Him. The apostles bore witness to Christ's salvation power as did also all believers subsequently. For many that witnessing meant martyrdom but they shrank not from being faithful in the witnessing even unto death. The reward for such faith-

ful witnessing was a "crown of life" (Rev. 2: 10). "Our witness time." Who are meant by the pronoun "our?" Ah, it cannot mean those who are yet in their sins, because as long as we are in our state of sin we are enemies of God and of His Christ: are in rebellion against God, and are strangers to the saving grace of God as provided and manifested in our belief in Jesus Christ. The "our" stands for regenerate men and women. Christian men and women who thru believing on Jesus with a heart belief, have been delivered from the power of darkness and translated into the kingdom of God's dear Son (Col. 1: 13).

We are told that the expression "believe in thine heart" in Romans 10: 9 involves the tri-unity of man. That is, man's intellect, his emotions and his will are involved in the expression "believe in thine heart." A person may be apprised of some fact or truth, and it may be a matter of importance. He may recognize its importance and its reality yet it may only affect his intellect. His mind takes cognizance of it but his emotions, or affections either, nor his will are stirred to any activity.

Then it is possible that a person may come into the knowledge, intellectually of certain facts and truths which affect not only his intellect but also his emotions, affections, feelings. A great calamity befalls a community a city or a country. The sufferings of the people are heart-rending. There is an appeal for help: the person who thus knows is moved with pity, and he is prompted to aid in the work of rescue, or contribute of his means to relieve suffering.

But in order that the actual step may be taken whereby that which

the intellect and the emotions have recognized there must be the action of the will. The will alone can bring into effect what the intellect and emotions recognize as the proper thing to do.

So the intellect may give assent to the historic facts as to Christ's death and resurrection, but the affections are not stirred nor the will made to recognize the necessity of action.

It may go farther than that and in connection with the intellect being affected the emotions may be powerfully stirred. Possibly nearly all of us have had our emotions powerfully stirred when sitting under the moving preaching about Jesus Christ in dark Gethsemane and the awful tragedy of the crucifixion on Calvary, yet the will remained set against that which the intellect and emotions would prompt us to do. But when once the will yielded and surrendered then the battle was won and the heart belief, by which the salvation of God was imparted to the soul thus brought thru, meets Paul's idea as expressed in Romans 10: 9.

Those who are thus brought into this new relationship with God are the ones for whom life is their witness time for Him. Israel failed in its witnessing and itself fell into idolatry again and again. The same danger exists as to His witnesses in our day. Indeed, it was said that the love of many would grow cold. And Jesus said. "When the Son of man cometh will he find the faith on the earth?" Intimating that there would be a great lack there. How appropriate therefore is the next line of the poem of our title

"It is our witness time for Him,
Oh, never may our lamps burn dim"
Jesus said, John 8: 12: "I am the

light of the world; he that cometh after me shall not walk in darkness but shall have the light of life," but He also says, Matt. 5: 14 and 16: "Ye are the light of the world," and, "Let your light . . . shine. In Eph. 5: 8 and 9 we have "Ye were sometimes darkness but now are ye light in the Lord: walk as children of the light: (For the fruit of the light—not Spirit—is in all goodness and righteousness and truth). In I Thess. 5, Paul writes "Ye, brethren, are not in darkness . . . ye are all the children of light, . . . of the day . . . therefore let us not sleep." So the appeal is fitting: "Never let our lamps burn dim," which can only obtain when we remember that our calling is a high and holy calling, and we walk as becometh holiness.

Then it is true as the poet says further:

"He needs us all—my brother (my sister).

**He needs thee. Yes strive to bring
Some poor lost wanderer to thy
King,**

His grace to see.

Saved now from sin's guilt and penalty; being saved now from sin's power, and finally be saved from sin's presence.

Saved now that God may be glorified, and saved for service.

Saved that we may be saviors of others whom we may bring to Jesus. Soul winning is the believer's special work. "He that is wise winneth souls," is the word of inspiration.

So we conclude our writing with the thought of life being a gift of God to us that we may be witnesses for Him day by day letting our lights so shine that others may also be

made to glorify God and His Christ, our adorable Savior and Lord.

**IF JOINED TO THE RESURRECTION
POWER.**

We cannot stay down if we are joined to Christ. We find an illustration in the building of the modern sky-scraper. As we watch the construction we see iron, wood, stone and mortar ascending to become walls, roof, columns, and ornaments. How do they move up so easily to be put into place? A windlass explains. "They do not possess the force that moves them. I am the going up that you see." Each piece of material is attached to the windlass, and thus is swung up into position. When men receive Christ as Savior, they are in the new birth joined to Him, brought into literal union with Him. That is why they are, in this life, "in the heavenlies," their citizenship is in heaven, they "were raised together with Christ," and their "life is hid with Christ in God" (Col. 3: 1-3). For Christ is the resurrection and the life. He is the lifting power, the drawing-out-of-the-grave power, the ascending power. Lazarus could not stay dead when "The Resurrection" told him to rise. No wonder, when Christ had yielded up His spirit on the cross, that the "tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after His resurrection they entered into the holy city and appeared unto many." This was but an earnest, a foretaste, of the bonds of death when He who is the Resur-

NOTES AND SPECIAL MENTION.

(Continued from page 1.)

eral visions and they have a place in the sacred writings. Shall we conclude that present day visions and revelations have the same virtue or authority? In this revelation special reference is made to what are designated as **plain churches**. Some one might inquire as to the status of **plain churches** in the estimation of Scripture or of God. --Do the sacred writings know any such distinctions? Have they a special value in God's estimate? Does scripture take cognisance of churches as such, or is the **Church of Jesus Christ** one? Where lies the truth?

DOES THIS CONCERN YOU?

We have gone over our list and have found that there are 375 credits that have expired or will expire by May 1. We have marked all such with a blue mark to remind the owner of that name that we would be real thankful to receive the renewal before May 1. At \$1.25 each this would mean nearly \$470.00 to the credit side of our report to Conference. So if on your label there is a blue mark will you not kindly send your renewal. If any do not want to renew, in order to be fair you cannot but pay what is now due and have the name dropped. **Will you do it NOW?**

rection returns and calls to meet Him in the air the bodies of all who are already joined to Him, living and dead. We who have believed shall all answer; "and so shall we ever be with the Lord."—The Sunday School Times.

A CORRECTION.

An annoying omission occurred in the article written by Bish. John Reichard and printed in March 5 issue. On page 9 of that issue in the paragraph commencing "Then my mind was led out;" at the 25 th., line reading "fall by transgression was deep," between that and the "which" following the comma there should have been the following: "**Yet God in His infinite wisdom provided a medium in the person of Jesus Christ, to again clear the way from earth to heaven, but at no trifling cost. Go with me, if you will, dear reader, to Gethsemane and let us, in imagination, look in and behold Him as He there wrestles, with great drops of sweat, as it were, blood, rolling off His brow, under the pressure and burden of the sin of the world,**" We regret this mistake very much and ask the writer's forbearance and pardon.

SUBSCRIPTION CREDITS.

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BIBLE SCHOOL DEPARTMENT.

Elder A. W. Climenhaga assisted in the evangelistic services at Hummels-town, Pa.

Prof. J. C. Cassel gave an interesting address Friday morning March 16 on Mountain Climbing in Education. Prof. and Mrs. Cassel will leave for the Ohio University where Bro. Cassel expects to take advanced work.

Prof. J. A. Climenhaga was called to Waynesboro last week to assist in the dedication of a church and to conduct evangelistic services.

The Oratorical Contest was well attended. Mr. Roy Wenger from Chambersburg, Pa., received first honors, Mr. Charles Winger from Delisle, Sask., second honors, and Misses Edna Hess and Nettie Pattison special mention.

Messrs. Paul Baum and Roy Winger have gone to visit Ursinus College and the University of Pennsylvania this week.

Examinations are in progress.

Many of the Special Course students have gone to their homes.

MISCELLANEOUS.

B. S. Brubaker, \$1.50; Mrs. A. M. Kachel, \$.40; L. Shoaltz, extra, \$.80; Webster Eshelman, \$1.50; F. D. Brechbill, \$1.50, D. H. Plum, \$3.00 for one and a half years, G. C. Haagen, \$1.50, Hiram Wolgemuth, \$1.50; J. S. Longenecker, \$1.50; Bert Longenecker, \$1.50.

It appears to be necessary to spend several dollars of VISITOR money in notifying several hundred subscribers that their subscription has run out, and ask them to renew. This should be entirely unnecessary in this case as presumably every subscriber is honest and fears God. We are sorry that they have not all done what each one should do on time.

CONTRIBUTED**THE TENDERNESS OF THE HOLY SPIRIT.**

By Ella Charles.

"And give not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4: 30).

In these days of spiritual declension it becomes very necessary for us, as God's children, to heed Paul's admonition given above. There are so many ways in which we may grieve the Spirit. I realize that the falling away spoken of elsewhere in God's word begins by grieving the Spirit tho' it may be in a very small thing. This falling away among God's children is plainly seen today; many are letting down in the leadings of the Spirit little by little and not letting God have His way. The Lord has enabled me of late to see the tenderness of the Spirit as never before. He is as tender as the natural eye which is affected by the least speck or injury. As we go on with the Lord we become more tender in our manners, words, tones, expressions and sympathies, because of the interior fountain of God's love in the heart, or the indwelling presence of the Holy Spirit. This tenderness does not come naturally nor are we trained into it, but it comes alone from God.

So as the heart is emptied of carnality and everything which is unlike God it then and then only becomes holy and a fit temple for the Holy Spirit's dwelling place. I realize very keenly that the temple must not only be made holy but kept holy because the Spirit cannot dwell in unholy temples. This shows to me the danger of trifling with God or grieving the Spirit along any line in our lives.

A continuing in this would sooner or later drive Him from the heart.

From what I have observed in the lives of some it is a very serious thing to trifle with God on any point for He says "My Spirit will not always strive with man." To pass the place of mercy is a sad thing indeed. It requires a very close walk with God in order to hear the still small voice, but it is possible for the heart to be hushed in stillness to all but God, even tho' we are amidst the rush and daily routine of life. Unless we are in close touch with the Lord we may mistake the voice of the devil for the voice of the Spirit since he comes many times as an angel of light. He is constantly trying new ways to trip God's children but I'm praising the Lord that He is there also teaching us new ways of overcoming. I rejoice to know that His love faileth not.

I also see a very great danger in attributing (in our lives and in some things we observe in others) that which we know or believe to be the workings of the Spirit to the devil. According to God's word this (with a continual rejection to God's will on that special point) would imply sinning against the Holy Ghost. The only safe way is to find out God's perfect will for us and leave others solely in His hands, so far as judging is concerned. In other words to abide in Him completely every moment. I realize that God's Spirit-filled children must walk very carefully because of their greater light: the greater our light the greater our responsibility. They dare not do things many professors are doing and which even some so-called holiness professors are doing.

As the Lord leads us out definitely

on certain lines let this be our motto "Others may, you cannot," because we are following the Lord and not the people. There are glorious things in store for this life (which will reach their culmination in the life to come) for every soul who will walk every step of the way with the Lord. We know not how near we may be to the end of the way. It will pay to be faithful and endure unto the end. The Lord has sent forth a mighty call to prayer for His children at the present time. Let us be about it.

May the Lord help us to walk softly before Him in these perilous and last days is my prayer.

Yours in His glad service,

Hamlin, Kansas.

WHAT GOOD WE MUST DO.

By JACOB M. MYERS.

Matt. 19: 16: "Good Master, what good thing shall I do that I may have eternal life?" We, as an intelligent people know that we must do something good to please God, yet in our natural state we may call something good that the good Master would not call good. In verse 17 of this chapter we read that Jesus said, "Why callest thou me good? There is none good but one, that is, God."

I am inclined to think that this man was a moral man, yet a ruler and lawyer, and the word says, "Woe unto you lawyers."

Morality will not save us. We must be born again, and to be born again we must die. When we plant our grain in the ground as it dies a new sprout springs forth, and that is the new, so is the man that is born of the Spirit.

It was said unto this one,, "If thou

wilt enter into life keep the commandments. He said unto Him, which? Jesus said, "Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and mother, and, Thou shalt love, thy neighbor as thyself." The young man said, "All these have I kept from my youth up."

He certainly must have lived a moral life but still felt there was something lacking, for he said, "what lack I yet? But Jesus said, "If thou wilt be perfect, go sell that thou hast and give to the poor."

If we have our heart on our possessions above God we must sell out to God.

Jesus did not say he was to give all his possessions to the poor. I get the thought, that we sell out to God, and as He directs we give to the poor, and that means a consecration to God, and that will give us a treasure in heaven.

The young man had great possessions as he was called a rich man. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." He also said we should first seek the kingdom of God and His righteousness and the rest will be added to us: as we follow the Spirit daily God will direct both in spiritual and financial affairs.

This young man had his heart on his possessions, and I believe, above God. With some others it may be different. We have those that we love in our home or among our associates but God said we are to love Him above all, or anything else.

If we have been born again, and God is going to add all things, we certainly ought to trust Him, or have

faith that He will direct in all lines both spiritual and financial or material.

This young man by no means was in an attitude to serve or trust God, for he had his heart on his possessions, for when it was said to him, Go sell that thou hast and give to the poor, he went away sorrowful. A sad state indeed that when God blesses us in a financial way that we get the idea that it is ours, when we are only stewards over that which God has given us. God help us to realize that it all belongs to Him, and that we are only stewards over it, that when we leave this world we must leave it all. "Heaven and earth shall pass away, but my words shall not pass away." If we have complied with the word, that is what will remain with us. My prayer is that He may have His way with us all.

From your unworthy brother.

Greencastle, Pa.

THE HOME-LAND.

By W. R. SMITH.

"For here have we no continuing city but we seek one to come" (Heb. 13: 14.)

The thought of home is one that is congenial to the human heart. The traveler as he visits some foreign land may see and admire many scenes of splendor and places of historic renown. Yet his heart is ever longing for the return to his native shores, and awaiting loved ones at home. This island-set world is a foreign land to the entire human race, as it is not under present conditions intended for the final abode of man. As Paul the Apostle says, "We are strangers and pilgrims, as all our

fathers were." Man comes into this life with the innate consciousness, that in a brief course of time he must pass out of it into an endless state from which there will be no change.

All through the Old and New Testaments, there is a line of thought expressed by many writers in various ways, that man is only a pilgrim journeying through this vale of time to the Home-land beyond. In view of this great fact that we are aliens here for but a short time, it is the greatest wisdom for all mankind to so prepare and live, that they may receive a kindly welcome at last in our Father's house above. The emblems of death and decay are about us on every side, and from observation we know that there is nothing enduring on earth; that this life is one of change, intermingled with sunshine and shadows. Of the once great empires and cities of the far-off Orient, renowned for their wealth and grandeur, scarce a trace of them now remain, and even their ruins are buried by the drifting sands of the desert, and over all is written—passing away.

Our span of life here on these storm-beat shores of time, however long, is soon past, and at its close we look back upon its checkered scenes as a tale that has been told around the evening's camp fire. Man will never find on earth that which will satisfy the longing desires of his immortal longing as a permanent dwelling place. He must look beyond these fading scenes, to the heaven beyond the skies, the Christian's Home-land, for the fruition of all his hopes and joys. We often speak, sing, think and dream, of heaven, and wonder what it will be to be there. As I try to contemplate its grandeur and

blessedness. I am lost in the splendor and beauty, of its never-fading scenes of glory which await the coming of the weary pilgrims of earth. I think it most probable that the Apostle John in his wonderful vision, in describing the incomparable glories of heaven, made use of symbols and terms with which we are familiar in this world, to illustrate the conditions of spiritual and eternal things of the future state. Yet, I fondly imagine that after all is said that can be of heaven, in the most glowing language of earth, that it will be far short of the blessed reality. I feel very sure that the human heart never can conceive of the extent, and the greatness of this eternal home of the redeemed, that the infinite love and power of God has prepared for the happiness of His people through the endless ages to come.

This heavenly kingdom is incorruptible, undefiled and reserved for the loyal blood-bought citizens of Jesus, whose greatest delight is in rendering a loving service to the King of glory.

Heaven is not a poet's dream, or a fancy fable, but a place, a real place, just as much so as New York, or Chicago, is a place. From the Scriptures we are led to believe that heaven is located somewhere in the ethereal regions above the earth. Jesus came down from there, and when He left the earth, He ascended, and the clouds received Him. But somewhere in the boundless universe of God, beyond where the bright planets roll, "There is a land that is fairer than day." It is the home of God: the place that Jesus told His disciples about; the many mansions of glory.

There time will not be measured by the flight of years, for it is eternal in

its duration, and age will have no power in that sun-bright clime. In this Home-land there will be rest for the weary, songs for the redeemed, crowns of unfading beauty for the victors, crystal streams bursting forth from the throne sparkling with life, on whose banks stands the fair tree of life, with its fruits and healing leaves for all nations. Hills of light, blooming fields and amaranthine bowers, where the blest immortals walk in robes of spotless white. There are Jasper walls, gold paved streets, and the glittering domes and towers of the many mansions, brighter than the sun. Cloudless skies, waveless seas, and gleaming gates of pearl, thro' whose open portals, the redeemed hosts of God from all nations are marching with songs of joy and victory. In this land beyond the skies, days of warfare will be over, toil, pain and sorrow past, and God will wipe away all tears from every eye. The golden crowns of fadeless beauty, brilliant with sparkling gems though worn for millions of ages, will never become dim or lose their luster.

In this heavenly home we shall again meet in glad reunion our departed loved ones, who passed us in the journey here, with joy and gladness. And, above all, we shall see Jesus, our Redeemer who died for us and prepared this place for His people's eternal joy and delight.

All hail, blessed Home-land! I do not belong here, but am seeking a city whose builder and maker is God. And my citizenship is "Over There" more than it is here on earth. It is my native land, for I was born into it by the Spirit of God.

**"The Home-land! O the Home-land!
The land of the freeborn,**

**There is no night in the Home-land,
But aye the fadeless morn,
I'm sighing, for the Home-land,
My heart is aching here,
There is no pain in the Home-land
To which I'm drawing near.**

**"My loved ones in the Home-land,
Are waiting me to come,
Where neither sin nor sorrow,
Invades their happy home,
O dear, dear native country
O rest and peace above,
Christ bring us all to the Home
land
Of His redeeming love."**

Pryor, Okla.

THE EXPLODED DEVIL.

Men don't believe in a devil now,
As their fathers used to do;
They have opened the door of the widest
creed
To let His Majesty thru,
And there isn't a print of his cloven foot.
Nor a fiery dart from his bow
To be found in earth or air today,
For the world has voted it so.

But who is mixing the terrible draught
That palsies the heart and brain?
Who loads the bier of each passing year
With ten hundred thousand slain?
Who blights the bloom of the earth today
With the fiery breath of hell,
If the devil isn't and never was,
Won't somebody rise and tell?

Who dogs the steps of the toiling saint?
Who digs the pit for his feet?
Who sows the tares in the field of time
Wherever God sows the wheat?
The devil is voted not to be,
And of course the thing is true;
But who is doing the terrible work
Which the devil alone should do?

We're told that he does not go about
Like a roaring lion now,

(Continued on page 23.)

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 Madhipura, N. Bhagalpur, B. & W. Ry., India.

Following not under F. M. Board.

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

Address of Missionaries on furlough.

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

OUR CITY MISSIONS.

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

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

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

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

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

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

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

Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bollinger, and Harvey W. and Elizabeth Hoke.

CHICAGO MISSION.

FINANCIAL.

Report for month ending March 15, 1917.

Balance carried over, \$65.40.

RECEIPTS.

Offering box, \$1.45; Bertie S. S. Ont., \$25.55; C. S. Herr, North Hampton, Ohio, \$5.00.

EXPENDITURES.

Provisions, \$35.89; gas for light, \$4.92 electric expenses for 2 months, \$5.37; household goods, \$5.00. Total \$51.18. Bal. \$46.22.

COAL FUND.

A. J. Heise, Hamlin, Kans., \$10.00; N. A. Shirk, Chicago, \$10.00; S. E. O. \$30.65; Grandma Hutchins, \$10.00; In His Name, \$7.84. Total, \$68.49.

Paid for coal, \$48.68. Balance due, \$19.31. Total, \$67.99. Bal. \$.50.

Supplies for the needy, coal and provisions, \$14.00.

Have also received from Belle Springs brethren 1 case eggs, Phillips Co., fruit and vegetables. Our testimony is that of Psa. 46.

In His Name and with appreciation we greet all saints. Amen.

Sarah Bert and Workers.

FROM AFRICA.

MACHA MISSION.

"He maketh his sun to rise on the evil and on the good and sendeth rains on the just and on the unjust."

Praise God, the long, long drouth is at last broken and the rain has come in abundance and unusually early this year. It has been the longest and most dry season that I have yet experienced in Africa. Although we have had plenty to eat, personally, yet daily some come to our doors for help in some form; it may be only to get a good meal when our boys are eating, or to beg some salt to put into their cooked herbs; again it may

be grain for their little ones. Many of these people are beggars naturally, and one needs to discriminate; but this year's famine has been very unusual, because its beginning extends into the previous year, and because of the present condition of the country in general. The government has appreciated the situation, and has at a great amount of trouble and expense done much to aid those who were unable to work. Some who were not able to go to them have come here, and we have brought out grain for some were able to buy.

The most difficult cases to handle are the families of young men who are too lazy to work. The wives and children of such are truly to be pitied, for to help them means to help the lazy husband. Again the most needy are often the last to seek aid. Among those who came today for help was one who especially called forth our sympathy. A woman came with two little children, one of which was carried on her back and the other she led by the hand.

She said "We are dying of hunger," and, indeed, they looked like it.

"Where is your husband?" we asked.

"He is sick" was the reply, "he has been sick ever since digging began. Can you not do something for us?"

It was truly a case of real need, and we wondered what should be done. In further conversation she stated that she had another child at home, but it was too weak to walk this far.

As we looked into the sad face of the woman and to the greatly emaciated children, our hearts were stirred. First, a large cup of thick gruel was brought and the older child eagerly grasped it, but the mother gave some to both. Then some cold cornmeal porridge followed and eager hands were again outstretched for this, and the careful mother also divided it between the two, she looking on,

thankful that her children were being fed. It was then she remembered the one who was unable to come. After this a small basket of corn and a cup of salt were given her and she left rejoicing. Before this reaches the readers, no doubt some of the corn will be matured and people will be eating food from their own gardens.

It is a genuine pleasure at present after months and months of seeing nothing but dry parched earth and dry river beds, to look out and see in all directions an abundance of green grass, trees covered with luxuriant foliage, fields filled with rich dark green corn, gardens of vegetation and rivers of running water. If these natural showers can so wonderfully transform this old hardened and sun-burned earth and make it bring forth and grow, may we not expect as much from the spiritual showers, if they are allowed to fall on these sin-burned and sin-hardened hearts about us? Yes, praise God, He does transform the lives even in dark Africa. One of our brethren here never seems to tire of telling what the Lord has done for him; how he was steeped in sin of the worst kind and the Lord has wonderfully delivered him and taken the sin out of his heart, has given him praise instead of curses, and love instead of hatred, and he is not the only one who has thus been saved. Join with us in praying the prayer of faith that the spiritual showers may be poured out on us all, and especially on those who have so long hardened their hearts against the truth; for they are many. Famine and want, nor sunshine and showers, seem to bring them any nearer to God.

"I know of a land that is sunk in shame,

Of hearts that faint and tire.

I know of a Name, a Name, a Name—
Can set that land on fire:

Its sound is a brand, its letters flame,
I know of a Name, a Name, a Name
Will set that land on fire."

We rejoice that the Lord has heard prayer and that our dear Brother and Sister Taylor and children are back again in Africa ready to help set the land on fire. They have had some hard places to go through before reaching us. and, no doubt, there are other difficulties yet before, but I believe they can say from the heart "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Keep on praying for them that another fire may be kindled in just the place the Lord directs. We had hoped to have all remain with us for a time before opening up a new work, but Bro. Taylor felt there was no time to be lost and that he must be pushing out into the field. We are pleased, however, to have sister Taylor and the children remain with us over the rainy season, as it is not advisable for them to expose themselves to a new location while the rains are on.

We are having vacation now and a change from the schoolroom to other kinds of labor. The school closed Dec. the 22nd., and on the Saturday and Sunday following a lovefeast was held here, and also a native wedding. Bro. Taylor was with us at the time and ably broke the bread of life to us; we had a real feast of good things. Over 50 members joined with us in remembering the Lord's death. The weather, however, was very rainy and the rivers high so that some of the people could not attend the meeting.

On Monday, Christmas, we again had services and Bro. Taylor preached to a large congregation on what the day

means to the world. The majority of the congregation on that day are generally more interested in the closing service; about 550 persons were given a little present of salt. Had it not been for the excessive rains and high rivers no doubt the number would have been much larger. Again we solicit your prayers.

Yours in the Master's service,

H. Frances Davidson.

Jan. 9, 1917.

FROM INDIA.

Saharsa, India,

Jan. 25, 1917.

To the dear readers of the VISITOR:—

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." (Isa. 60: 1, 2).

With such a declaration of divine light and glory poured out upon us, it remains for us as children of God to simply obey the attending injunction 'Arise and shine.'

Well, praise the Lord: although 'darkness,' indeed, covers the earth and gross darkness the people, our God still has a golden storehouse in His Word for those who love Him and obey His word and call.

Again we delight to report a triumphant battle on His battle field in India. We cannot, as yet, give you glowing reports of great multitudes turning to Christ; we can not even tell you of our first baptismal service but our Leader (Jesus) has not asked us for these and we rest assured that our dear Home Co-workers are also content to know that God's Word is true.

Day in, day out, as the weeks lengthen

into months and the months pass on into years, God's unfailing neverdying Word is being scattered in our little corner and why need we mortals fear or falter when the Author of this Word of Peace has said, 'My word shall not return void, but it shall accomplish that whereunto it was sent.' "Cast thy bread upon the waters and it shall return unto thee after many days."

Then, we creatures so bent upon the results which may be summed up in outward reports, let us bow our heads in humility before a God whose power will not be limited by numbers nor results, however great or small.

To me, it is a precious privilege just to praise in the moment when the enemy would fain discourage by fixing our heart upon the outward results of our work, and make a short comparison of the now and the then; between this our district of North Bhagalpur at the coming of the missionaries three years ago and as we look upon it today.

Not infrequently now we hear songs of Jesus floating in from the field or biway replacing the old heathen song of three years ago; when we approach the village people concerning the way of the true God their stare is not quite so blank; often and again we hear, from heathen lips acknowledge that the Jesus way is the best way. And all of these point to the fulfillment of the sure promise of God in behalf of poor sin-cursed and neglected India. Dear ones, do not become faithless and dispondent, because you are not hearing great shouts of victory arising from India; victory is sure to come if you, with us, will keep on praying and believing for the work and workers of this benighted land. The battle is yours dear ones, as well as ours. Praise God!

A period of time has passed by since I last spoke to you through the columns of the VISITOR and if I were, at this

time, to give you a detailed account of all that has taken place, I fear that you would all weary with my writing. Let it suffice to give you a brief sketch of some of our experiences and encouragements in the work.

Here in our village at Sanarsa a number of homes have been opened for telling the gospel story to the women. I always find a word of welcome as I enter with my Hindi Bible and song book. It may give you some idea of the value of practical mission work when I tell you that every one of these—yes, every one of these homes have been thrown open to the gospel through a little aid given to some sick one at the hour of need.

This does not always mean that a great amount of medicine was administered in each case; oftentimes a little advice as to proper living together with some simple remedy has worked wonders in establishing a confidence in their hearts for the new strange white people, which can not be shaken.

And the fact remains that the heathen will not accept the Christian religion until this confidence between the native and the missionary has been deeply grounded in their hearts.

Since the first wall of partition has been broken down in some of these homes it is no uncommon event to have some child or grown native come to our bungalow, and ask for us to come with them into their homes to sing about Jesus. The little children are always delighted to carry away the Bible or song book with the missionary following to sing the song and tell out the story.

Last Sunday Sr. Effie Rohrer and little Gladys and Anita were here with us to spend the day. In the afternoon we were called out into a near-by home. The small brown faced boy who was sent to call us insisted upon the song book being brought along. As we drew near

the hut we heard a number of voices singing in very loud tones. We listened and then asked each other, "is there to be a wedding?" But no—it was not a wedding. We found the women—about seven in number all seated on the ground busily sorting the golden pulse and as they sorted they sang.

Upon our arrival there was a pause in the singing when they explained that the grain was being prepared for a marriage feast which is to take place shortly. Then they fired the usual volley of questions at us concerning many different subjects. Their questions served to open the way for us to explain the evils of their marriage customs as well as other points of sin and error.

All the while the little boy who had carried the song book was saying, "Miss, Sahib, sing. please do sing." Finally we did sing and the women really tried to join in but the melody and words were too strange and difficult for them. One woman watched our lips very attentively and expounded to the others the meaning of the song. When we had sung a number of songs they said, "Now we want you to make up a song for us, we make up our own songs." We hardly felt equal to the occasion so we began singing a song in English with the chorus, "Oh, glory, glory, oh, glory to the Lamb" and this pleased them immensely. One the 17th of March, 1917, at his home near repeating. "gory, gory, gory."

It is our great desire that these shall learn to sing the songs of victory as lustily as they had sung their heathen lyrics, and that they may learn to shout from the heart. "glory to the Lamb of God!"

We have neither the workers nor the support to branch out extensively in any phase of work. We must, for the present, be content to do the little things until God opens out a larger field of op-

LETTERS AND TESTIMONY.

A SISTER'S LETTER.

This is again a privilege that I have this blessed Sabbath morning, to testify to the great love of God, and the more we yield ourselves to obedience to the Holy Spirit and dictates of our conscience the more God will work in us and establish us in Christ Jesus, and show unto us this life which He came to give, the Abiding Life. I see how good the Lord is. I have been reading such good things and received encouragement thereby. I know that I am a branch in the Vine, and Jesus says that we are to abide in the vine, that we may bring forth much fruit. And to bring forth much fruit I realize that I still need more faith. These words of Isaiah 27: 2, 3: are impressive to me: "In that day sing ye un-

portunity for us.

The extent of our school work at present is a daily class held on our veranda. In a home which I visited I found a boy of about eleven years of age who was very eager to learn English. This boy would give me no peace until I had consented to teach him. He now comes daily for his lesson and shows a decided aptness in learning. We always open our class by singing a few Christian songs and often times a little talk concerning the true way.

Thus we are toiling onward for the Master. We are leaving the impossible things in His hands, and doing those things which He gives us to do.

Dear ones, we plead for your earnest prayers and co-operation for souls. Let us "Arise and shine." and give God the glory.

Yours for the lost of India.

Ruth E. Byer.

to her. A vineyard of red wine. I the Lord do keep it; I will water it every moment lest any hurt it, I will keep it night and day."

So I see thru reading this morning, if we abide in Christ, God will keep us. He will water it every moment; lest any hurt it. I see in my own life that His desire is to keep us. He will show us our little mistakes so we can correct them lest any hurt it. Satan in different ways, will try and spoil if he can, just so the Will of God will not be done. I am glad that He promised to keep it night and day.

This branch in the vine must bring forth fruit.

I am glad that I can read testimonies in the VISITOR and would like to see more than I do. Let us not think that it is too little. The word says, He that is faithful in the least is also faithful in much. I feel I do too little for the Lord, and my desire is to do more for Him I feel that great responsibility is resting on us as children of God.

I have written real often for the VISITOR already and confess that at one time especially, wrote deeper. that is, I quoted Scripture that was deeper than I really understood it, and I want to be honest, and be careful that I only say the things that are really so, and have them in possession, and understand them by experience and faith.

I am encouraged by the words, "I will water it every moment:" How glad I am that in Jesus Christ there is a well springing up into everlasting life. We can well believe it that He will water it every moment, and plenty of it so as to keep us night and day. I mean to press forward having such great and precious promises on our side.

Adda G. Wolgemuth.

TESTIMONY.

Greeting you all in the precious name of Jesus, I thank the Lord for this blessed privilege of testifying for Him through the columns of the VISITOR. I am so glad that this paper comes into my home. I certainly enjoy reading it; many encouraging words have been received from it in behalf of my soul. I often think how blessed these Gospel papers are to those who cannot meet with God's people as we can.

I am so glad this afternoon that I can say that His Spirit witnesses with my spirit that I am the child of the King, and if we have this King Jesus in our hearts we are richer than the richest man. Praise the Lord! This blessed salvation is such a joy to my heart; it brings contentment and peace.

"What a treasure I have in this wonderful peace.

Buried deep in the heart of my soul
So secure that no power can mine it away.

While the years of eternity roll

I am resting to-night in this wonderful peace.

Resting sweetly in Jesus' control
For I'm kept from all danger by night
and by day.

And His glory is flooding my soul,

O I love to work for Jesus for He is so precious to me. If the young and the old would only believe what is told of this blessed salvation. Is it not strange, yes, one of the strangest things that people do not accept something that is so much better, than a troubled conscience.

Dear sinner friend, may you think of these words: Get right with God. These words may be also applied to such who profess to be children of God, who are

not enjoying the fulness of Christ. Because the Lord is our Shepherd we shall not want.

If 'tis for purity now that you sigh
Let Jesus come into your heart
Fountains for cleansing are flowing
near by,
Let Jesus come into your heart."

Do not wait for some other time to accept this blessed peace. To-day if you will hear his voice harden not your hearts.

I will yet express a few thoughts in behalf of our missionaries who left home and home comforts, to spread the Gospel in a dark and benighted land. May the Lord bless them in many ways. I often think, do we here in the homeland, do what we can in helping to lighten the burden for these dear missionaries: many times my heart has been touched while reading their letters, thinking I want to do more for the cause of Christ. I wish the blessing of the Lord to all.

Yours in His service,
Lizzie Basehore.

Derry Church, Pa.

Dear readers of the VISITOR:—

By the help of the Lord I want to obey my convictions and write a little for the VISITOR.

My heart is full of praises to God for what He is to me, especially of late.

I cannot begin to tell it all, but I am glad I was led by the Holy Spirit to put Him first in my life. This winter when Bro. V. L. Stump was holding meetings at our church, he preached with such power that I became so hungry for the deep things of God, and He gave me the real anointing of His Holy Spirit, it was so precious to my soul: I could hardly sleep or eat for a few days. I praise Him for it all and since then He is helping me

live a consecrated life. I believe Jesus is coming soon and I want to be with the dear saints that will be taken up.

Lizzie Winger.
Stevensville, Ont.

Dear readers of the VISITOR, I have felt impressed for over four years to write to the VISITOR, but always put it off till some more convenient time. Now I will try to obey the Lord. I have been in the Lord's service for almost thirty years and have never regretted that I started when I was young: the only thing I regret is that I did not always obey the Lord. But when I did obey what peace and joy I then felt in serving the Lord.

After I was married I always felt it my duty to have family prayer and ask the blessing at the table, but it seemed impossible to do so before those that were unsaved. Thru this I could never be free in meeting for I felt I wasn't living it at home. But a little over four years ago the Lord took away my little boy, and after I had cried till I couldn't cry any more I asked the Lord why He had taken him from us, and as I looked up I thought I saw the face of Jesus smiling down upon me, and in that face I could see what great love He had for me and that he loved my little one more than I. Then I realized how little man could do to save us when God calls, and how little we ought to care what the world says, as long as we are pleasing God. I said to the rest of the family, if we ever want to get to heaven to meet our little one we must do the will of God. Since that time I can say I have had the victory and am not afraid or ashamed to pray before any one.

I have never been able to give a long testimony for I would always break down and weep. Sometimes I thought

that others would think I didn't possess much, but if I could tell all I wanted to I feel sometimes I could preach. A sister once told me I ought to be thankful for such a tender heart; but it seems to me I could do more good if I could say more, but I am willing to let the Lord have His way with me.

I love to read the VISITOR: I always have that for my Sunday reading as it is too far to go to church from here, but we expect to start a Sunday School as soon as we get the new school house done. I hope and pray that I may be of some use in God's service. My only desire is to do the will of God, that I may at last enter into that rest that the Lord has prepared for us.

Pray for unworthy me, for I have still more victories to win.

Barbara Leavitt.

Chinook, Montana.

I wish to thank God, this morning for all His mercies and blessings during the year that is past and gone. I have found that the good Lord is a present help in every time of need. I have learned to trust Him more. I am not tired of serving God but feel like going on to my journey's end. I have had many happy days in God's service. There have been some sorrowful days too. Jesus said, My soul is exceeding sorrowful even unto death. My soul has been sorrowful too. I think I wrote in an earlier letter that my only son was in the war. Since then we have had word that he is wounded. I also had a letter from him. He told me that his worst wound is in his left hand; the other was only a slight one. Thank God for that; I thank God that his precious life was spared.

It was a sorrowful day too when the brethren took the meetings from our place and didn't come here any more.

It is over a year now since the last meeting was here and none of the brothers or sisters has been here. But the Lord has stood by me, and I wish to be true to Him and continue to learn through the VISITOR what God is doing in the different parts of the Brotherhood.

Your unworthy sister in the Lord,

Mrs. Dorothy Long.

Walsingham Center, Ont.

"Lo I am with you always even unto the end of the world." What a blessed promise we have if we are willing to accept it. But Oh, how many are so unwilling to heed His blessed promises!

I praise God tonight for this full and free salvation. I sometimes think, what, and how, could we do without it? And then, thinking again how many, many are not willing to accept it. We must believe Christ is soon coming, and oh, how blessed for those that are ready. But oh, the awful woe for those that are not. Oh how needful it is that we get ready.

My greatest desire is to live nearer to God than I have and be more willing to do what He would have me do. I praise Him for calling me from a life of sin and darkness unto light. Oh, when I see some others out in sin, and it seems the older they get the worse it is: so it is needful we seek this great salvation in our young years.

I ask an interest in the prayers of God's people that I may live more closely to Him, and be more of a light to those around me that they can see I am seeking something the world cannot give.

A sister in the faith,

Pearl Young

Greencastle, Pa.

Additional testimonies 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., APRIL 2, 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. McCullough, 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.

STECKLEY.—SIDER.—On Jan. 24, 1917, at the home of the bride's parents. Bro. and Sr. Joseph Sider of Perry Station Ont., Can., Bro Landon Steckley of Bethesda, Ont., and Sr. Christina Sider were united in holy wedlock, Eld. L. Shoalts officiating

PUTMAN.—SETT.—On March 14, 1917. at the home of the bride's parents, Mr. Levi Sett of Wainfleet, Ont., Clarence Putman and Sr. Lillie Pearl Sett, all of Wainfleet, Ont., were united in holy matrimony, Bish. John Sider officiating.

OBITUARY.

MACHESNEY.—Martha Machesney, daughter of Bro. Thomas and Sr. Sarah Machesney, died Mar. 4, 1917, aged one year and 4 months. Funeral services were held at the U. B. church, Forks Road, Ont., March 6, 1917. Eld. L. Shoalts officiating. Interment in nearby cemetery.

EVERLY.—Peter Everly of the township of Bertie, Ont., departed this life on the 17 of March, 1917, at his home near Stevensville, Ont., aged 74 years, 7 months and 27 days. He was a life-long resident of this place, and much respected for his integrity as a farmer in his business affairs in life, being of the Mennonite persuasion. He is survived by his wife, four sons and one daughter who mourn the loss of a kind husband and father. Funeral from his home on Tuesday afternoon to the Brethren's M. H. for service. Obsequies by A. Bearss, Subject, "Planting and growth of the Righteous," from Psa. 92: 12, 13, 14. Interment near by.

MARTIN.—Sister Elizabeth Martin died at the home of her son-in-law, Cyrus Carbaugh, Chambersburg, Pa., March 9, 1917, aged 75 years, 3 months and 9 days. She was the wife of Samuel Mar-

tin who preceded her to the beyond four years ago. She was the mother of three children, Mrs. D. B. Martin of Dixon, Ill. being the only one living. She is also survived by six grand children and nine great grand children. She was a sufferer for a number of years but a year ago she became helpless due principally to the shock received when her daughter, sister Carbaugh, was killed at Grantham, and from which she never recovered but gradually weakened down spending the last six months of her life in bed. She was a devoted Christian mother, and through all her affliction, she was very patient and was always thinking of the welfare of others before herself. She was a faithful member of the Brethren in Christ church for a number of years and was always interested in the cause of Christ. Funeral services were conducted at the Zion Mission by Bishop Martin Oberholser assisted by Rev. Henry Wenger. Text Rev. 14: 12, 13.

LAUTENSLAGER.—Jacob E. Lautenslager, died Feb. 25, 1917, aged 73 years, 8 months and 23 days. He was born in Mt. Joy, Lancaster Co., Pa., June 2, 1843. On Dec. 12, 1865, he was united in marriage to Sarah Landis, to this union were born six children of whom three are living, namely, Mrs. Annie Neisley, Mrs. B. Frank Long and Ida, all of Cedar Springs, Pa. Three children, a son and two daughters, preceded him to the Great Beyond. More than a half century, fifty-one years. God permitted this precious companionship. For more than two years he had been a great sufferer, and his family and friends realized he was not long for this world; he so often expressed his preparation to meet his God, and has left on record the solace to his loved ones that he was ready for the reward of the Christian. He will be missed by his friends and neighbors for they knew him as a true Christian brother, devoted to the church of his choice for more than fifty years, kind, gentle, charitable, benevolent. Hospitable was his home in which centered all those endearing affections which made it to him the dearest spot on earth, and there he will be missed and mourned till time shall reunite wife and

children. In his home surrounded by a loving family, grand children and sympathizing friends, he fell on sleep, that sleep that knows no waking here, but from which he shall rise refreshed and strengthened, in the great hereafter. With sorrowful hearts and solemn and impressive services, conducted by our dear brother Jonathan Wert of Carlisle, of the Brethren in Christ, we laid all that was mortal of him away in the cemetery near his home to rest until the resurrection. If we live right, we shall "die the death of the righteous" as did our dear brother, and it may be said of us as we can say of him.

"How blest the righteous when he dies,
When sinks a weary soul to rest.
How mildly beam the closing eyes
How gently heaves the expiring breast!
Life's duty done, as sinks the clay
Light from its load the spirit flies,
While heaven and earth combine to say
How blest the righteous when he dies?"

LOVE FEASTS.

PENNSYLVANIA.

- Air Hill, ----- May 2, 3.
- Elizabethtown, ----- May 8, 9.
- Mt. Pleasant, ----- May 9, 10.
- Montgomery, ----- June 6, 7.
- Greencastle R. R. Station.
- Mechanicsburg, ----- June 2, 3.
- Fairland, ----- June 6, 7.

OHIO.

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

ILLINOIS.

Union Grove Mission at the home of Eld. Wm. McCulloh May 26, 27. A cordial invitation is extended to all, especially to the eastern brethren returning from Conference.

Those coming via C. M. & St. P., or C. B. & Q. come to Fulton, Ill. Those coming via C. & N. W. R. R. come to Morrison, Ill. Notify Wm. McCulloh, Morrison, Ill.

OKLAHOMA.

- Leedy, ----- April 21, 22.
- Thomas, Bethany church, ----- 5, 6.

All of the Love Feast announcements carry with them hearty invitations to all to attend.

TESTIMONY.

Dear readers of the VISITOR:—

I will try and write you a few lines to tell you that some kind brethren and sisters have sent me the VISITOR, and this way I will express my thanks for their kindness to me. I have not the privilege to attend services as some have and I surely enjoy reading the testimonies of others.

It is a little over two years that I started on the narrow way and have enjoyed some of the richest blessings since I started. I can say it is good to wait upon the Lord. I will endeavor to prove faithful to the end.

If I could I would tell you what the Lord has done for me. I can never praise Him enough. I have been at the County Home for twenty years and now the brethren and sisters have made a way for me, found a home for me with brother and sister Henry Lehman. O how I thank the Lord for what He has done for me. I love the dear brethren and sisters. I was at services yesterday and enjoyed it very much as I have not been out for quite a while.

I will bring my letter to a close by asking the prayers of God's children for me that I may ever prove faithful.

Your sister in Christ.

Nancy Coover.

Chambersburg, Pa., Mar. 12, 1917.

TESTIMONY.

Dear readers of the VISITOR:—

By the help of God I will try and give a little of my experience. It is now about twelve years that I have been on this narrow way, and can truly say, I am not tired of it, but I still want to learn more of Him.

I realize I need His help every day, and if we put our trust in Him He is ever

ready to help us on the way.

I can't say that I experienced such a great change as some, but I know He has pardoned my sins. I still need His help each day, and can say, farther on the way grows brighter.

When I look around and see how fast the world is going, and the sin that is existing, I have to wonder what the end will be. Then I am made to rejoice that I yielded to my convictions, and gave up my sinful life, although I can't say I got out into sin, so far, nevertheless I was a sinner and am only saved by His grace. My prayer is that we, as a family may ever be kept humble at His feet. We need the prayers of God's people. As we have a small family I realize we need much patience. The two oldest boys have given their hearts to the Lord—the oldest is thirteen and the other one eleven. Will you pray for us that we may ever teach them the right thing and that we may be a light to them and others?

Here is a verse I enjoy singing:

¶I want to love Him better for He died
for me,

I want to love Him better for He set
me free,

I want to love Him better as the mo-
ments fly,

I want to love Him better as the days
go by.

Remember us in your prayers.

Your unworthy sister,

Mrs. Walter A. Rife.

Chambersburg, Pa., R. D. 5.

That some cleansed heartstrings do not vibrate in perfect harmony with God's desire for a lost world of every tribe and nation, can only be accounted for by their lack of knowledge concerning that plan and desire.

THE EXPLODED DEVIL.

(Continued from page 11.)

But whom shall we hold responsible
 For the everlasting row
 To be heard in church and state today,
 To earth's remotest bounds,
 If the devil by unanimous vote
 Is nowhere to be found?
 Won't somebody step to the front forth-
 with,
 And make his bow and show
 How the frauds and crimes of a single
 day
 Spring up? We'd like to know.
 The devil is voted not to be,
 And of course the devil's gone,
 But simple people would like to know
 Who carries his business on?

—Printed by request of John Asper.

RULES FOR RIGHT LIVING.

When you think, when you speak,
 when you read, when you write,
 When you walk, when you sing, when
 you seek for delight.
 To be kept from all evil at home, and
 abroad.
 Live always as under the eye of the
 Lord.
 Whatever you think, never think what
 you feel
 You would blush in the presence of
 God to reveal.
 Whatever you say, in a whisper or
 clear, say nothing you would
 not like God to hear,
 Whatever you read, though the page
 may allure,
 Read nothing of which you are per-
 fectly sure,
 Consternation at once would be seen in
 your look,
 If God should say, solemnly, "Show me
 that Book."
 Whatever you write in haste or with
 heed.
 Write nothing you would not like God
 to read.
 Wherever you go, never go where you
 fear.
 God's question being asked you, "What
 doest thou here?"
 Whatever you sing, in the midst of

your glees.

Sing nothing that God's listening ear
 can displease.
 Whatever the pastime in which you
 engage
 For the cheering of youth or the solace
 of age.
 Turn away from each pleasure you'd
 shrink from pursuing
 If God should look down and say,
 are you doing?"

—Selected by P. H. Doner.

THANK GOD FOR THE BIBLE.

This sabbath morning this hymn came
 to my mind "Thank God for the Bible."
 How blessed that we can have it. It
 is a light on our pathway, our guide and
 chart, our refuge. It is our comfort for
 it has turned our darkness into day. We
 surely have a right to praise Him as it
 says:

"Thank God for the Bible, whose clear
 shining ray,
 Has turned all our darkness to day.
 Its wonderful treasures have never
 been told,
 More precious than rubies or gold.

CHORUS.

Thanks to God for His word, dearest
 message ever heard
 'Tis a fountain of blessing, an infinite
 store,
 We may drink of its streams ever more.

"Thank God for the Bible, sent down
 from above,
 Revealing to mortals God's love;
 A fathomless sea with its bright shin-
 ing shore,
 Where the glorified dwell evermore.

Thank God for the Bible, how dark is
 the night
 Where no ray from its pages sheds
 light:

No Jesus, no Bible, no Heaven of rest,
 Oh how could we live so unblest?

—C. E. Pollock, Sel., by Della Linc-
 baugh, West Liberty, Ohio.

A PRAYER.

"God, I pray to thee for patience when
the world seems all unfair.
When life seems one long injustice, and
the end alone despair;
When I'm weary, oh, so weary, and my
tears bring no relief,
When I ask the use of sorrow, misery,
and grinding pain,
When I question why Thou sendest to hu-
manity such grief;
What the end is; what the object; what
the meaning; what the gain?
Grant me faith as well as patience, and
forgive me when I pray
For some knowledge of the reasons why
we suffer day by day.

"Give me strength to keep on working,
cheerfully to do my task.
Give me courage, hope, submission; per-
fect joy I cannot ask.
Teach me how to give to others some-
thing helpful, something true.
How to make my life worth living, how
to start each day anew,
God in heaven, forgive my failures, and
uphold me with Thy hand
I am weak, impatient, restless, and I can-
not understand.
I can only hope, believing there are rea-
sons now unknown,
Which sometime, somewhere we'll mag-
ter, as we reap what we have
sown.
God, once more I come imploring Thee
with strength to fill my heart,
I have failed, wilt Thou forgive me, and
Thy love to me impart?"

—Selected by Sr. Helsey.

 CONFERENCE INFORMATION.

Abraham Brechbill Jr. Detroit.
Kans., is secretary of the transporta-
tion committee. All inquires should
be addressed to him.

Detroit Kans., on the Union Pacific
R. R. is the nearest station.

The fuller announcements will be
made in our next issue.

SELECTED.

 "THE MORROW THAT NEVER CAME."

"So long." Jim waved his hand
to the sister who stood at the cottage
door, shading her eyes from the rays
of the setting sun. It was Friday
evening, and he had ridden over from
barracks, ten miles away, to say
good-bye to her; for to-morrow
morning she was to set sail for Can-
ada, there to join the young man who
had gone first to make a home for
her, and who was now waiting with
a little farm of his own for Sal to
come out and marry him.

She lifted the corner of her white
apron and wiped away a tear, and
Jim, on his bicycle, looking round to
wave a final farewell before he turned
the corner of the lane, saw—got off,
and came back again. 'Don't fret,
Sal,' he said, putting his arm around
her shoulders; "You'll be as happy as
happy out there with Will, and in an-
other year Tom can leave the coal
mine and be a soldier like me—Jim
half unconsciously drew himself up
very straight—'and then, when we've
both done our seven years and got a
bit of money saved, we'll come out to-
gether and have a farm near you.'

Sal smiled; and at that moment
Tom, the young brother, joined them.
'Wait for me, Jim,' he said; 'I'll
ride a mile or two with you.'

Jim beamed. Tom was the being
he loved best in the world—his little
brother, who had been his special
care ever since the mother's death,
when Tom was only five.

Jim was then a boy of nine and
Sal was away at service; so it was to
him, the nine year old, that mother
had left the care of little Tom. 'Fath-
er don't count,' she had said, with a

stified sigh; 'he don't mean no harm. and he ain't near so bad as lots of 'em, but he don't count, not as a Father; so you must bring up Tom to be a good lad, and to fear God, and take him to meetin' regular, same as I've always took you. And never forget your prayers, neither of you, and remember as God loves you all—and Jesus died for you little boys just as much as for big folks—and tell Tom I'll be waiting always for you, up in heaven where God is taking me—and I'll be always asking Him to keep you safe—and remember as He's your Father—and mind you say, "Our Father," every night and morning of your lives.'

That was about all that Jim could remember of what mother had told him, and he had faithfully fulfilled his trust. The very next Sunday he had washed and brushed little Tom, and taken him to the meeting-house near the coal-pit where father worked, and from that day forward he had been father and mother to him.

And now, on their bicycles, the two lads started off. Jim had left the coal-pit, where he worked with his father, a year ago, and had joined the army. Now he was a thorough soldier, hoping in another year to win his first good conduct stripe, and with fair prospect of being made a lance-corporal before very long.

Tom was still at the pit, but only until he was old enough to join his brother, and be a soldier too. 'You'll come early to-morrow, won't you?' he said, wistfully, as they came to the crossroads where he must turn back for Jim must be inside the barrack gates by half past nine, and Tom had brought no lamp. 'You know I will' said Jim. Don't I come to you always, lad, the minute I can get away?

I'll be here about three, so you'd better ride and meet me, Tom. It's only until to-morrow,' he added as he noticed his young brother's longing glance. "Well, good-bye, Jim, we'll talk to-morrow—it seems a long time, but it's only until to-morrow." Then they parted, and over the night air came Tom's parting call, "To-morrow, Jim—to-morrow, lad."

'You're wanted, miss, please—directly. There's a lad in the doorway—he looks awfully ill—he wants you, nobody else—and he won't come in!

It was Jim, standing still, very straight, very stern, with a set, white face, and eyes that glittered. 'Jim,' I said, 'Jim, come here. Come away to the tent—there's nobody there.' He stood quite still; so I took him gently by the arm and led him forward, and the men drew back silently. Once inside, Jim sank on his knees, and stifled sobs shook him, and I waited. 'I never met him,' he groaned at last. 'I went this afternoon, and he wasn't there. They were waiting for me at home, and they said—he was singing, and hurrying along with a truck of coal, when a great block fell—just on him.' 'Oh, Jim.' 'I couldn't see him—nobody can—he is too crushed and he was—singing—and coming to meet me directly. Work was nearly over—' 'Jim, he met God instead,' I whispered, 'and he was ready. It will still be to-morrow when you meet him—a long to-morrow, perhaps, for you, and so short a one for him. Thank God he was ready!'

Are you ready? Perhaps your to-morrow may be like Tom's—never to be spent here on earth. Death may come to you in a moment, just as suddenly as it came to him. You

may not live to be old, any more than he did. If you are old this may be your last day, your last hour on earth. Are you ready to go at once before the Great Judge? Are your sins washed away in the blood of His Son? If not, pray God by His Holy Spirit to give you true repentance, to reveal Jesus Christ as your Savior, to make you ready for Heaven and Eternity.—Printed by request of P. H. Doner.

BURNED HIS MAGICAL BOOKS.

Cuh-Fi-Hung was a very successful fortune-teller in Wuchow, China. His father and grandfather before him had followed the same profession, and these books, of considerable value to the profession, had been handed down from generation to generation. Cuh heard the Gospel and was prevailed upon to come to the meetings. He was a proud man, and though he had read a good deal of the Gospel books and was favorably impressed, yet he did not yield to Christ. Finally, the Spirit conquered and he accepted the Savior.

Shortly before his baptism, he came to the missionary in considerable perplexity about what he should do with the books. He said:

"How can I sell them or even give them away, lest they might lose another's soul as they all but lost mine."

The missionary referred him to Acts 19: 18, 19 and read, "Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practiced magical arts brought their books together and burned them in the sight of all," A. S. V.

Cuh at once determined that he would do the same thing on the day of his baptism. On that day a company of fellow-Christians, students and missionaries gathered in the court of the mission premises, and made a bonfire around which they sang praises to the name of Jesus while Cuh, with his own hands, burned the magical volumes to ashes.—Sel.

THE COMRADE IN WHITE.

Whether we receive it as fact or fancy does not matter. The account of "The friend of the wounded" given by a soldier in France has in it the beauty and comfort of truth. It is said to be widely believed in the army. Far be it from us to say that in the agony of this dreadful conflict the ever-present Lord would not make himself real to men who sorely need him. The soldier tells of the battle and how he fainted from the pain of his wounds, and says: "The night fell, and soon I heard a step, not stealthy, as I expected, but quiet and firm as if neither darkness nor death could check those untroubled feet. So little did I guess what was coming that even when I saw the gleam of white in the darkness I thought it was a peasant in a white smock, or perhaps a woman deranged. Suddenly I guessed it was "The Comrade in White." At that very moment the German rifles began to shoot. The bullets it would seem could hardly miss such a target, for he flung out his arms as if in entreaty, and then drew them back till he stood like one of those wayside crosses we saw so often as we marched through France. And then he stooped and gathered me into his arms—me, the biggest man in the

regiment—and carried me as if I had been a child. I must have fainted again, for when I woke to consciousness in a cave by a stream the Comrade in White was washing my wounds and binding them up. I saw that he, too, had been wounded. I cried out; I could not help it, for that wound of his seemed to be a more awful thing than any that bitter war had shown me. ‘You are wounded, too,’ I said. ‘This is an old wound,’ he answered gently. And then I noticed that the same cruel mark was on his feet. You will wonder that I did not know sooner. I wonder, myself. But it was only when I saw his feet that I knew him.”

A writer in an English Journal says: “For some time past I have heard through soldiers in hospitals of the Comrade in White who they say has been seen walking through the trenches, after severe fighting, bending over the wounded and dying. He paid no attention to shot or shell. He seemed to flit from place to place and had been seen by many persons.” Seen, or unseen, he is here; he has not left us comfortless.—Printed by request of Malissa M. Stoner.

REPENT OR PERISH.

The most serious and important moments perhaps in a person's existence are those in which a soul is forced and riven with conviction for sin. How solemn and overwhelming is the grace of Gospel awakening! How sweet is the grace of penitence that passes all our sins like a panorama before us, a retrospect of all the black record of our guilt! What a crisis is that when contrition seizes the spirit, and remorse strikes its

keen fangs into the soul until the smitten sinner sees himself a reeking mass of vileness and iniquity! Nothing can ever efface from his mind the memory of the hour when he wept and quailed and saw himself in ruins with no refuge but the blood of Jesus Christ.

Oh, the thousands of deluded and stultified souls who have been beguiled into a false profession and lured into the popular churches without repentance! They have never felt the pains of death nor the terrors of hell. They pick up religion at a cheap rate and get it for nothing, and will one day wake up to horrible disappointment. They never knew soul-sickness for sin, and do not bring forth fruits meet for repentance.

Reader, are you building on the sand or on the rock? Have you laid the foundation of your hope of heaven in real sorrow for sin? Had you heart broken regrets and overpowering grief and pain at the recollection of accumulated crimes? Oh, for repentance that need not be repented of!—Selected by Mary Zook.

ONLY A NICKEL.

Sunday, he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord.

He had several bills in his pocket and sundry change, perhaps a dollar's worth; but he hunted about, and, finding the poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh and the devil.

His silk hat was beneath the seat, and the gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he had a

gin rickey at the hotel, and his friend had a fancy drink, and the cash register stamped twenty-five cents on a slip the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickel tip when he brought back the change.

A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon.

Yes, he gave a nickel to the Lord!
Who is the Lord?

Who is He? Why the man worships Him as Creator of the universe, the One who puts the stars in order and by whose immutable decree the heavens stand.

Yes, he does and he dropped a nickel in to support the church militant?

And what is the church militant?

The church militant is the body that represents upon the earth the great God the man gave the nickel to.

And the man knew that he was but an atom in space, and that the Almighty was without limitations, yet, knowing this, he put his hand in his pocket and picked out a nickel and gave to the Lord.

And the Lord being gracious and slow to anger, and knowing our frame did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man wasn't.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—Selected

WHAT IS THIS MONSTER?

I am more powerful than the combined armies of the world. I have destroyed more men than all the wars of the nations. I am more deadly than bullets. I have wrecked more homes than the mightiest siege guns. I steal in the United States alone over \$300,000,000 each year. I spare no one, and I find my victims among the rich and poor alike, the young and old, the strong and weak. Widows and orphans know me.

I loom up to such proportions that I cast my shadow over every field of labor, from the turning of the grindstone to the moving of every railroad train. I massacre thousands upon thousands of wage earners each year. I lurk in unseen places and do most of my work silently. You are warned against me, but you heed not. I am everywhere, in the house, on the street, in the factory, at railroad crossings, and on the sea. I bring sickness, degredation, and death, and yet few seek to avoid Me. I destroy, crush and maim. I give nothing, but take all. I am your worst enemy.

Answer "I am Carelessness."

—Sel. by Jacob T. Ginder.

Millions crowded into a section as large as Massachusetts, but in far away North China, a section "very rich" in mineral and oil lands, still lies in darkness after nearly 1900 years of "the light of the world."

Three women Sunday School teachers walked ten English miles every morning, and ten every night for two weeks, going and returning from a teacher's meeting. No need to say they were Koreans.

TEACHER TRAINING MANUAL.

DIVISION II.

CHAPTER I.

THE NEW TESTAMENT.

Relation between the Old and New Testament.

"The New is in the Old contained
The Old is by the New explained."

Sometimes we find people who do not believe in the Old Testament. They would have us reject it entirely. The words of Christ "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill," (Matt. 5: 17), would indicate that He thought otherwise. Remember, that when Paul wrote "All scripture is given by inspiration for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works (II Tim. 3: 16-17), he was writing about the Old Testament Canon. The New Canon was not yet arranged. All the New Testament passages referring to the scripture, always refer to the Old Testament.

The New Testament is contained in the Old. The whole of the New Testament thought is contained in the Old Testament. The proverb repeated above is true. It can be seen in the following ways.

1. In Type and Shadow. All the offerings and sacrifices in the Old Covenant, are but a type of the perfect sacrifice in the New. The Tabernacle worship was but a shadow of good things to come. Christ is the perfect high priest. The Mosaic Law is but the beginning of the more complete law as revealed by Jesus Christ. Under the law "almost all things were purged by blood; and without the shedding of blood is no remission" (Heb. 9: 22). Under the New Covenant it is the blood of Jesus Christ that atones for humanity. The New Testament is the account of Old Testament fulfillment. It is the perfect realization. "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9: 13-14).

2. In Prophecy. When Christ entered the synagogue at Nazareth and read the prophecy contained in Isaiah 61: 1-2. He said, "This day is this scripture fulfilled in your ears." Many of the prophetic utterances have been fulfilled in the coming of Christ to this earth, and many are yet to be completely realized in His second coming.

The Old Testament is explained by the New. Many of the Old Testament scriptures could never be understood,

if it were not for the New Testament. When Christ appeared to the two disciples on the way to Emmaus, He questioned them about the Old Testament scriptures concerning Himself. Too many Bible students are like these two. They only understood when He said unto them, "These are the words which I spake unto you, while I was yet with you; that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me; "and He opened their understanding, that they might understand the scriptures, and said unto them, "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day." (Luke 24: 44-46). As Bible students today, we need to have our understanding opened by Christ.

The Old can only be understood in the light of the New, and the New in the light of the Old. This is especially true from the standpoint of doctrine. All the teachings of Christ, referring to the scriptures can only be understood as we look up the Old Testament references. The sermons of Peter as found in Acts of the Apostles, only become intelligent in the light of the Prophetic Word. The doctrine set forth in the Pauline and General Epistles could never be understood, if we did not have access to the Old Testament. The letter to the Hebrews sets forth the superiority of Christ to the whole Jewish worship.

The two divisions of the Bible are interlaced. Impossible to separate them. Taken together, they give an account of the complete plan of redemption. Let us heed its precepts and live.

CHAPTER II.

THE NEW TESTAMENT BOOKS.

The New Testament is divided into four great divisions.

1. Biographical. The Gospels. Records of the life and teachings of Christ.

a. **Matthew.** The first book of the New Testament canon is didactic. It explains the teaching of the Kingdom. A Jew wrote to the Jews.

b. **Mark.** This book is dynamic and portrays the Christ at work. Its characteristic words are straight-way, forthwith, and immediately. A Roman wrote to the Romans.

c. **Luke.** The realistic or humanitarian record, revealing Christ as the Son of man. In his descriptions he gives vogue touches real to life. A Greek wrote to the Greeks.

d. **John.** This is the spiritual Gospel, revealing the inner revelation of the Eternal Word. He gives a very sublime conception of the Kingdom. A devout Christian wrote to the church as a whole.

2. Historical. Acts of Apostles. History of the early Church, its start and progression. Acts 1:8 gives a good

outline of the book. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. In the first seven chapters, the work was thoroughly established in Jerusalem, in the next five in Judea and Samaria, and in the last sixteen in the uttermost part of the earth.

3. Doctrinal Epistles. These arose as the work was spread to different parts of the world. They are divided into three classes.

a. Pauline. Those written by Paul the Apostle to the Gentiles.

1. Romans. Which gives a systematic statement of the fundamentals of the Gospel.

2. First Corinthians. This book gives instruction for the Christian and shows the Church to be the body of Christ.

3. Second Corinthians. Corrects misconceptions which resulted from the first letter and exalts the ministry of Christ.

4. Galatians. Similar to the Roman letter, setting forth Christ as the great liberator.

5. Ephesians. Gives the unfolding of God's eternal purpose, and shows the Church to be the body of Christ.

6. Philippians. Shows Christ to be the way of humility and secret of joy.

7. Colossians. Gives the pre-eminent position of Christ.

8. I Thessalonians. Sets forth the manner of the Second coming of Christ.

9. II Thessalonians. Sets forth the manner of waiting for the second coming of Christ. Corrects misconceptions of the first letter.

10. I Timothy. It gives rules for the ordination and conduct of church officers.

11. II Timothy. Paul's final warning to Timothy against apostacy.

12. Titus. Paul's warning to his son Titus against heretical teachers and false doctrines.

13. Philemon. Sometimes called the Emancipation Proclamation of the New Testament. It shows the equality of humanity in Christ.

b Hebraic. Sometimes counted in with the Pauline Epistles, but the authorship of the letter to the Hebrews is questioned. It sets forth the superiority of the Gospel and shows the relation between the old and the new covenant.

c General Epistles. Letters addressed to the church in general and not to specific churches or persons like the Pauline Epistles.

1 James. Written to correct the doctrine of justification by faith alone, and to show the place of works in the Christian life.

2 I Peter. This letter portrays the relation exist-

ing between Old Testament theocracy and the church. It also sets forth the pure life in Christ.

3 **II Peter.** Christian growth and a warning against false teachers is set forth in this letter.

4 **I John.** Gives the perfect life in Christ. Shows how Christ is the perfect revelation of the Father.

5 **II John.** Christian instruction and the condemnation of the spirit of heresy.

6 **III John.** Shows the necessity of hospitality.

7 **Jude.** The message of Jude is that Christians are to attend earnestly to the things the Lord.

4. **Prophetical.** The revelation of Jesus Christ to John the Beloved on the isle of Patmos. It gives the conditions of the Church as it existed and as it will exist in the hereafter. It speaks of the final overthrow of Satan and the glorious triumph of the Church through the Blood of the Lamb.

GIVING.

Bring ye all the tithes into the storehouse, that there may be meat in my house and prove me now herewith, saith the Lord, if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it (Mal. 3: 10).

Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you, (John 14: 27).

We have just passed the season of the year when nearly everybody has had the spirit of giving, namely, Christmas time, and why shouldn't we when we think that the greatest gift the world has ever known was given at this time, that is, Jesus Christ.

But have you ever noticed how careful people are (some people at least), not to give more to anyone than what they expect to receive again in return. Then, too, they try to give something that will make a big showing with as little value as possible. This selfish way of giving is the worldly way; but notice Jesus says, "Not as the world giveth, give I unto you," not with that proud, sel-

fish spirit but with a generous and humble spirit. God himself set the example when He gave to the world the best gift he had, Jesus Christ. Now we should be governed by this same spirit in our giving.

In the first place we should give ourselves and all that we have into the hands of God and submit to His will. What is His will? He says, "Bring ye all the tithes into the storehouse." How many of us are doing this? I have heard it said recently by good authority that less than 5 per cent. of the money given for the land are giving the Lord His tenth, systematically. It is said that 95 per cent. of the money given for the Lord's work comes from one half of the church members.

Now, imagine yourself, just for a minute, standing face to face with a dear friend who has given you a beautiful and costly gift and you had given them nothing in return, wouldn't you feel ashamed? Then imagine yourself standing face to face with God and thinking of the Gift He has given you and ask yourself the question, "What have I given Him in return?"

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