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## Evangelical Visitor - May 21, 1917 Vol. XXXI. No. 10.

George Detwiler

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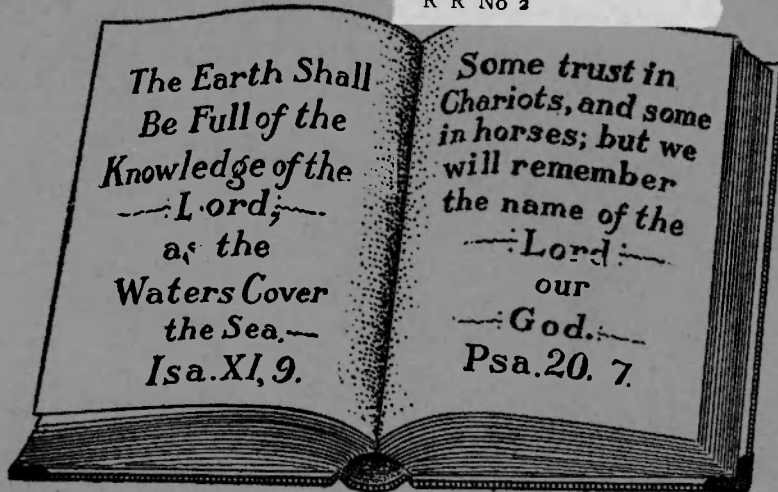
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# Evangelical

J A Keefer 10-17  
R R No 2



## Visitor.

**GRANTHAM, PA.**

May 21, 1917.

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

# Evangelical Visitor

The Gospel of Christ . . . Saves All Who Believe

VOL. XXXI.

GRANTHAM, PA., MONDAY MAY 21, 1917.

No. 10.

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### NOTES AND SPECIAL MENTION.

We are making up the forms of this issue before we leave home for attendance at Conference visiting the missions in Dayton, Chicago and Des Moines on the way. We expect to leave Harrisburg on Wednesday evening the 9th. This issue, however, will be dated May 21, (but as it contains an important announcement from the Executive Board Sec'y, we will have it mailed during Conference week) and will be the only number to

be issued in May. Why this is so is explained in a note in our last issue. The next issue will be dated June 4, and every two weeks after that if the paper is continued as a bi-weekly It will be up to conference to devise ways and means as to financing the paper successfully under the present very extraordinary conditions of increased cost of production. We hope a way will be found how to do it successfully. It is plain that all must stand together shoulder to shoulder and everyone be willing to sacrifice something in behalf of the work. It may be that the June 4 number will be somewhat late.

### A WORD TO SEARCHLIGHT SUBSCRIBERS.

Bro. Levi F. Sheetz the publisher of the "Searchlight on Russellism," informed us that the editor of said paper has proved disappointing and so the paper will not be issued anymore. He has in mind to publish another paper of a somewhat different nature and intends to credit the Searchlight subscribers on that paper for what is due them. We have asked Bro. Sheetz to write an individual letter to all of the subscribers explaining himself which he has promised to do.

### "TITHING AND PROSPERITY" FREE.

Any one of our readers who is interested in tithing and desires to ob-

(Continued on page 4.)

**EVANGELICAL VISITOR**  
A BI-WEEKLY

**RELIGIOUS JOURNAL**

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

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

**EDITORIAL.**

**ONE HUNDRED AND FIFTY YEARS.**

We are not aware that our society, known as the Brethren in Christ church, has any appointed historian, neither do we know that any one is acting in that field in a private capacity. It would seem as if such a matter, in the estimation of the members, was not possessed of any importance whatever. So far as we are informed there is very little of any written record of the birth of the church.

Tradition has it that one hundred and fifty years ago there was a special religious awakening in Lancaster Co., Pa., among the nominal churches and that many even of such as professed religion, came to an experience of salvation and in consequence came out of their churches, or possibly, were forced out, and in consequence new fellowships were organized and at least one other of the present day denominations dates its beginning at that time. That church is celebrating the one hundred and fiftieth anniversary of its birth this year. We refer to the United Brethren in Christ church. The information of that early beginning has come to us thru tradition, and we presume it is true. In this very general revival there were many even such as were ministers, such as Otterbein and others, were made alive spiritually, and began to preach differently from what they did before, and aged fathers of long ago told us that the matter of forming two fellowships hinged on the form of water baptism,—our brethren favoring only one form of baptism,—trine immersion. As a natural result two churches were or-

ganized that were alike on every line except the water baptism. That this information is correct we are not able to prove, but that's the way it has come to us. The cleavage seems to have widened immensely from then to now! ...We have remained a small body little known while they have become one of the large bodies among the popular churches.

It might be idle speculation to give any one comprehensive reason as to why our body has continued so small. Some might be ready to assign as a reason our adherence to plainness in our apparel and other general appointments, but there are other bodies that are known as being plain, and they have grown larger in their membership. The same might be said in the matter of an educated ministry.

It is a matter of regret that the spirit of division found a place congenial for its workings and today instead of their being one fairly strong brotherhood, there are three feeble and crippled ones (in a sense) working over the same territory here in the east, keeping up separate organizations, all claiming prestige as being more nearly Biblical than the others.

The early fathers of the church are credited with having had the missionary spirit in quite a large degree as evidenced in their activities often making extended visits to adjoining counties and yet more distant localities when travelling was much more laborious than in our day. But it seems to have taken a long time—much too long—for the church to awaken at all to consider Christ's commission of evangelizing the whole world as putting any obligation on it as a church. "Lift up your eyes and look upon the field," seems

to have meant nothing to us. At the General Conference of 1886 a question—it may have been a startling question—was asked "Have the church brethren carried into effect the commission of Matt. 28: 19 and 20?" The answer was, "They have not." This was followed by a resolution "that the church put forth more efforts to furnish both men and means to carry out the commission." It appears this was the first action taken by any annual conference looking towards work in the regions beyond.

But not until at the 1894 Conference at Bethel, Kansas, was anything set on foot looking towards undertaking such a work. The matter of a brother laying five dollars on the table to be used for work in foreign fields made it necessary to appoint a treasurer for such funds which was done, and three years later witnessed the sailing of the first party of missionaries of the church for South Africa.

Since then there has been commendable activity in that field of endeavor, and success has accompanied the efforts under the blessing of the Father. According to the reports of those on the field there is room for much more extended effort and expansion but the workers are not there. And here the workers are standing ready to go into the work and are held back because the support of the church is insufficient for the undertaking. Evidently the Lord will have to find many more converted pocket books than are now in evidence—it may have been a startling question—it may have been a startling question—lag behind for want of support. Bro. Climenhaga's report of receipts in this issue is interesting reading and we may be moved to say



**NOTES AND SPECIAL MENTION.**

(Continued from page 1.)  
tain literature concerning the same can secure such by addressing as given in the notice below.

Until August 30, 1917, this 100 page volume, also enough of two tithing pamphlets to supply one to each family represented in any Church or Sunday School will be sent gratis to any address on very easy conditions.

Write for samples and particulars, mentioning the name of this paper.

**The Layman Company,**  
143 No. Wabash Ave.,  
Chicago, Ill.

**SPECIAL NOTICE.**

To all the Bishops and Ministers of the Brethren-in-Christ church within the Boundaries of the U. S. Greetings:—

Whereas, the Department of Commerce, Bureau of the Census of Washington, D. C. request the statistics of all religious bodies, in the taking of the religious Census of 1916; and,

Whereas, the several districts have already sent in their annual District reports to the Secretary of the General Executive Board; and,

Whereas, these district reports do

---

Praise God, but we opine if tithing were any ways near being practiced by all the members the report would have vastly different tale to tell.

It seems to us that a recognition of this anniversary in a historical way should have had a place on the program of Conference. Perhaps no one has thought of it. Sometimes personal anniversaries pass by without us thinking of it.

not contain all the data desired by the Census Bureau at Washington;

Therefore each Bishop and Minister whose name appears in the directory of General Conference Minutes 1916 will receive a "Minister's Schedule" and a "Church Schedule" which they are kindly requested to fill out according to their best knowledge and return to H. K. Kreider, Campbells-town, Pa., prior to May 31, if possible. Where the desired information is lacking please give estimate and mark. Est. Any Bishop or Minister not receiving these schedules will confer a great favor to the secretary of the General Executive Board by advising him promptly.

Sincerely your brother,  
H. K. Kreider.

Campbellstown, Pa.

**COMPASSION.**

By JACOB ZERCHER.

Compassion is a thing,  
That comes from heaven alone,  
While 'tis a part of God,  
It comes right from the throne.

Compassion, Jesus had,  
When thief upon the cross,  
He said, This day with me  
Shalt be in Paradise.

Compassion, Jesus had  
Upon a man one time,  
Cleansed him from evil spirits  
Which fled into the swine.

God wants His child to have,  
Compassion here on earth,  
What brings it all about?  
A genuine new birth.

God wants His child to have,  
Compassion in the heart,  
The reason well we know,  
It is, of Him, a part.

A certain man did go.

To Jericho one day,  
Fell into hands of thieves  
Who half dead, left him lay.

Compassion is a thing  
The priest forgot that day,  
He thought he would this time,  
Just let the brother lay.

The Levite did not have,  
Compassion on the man,  
Therefore he passed him by.  
He had some other plan.

Perhaps he thought there would,  
Compassion come that way,  
If not the beggar may,  
Along the road side lay.

But as it happened then,  
Compassion came indeed  
A Samaritan came that way  
To help in time of need.

Who compassion had this time,  
Poured in some oil and wine,  
The beast was used for him,  
To help him to the inn.

There was a time when we,  
Compassion needed bad,  
Our Savior true was He  
And who compassion had.

And freely took us in,  
And pardoned all our sin,  
And 'tis His will that we

Compassionate to man,  
Compassionate to beast,  
He asks it sure of me,  
Who ever this may see,  
What does He ask of thee?

Mt. Joy, Pa.

---

Nevertheless the foundation of God  
standeth sure having this seal, the  
Lord knoweth them that are his, and,  
let every one that nameth the name  
of Christ depart from iniquity.--  
Paul.

## CONTRIBUTED

### THE BOOK OF BOOKS.

The essay here given was prepared for and read at the Kansas Sunday School Conference held at Belle Springs in April, and is here printed by request.—Editor.)

"In the volume of the Book it is written of me." Martin Luther asks, "What Book and what person?" "There is only one Book," is his reply—"Scripture, and only one person—Jesus Christ."

The Bible is the most popular Book on the market today. It is always in demand and we are told 10,000,000 copies are sold every year.

It is without any exception the most interesting book in the world. Those who have read "Ben Hur" are charmed with the story but having read it once do not care to read it again. Does one reading of the Bible satisfy us, No indeed! We read it again and again, yet it is ever new. However, its charm will very much depend upon whether we rightly understand it or not, and know how to use its contents.

No doubt many of us have had the same experience as the author of these verses—

I supposed I knew my Bible,  
Reading piecemeal, hit or miss,  
Now a bit of John or Matthew,  
Now a snatch of Genesis.

But I found that thorough reading,  
Was a different thing to do,  
And the way was unfamiliar  
When I read the Bible through."

But what makes the Bible popular and interesting?

It is a living book. No book is an absolutely dead thing. It contains a seed of life in it. It preserves in a greater or less degree, the intellect and life that produced it. If this is true of all books of mere human composition, how much more is it true of the Bible—the book given by inspiration of God?

This word "inspired" is a wonderful word. It is one of those words, as

Greek scholars tell us, which only occur once. Just as God breathed into man at first and man became a living soul, so God has breathed into this book, or rather He has breathed this book, thus it is the very breath of God—“God-breathed.”

What but divine inspiration could produce such words as—“Love suffereth long and is kind, love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not iniquity but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things.”

The Bible is vitally concerned with the interests of mankind every where.

It does not deal with a hero or heroine; the American people or the people of France, but “If any man thirst let him come unto Me and drink. “Ho every one that thirsteth.” “I will give unto him that is athirst of the fountain of the water of life freely.” “Whosoever will let him take the water of life freely.”

Thus the Bible, if its conditions are complied with, is abundantly able to meet all the religious wants of all the souls on earth. And it is the only book that can do this. It is the only book that attempts to explain to a man his true relation to God and eternity. There is no age of man where it is not suitable. It gives milk to babes, guidance to the young, strength to men, and consolation to the aged. There is no occupation in which it is not profitable. Kings and philosophers find wisdom and counsel in this Book of books, it is the companion of the merchant, the comfort of the widow and the teacher of the uneducated.

The effect the Bible produces is greater than that of any other book. Today, Japan has 13,000 Sunday schools, and 87,000 pupils in those schools? Did Confucianism produce those 87,000 pupils?

When the Japanese embassy came

to America in 1871, they were charmed with western civilization. They saw that the American people were far in advance of the Japanese in every respect. Why was there such a difference between the two countries? We had the Bible, Japan did not. God's Word brings happiness wherever it is preached.

An African princess sent an ambassador to Queen Victoria asking the secret of England's superiority among the nations. The Queen, handing the ambassador a copy of the Bible, said, “Go tell your prince that this is the secret of England's political greatness.”

The spirit of the Bible was back of the founding of Prague, of Heidelberg, of Leipzig, of Goettingen, of Oxford, Edinburg, of Harvard, of Yale.

The world's greatest sculpture painting and music have found their themes chiefly in the Bible.

The influence of the Bible has been felt in the realms of architecture. It is a matter of fact, that no Parthenon, indeed, no beautiful architecture of any kind is found in the world until after the building of the Temple in Jerusalem. There were massive structures in Babylon and Egypt; they were imposing not beautiful. It is claimed that the finest specimens of architecture which adorned the Acropolis were suggested by the Temple on Mount Zion.

Thus a book which has existed for so many centuries, has influenced so many nations, and has moulded the minds and characters of the wise and simple, the rich and poor, may well be called a world-wide Book. **Wonderful Book for all ages, all nations, all men, all times!**

But, my friends, a slighted book will never yield up its genius of divine truth. A deserted mine will never yield ore. “He that seeketh findeth.”

You will find a wealth of hidden genius in the mine of God's word. Dig and you will find the diamond of atonement, the ruby of forgiveness, the amethyst of faith, the pearl of justification, the sapphire of the new birth, the opal of holiness, the topaz



of perfect love, the sardonyx of peace and the garnet of eternal life.

Hedwig Schmutz.

### THE TURKISH EMPIRE AND THE RENDING OF THE VEIL.

(The following article embodies the thesis of Bro. Meshack Krikorian as delivered by him at the Los Angeles Bible Institute as one of the graduates.—Ed.)

Amid all the terrible accompaniments of the gigantic struggle of Europe and Asia, which have had no parallel in the annals of human history, perhaps there is no question more potent and second to any other than the one that is looming before us. It is a question of most sublime importance to entire Christendom, especially to those who watched for centuries the revelation of a free and independent life beneath the scourge of Turkish tyranny. This question has been asked with ever increasing force and been a great topic of debate in the minds of every intelligent being as to "What shall be the future, or the end, of Turkey at the culmination of this present conflict?" Here is a question indeed that recalls to our minds the old inquiry on the part of the disciples: "Master tell us, when shall these things be, and what shall be the signs of thy coming, and of the end of the world?" Laying aside all manner of dogmatism as to what importance these two questions bear one to another, we cannot however pass by without admitting that they are infinitely relative and prophetically significant. For, the solution of the preceding one brings us a step nearer to the immediate realization of the latter.

It is not the writer's purpose to give his opinion as to what shall be the Turkey of tomorrow and join Erasmus in his study, but rather express his conviction with a hope in the Living God and join Luther, nailing his thesis of faith to the door of Mohammedan fanaticism—the Cathedral of Satan,—that we are now looking upon the fall of a mighty Em-

pire. Such an overthrow of the world's civilization would bury our hope and faith in its avalanche, did we not believe that something better is to follow. The better day of opportunity is dawning in Turkey, and the Christian conquest of Moslem is no more a shadowy dream but a reality behind the Veil which is being rent from the Eastern horizon.

The Rending of the Veil in the Turkish Empire is threefold,—Political, Social, and Religious.

#### 1. The Turkish Empire and the Rending of the Veil—Politically.

Who can deny that the Tyrant of the East (The Turkish Empire), which is the national mouth-piece and religious spokesman of the Mohammedan world, is spending the ninth hour of its existence? Where is the student who is acquainted with the events of sublime importance and watching with eagerness the signs of the times and yet does not realize that the Turkish Empire has shouldered its cross and is climbing the hills toward the Golgotha of its political downfall? Can we overlook the stupendous fact that Mohammedanism, with her 300,000,000 followers, is rending the national Veil from the bosom of Hymalaya to the sole of burning Arabia and has already thrown off the yoke of Constantinople and her bestial political leaders.

The value of Mesopotamian operations, the fall of Bagdad, which was the great Islamic Empire of the Caliphs and the Port Arthur of Satan, known as the "Glorious City," has worked the grand climax to one of the most dramatic and picturesque phases of the world's war; the mightiest index of the rending of the Political Veil in the Turkish Empire. The city whose ancient and historic glory reaches back for more than 4,000 years to the shadowy times of king Nebuchadnezzar of Babylon, a quay built by the scriptural Monarch is no more a scene of the fantastic exploits of Haroun-al-Raschid—the potentate whose magnificence is immortalized in the Arabian Nights, but

its transition from Moslem to Christian possession brings us the good tidings of almost infinite glad joy, that the Veil is being torn asunder in the Empire of the East.

We are all conscious of the fact that the Ottoman power is approaching its impending doom. It has shrunk and decayed within our times until many of us view it with contempt, and wish that the sick man would hasten his slow demise; yet the tragedy is none the less for our impatient view of it.

"Arena of horrors, yet majesty's stage;  
O glorious setting for tragedy's rage!  
Thou of greatness and pomp at once cradle and grave;  
Queen eternally luring, the Orient thy slave.

Oh, within the deep Marmora's azure embrace  
As one dead sleepest thou; whilst her waves thee enlace.

O laws but tradition, O tyranny 'neath  
Whose oppression no safety nor right but to breath!  
Thou debauched of the ages, sleep on till mists fall,  
Veil thyself, O thou tragedy, O city, Veil!"

Here in the mists of Constantinople, the golden horn of the world, the throne of Satan and the Ottoman Empire, regardless of the Teutonic or Entente victory, she is digging her own grave. Thank God, the nightmares do not last forever. This is providential; otherwise life would not be worth living. "Weeping may endure for a night, but joy cometh in the morning" is the Divine consolation.

## 2. The Turkish Empire and the Rending of the Veil—Socially.

The rending of the veil in the Turkish Empire is not only political, how-

ever, it is the key to the redemption of the whole country, but it is also social. In order to have an adequate conception of the present social awakening in Turkey, it is necessary to catch a glimpse of the past.

The social problem has been the weakest link in the chain of the Turkish Empire. Look to the consequences which result from the degradation of women in Mohammedan countries. In respect to one point at least, which is of vital importance, there is a radical difference between the position of Moslem women and that of their Christian sisters. The face of Moslem women is veiled when she appears in public. She lives a life of slavery and seclusion. The face of the non-Moslem women is exposed to view in public. The only restraints placed on her movements are those dictated by her own sense of propriety. The seclusion, by confining the sphere of woman's interest to a very limited horizon, has cramped the intellect and withered the mental development of one half of the population of Moslem countries. An Englishman asked an Egyptian lady, how she passed her time. "I sit on this sofa," she answered, "and when I am tired I cross over and sit on that." Ah, what a baneful effect on fire and on society! But, ah, what is more abominable is polygamy, with its barbarous institution of servile concubinage. It is the worm at the root of Islam,—the secret of its decadence. By it, the purity and virtue of the family tie are touched; the tone and vigor of the dominant classes are sapped; the body politics become weakened and languid; and the state now crumbling to pieces, the prey of a doubtful and contested succession.

Under the sway of Moslem, all education was discouraged. While this was true with reference to the education of men, what could be expected for the girls and women? It is natural that among the Mohammedans, who accord to women an inferior place in society and religion, it should have come to be believed in wide

areas in many Moslem countries, that women were incapable of learning to read. Among them, the vital question calling for early discussion was not, "Shall education be afforded to girls?" but it was, "Can girls learn to read?" This question has been hotly discussed within the last fifty years in the interior of Turkey, with the missionaries contending that they can, while leading men of the country have contended, with vehemence, that the idea was too preposterous to consider. Conviction came only by actual demonstration, upon the entrance of the Gospel of the Son of God.

The Turkish Empire is now rendering demonstration can be given than who had been slaves to everlasting bondage as cited above, are rising from darkness with the realization of their privileges. What more inspiring demonstration can be given than the following incident? It is told that at Constantinople College (where fourteen nationalities are represented) a Bulgarian girl said to her Turkish neighbor at the table: "My father is an officer in the Bulgarian Army." The Turkish girl answered: "My father is an officer in the Turkish Army, and that makes us sisters, doesn't it?" Ah, if the fathers of these two girls being in the same common cause brings them into realization of their sisterhood, through a mere education, what a glorious future is awaiting for the Mohammedan womanhood in the Divine cause of Jesus Christ through salvation!

When I say that the Turkish Empire is rending the Veil socially; I have before me a class photo of twelve Mohammedan women, students of Constantinople College, no longer with veiled faces.

There is a sense of culture and refinement in their looks, a depth of thought and hope in their eyes, and a joy of the Divine Emancipator in their hearts. To look at them uplifts any soul with praise and adoration to God, at the realization of the

fact that Mohammedan womanhood,—so long a victim of Turkish tyranny,—is rising from centuries of degradation to the heights of their privileges in the world's motherhood. They are demonstrating to the Moslem world that, that which was impossible beneath the torment of Turkish tyranny, has now been made possible by the entrance of the Gospel of Jesus Christ. The rending of the Veil in the Turkish Empire, politically and socially, is one of the most inspiring messages of this Christian era.

### 3. The Turkish Empire and the Rending of the Veil—Religiously.

The Ottoman Empire is not only rending the Veil of political tyranny, is not only rending the Veil of social degeneracy, but is rending the Veil of Religious fanaticism, which has sunk millions into the darkest regions of death and endless despair.

It is the **Religious** future of the Turkish Empire that is vital to our thoughts, dear to our hearts; but in order to provide an adequate background for the discussion of religious problems in Turkey it was necessary to give somewhat disproportionate space to the political and social outlook.

The religious rending of the veil in Turkey. Ah, there is the most brilliant golden lining to this cloud. The future of Moslems depends not in their relationship to this king or to that, but on their allegiance to the King of kings. For the failure and downfall of this Turkish government, there will be removed the great **Veil**, the great and stupendous rock of ignorance, the mighty Gibraltar of fanaticism, the powerful gigantic heresy, yea, the great barrier to full access by these poor benighted hosts of Moslems to real Christianity.

Already they have begun to show attraction to the Gospel. Already they compose a majority of the patients in Christian (distinctively Christian) hospitals. The number of Turkish and Moslem pupils in A-

merican Mission schools and Colleges was rapidly on the increase and the sales of Bibles and Portions to Moslems were phenomenal. Further, not a few have come openly to Christian services; and missionaries (especially ladies) visiting Moslem villages and homes are received in eager and hearty welcome, with often special invitation to read the Gospel aloud to an interested group of listeners. Even during this Moslem, so-called, "Holy War" there have not been lacking Moslem young men who have inquired the way to salvation through Christ, and confessed their faith in Him as their Savior.

Can we listen to a more inspiring testimony than the following from a Mohammedan's lips? "My creed is this: I believe in God as my Father and in His unchanging love for me; so I call myself 'a Mussulman,' i. e. one who is at peace with, and in submission to God. The same has told his fellow-student that "No one can be a Mussulman unless he is first a Christian." Oh, what a promise for the future! **What a glorious prospect for the Cross within the Crescent!** What an hour for Christian triumph; of breaking down the castle and unsettling the human pyramid! If all this can be true under the iron rule of Mohammedan despotism and of a hostile Moslem fanaticism, who will place a limit to the possibilities of winning victories for Christ when this Veil shall be taken from off the Moslem horizon!

Behold the Gospel triumph, and the supreme moment of Christian opportunity in Turkey is looming. Millions are crying out in darkness in search of the road to Truth and Salvation. Shall we, the crusaders of the Spirit, learn to give ourselves in tutelage to those whom we wish to take under our wings? The obstacle in the way to the conversion of Moslems in Turkey is not solely within themselves, it lies also in us; it is our stubbornness of heart and lack of sympathy.

The love of Jesus Christ incarnat-

ed in the lives of consecrated Missionaries, will irresistibly win Moslems and disarm their fanaticism. It has done so, is doing so, and will do so more and more when the Church of God realizes and seizes her unprecedented opportunity in the Turkish Empire. If they have done so much with their sword, so much with their power, surely we can do more with ours. We have a better message, a more glorious faith, and higher motive, a richer reward, a more certain victory, a nobler inspiration, a better comradeship, and a Leader before whose great white throne and great white life, the mock majesty and white-washed immorality of Mohammed stands in abject terror. They worked for Mohammed; shall we not work for our Saviour in the spreading of Christianity, while the Veil is being rent? Yea, shall we not attack vigorously, while the enemy is beginning to waver?

Ah, Turkey is rending the Veil and its tomorrow is indeed full of promise for God's glorious Kingdom. It is for this future that martyrs laid down their lives; it is for this future that the oceans of blood shed as the seed of the Church; it is for this future that the intercessory prayers rose from the thousands of lips, that the Lord may rend ajar the doors of brass and tear away the Veil of fanaticism. Shall we not, as the hosts of the Lord, plunge into this gate of sublimest opportunity with abundant supplies of the Bread of Life for all these poor, hungering and thirsting souls that have so long been imprisoned in the castle of Giant Despair?

Behold, as the Turkish Empire rends the Veil of political despotism, social degeneracy, and religious fanaticism, may not our rallying cry be. "Every stronghold for Christ!" Not with a war of gunboats or diplomacy, but a Holy war with the sword of the Spirit, which is the Word of God. "Let God arise and let His enemies be scattered." God wills it; therefore we must do it. God wills it; therefore He will accomplish it. God



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, C039 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.

THE TURKISH EMPIRE.

(Continued from page 10.)  
wills it; therefore we will ask Him to do it speedily. "Thy Kingdom come, Thy will be done." in the Turkish Empire and throughout the Mohammedan World.

FOREIGN MISSION FUNDS.

Report from Feb. 1, to May 1, 1917.

GENERAL FUND.

Balance Feb. 1, 1917. \$1555.37.

RECEIPTS.

Fairland dist., Pa., \$75.00; Mechanicsburg, Pa., S. S., \$22.72; Nellie and Mae Alvis, Cal., \$14.00; Pequea-Manor dist., \$40; Manor-Pequea dist., \$75; Donegal d., Pa., \$58.25; Harrisburg Class, Pa., \$150; Lincoln S. S., Sask., \$183.50; A. J. Snively, Kans., \$15.00; Rapho dist., Pa., \$121.60; Ringgold dist., Md., \$17.50; Montgomery dist., Pa., \$21.75; New Guilford dist., Pa., \$47.00; a sister, Montgomery, Pa., \$20.00; Abilene Class, Kans., \$25.00; Sam'l Whisler, Ohio, \$25.00; In His Name, Grantham, Pa., \$50.00; Bethany S. S., Okla., \$237.57; brother and sister, Rapho dist., Pa., \$1.00; Clara and Carl Baker, Sask., \$100.00; B. S. Herr, Ind., \$20.00; Wm. Steinbraker, Kans., \$35.00; Catherine A. Hoover, O., \$10; Union Grove Class, Ill., \$12; Belle Springs S. S. Kans., \$40.56; Mrs. Hedwig, Kans., \$5; Fred Bukler, Kans., \$1; Brown Co., Kans., \$76.80; Edith Haldeman, Kans., \$5; Fairland S. S. Pa., \$24; B. S. Winger, Sask., \$25; N. Franklin, Pa., \$176; Bro. and Sr. Roy Brillinger, Ont., \$5; In His Name, \$35.05; Mooretown church, Mich., \$6.54; Rapho dist., Pa., \$67; A brother, Mowersville, Pa., \$40; Newbern dist., Pa., \$14; Hamlin, Kans., \$28.81; Fred Keisel, Ill., \$7; H. L. Trump, Ill., \$20; A. and Sarah Mc Taggart, Ont., \$5; Barbara Musser, Pa., \$3; Sr. Kramer, Pa., \$1; Magdalena Hunsperger, Mich., \$3; Sam'l B. Harley, Ohio, \$10; Richard C. Odgers and wife, Phila., Pa., \$10; For Christ's Cause, Pa., \$20; J. H. Eshelman, Kans., \$10; Rosebank S. S., Kans., \$99.51; J. M. Eshelman and wife, Kans., \$25; Mrs. Iva Hickerson, Kans., \$5; John Herr, Kans., \$20; Merrill, Mich., \$8; Carland, Mich., \$35.66; Elkhart, Ind., \$30.15; Tulare S. S., Cal., \$27.85; Webster Burtch, Ont., \$10; Catherine Wideman, Ont., \$2.50; Markham dist., Ont., \$114.53 Buffalo Mission, \$38.00; Chicago Mission, \$7; Union Grove Mission, Ill., \$12; Des Moines Mission, \$15; Dallas Center, Ia., \$13.51; Wainfleet brethren, Ont., \$161.50; Mary Mater (deceased)



\$20: Samuel Mater (deceased) \$20; a brother, Pa., \$110; Jacob T. Ginder, Pa., \$3; Union S. S. Puslinch, Ont., \$8; D. W. Brehm and wife, Pa., \$15; Nancy Gayman, Pa., \$10; Charlie Buger, Ont., \$1; Clarence Center, N. Y., \$25; Catherine Lehman, Pa., \$5; Jesse and Ella Lehman, Pa., \$25; Gleaner Miss. Band, Cedar Springs, Pa., \$10; A. S. Gnagy, Ia., \$5; East Petersburg, Pa., \$5; A. J. Stremmel, Ill., \$1; Newbern dist., Kans., \$23.75; Belle Springs dist., Kans., \$423; Zion dist., Kans., \$100; E. L. Rosenberger, Kans., \$2.50; Mrs. Lillie Buhler, Kans., \$2; Eureka S. S., Kans., \$5.70; A brother and sister, Pa., \$43; Donegal dist., Pa., \$20; Black Creek dist., Ont., \$631.

#### SPECIALS.

Daisy Kitch, Pa., for India, \$2; Anna C. Winter, O., for district school in Africa, \$3; Tulare S. S. Cal., for India, \$41; Wm. Steinbraker, Kans., for India, \$5; Bertie Sherk, Ont., for India building fund, \$10; A. Mae Alvis, Cal., for Cora Alvis, \$5; Isaac C. Engle, Ohio, for Myron Taylor's, \$40; Harry Harman, Kans., India Medical Fund, \$10; Esther Brehm Pa., for Sadie Book, \$1; Verna Ott, Ont., India poor, \$3; H. B. Brubaker, Pa., for Bro. H. P. Steigerwald, \$25; Verna Ott, Ont., for Walter O. Wengers, \$10.

#### CONFERENCE OFFERINGS.

Ohio, \$10; Pennsylvania, \$25. Total, \$5931.63.

#### DISBURSEMENTS.

S. R. Smith estate for Conference Minutes to Mission fields, \$2.49. H. P. Steigerwald for Matopo £100—\$484.00; Walter O. Wenger, £100—\$484.00 for Mt-shabezi. H. L. Smith, £100—\$484.00 for special and general needs, H. L. Smith, £50—\$242.00 for special and general needs, Isaac O. Lehman, \$100.00 for present needs, on April 30, H. P. Steigerwald, Walter O. Wenger, H. Frances Davidson and H. L. Smith, £100 each—total, \$1936.00. for special and general needs, including special offerings to Cora Alvis, \$5; Myron Taylor, \$40; Sadie Book, \$1; India poor, \$3.00; H. P. Steigerwald, \$25; Walter O. Wenger, \$10.

Bal. in treasury May, 1, 1917, \$2199.14.

#### EXPLANATORY.

In Bro. C's last report some things were not plainly given so he makes statement as follows:

On Jan. 13, I sent £50—\$241.50,—to India, special for the poor; and on Jan 23, I sent another, £50—\$241.50—to India. This included special offerings from many different persons as can be seen in my report of receipts. Then so as to make up the last £50 I took \$62.12 from the General Fund, which was not in the amount reported.

P. M. Climenhaga, Treas.  
Stevensville, Pa.

#### DAYTON MISSION.

"Ye are the light of the world; a city that is set on an hill cannot be hid" (Matt. 5: 15).

Naturally in viewing a city on a hill from a distance, we would say, O How beautiful that city appears, the lights in it are so brilliant and clear, altho' surrounded by the darkness of the midnight hours. How appealing its attractive elevation, high above the swamp and mire, with streets smoothly paved, with a drainage that is complete, its large buildings indicative of wealth, and bagnificence, with foundations firm and secure. And it would be but natural that worldly people would admire the city so beautifully situated and with such advantageous appointments, and would desire to have their home in it. Just so is the real true Christian's life elevated up above the mire and dark marshes of sin, and that beautiful character is as a clear and brilliant light beaming forth its penetrating rays amid the heavy gloom and midnight darkness of this world. O what an elevation of purity, a life of victory and freedom from the sins, foolishness, pride, vanity, and the alarming darkness of this midnight age! True Christians in full obedience to God

are always found living a pure and holy life; in their daily actions their light is shining and cannot be hid, and there will be convicting influence brought to bear on the hearts of the unsaved producing in them a desire for salvation also. It is not what we say, necessarily, or what we pretend to be, that brings us into view as a city that is set upon a hill, but it is a real purity of heart, and a living principle within the soul.

Some one might think there is perfect safety from all attacks of the enemy, and from all danger up on the hill, so pure and so fair. No, we, as a city, are the more conspicuous and exposed to the enemy, and the opportunity and way are more conspicuous and exposed to the enemy's darts. But, thank God, for the armor He gives us for our protection and defence.

When Jesus comes in the clouds with His holy angels to receive His saints, He will come to the city on the hill, to those who have been true reflections of His heavenly light, to those who have exemplified His pure and holy life, and will remove them from their holy elevation in this life, to the realms of bliss, there to shine undimmed, and unceasingly, as the endless ages of eternity roll on. But when Jesus comes to execute His wrath and His judgment, He will not come to those as a city set on an hill, but He will come to those where sin and darkness dwells and will cut asunder and cast into the regions of darkness and despair, there to be doomed, condemned, and tormented forever and forever.

We must confess, as heretofore, that souls are harder to reach as time is passing on, and there are very few who are being saved now. But we will shine and work harder and harder for the few.

We can report that the Lord supplied our needs abundantly again thru the loving hearts of our beloved friends. We

must say it has been far above our deserving. May our dear heavenly Father bless and sustain you all, for all you have so kindly done toward the supplying of our needs in this time when the cost of living is so high. O we do thank you all. Continue to pray for us.

#### FINANCIAL.

Report for April 1917.

Balance on hand, \$85.84.

#### RECEIPTS.

Roy Grisso, Springfield, O., \$2.00; Lila Coon, Greenboro, N. C., \$5; Messiah Home S. S., Harrisburg, Pa., \$10; Anna M. Niesly Sec. of the Gleaners Mission Band, Cedar Springs, Pa., \$5; Lester Brenaman, Pleasant Hill, Ohio., \$1; Mission offerings, \$5.17. Total \$114.01.

#### EXPENDITURES.

Table account, \$7.93; light, \$ .09; gas, \$ .64; gas stove repairs, \$ .65; street car tickets, \$1; incidentals, \$2.87; paid on our next winter's coal, \$50.00.

Total, \$70.35.

#### POOR FUND.

Balance on hand, \$1.25.

#### RECEIPTS.

Frances Kohler, Mansfield, O., \$ .50; Paul Kohler, Mansfield, O., \$ .50; Anna Hursh, Mansfield, O., \$ .25; Total, \$2.50.

Paid out to poor, \$1.72.

Balance on hand May 1, 1917, \$ .78.

Donations of various articles were received from Mamie Herr, Isaac Engle, Emma Gray, Mary Taylor, Edward Engle, Florence Brumbaugh, Mary Riber, Albert Rohrer, Anna Hoke, Frank Etters.

We sincerely remain yours in the interest of precious souls.

W. H. and Susie Boyer.

601 Taylor St., Dayton, O.

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#### ZION MISSION, CHAMBERSBURG.

We again come in Jesus' name. We thank all the dear ones who have helped

to support this place. May God bless you all in the natural things and also in spiritual things. I often think of the consecrated life and what it really means. That is means more than just go to church and sing and pray and testify. Sometimes the home life shows so different just living to the pleasing of the eye and flesh. By the fruits we shall know the tree. Those who are real spiritual children can know that and we need not judge. The word does that, but we can know and weep. We think of the times we are in, and we should be very careful how we spend our money. That we don't spend it only for our own eye to look at, and to show when neighbors and friends come in, which just gives people something to talk about and think about. May God open their eyes before it is too late, for we are in sad times. And let us see to it that we do not hang to any earthly thing. We wish the rich blessing of God may rest on all of His true children. Let us be watching and looking for Jesus to come. Pray for us that we may be kept.

#### FINANCIAL.

Report for April 1917.

Bal. on hand, April 1, 1917. \$116.55.

#### RECEIPTS.

Messiah Home S. S., \$10; Bro. Henry Burkholder, Harrisburg, Pa., \$2; Bro. Amos Sollenberger, Fayetteville, \$3; Sr. Rhoda Wingerd, Chambersburg, Pa., \$2; Sr. Nancy Gayman, Chambersburg, Pa., \$3. Total \$136.55.

#### EXPENSES.

Provisions, \$17.62; miscellaneous, \$8.37. Total, \$25.99.

Balance on hand May 1, 1917, \$110.56.

Yours until Jesus comes.

A. O. and Elizabeth Winger.

#### JABBOK FAITH ORPHANAGE.

Is it not (the fast that I have chosen) to deal thy bread to the hungry, and that thou bring the poor that are cast out of my house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning and thine health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy reward" (Isa. 58: 7, 8).

We have much reason to praise the Lord for all His care and blessing to us. Firstly, for His abiding presence and harmony of spirit in the family, and also for the health and strength given us, for the daily tasks and duties.

The children all seem so obedient and ready to help that, since school is closed, they readily relieve us of many tasks, and some responsibilities.

It is, indeed, a pleasure to gather in the needy and neglected, to see them improve, and their lives grow to usefulness, and to the knowledge of God.

While it takes much wisdom and patience, yet as we do it as unto the Lord, it gives us much pleasure. Now in these times of the high cost of living it takes much planning and labor to live as economically as possible.

We appreciate much the help given us by the sisters of the community, in the way of sewing and mending: also that of the different Sewing Circles in Kansas, by sending in ready-made garments, which has lifted a great burden from us. we heartily thank all who have helped to carry on the work, by their means, time and prayers.

#### FINANCIAL.

Report for Jan., Feb. and March, 1917.

## RECEIPTS.

B. S. Herr, Cambridge City, Ind., \$5; A brother, \$17.39; F. W. Lagrange, Upland, Cal., \$25.00. Rosebank S. S., Hope, Kans., \$11.90; Bethany S. S., Thomas, Okla., \$39.17; Anthony Heise, Hamlin, Kans., \$10; Abilene church, Abilene, Kans., \$25.00; Rosebank S. S., Hope, Kans., \$9.75; Cross Roads Dist., Florin, Pa., \$10; Christian Herr, North Hampton, O., \$5.00; D. W. Brehm, Hummelstown, Pa., \$5; Antrim Lumber Co., Thomas, Okla., \$10; a brother, Pa., \$10; Joseph Eshelman, Sedgwick, Kans., \$5; Lewis and Elizabeth Steckley, Abilene, Kans., \$2; Mrs. Minnie Fildon, Sedgwick, Kans., \$5; Dearing and Frans, Thomas, Okla., \$10.

Sr. Lydia Byer, Hamlin, Kans., dried apples and clothing; Sr. Nancy Lenhart, Abilene, Kans., quilt top and braided rug. Sr. Hattie Book, Thomas, Okla., meat pudding, Sr. Becky Landis, Thomas, Okla., fruit butter, Sr. Katie Landis, cap and clothing, Sr. Anna Kraybill, canned fruit, Sr. Katie Eyster, canned fruit, J. W. Morley, Las Animas, Colo., 10 gals honey.

Yours in His service,  
E. N. and Edella Engle and Workers.

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 SAN FRANCISCO MISSION.

"He that is our God, is the God of salvation, and unto God the Lord, belong the issues from death."

We thank God for the measure of His power which we have of late seen displayed in our midst. The street meetings, especially on Sunday afternoons have been very good the past month. A deeper seriousness seems to have settled over some of the people, at least. We trust this condition will continue.

Since April 20, there have been several apparently very real conversions. One young man after he had wept and prayed his way back to God, rose from his knees, took his tobacco out of his pocket and put it into the stove saying, "I don't need this anymore."

Another young man sought for the deeper experience, and while he did not pray all the way through yet he received real help from God. He is Bible-class leader on one of our battle ships, and is quite well acquainted with the Word of God.

A real encouraging feature this month is the conversion of our landlady who lives in the flat below us. She is a thrifty English woman, brought up a Wesleyan Methodist, but had never professed religion. The Spirit of God got hold of her in conviction, and while she resisted stoutly for quite a while, the soul sickness increased until she was willing to yield, and she is now happy in redeeming love. It sounds good to hear her singing the sweet songs of the gospel about her housework, and she is not backward in testifying to her family and neighbors, that the Lord has taken her sins away.

A certain young man, converted a number of months ago, returned after a long absence and confessed that lack of courage to testify had kept him away from the meetings. But in his daily Bible study which he had kept up faithfully, he had learned that without testifying to the goodness of God he could not retain an experience so he decided he would take up his cross and follow Jesus.

Thus the work goes on. We could write more but this will no doubt suffice.

We are truly grateful to God and His people for the supply of our needs. God bless you all.

## FINANCIAL.

Report for April 1917.

## RECEIPTS.

Sr. Nancy Shirk, Chicago, Ill., \$2.00; Mrs. J. Wilson, San Francisco, Cal., \$2; Home Mission card, \$15; A brother, Elizabethtown, Pa., \$5; Bethany S. S., Thomas, Okla., \$44.56; Mrs B. F. Greenawalt,



Mt. Joy, Pa., \$1; Messiah Home S. S., Harrisburg, Pa., \$10; Hall offering, \$34.55.  
Total, \$114.11.

Also 1 box asparagus, J. B. Winger, Oakley, Cal.,  $\frac{1}{2}$  crate eggs, Tulare Co., brethren.

#### EXPENSES.

Table supplies, \$17.12; car fare, \$7.20; home incidentals, \$2.23; hall rent, \$30; house rent, \$18; hall ex., light, etc., \$5.55; gas, \$2.70; poor, \$ .35; extra flour, sugar for canning, \$6.70. Total, \$89.85.

Bal. April 1, \$180.29.

Bal. May 1, \$204.55.

Elizabeth Winger and Workers

#### MESSIAH ORPHANAGE.

##### RECEIPTS.

F. S. Brubaker & Son, \$25.00; Mary E. Coble, Elizabethtown, \$5.00; S. Franklin Travelling S. S., \$11.72; E. N. Hershey, Marietta, Pa., \$1.00; Carlisle, Pa., S. S., \$23.50; A brother, Washington Boro, Pa., \$5.00; Grantham, Pa., S. S., \$45.83; In His Name, \$5.00; Mary Hoover, Mowersville, Pa., \$15.00; Morrison Cove district, \$55.00; Missionary Band, Cedar Springs, Pa., \$10.00; In His Name, \$20.00; Morrison Cove, Pa. S. S., \$22.46.

##### OTHER DONATIONS.

Sr. Elsie Miller, Spring Hope, Pa., jelly and canned fruit: A friend, garden seeds, onion sets and alabastine: J. M. Wenger, Grantham, Pa., 1 Dayton Spring wagon, Sr. Hess, cooking pot: A friend of Orphanage, granite kettle: A friend, one set carriage harness: In His Name, canned fruit and vegetables: Sr. Samuel Hoffman, 1 bu. of potatoes, C. N. Hershey, 1 bu. of potatoes: Abram Hess, 2 bu. of potatoes; Irwin Musser, 1 bu. of potatoes; Levi Sheetz, 1 bu. potatoes and  $\frac{1}{2}$  bu. apples; Levi Martin, 2 bu. potatoes; Henry Musser, 2 bu. potatoes; Henry Frey, 1 bu. potatoes; Amos Wolgemuth, 1 bu. potatoes; J. R. Kuhns, 2 bu. potatoes.

We wish to thank the donors for their liberality. In these times of high food prices donations of food articles are greatly appreciated.

Wm. H. Hykes, Steward.

Grantham, Pa.

#### FROM AFRICA.

##### MATOPO MISSION.

Bulawayo, S. Africa,

March 15, 1917.

To the dear readers of the VISITOR:—

Joyful greetings in Jesus precious name.

It has been requested that I give a report of the work from this place at this time. You will have learned thru a former issue of the Visitor that I have been staying at the Matopo mission during the time of Sr. Frey's illness.

We are happy to say, considering the serious operation she underwent, that she has gotten along remarkably well and is growing stronger each day. The Lord surely heard the earnest prayers offered up in her behalf. We sincerely thank Him and hope that by His further added blessing she will yet be spared for many years of service in this land.

The annual love-feast occasion here, including native and missionaries conference, has just been bro't. to a close. All of the workers from the Mtshabezi Mission were present but the weather conditions and the necessity of watching the gardens at this time of the year was such that a number of our native members, especially the sisters, could not be present. Sickness also hindered some but we were pleased with the fairly large representation of teachers from the out-schools and other members from a distance. All the proceedings of the love-feast and council were both helpful and inspiring. One man who had fallen into sin was again restored by God's grace and received into full fellowship with the church: and sixteen out of the twenty-five applicants for baptism were accepted and baptized.

Especially do we wish to make mention of the two old mothers who at this time willingly followed the example, as



given by our Lord, and were immersed by our brother in a stream near by. The one is the mother of Ndhlalambi whom you will remember as being among the early converts and now a helper at the Macha mission. The other woman was, only about a year ago, a very earnest spirit worshipper. Since she first asked the prayers of God's people she has been a regular attendant at services, coming twice a week possibly a distance of five miles. She seems to be an entirely changed person and her testimony, as far as we can discern, has the true ring. It truly was an inspiration to us to see in all six old mothers taking part in the divine ordinances of God's house. Four of the others baptized were residents from other stations.

One feature of the native conference is noteworthy as well as encouraging, and that is, that a number of the questions presented by them to conference were in the form of a petition to consider certain doubtful customs practiced among them. This shows that they are awakening to the inconsistency of believers still continuing the observance of these rites as handed down to them by their heathen ancestors. When we consider how they are drilled into their superstitious beliefs we do not wonder that it takes years for some of them to see the utter uselessness of such practices. But when light is thrown upon darkness it is going to penetrate the gloom and something will be revealed or discovered. Jesus said "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life."

There has been some concern felt for us at times, by our brethren in the homeland, as to how war conditions affect us. Up until the recent past we experienced no inconvenience further than that of high priced food stuffs and wearing apparel. No apprehension or anxiety for

ourselves or our people about us had been felt. Recently, however, there have been sent to that territory. The chiefs five recruits to fill the ranks in German East Africa and several contingents have been sent to that territory. The chiefs called the people together among whom were some of our members but so far we know of none that have been compelled to go. We can only hope and pray for a speedy close of the war.

Bro. Steigerwald returned last week from a two weeks trip among the out schools. Having taken ill while he was out his journey was retarded for a short time but fortunately he was able to proceed in a day or two. On these trips, many miles away from our own people, there is always a certain amount of inconvenience, discomfort and loneliness experienced. Aside from this there are oftentimes discouragements to be met in the work, but we thank the Lord that on the whole, thruout this trip, our brother found the work encouraging and promising.

The rain fall in part of the country visited had been very scanty this season and unless rain comes soon people will reap practically nothing this year. This will mean that some of our teachers will have to have special help given them.

In this district the outlook for food is fairly good, altho, the sudden stoppage of rainfall just at the time it was needed to mature the grain has had its effect. The drouth has again been broken and some very refreshing showers have fallen. We realize that we are blessed above many and thus praise our Maker, the Giver of all good.

The attendance at the Evangelists School is larger than last year and Bro. Frev is encouraged with the way the boys have behaved and applied themselves thus far. We trust that much good may result from the earnest and faithful labors of our brother.

On account of some of our former teachers coming to this school, and others feeling the necessity of going to work to earn more money, and sad to say, the unfaithfulness of some, there has been a shifting of teachers and vacancies affected. Besides, there have been a few more new schools opened for which teachers are needed. We are pleased that some more of our boys have given themselves for the Lord's work and some of these will be placed, at least temporarily, to help fill these vacancies.

We are encouraged in the work and may we still have your continued fervent prayers in behalf of the lost of Africa.

Your sister in the Lord,  
Hannah Baker.

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FROM INDIA.

Dauram Madhipura,  
March 20, 1917.

To the dear ones in the homeland:—

We come to you again in Jesus' name, the name we have learned to love and respect. To love because He first loved us and respect because He is worthy. We do praise God for all He is to us, for His care and kind remembrance of us as His children.

The past few weeks have been very busy ones. Feb. 20, the Singhesivar Mela and Agricultural Exhibition opened. Many thousands of people came to this place from all over India to buy and sell, to worship Mahadave and do puja.

We took our small tent and pitched it on the ground. Each evening at 4:30 a meeting was held in the street, the rest of the time was spent in selling and distributing literature and gospel portions also in personal work.

We were able to dispose of over 1000 testaments and gospels and as many tracts and phamplets. Many more could have been sold had we had them on hand.

Most of these books sold for  $\frac{1}{2}$ ¢ each, this being the cost price less the transportation charges from the publishers. The price was so small that many had no excuse for not taking the book other than that they could not read. Some were eager to have the book especially for their sons. Many people came to us and asked for the books but had to be refused because they were all gone. We trust that many lasting impressions have been made and that much good may result from the literature given out.

A week later we started a series of meetings at Madhipura which continued for two weeks. Some of the meetings were quite well attended and those who came were very attentive.

The head master of the High School prevented the boys from coming after the first few meetings.

During the day we made visits to the neighboring villages and bazaar. We had from 150 to 200 in these meetings. Some good impressions were made and several places we were invited to come back and hold either weekly or monthly meetings.

The meetings at present are going on at Saharsa and will continue until April first. At the close of these services we expect to hold our first love feast in India.

May we continue to have your prayers for us and the work that many may be willing to take the way with Jesus.

Yours in behalf of India,  
Bro. and Sr. D. E. Rohrer.

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Adra B. N. R. India,  
March 15, 1917.

Dear ones in Christ:—

May God's best blessing be yours is our earnest prayer. It is quite a while since you last heard from us. It is not that we have not written. We issued an open letter this last October; but it went

to the bottom of the Mediteranian Sea. Our mail went on the S. S. "Arabia" that week and it was sunk by a German Submarine. We have not had time since to write another till now when we are attempting it again. We hope this one will not share the same fate.

We have now to look back over a whole year, and give you a condensed report. Bro. Hess and family left us in May. They are now safe at home enjoying the fellowship of loved ones. Bro. Barrington was lent to us for a few months by the Pentecost Band mission; he was quite a help to us at the time, for which we are thankful to them. Bro. Walter Wood with his beloved wife arrived here from the U. S. A. on Nov. 5, and gladdened our hearts greatly, filling us with new courage. We are glad to say though there was much sickness all about us during this past year, many dying with cholera, small pox, and fever not one of us had anything severe enough to be worth speaking of, except Bro. Wood's attack of cholera from which he is just recovering at this writing, contracted by eating some over ripe fruit

We have been doing what we could to get the gospel to the people, amongst the Santhals the work increases in interest. Another young man has recently stepped out as the result of the Lord dealing with him. We baptized during the year, two souls. One of these was the wife of the young man we baptized the year before. They are thus coming one by one. We have seven Indian helpers, men that are visiting and preaching in the villages each day. We missionaries also are with them every available opportunity. We are often impressed with the greatness of the field and our inability to cope with the pressing need. God surely has given us a great big opportunity in this small corner of His vineyard. We have some interesting Sunday Schools. The chil-

dren seem to like the hymns and the lessons. They love also the picture cards. We need a lot more. We wish our readers would make an effort to gather and send us a couple thousand of used or surplus cards they may have on hand. The children take these and tack them as ornaments in their homes.

During the Christmas holidays we had a convention for the benefit of the Christians. God was with us in power and some seemed to get much help. The Lord sent to us for the occasion a young Indian brother who really knows the Lord, who was used in preaching the Word. It did us much good to see the Lord use this young man. Pray for him as he launches out as a holiness evangelist.

We rarely write without asking you to pray for something special. So we ask you again to pray for us as missionaries that we be at our best for God. That the church be revived and the Indian workers be inspired with the passion for souls, and that those who hear might turn to God. Psal. 91: 16.

As ever yours in Him,  
D. W. Zook.

Let us hear from you.

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#### THE AUTHOR OF THE WEBB-KENYON ACT SAYS WAR CALLS FOR A DRY NATION.

War's demand for a dry nation will be pointed out by Representative Edwin Yates Webb, chairman of the House Judiciary Committee, and author of the Webb-Kenyon Act, in The Sunday School Times of May 5. The Webb-Kenyon Act empowers the individual states to prevent liquor shipments from wet states into their own borders. The masterly manner in which Mr. Webb drew this act was attested when the Supreme Court in January declared it to be constitutional. Congressmen Webb says:

"If our national life is at stake, our soldiers and sailors are the prop upon which such a life rests, and every drunken or drinking member of our armed forces weakens to that extent our national prop. The statement seems to be axiomatic. If so, then it is unthinkable that our great country, while in a life and death struggle, should permit one drop of whiskey to go into the hands or mouths of its fighting forces. We should, therefore, have by all means a law pro-

**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., MAY 21, 1917.**

Prohibiting, under severe penalties, selling or giving intoxicants to any soldier or sailor of the United States....

"But a sober army cannot long endure if it is dependent upon a drinking or drunken population."

Mr Webb states "that the President and his advisors have the liquor problem now under consideration," and then he goes on to show what Congress could do to give us National Prohibition. It is a timely utterance, and should be read in full as it appears in The Sunday School Times, published by The Sunday School Times Co., 1031 Walnut Street, Philadelphia.

The National Christian Association holds its Annual Meeting in the First Reformed Church, Cor. Michigan Ave. and 107th Street, Chicago, beginning Monday morning at 10 00 o'clock, May 28, 1917. There will be three sessions. A cordial invitation is extended by the Association to our readers to be present. Seceders from the orders of Masonry, Odd-Fellowship, Knights of Pythias, Woodmen of the World, Royal Neighbors, and other fraternities will give brief reasons why Christians should come out and keep out of secret societies. There be a number of addresses by well known speakers on the menace of the secret lodge system.

**MARRIAGES.**

STUMP.—ZOOK.—At the Franklin church on April 22, 1917, there occurred the marriage of Bro. Samuel P. Stump to Sr. Almeda May, daughter of Bro and Sr. A. G. Zook of Morrison, Ill., Eld. E. L. Trump officiating.

WOLGEMUTH.—HEISEY.—On May 3, 1917, at the home of the officiating minister, Bish. L. O. Musser, there occurred the marriage of Bro. Daniel M. Wolgemuth of Grantham, Pa., and Sr. Ella N. Heisey of Elizabethtown, Pa.

ROMBERGER.—SHELLY.—On May 5, 1917, at the home of the officiating minister, Bish. L. O. Musser, there occurred the marriage of Bro. John W. Romberger of Lykens Valley, Pa., and Sr. Sadie E. Shelly of Elizabethtown, Pa.

HERSHEY.—WILLIAMS.—On May 6, at the home of the officiating minister Elder M. L. Hoffman, Abilene, Kansas, occurred the marriage of Brother Engle N. Hershey to Miss Jessie B. Williams all of Abilene, Kansas.

**OBITUARY.**

SHELLY.—Lizzie T. Shelly, widow of the late Eld. Abram Shelly was born May 6, 1866, died April 7, 1917, aged 50 years, 11 months and 1 day. Funeral services were held from her son's home (Benj. Shelly) to the Mastersonville, M. H. where services were conducted by Elders J. N. Martin, H. O. Musser, and Allen B. Brubaker. Text, Mark 13: 33 to 37 inclusive. Interment in adjoining cemetery.

DEAN.—Sr. Lydia, wife of Bro. Cyrus Dean of Wainfleet, Welland Co., Ont., departed this life on April 21, 1917, near Marshville, aged 73 years, 2 months and 6 days. Her death was unexpected at



the time she being in usual health. She was always prepared to meet her end at any time. She was a faithful member of the church for many years, being a daughter of the late Abram Barnhart of Bertie. She leaves to mourn with her husband three sons, Fred, Melvin and Frank, near home, and two daughters Malissa (Mrs. J. Lambert); Cecelia (Mrs. D. Winger), all of Welland Co., Ont. Funeral was held on Monday afternoon from their home to Morgan's Point Chapel, lake shore, for service. Obsequies improved by A. Bearss, Subject, "The planting and growth of the righteous," from Psa. 92: 12, 13, 14. Interment nearby. The husband and family wish to make known in this way, to the many friends their heartfelt thanks for the sympathy and kindness in lending a helping hand at time of bereavement.

**Maurice.**—Cora Ella Maurice, daughter of Bro. and Sr. A. L. Smith of Ames Okla., died April 8, 1917 in Topeka, Kans. In 1892 she professed religion and became a member of the United Brethren church. Funeral service was held at Ames, Okla., in the Church of the Brethren conducted by Elmer Lauver and D. R. Eyster. Text II Kings 20: 1 l. c. She is survived by her parents two brothers and two sisters.

**KREIDER.**—Sr. Elizabeth Kreider nee Moyer, widow of the late Bishop Jacob K. Kreider of Fairland, Pa., passed peacefully to her reward at her home, on Apr. 23, 1917, aged 73 years 11 months and 14 days. Her husband served in the office of bishop for thirty years and in these many years of faithful service Sr. Kreider stood faithfully by him bearing the joys and the burdens of the work. She will be greatly missed throughout the district where she was loved and regarded as a mother in Israel. The services were conducted by the home ministry. Text Rev. 14: 13. She is survived by two brothers, and a number of nephews and nieces. Peace be to her ashes.

**HOSSLER.**—Bro. Keener Hossler of near Mt. Joy, Pa., was born July 17,

1893, died April 14, 1917, at the General Hospital at Lancaster, from the effects of an accident in which he was caught in a shaft at his home where he started farming two weeks before, which caused his death ten days later, aged 23 years, 8 months and 27 days. Deceased was the only son of Bro. Michael and Sr. Emma Hossler of Mt. Joy. There remain to mourn their loss, his wife, his parents and his grandfather, John S. Keener. Bro. Hossler was a member of the Brethren in Christ church. His funeral was held at the Mt. Pleasant meeting house. The large attendance showed that he was loved by many. He is missed by his wife, parents and also in the community, yet, we believe, that our loss is his eternal gain. Interment was made in the adjoining cemetery. Services were conducted by Eld. Henry O. Musser, Bish. Henry B. Hoffer and Eld. Samuel Witmer (Church of the Brethren). Text Job 17: 11.

**DITSON.**—Sr. Martha Ditson relict of the late Samuel Ditson of Collingwood, Ont., who preceded her to the beyond five years ago, died at her home April 12, 1917, aged 71 years and 10 months. Sr. Ditson had been ill for some time but seemed to be well on the road to recovery when pneumonia developed which resulted in her death. Deceased was born at Victoria Square, York Co., Ont. After her marriage they moved to Collingwood where she resided until her death. She was a faithful member of the Brethren in Christ church and always attended services when the privilege was afforded her and was ready to speak well of the ways of the Lord. Shortly before she passed away she quoted the following verse:

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on His breast I lean my head  
And breathe my life out sweetly there."

Funeral service were held at the sixth line church being conducted by Bish. Charles Baker assisted by Rev. Baker. Text Rev. 14: 13. Interment in adjoining cemetery.



## LOVE FEASTS.

## PENNSYLVANIA.

Lykens Valley, .....	May 26, 27
Free Grace Church.	
Montgomery, .....	June 6, 7.
Greencastle R. R. Station.	
Mechanicsburg, .....	June 2, 3
Silverdale, .....	June 2, 3
Fairland, .....	June 6, 7.
Grantham, .....	June 20, 21

## 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.

## INDIANA.

Union Grove M. H., .....	May 26, 27
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Brethren returning from Conference are especially invited to stop off here over the feast.

## MICHIGAN.

Mooretown, .....	June 9, 10
Carland, .....	June 23, 24
Merrill, .....	June 16, 17

## OHIO.

Ashland & Richland, .....	June 2, 3.
Highland M. H., .....	June 2, 3.
Valley Chapel, .....	June 9, 10

## NEW YORK.

Clarence Center, .....	June 16, 17
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## KANSAS.

Belle Springs, .....	May 26, 27
Brown Co., .....	June 2, 3

Not May 26, 27 as announced before.

Clay Co., .....	June 2, 3
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## ONTARIO.

Markham, .....	May 26, 27
Bertie, .....	June 2, 3.
Waterloo, .....	June 2, 3.
Wainfleet, .....	June 9, 10.
Nottawa, .....	June 9, 10.
Howick, .....	June 16, 17.

Walpole, ..... June 23, 24

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

## SUBSCRIPTION CREDITS.

FROM APRIL 25 TO MAY 8, 1917.  
AT THE \$1.00 RATE.

Elizabeth Haines, Wm. Vanatter, Edwin B. Kreider, A. Bossert, Elizabeth Leedy, Susie Guyer, Daniel M. Dick, Edwin S. Wagner, John Funk, Wm. Feather, Daisy Miller, Alfred Gray, Wm. Surrels, Monroe Paulus, A. L. Eshelman, Paul Sider, Eli Linkey, A. Russell, John Haagen, J. M. Epler, Rosa Bender, Mrs. P. G. Schaeffer, Edna Sinks, Marley Hershey, Mrs. M. French, Sara C. Engle, Samuel Switzer, Darius Winger, Delbert Carver, Aaron Switzer.

AT THE \$1.25 RATE.

Olive Gelsinger, John Hoover, Mrs. Samuel Legron, H. M. Bosler, Susan Wingard, S. D. Wingert, Lizzie Wingert, Mary Culp, Lottie Engle, Mrs. David Hersh, Henry C. Myers, Wm. M. Gnagy, J. P. Kern, Herbert Bates, A. A. Stump, Mrs. Forry N. Frey, Clayton Ebersole, J. Andrew Wingert, Mrs. Wm. Dupes, S. M. Engle, Chas. W. Rouse, Rosa Musser, Mrs. Albert Brandt, Mrs. Floyd Florence, Hiram Engle, Raymond Eyster, Mrs. J. W. Baum, John W. Heisey.

## MISCELLANEOUS.

Mrs. Mary E. Myer, \$1.50; A sister, Visitor Fund, \$1.50, Orville B. Herr, \$1.50; Mrs. A. Newton, \$3.00; J. H. Lindemuth, \$2.00; E. N. Diehl, \$1.50; Amanda Philippi, \$1.50; Mrs. David Barkman, \$2.00; Emma Boice, \$2.00; John W. Weltz \$1.50; Bert Sherck, 25 cents extra.

## DES MOINES MISSION.

We extol the name of our God for His marvelous love and power. After a long siege of care and labor our mission is nearly completed. Some painting and plumbing yet. We have with us again Bro. Bishop who had been in K. C. Mo. during the winter. He came back in a

good spiritual condition, and is happy and free. When we first met him he was without money, without home, and bodily dissipated by bad habits but the Lord delivered him from them all.

What a grand thing it is to be saved from all sin, and sins,

"Oh what a change."

We are thankful to the bountiful supporters of the Lord's work during this month. The Lord gloriously reward and bless them for Jesus' sake, Amen.

#### FINANCIAL.

Report for April 1917.

##### RECEIPTS.

Sister Ringer, Canton, O., \$100.00;  
Messiah Home, S. S., Harrisburg, Pa., \$10;  
Benj. Winger, Vantage, Sask., \$5.00.  
Total, \$115.00

##### EXPENSES.

Gas, \$2.50; water, \$4.50; electricity, \$1.25; table supplies, \$30; fuel, \$10; incidentals, \$4.25. Total, \$52.55.

Balance on hand May 1, 1917, \$62.45.  
Love to all,

J. R. and Anna Zook

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#### AN EARNEST APPEAL.

Hamlin, Kansas,

April 30, 1917.

To all the dear brethren and sisters of the rethren in Christ Church. "Faithful is he that calleth you who also will do it."

To have a burden placed upon you by the Lord for a definite line of work to be done, makes it imperative that we be carefully led under the directions of the blessed Holy Ghost. We have been much in prayer and waiting upon God, seeking His help, and He has directed us to place before you, for your prayerful, spiritual fellowship, these earnest pleas for help from our dear Church in Africa. Many of our dear members who belong to the church are earnestly praying the

Lord to call and put the burden upon a brother and sister of the Home Church to come to them and open a Mission Station among them where they can get the definite teaching of the doctrine of our church and become established in the truth of the Bible. I said that many of our African Church members are praying for this great need. Please take notice carefully that there they are, already members of the Brethren in Christ Church and yet they have no resident missionary among them: there they are both brothers and sisters of our dear Brotherhood alone without a good brother and sister from the dear home land to open the much needed Mission Station among them. They have been praying faithfully with a deep earnest appeal to our strong home land church to come over and help them.

Last year (1916) in the months of May and June I baptized forty-three members (at the place where these dear ones are in so great a need) both brothers and sisters and received them into the church, these with many more, over two hundred in number are sending an urgent petition to the home land church to hear this earnest call for an earnest worker to come and be their missionary. I will here give the translation of two letters written in Zulu. These will serve as a sample of the call of the church in Africa to the church in U. S. A. and Canada Dear ones will you read these letters very prayerfully and remember that there are over two hundred dear ones in Africa who are heart and soul in the expression of these letters, voicing their need to you? Is there not some one who may see this great need and feel that it is God's call to him or her. Any one who may be thus led of God will you please communicate with us as soon as possible so that the work may speedily develop. God is

calling some one and we are confident that some one will respond. Praise His Holy name. Here are the letters as translated.

To the Brethren in Christ Church of U. S. A. and Canada. I greet you in the name of our Lord Jesus Christ our Savior.

Further I have a petition to put before you, which is as follows. We are as sheep that have no shepherd, therefore, on this account, we desire that among you, our own church there shall be one who feels in his heart the burden of Christ Jesus for this work. Therefore we would suggest that you make this a matter of prayer because the Lord who knows the hearts of the people He will show whom He has chosen. Remember what the apostles did when they chose Joseph and Matthias asking God to decide for them, Acts 1: 23, 26. This is my petition.

May the Lord bless, Amen.

Nhosini Matsombe.

#### SECOND LETTER.

We come to you ministers of the Brethren in Christ church in America with this petition that you send us a missionary from among your number. It would be very gratifying if one of you could come and teach us the truth of Jesus because we long to be taught the delightful teaching of heaven. We are greatly in need over here. We are calling earnestly to you about this need. We send greetings to the fathers, mothers, brothers and sisters, and we ask your reply. Shall we be cast away perhaps when you are there? How nice it would be if you would send one of your number to us.

May the Lord be with you all is our prayer.

It is I,  
Tuvane D. Sitole.

#### LETTERS AND TESTIMONY.

##### A TEXAS LETTER.

"And when they cried unto the Lord He heard their cry and delivered them out of all their distresses."

The Lord gave me this very encouraging verse on last Lord's day morning. O how it encouraged me at a time when I needed it so much. It helped me all day and lingers with me yet. If we look up the references in the word on Cried, and Crying for help, our hearts should be encouraged. For some months already, I realised keenly a lack of the power of the Holy Ghost in my own life as I, perhaps, never did before. Yet I thank God that I have been kept from backsliding. But O in this busy world it is an easy thing to become shorn of the power of the Holy Ghost in our life. One must feed on the Word of God and keep on the lookout for the enemy of our souls. Watching comes first then prayer.

Our dear brethren and sisters. Here you have the soul stirring expressions of two of our, dear African brothers voicing the desire of over two hundred dear ones in Africa who are pleading with you. They are not strangers to you: they are your very own and therefore their plea has a definite claim upon you.

The Lord has graciously led us right up to this point. He has blessed the message of the gospel to these dear ones and now since they are saved and rescued from the dark life of heathendom will we not provide them with the needful shepherd? Beloved this urgent call comes to you. Will you prayerfully consider it and let God show you what part you have in it? Will you respond today?

Faithfully in Jesus,  
Isaac & Alice Lehman.

I often thank God that we can have a real spirit of prayer on our hearts and be in prayer continually. At our last union prayermeeting where I was present in Victoria the subject was prayer. The Lord helped me to give out some of the light that came to me through the Holy Spirit and it seemed new to quite a few. I said that often in the early morning while I was putting on my clothing I prayed that He should clothe me with wisdom, and all that I need for the day, as I built a fire in the stove I asked Him to kindle a fresh fire in my soul, as I washed I asked Him to wash and cleanse me from everything that would hinder Him from having His way in my life, as I would iron my clothes I would ask Him to take the wrinkles out of my life as I was taking them out of the clothes with the hot iron. And finally I closed with the scrubbing of the floor, for I said, with a smile, that I do this too by times, and yet there may not have been one in the meeting that does her own scrubbing as help can be gotten very cheap especially in these hard times. There are so many colored as well as Mexicans here that a white woman stands a very poor chance to get employment unless she is an old long time servant. After our meeting closed several women I had never met before came to me and told me what I said did them so much good. I told them they should give God the honor, for it belongs to Him. Our meeting closed with a short sentence prayer asking for the very things we most stand in need of. I took notice of one lady who offered her short prayer with such a depth it just seemed like really talking to God face to face. After the meeting closed I was introduced to this sister as being the Mexican Presbyterian minister's wife. I had heard about her but never met her before. It

certainly afforded me a great deal of pleasure to meet her.

Mexicans, colored, whites, of almost every denomination worship in Victoria. Over half of Victoria is Catholic. We believe out of all of these God will have His faithful few.

I have often wished that some of our dear young Bible students would see the need of coming this way to help give out the true simple way of the cross as taught in the Word of God. I believe it will come to that yet: at least, we are going to ask the dear Lord to send forth laborers to this very needy field. Many, many times do we feel sorry that we are not in a position to fill all the appointments.

Early in this week Bro. Snyder, who renewed his covenant with the Lord last season and moved away came to call on us and asked whether we could not come and give them a meeting this Sunday as it was the only day of the month that the schoolhouse was not occupied. So we decided to drop the meeting at Pleasant View school-house today and take it up some other time; so Bro. Long left yesterday morning for Inez, Texas, to attend to some business and from there go to Telfner, Texas, where we have meeting sometimes, then on to Bro. Snyder's. I wished I could go along but there were other duties to be looked after.

A few words to the sisters. My mind went back North the last few days to our own loved ones as well as our Brethren's children who were favored and blessed far above many we meet here in the South, in being taught the domestic duties of life in their parents' homes, and as they go out from there homes starting homes of their own they, by the help of God, make their way even if they go penniless and are taught to fear God and live honest lives they get along. Their fortune is made, as my own dear father



used to tell me. Today one week ago we were told of a poor woman with five children living in Victoria who would like to take her children to the country, and would we let her go into our house at Salem. Of course we could not refuse in a case of this kind. When we came away from there we did not bring all our things with us as we tho't, it would be very convenient, after making the long journey of 16 or 18 miles, to have a quiet place to rest before returning. We found out that some of the Salem friends were not much in favor of this poor woman coming to Salem with five children expecting to earn her way through working for the farmers so we decided to visit the woman and learn more about her. We found it to be a most pitiful case. The last this woman saw of her husband was when the last Galveston storm and flood was, which will be two years this fall. The youngest boy was born since but a party here in Victoria who have no children have had this child now five months. They are also poor, having no home of their own, but became so attached to the child that they have decided to keep him. The oldest boy has also a good place, only out of pity to the mother. He gets five dollars a month and his board. So the mother has three more to care for. So we decided to take her in with us for a few weeks, at least, until there will be work at Salem, among the farmers. This poor woman grew up practically in the cottonfield as do many others. She knows very little about general house work but can handle horses, plow, harrow, down to chopping and picking cotton just like a man. She told us the first year after her husband had disappeared she still had the team and made a good crop. The children are real bright. I had her come to work for me on Saturday so I could see what she can do. Dear

sisters, it pained me to see how she went about scrubbing the floor. I could have wept: and this is why it is so hard for her to make a living any other way than chopping and picking cotton. What we mean by chopping cotton is to cut out some when it is too thick.

I will tell you on what we will feed them as well as ourselves while we expect to take care of them. I get soup bones at the butcher's and cracked rice. This makes a good substantial soup. Quite a number of us have for some time bought shorts made of white wheat to bake into bread. We use half white flour: this makes a real wholesome bread and goes far ahead of the white for health. Sweet cakes we cut out for some time already. Onions are six cents a bunch. I get two for twelve cents, large onions. We have lettuce, radishes and mustard for greens. Mustard is a vegetable. We cook it like turnip tops or beet leaves and with a little meat makes a fine dish. Some have snap beans and peas but ours are later.

I cannot tell you how well I feel at home here in the South since I have become fully acclimated. I have the assurance that I am in the will of God in being here, and have no other tho't., than to remain in the South the rest of our days, seeing as we do the great need of looking after the needs of the people both temporal and spiritual.

I want to thank the dear saints who have stood by us during the years of failure. Although last year there was a fairly good crop of cotton it has been so dry so far this spring that some went together in churches to pray for rain; but last week we were blessed with a very good rain so that every one seems happy. But I fear the majority do not thank the good Lord for the same.

We are very glad to tell you that the



mother Angle who was placed in the asylum has returned and is now in her own home with her 10 year old son for company. She told me if she would not have lived very near the dear Lord while in the asylum she could not have lived among the folks. I wonder how many of us thank the dear Lord for the use of our right mind. I must close with a well-wish for Zion. We need the prayers of God's children as much as ever. Brother Long is a very busy man, but as he gets older in years he is getting very slack on correspondence as well as writing for the VISITOR.

T. A. and Mary J. Long

Victoria, Texas.

Dear readers of the VISITOR:—

For some time I have felt impressed to testify for the Lord in the Visitor. I have certainly great reason to praise Him for what He has done for me. He has done so much for me that I'm unable to thank Him sufficiently for it.

He brought me out of a pit of sin and shame, and I can thank Him that He called after me and I answered. May He ever keep me humble and low at His feet. It makes my heart ache to see the sin that goes on in this world.

I ask your prayers for me that I may keep on the way. We cannot take Christ on one shoulder and the world on the other: we cannot serve two masters. I am like the hymn says

"Take the world but give me Jesus."

I have no desire for this world: my desire is for the good old gospel way." "Trust and obey for there is no other way

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

That is my desire to day: pray for me that I may remain humble at Jesus' feet.

Your brother in Christ.

Archie E. Burkholder.

Merrill, Mich. R. R. 2.

I wish to give testimony this morning. I praise the Lord for His goodness to me in so many ways. First I thank Him for ever convicting me of sin, and giving me power to confess and turn away from all my sins. O how ready He was to forgive me, and make a new creature out of me. I knew it too. No one had to ask me whether I felt better. His Spirit bore witness with my spirit that I was a child of God. And since then I have never doubted but what I was born of God. I lived up to all the light I had, and if I did anything wrong I confessed it, and in that way I kept justified before the Lord.

Then when the truth of holiness came before me I saw that was just what I needed. So I presented my all, both soul and body, with all I had, and even things which I didn't have, but wanted. All went in the account and when the Holy Ghost saw that the rebellion was broken and my will entirely yielded to the will of God, He gave me the anointing of the Holy Ghost and I heard Him come as a mighty rushing wind, and filled the room of my heart. Bless His dear name! He says, "Ye shall receive power after the Holy Ghost is come upon you," and so He did.

I felt the power of the Spirit whenever He wants me to do anything, and unless we can feel Him working in and through us, we might just as well sit still, or stand still. Then we might see the salvation of God.

I praise Him this morning that He still abides, and nothing has yet been able to mine Him away. All the new doctrines that come haven't been able to make me see anything better than I received years ago. All I want is more of the same kind which I received in the beginning. The Good Old Fashioned Way is good enough for me.

I praise the Lord for what He is to

me in these days of confusion among the churches and holiness people and the world. As I see all these things I can say from my heart, "None of these things move me", for we are told in His word that these things will come, and we have been looking for them, so it is no strange thing to us as His people who are of the day and have our eyes and ears and hearts open to the truth of His word and His Spirit which speaks to us, if we stay close enough to Him so we can hear even the slightest whisper, for there are many spirits gone out into the world. We need His word to agree with our spirit.

I do want to be ready for anything that may come to me. That is the prayer of my heart these days. It is that I may fill the lace He has assigned to me. He needs minute men and women.

It seems almost as tho' it were the night when we can not do much; but perhaps as the sun has gone down we may do a little by the light of the moon and the stars. Perhaps we may be used in helping, by word, deed or act some soul who is yet trying to make the harbor. So may the Spirit help us each one to be our best in these dark and evil days.

We are doing very well here in Pasadena. The Lord is helping us to shine and do what little we can for Him. We find some hungry hearts. Wherever we go we find opportunities for testimony and prayer for which we are thankful. Pray for us so the Lord may use us in His own way.

May the Lord bless us as a church. Would be glad to hear from any of our own friends who may have lost our address, as we have been moving around so much. We hope to remain here in Pasadena at least for a while as husband's health is much better here. So we feel it best to remain. This is a lovely place to live especially for old people. The

weather is so delightful. Our address is, Anna B. Eisenhower, 591 Elmo Lena Ave., Pasadena, California.

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#### TESTIMONY.

Greetings to the VISITOR family:—

The Psalmist at one place says,—“Bless the Lord O my soul, and all that is within me bless his holy name.” I am thankful that God didn't only give those words to the Psalmist, but also to us poor mortals, if we are willing to be guided by His Holy Spirit. The VISITOR is always a welcome visitor in our home. It surely has the right name. How I do rejoice to have fellowship with the loved ones of our dear Brotherhood in a silent way. What joy it does put in our hearts to hear how the dear missionaries are getting along and the others as well. I like the testimonies. To look over them is one of the first things when the VISITOR comes. I most always glance over them as soon as it comes unless there is something special at hand.

This week, as usual, I glanced over the VISITOR for them, when it came, and was so surprised not to find any. It really grieved me. I thought, Why, didn't anyone over the Brotherhood have a testimony for Jesus in these perilous times which we are facing? So Father asked me if I didn't have any either? I said, “Yes, Father if you want me to I will. So by His help I will obey.

The key to happiness is obedience, and like a brother once said to me quick obedience.

I do praise the dear Lord for the joy He has given me, and for the real love down in my heart to do His will. Many times it is the Way of the Cross and Causes real humiliation, but, praise God for the glory! O the Old Rugged Cross!

It pays to follow the way, and I mean to follow every step by God's grace and power. Oh I am so weak and undone of myself, but if I keep looking up it is all right. O it pays.

This week I met a couple of dear saints. When I met them, O the love and the joy of just meeting them! I said, won't it be wonderful when we meet in that heavenly home, where all the sadness, sickness, and everything will be o'er when the Father just fills us so at meeting on this earth? I praise Him. He is still becoming nearer and a larger Christ to me than ever before. We meet with clouds and difficulties on the way but, praise God, for every one: they all lead the way to glory.

Last winter I passed through such a dark cloud. The enemy wanted to make me believe something evil took place. But, praise the Lord, the last night Bro. Shoalts was with us the Lord stepped in and permitted me to see the Holy Spirit and those pure white doves and Christ and those blessed angels. O how lovely! He saw fit to let those lovely doves remain above me for a while. Wherever I went the doves would also be there. The next forenoon at times, the Holy Spirit remained like a ray from heaven and fell upon my head and remained for a while. O it was wonderful, that bright light and how it glistened. But the darkness wasn't over yet; it came again. and this time it ended in a call for God. in which He permitted me to see part of the field, the underbrush and also the beasts, and some of the laborers and me in the midst and those small still words. "I will take care of you." It certainly doesn't elevate us. But it really does make us walk in humble faith before God.

If ever I walked the faith line I am walking it now. But I know I have a Captain that never makes a mistake so

why should I fear. While we are full of mistakes, but I just mean to profit by everyone and be humble and confess them. When I had my first vision last winter Father asked me on the way home, if I was willing to put it in the VISITOR. I said "Yes, I will if you want me to." It never seemed to be His will before, but if any one gets any help out of this, give God the praise. I praise the Lord that He saw fit to send Bro. Shoaltz to labor with us to help our dear ministers to kindle a fire here at Manor. Praise God it's still burning with those that were willing to take the way. When I began writing I felt relaxed and thought I ought to rest my body first, but I said, No. Father first or then the day might pass and it won't get done. Why bless God, since I am writing my weakness has left me. It pays, try it brother, try it sister if you haven't yet. It pays both spiritual and temporal. Before I tried it I was so sickly and my children every winter it seemed were sick at least some, and we had big doctor bills, but since, bless God, very little was spent for doctor or medicine out side of confinements.

Your sister, looking for His blessed coming again.

Anna Schock.

Washington Boro, Pa.

#### Experience:

Dear readers of the VISITOR:—

Greetings in the precious name of Jesus. By the grace and help of God I will endeavor to write a few lines for the VISITOR.

It truly is blessed to know when we have the Savior with us. Some years ago after I had the witness that I was born again the Lord laid it on my heart to write a few lines for the VISITOR, and I obeyed in the writing of it but never sent it to be printed. There is where I began to lose out. As time went

on I could see I was drifting. I began to see where it would lead me to if I kept on. I promised the Lord if He would restore back to me the joys of salvation, I would write a few lines for the VISITOR. And as I met conditions it seemed as tho' I wasn't satisfied and I went to the altar at Highland this winter. The Brother got the passage in I John 1: 9, and had me read it. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

I realized I could do nothing more, but believe and claim the promise, and I rested satisfied. But soon I became hungry and realized the Lord had something more for me. The way was opened for me to go down to Sr. Iva Herr's. The enemy tried to keep me from going, but I said I must go, and go I did, and surely the Lord did bless me for going. In the evening we got down before the Lord and asked Him to reveal unto me just what I needed, and as we were upon our knees sometime the sister said she would leave it to me whether I tho't it too much for my strength as I was afflicted in body. I said, I can't leave the spot until the Lord reveals Himself to me. Then the enemy came with his big black wings and oh, it got so dark and seemed as tho' I couldn't get hold on God in prayer. Finally the Lord breathed upon me the spirit of prayer. Then I had to pull stakes which I had set before I went, and have Bro. and Sr. Rohrer come in. Sr. Herr asked me whether she could have them to come in, but I refused to give my consent. But the Lord undertook when I was willing to give up. Then came my parents, my brothers and sisters, my friend, and as they came I put them on the altar, also my work, and a few in whom I had special confidence: these I had to put over and as I had it all turned over to the Lord I said, Good-bye

to the world. The sister said, She's having a talk with the Lord. Yes, I said, but I can't reach Him yet, and as I gave up all, He revealed Himself so wonderfully to me. I said, He's coming! He's coming! The fire fell, and I was so rejoiced for a few seconds. and then it was gone, but I had the witness that I was baptized with the Holy Spirit.

Then it came to me, Thank Him for what He has done, and I began to do so. Now, He said, You'll have face about. O, I said, I often heard about this facing about, but didn't know what it meant. I said, Lord, you'll have to turn me if I turn myself it'll not hold, but if you turn me it will hold.

Then came the operating table and the doctor which I never was willing to submit to I said, Lord take them too. They said I said, There's my healing, I don't recollect. Then came that word sanctification which I didn't like the best. Now the Lord had me turned face about with my back to the world and a large open field before me. Surely this verse of the hymn: "It's real," tells how the Lord took me thro' better than I can give it.

"So I prayed to God in earnest, and not caring what folks said,

I was hungry for the blessing my poor soul it must are fed,

When at last by faith I touched Him and like sparks from smitten steel

Just so quick salvation reached me. O bless God I know it's real."

Praise His name I do know it's real. I do thank Him for what He is to me and for the way He took me thru. Why, He has taken me thro' so wonderfully I don't understand but He knows it all. I do thank Him for His saving and sanctifying power.

Cora Harshbarger.

Union, O.



**DAILY SELF EXAMINATION.**

1. Did I rise this morning with a grateful sense of the goodness of God?
2. Did I offer myself anew to Him in consecration?
3. Do I deny myself at all times, and take up my cross, as the Spirit of the Lord leads me?
4. Is the life I live by the faith of the Son of God so that Christ dwelleth in me?
5. Do I feel any pride? or am I partaker of the meek and lowly mind that was in Jesus?
6. Am I firm and resolute in duty? and does any part of my time run to waste?
7. Have I always the presence of God? and am I saved from fear of man?
8. Am I improving all my opportunities for doing or getting good?
9. Am I just—, doing in all things as I would others should do unto me?
10. Do I indulge in evil speaking to any extent? Do I mention the faults of others in their absence?
11. Am I becoming more scrupulous? and do I faithfully listen to the whisper of conscience?
12. Do I love the searching means of grace? Does plain dealing from the pulpit find sympathy in my heart?
13. Have I meekness? Am I poor in spirit? Am I temperate in all things?
14. Do I daily search the Scriptures? and has the reading of them profited me?
15. Am I now fully consecrated to God? and now trusting Him for a present and full salvation?
16. Have I the witness of the Spirit testifying to the sanctification of my soul?
17. Have I the fruits of the Spirit without alloy? and am I now breathing out love and gratitude and praise?
18. Have I sweet sensible communion with God now? and is my soul now rest-

**BIBLE SCHOOL DEPARTMENT.****SCHOOL NOTES.**

An interesting program was given by the Miltonian Literary Society on Friday evening 4 inst. The principal feature was an illustrated lecture on a "Trip to the Southwest," by Prof. J. Kimber Grimm, from Lancaster, Pa.

The Good Will Purity Association held its regular monthly meeting Monday evening 7 inst. Sister Barbara Musser gave a reading, entitled, "The Silent Appeal of a Mother's Influence," Miss Lizzie Gephart of Lancaster delivered the address of the evening.

A party of nearly twenty students visited the Hummelstown Cave in Dauphin county several weeks ago.

Saturday evening 12 inst., the Junior Class gave a program in the chapel to an attentive audience.

The Commencement Exercises are announced as follows: Baccalaureate Sermon Sunday evening June seventeenth, Class Day program Tuesday afternoon the nineteenth; Alumni Program Tuesday evening; Graduation Exercises, Wednesday forenoon; Lovefeast and communion services Wednesday afternoon, evening and Thursday morning.

A class of ten will be graduated representing five Courses.

Everybody is cordially invited to attend all of these exercises.

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ing in Jesus?

These questions made a deep impression. They have been an inspiration to me for a whole day so I thought I would pass them along. God bless each one who reads them.

Pray for me,

Sister Katie Rosenberger.

## BOOKS OF THE OLD TESTAMENT.

## Chapter II.

The Books of the Old Testament are divided into three parts, vis:

**I. The Historical Books.**

1. The pentateuch or early History.
2. Later Historical books.

**II. The Poetical Books.****III. The Prophetical Books.**

1. Major Prophetical books.
2. Minor Prophetical books.

1. In the first division we have the first five books of the Bible, known as the Pentateuch books of the Law, or five books of Moses as follows:

Genesis, Exodus, Leviticus, Numbers and Dueteronomy. The later Historical books are twelve, for convenience in memorizing we sub-divide as follows:

1. Joshua, Judges, Ruth.
2. I and II Samuel, I and II Kings, I and II Chronicles.
3. Ezra, Nehemiah, Esther.

1. The Poetical books are five, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

## 3. The Prophetical Books are:

1. Five major (or greater) Prophetical books as follows: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.
2. The minor (or lesser) Prophetical books may be arranged into four subdivisions as follows:
  1. Hosea, Joel, Amos.
  2. Obadiah, Jonah, Micah.
  3. Nahum, Habakkug, Zepheniah.
  4. Haggai, Zechariah, Malachi.

**Note:**—The names of these books should be reviewed over and over until the pupil becomes thoroughly acquainted with them, and can readily repeat them from memory.

The following suggestions may be used as an aid to memory.

1. Let the pupil be called upon to bound different books, and so become familiar with their locations.
2. Call on the entire class or school to find a book at once, and have them hold up their Bible with one name of book.

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