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George Detwiler

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EVANGELICAL

VISITOR

JULY 2, & 16, 1917.

TABLE OF CONTENTS

EDITORIAL:—
 The Pearl of Great Price, ----- 3
 From Infidelity to Christ, ----- 4
 Notes and Special Mention, ----- 7

ASSOCIATES:—
 Scriptural Qualifications etc., E. H. Hess, ----- 10

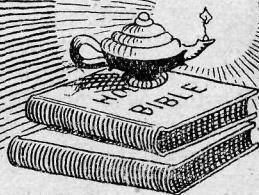
POETRY:—
 Believing the Bible, ----- 28

CONTRIBUTED:—
 Follow thou Me, W. R. Smith, ---- 12
 Christian Missions, Barbara Musser, 14
 What Attitude etc? Mabel Lyons, 15

SELECTED:—
 Yes or No, ----- 28
 The Life of the Sanctified, ----- 29
 God made Him to be sin for us, -- 31

BIBLE SCHOOL DEPARTMENT, 8
NEWS OF CHURCH ACTIVITY, ETC., 17
OBITUARY, ETC., 20

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OUR MOTTO

Hab. II, 14 - Psa. XX, 7

EVANGELICAL VISITOR
A BI-WEEKLY

REPORT OF FOREIGN MISSION TREASURY TO
JULY 1, 1917.

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Saharsa, India, Eld H. Smith,	
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For Telegram & Exchange, --	2.96
Total Expenditures,	2,252.96
Balance in Treasury, -----	\$3,158.45

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EDITORIAL.

THE PEARL OF GREAT PRICE—

WHAT IS IT?

According to some preachers' preaching, and some people's testimony, Salvation is the Pearl of Great Price. It is permissible to inquire whether this is a case of "rightly dividing the word of truth" (II Tim. 2: 15). Seekers are sometimes instructed to sell out so that they may procure this pearl; and when they have done so and victory comes they testify that the pearl is now in their possession. They have it now.

The following article written by J. Hixon Irving, entitled **Purchase by Christ**, is taken from an exchange, and is illuminating and instructive even tho we may not agree with the writer in every point.

—The purchased church (Matt. 13: 45, 46).

This is the second of the house parables of the Galilean group. It and the preceding form a pair on the subject of purchase. The first is on Christ's purchase of the world, and the second is on His purchase of the Church.

THE MERCHANT MAN.

He came seeking "goodly (beautiful) pearls." "The plural term "pearls," is a figure standing for individuals, companies, peoples, and for the Lord who became a traveler in order that He might become a trader. No one ever traveled so far as He did. He traveled from heaven to earth; from the highest height of the former, to the deepest depth of the latter. From the scene and center of unsullied light, to the abode of moral and spiritual darkness. From the birth-scene and home of all holiness, to the cradle of sin with all its fearful consequences to mankind. From the realm of the origin of life, to the abode of sin and death.

On earth He became a trader; selling

all that He had that He might buy beautiful pearls, including the one "pearl of great price."

BEAUTIFUL PEARLS.

He came "seeking goodly (beautiful) pearls." The plural term "pearls," as a figure standing for individuals, companies, people and nations which the Lord came to "seek and to save." A cluster of such "pearls" can be seen in Acts 15: 13-18. "A people for His name" (vs 16) taken out of the nations of earth is one pearl, this taking out of the nations a "people," refers to the present work of grace. —A work which began at Pentecost and will close when the Lord comes for the Church. The next work of grace will be, after the Church has been completed and placed in glory. Then Israel will be taken up, restored to the land, purged by judgments and finally saved. Israel will therefore be another pearl sought, found and bought. When Israel has become the "head" and no longer is the "tail" of nations, then the heavenly Pearl-Merchant will seek and find other beautiful pearls. Then shall the "residue of men, seek after the Lord, and all the Gentiles (nations) on whom My name is called saith the Lord, who doeth all these things." —For "many nations shall be joined to the Lord in that day and shall be My people saith Jehovah." Then each nation will be a beautiful pearl.

ONE PEARL.

"Having found one pearl of great price." The word "one" is the key to unlock the inner meaning of the Lord's words. It is the indivisible number which God has stamped peculiarly upon this age. In the New Testament, as well as the old, God is revealed as "one" (Rom. 3: 30; I Cor. 8: 4, 6; Gal. 3: 20; Eph. 4: 6). And Christ is unveiled as the "one Lord" (I Cor. 8: 6; Eph. 4: 5). He is too "one Man" and the "one Mediator" (Rom. 5: 5; I Tim. 2: 5). The Holy Spirit is also named the "One Spirit" (Eph. 4: 4; I Cor. 12: 12). If "seven spirits" are spoken of in the Word it means the one Spirit in seven-fold power and energy, in His universal working among men. Now the Church is also unveiled as one. There is but "one Body,"

"one new Man." formed out of Jew and Gentile (Eph. 4: 4; 2: 15). It, the "one Body" is formed by the Spirit in "one baptism." It has "one faith and one hope" and neither is divisible. It has "one loaf," the memorial of the body of Him, who offered "one sacrifice" for sins forever. Almost everything peculiar to the present age, has this unit stamped upon it.

It is the sign—seal of this parenthetic dispensation, and, let it be repeated, the keyword of the parable. The "one pearl" is synonymous with the "one Body" of which Christ is the Head and Lord.

This pearl, then, is not religion, not a denomination, not salvation, is not even the personal Christ, but is the Mystic Christ.

It was purchased by the Lord with a great price, the price of all that He had and of all that He was. For He sold "all things, as many as He had and bought it."

The size of that one pearl cannot be imagined, its value cannot be estimated; its intrinsic preciousness to its owner cannot be conceived; its fadeless beauty cannot be exaggerated; neither can its destiny be fully comprehended. Man on earth has no faculty to take in these things. Though the more the believer entered into the mind of the Pearl-Merchant, the more His heart of love were understood, and the price He paid for the pearl were considered, the more would its beauty and value be seen; and His thoughts and estimation of it would be possessed. Surely no one laying claim to spirituality of mind could lightly esteem the "Church which is His Body, the fulness of Him that filleth all in all;" much less affect to despise or speak evil of the feeblest member of the same. Such conduct would be a proof of carnality, and of serious declension of soul, and would be a proof of an unjudged condition of heart or life, inviting Divine discipline. Thank God, the time is rapidly nearing when the Purchaser of the pearl will return to claim it, and place it in His palace-home to be an expression of His eternal love; and a manifestation of His eternal power and God head.

"From Infidelity to Christ," is the title of a selected article in *The Youth's Visitor*, of June 17. As that little paper does not as yet go into all the homes where the *Visitor* goes, and the article referred to above is such a clear statement of God's method of saving a sinner we give it place here with the hope that some one who is yet unsaved and may be perplexed as to the **how** of being saved, may find enlightenment and come to the blessed experience of being saved as did this infidel.

Some years ago, a tall, smartly-dressed, intelligent-looking young fellow might have been seen, for several evenings in succession, sitting amongst several hundred men in a restaurant beneath the shadow of St. Paul's Cathedral in London.

A fortnight's gospel mission was in progress. It was my happy work to conduct the services, and one evening he followed the preaching with more than ordinary earnestness.

At the close of the meeting he came forward to me and said, "I should like to have a little talk with you tonight, sir, if I may?"

"I am anxious, sir," said he, "to get a few questions cleared up tonight if you can help me!" There was a ring of earnestness and sincerity about him which at once struck me.

"I might as well tell you, sir," he continued, "I am an infidel! I have learned all my infidelity from the Hyde Park preachers—indeed, I may say I am now one of them myself; but I have come to the conclusion that we are all of us pure theorizers, and I don't think any of us get any real satisfaction out of our theories—at least I don't, that's certain.

"How I came into these meetings at all I can hardly say, beyond this," said he, producing a card of invitation to the

meetings. "In an aimless, indifferent sort of way I strolled in the other night, but I at once found myself in an atmosphere to which I was altogether unaccustomed.

"I became interested as the meeting proceeded, and began to feel that there was considerable force in what was said, and I came to the conclusion that you at any rate seemed to possess what I desired, but knew nothing about—satisfaction!"

Continuing his remark, he said, "Well, I am afraid I am pretty much in the same place tonight where that young man was of whom you spoke this evening, who could not see the necessity of Christ or His death.

"I have begun to realize somewhat of my responsibility to God, but I don't seem to see what actual necessity there is for Christ to die for me. Would you mind repeating what you said to him?"

I replied, "My object was to show him that apart from Christ and His atoning death his case was hopeless. Let us put it to you now. Suppose, by way of illustration, I owe your firm \$5000, and I am totally unable to meet even a fraction of it! Now if they cannot afford to relieve me from my liabilities, and I cannot meet their righteous demands, what is to save me from bankruptcy and ruin?"

"Nothing," said he, "absolutely nothing, unless some one comes forward—"

"Excuse my interruption," I said, "but you must please not introduce any third party into this business—the question is altogether between your firm and me."

"Well, but," said he, "if you are to be saved from 'going down,' some one must come to the rescue!"

"No." I repeated, "you must not introduce any one."

"Then in that case," said he, "your case is hopeless!"

"That is identically your own position before God tonight!" I remarked. "As a sinner, God has passed upon you the solemn sentence of death, as being His righteous judgment against sin: 'So death passed upon all men, for that all have sinned (Rom. 5: 12).

"This sentence has never been revoked, has no equivalent, and knows no commutation.

"Nothing can substitute death! Neither repentance, reformation, tears, nor prayers, or all put together could be accepted by God in lieu of death.

"Behind you lies a history that you cannot alter, upon you lies a sentence you cannot evade; therefore, if some one is not found to step in between you and your sentence, your case is hopeless too!

"Who could be found to do this? If a substitute is to be found, it must be one upon whom death has no claim! The whole of Adam's fallen race could not furnish such an one.

"Listen to the heaven-sent message! Oh, what music to a sinner's ears! 'Deliver him from going down to the pit: I have found a ransom' (Job 33: 24).

"Who is this that has been found to stand in the breach? There is 'one mediator between God and men—the man Christ Jesus who gave himself a ransom for all.'

"Thus it was in love divine Jesus—the sinless Son of God—left the throne of glory for the shameful Cross, that He might die for sinners.

"What a hum of satisfaction would fill the court if a judge, after imposing the heaviest fine the law would permit upon some guilty offender, should thereupon step down from the bench, and fill in a cheque for the full amount, thus at his own expense meeting the claims of the law he had just administered.

"Would he not thereby at once put the delinquent as righteously beyond the

claims of justice as if he had never been guilty at all?

"What would you have to say of the God who could righteously pass the sentence of death upon us as sinners—and did—and then in the person of His own Son—God manifest in flesh—leave His throne, and at His own infinite personal cost meet that sentence in laying down His life for us? Is not He to be trusted? Would you not say, What a blessed combination of love and justice!"

"Yes, indeed," said he, "that helps me a good deal; but somehow I do not seem to be able to get the benefit of it for myself! Ought I now to ask Jesus to intercede for me?"

"No," I said, "that is not the way! Let us return to the old illustration. Suppose you had stepped in between your firm and me, and charging yourself with my liability, had offered to your firm that which they had accepted as a full settlement of all their claims on me. Should I need to go to you after that, and ask you to use your good offices, and intercede with your firm for me?"

"Oh, no," replied he. "I can see there is no need for that; if the thing is settled, it is settled, and there is an end of it."

"Well now," I said, "that is exactly the position of things. The offering needed to make an atonement for sin has been made to God in the death of Christ—and better still, it has been accepted and witnessed to in the resurrection, and as a result God sends the joyous message of salvation and peace into this world."

Turning to my Bible, I pointed out to him those golden words "Be it known unto you, therefore . . . that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things" (Acts 13: 38, 39). I shall never forget the effect of those words upon him!

"Oh! do let me look at that," said he, taking out his pocket-book to make a note of the place. "I've never seen anything so clear as that!" and as he looked the fountains broke up, and the tears fell hot and fast on the back of my hand as I held the Bible for him to read.

Those were grateful drops, reader, more refreshing to heaven than to me! I did not wipe them off, I assure you!

"Oh, that's fine!" said he.

Just to test him, I said, "What is fine?"

"Why, look there," he said. "All that believe are justified!"

"But what has that to do with you?" I asked.

"Do with me?" he said in joyful surprise. "Why, I am there!" and overcome by emotion, he pointed out the words, "All that believe are justified!"

The thirsty ground never more readily drank in the welcome shower than that thirsty soul drank in the Water of Life that night.

He took his place then and there in the happy circle of "All that believe," and went home with the God-given assurance that he was cleared from all things!

I have put the substance of this conversation on record in the hope that, if it should fall into the hands of any similarly troubled, they may by its means, thru God's grace, be similarly helped.

But if my dear reader is still unconverted, and perhaps, worse still, unconcerned, let me say there is another case that should more deeply interest you than even that of this young infidel. It is your own? With life so uncertain, death so busy, and eternity so near, you have no time to lose.

"Get right with God, no longer be rebellious

Against the love that seeks thy soul to win:

NOTES AND SPECIAL MENTION.

NOTICE.

The **General Executive Board** has adopted a form of expression based on passages of the Scriptures as interpreted by the Brotherhood, and signed by the proper officials, which will no doubt be of great value to the brethren who may be drafted.

Every member in need of such paper will do well to apply to his **Bishop** before appearing before the **Exemption Board**.

We hope our friends will be pleased with the **Visitor's** new appearance. Of course we regret that the cover had to be dispensed with, the new style with its attractive front page will, we think, be liked when we will have become accustomed to it. We also hope that the new order of things, especially the arrangements made with the Children of Zion branch, may result in increasing our list of subscribers that we may soon go back again to the twenty-six issues for the year. As July is one of the months of this year that would have had three issues, but of which one is now dropped, we will give the first number two dates, namely July 2 and 16, and mail it between these two dates, July 9.

The editor of **The Montreal Witness** thinks it wrong to profit by the war. He says it is the price of blood. All such gains should be handed over

Bow down at last, and as thy Lord confess Him,

Whose blood alone can cleanse away thy sin.'

for its presecution, or to the sufferers, is what he says about it, and further that retaining such gain is unclean, and to spend them in frivolous luxury is worse than folly. Bro. Hess in his article in our last issue takes like ground, and points out how a conscientious accounting of such gains by our people would certainly result in largely swelling our missionary offerings as also increasing the revenue of our Bible School and Orphanages. How are we looking at this question? from the standpoint of looking out for number 1, or while exploring it that such awful conditions exist, we permit ourselves to be influenced by the appeals for sympathy and help, by the needs of humanity, so that we feel we must help where help is so much needed?

It was our privilege to be present at the Commencement exercises of the Messiah Bible School on Wednesday forenoon, June 20. The exercises were interesting. The graduating class numbered ten of whom five delivered orations during the exercises. Bishop Hostetter, President of the school, in brief well chosen words presented to each one of the class a diploma indicative of his or her having successfully passed the assigned tests in the branches studied. Following this function Eld. F. Elliot of Canada addressed the assembly on the theme **That thou mayest know how**, from I Timothy 3: 14, closing with an original poem which was both an encouragement to faithfulness to duty, and an appeal to be loyal to Jesus the alone Savior. The spiritual exercises in connection with the love feast service in the afternoon and evening were instructive

BIBLE SCHOOL DEPARTMENT.**SCHOOL NOTES.**

The Commencement season passed off very pleasantly. The program was carried out as scheduled with a few slight changes. --Bish. C. N. Hostetter delivered the Baccalaureate sermon in which he gave some wholesome advice to the members of the graduating class and in which he emphasized the need of consecration to the heavenly kingdom's interests.

Bro. Isaac O. Lehman gave a strong address on the needs of the Africans for missionaries and especially some one to shepherd the flock in East Africa, the fruitage of the compound work of Johannesburg. Our prayer is that the individual that God wants will say yes, and go.

Bro. Fred Elliot was enabled to fulfil his long wished for pleasure and joy "a visit to the church in Pennsylvania." His address on commencement day was very timely and clothed in his usual clear cut English. He closed his address with the following stanzas:

You are leaving the school and
your comrades dear,

Your teachers so true and tried,
And the tears will fall as you think
of all,

Keep close to your Savior's side.

and inspiring. The attendance was such as to tax the capacity of the chapel and ante-rooms. These annual assemblies are, we think, increasing in interest from year to year. We hope it may continue so, and that the institution may command, and be worthy of, the ever increasing confidence of the church and the community at large.

Your are going home, to that sweet
old spot

To arms that are open wide
With parental love to their boy or
girl,

Keep close to your Savior's side.

There may be some whose parents
are gone

Over Jordan's swelling tide
Your Heavenly Father their place
will fill,

Keep close to your Savior's side.

As you take up the duties that
come to each

Many problems as yet untried,
Fear not you will solve them all.
if you still

Keep close to your Savior's side.

Keep humble, dear ones, whatever
you do

Avoid the rocks of pride
They have wrecked full many a
sturdy barque,

Keep close to your Savior's side.

When the clouds grow dark and the
waves rise high

You are tested and sorely tried,
Remember the Pilot wont let you
sink,

Keep close to your Savior's side.

But if success should your sails fill
out

And you swiftly onward glide
Watch out for the enemy's sub-
marines,

Keep close to your Savior's side.

When the shadows fall and the
Master's call

Comes to each o'er the rolling
tide

Life's labor past, you will meet at last

Safe at home, at the Savior's side.

Ten received diplomas with some work to complete on the part of two of the graduates. Wednesday afternoon, evening and Thursday forenoon was given preaching and love-feast services. The closing days of many of the schools of the land is given to parties, dances and feasting. May the Bible School ever steer clear of the rock of worldly and carnal celebrations during its closing exercises.

There was a joint meeting of the Board of Trustees and Board of Managers on Thursday afternoon. A

decision was reached to grant free tuition to prospective missionary students on certain pre-requisite conditions which are published in another column of this issue.

A new heating plant is being installed and the commissary department is busy gathering the necessary fruits and vegetables for the coming school season.

FREE TUITION FOR MISSIONARY STUDENTS.

Whereas, the Constitution and By-Laws of the incorporation of 1917 of the Messiah Bible School and Missionary Training Home decided for free tuition to prospective mission workers as recommended by the Mission Boards of the Brethren in Christ Church; and,

Whereas, the Messiah Bible School is desirous of spreading its influence to the widest possible degree in the advancement of Christ's Kingdom; and,

Whereas, there has been some money subscribed toward a perma-

nent Student Endowment Fund, the interest of which may be used for the payment of tuition of prospective mission workers; and,

Whereas, the granting of free tuition by the school to prospective mission and church workers will be an incentive toward further subscriptions to the endowment; and,

Whereas, the School needs to guard against the concession in free tuition being abused by such who may profess a call to mission work but later will not follow the line of their call; therefore,

Resolved, that the school will make concessions on tuition charges on the following conditions.

1st. The concession in tuition shall apply to such who profess a definite call to some definite line of christian work to which they intend to later devote their lives.

2nd. The work to which the individual is called shall constitute their vocation not simply an avocation.

3rd. The individual shall be approved as an exemplary christian and manifest at least latent capabilities, along the line of his or her professed call as certified to by a majority of the local church district of which they are a member.

4th. The student shall give a note at the opening of the school year bearing interest from Jan. 1st., following at 5 per cent.

The interest shall be paid annually until the student enters upon the duties of his or her christian vocation when the note or notes shall become non interest bearing. After the student has labored in his or her christian vocation for a period of one year the note shall become null and void for the first year's tuition; two years for the second year's tuition;

CONTRIBUTED

SCRIPTURAL QUALIFICATIONS FOR APPLICANTS FOR BAPTISM AND CHURCH MEMBERSHIP.

By E. H. HESS.

Baptism implies:—

1. Cleansing.
2. Separation.
3. Consecration.
4. Fellowship.

Jewish baptisms or washings.

Baptisms in the sense of purifications were common in Old Testament times. Water, the emblem used in baptism is the great cleansing agent of nature, and in type is so used in the scripture (Jno. 3: 5). The "divers washings" (Gr. baptisms) of

three years for the third year's tuition; four years for the fourth year's tuition.

5th. The tuition concession may be granted to individuals of religious bodies other than the Brethren in Christ, by special permission from the school authorities, when such students can secure proper recommendation from his or her own religious body and the note endorsed by a responsible individual of his or her fellowship.

6th. The school shall require a demand note or notes that shall be payable by the student or endorser if such student's conduct becomes of such a nature as to disqualify him or her from engaging in the Christian vocation to which they have earlier professed a divine call.

7th. The interest paid or notes redeemed shall be applied to the permanent Student Endowment Fund of the Messiah Bible School.

Heb. 9: 10, and "the doctrine of baptisms" of Heb. 6: 2, shows forth water as the cleansing power as illustrated in Ex. 30: 17-21; Lev. 16: 23, 24; Lev. 14: 15; 16: 26-28; 17: 15; 22: 4-6; Ex. 19: 10; Jno. 11: 55. The *Targum of Jonathan is the earliest authority for the common notion that the Jews baptized male (besides circumcising them) and female proselytes. In the 4th century A. D., it certainly prevailed.

John's Baptism.

John's baptism was in a sense transitional. It was a pledge his followers took of their determination to separate themselves from the prevalent pollutions as the needful preparation for receiving the coming Messiah. John's baptism was accompanied with confession (Matt. 3: 6), and was an act of obedience to the call to renounce all sin and believe in the coming Redeemer from sin.

Christ's Baptism.

Christ's baptism was performed by His disciples, not Himself, (Jno. 4:2)

Jesus Baptism by John.

Jesus' own baptism by John was, to fulfill all righteousness (Matt. 3: 15). Others in being baptized confessed their sins. Jesus professed all righteousness. "He submitted, as part of the righteousness He undertook to fulfill, to be consecrated to His ministry in His 30th year." Thus

*The general term for the Aramaic versions of the Old Testament.

that He might work His exclusive dignity as baptizer with the Holy Ghost (Matt. 3: 11) and that the validity of baptism might not depend on the worth of the minister but on God's appointment.

Jesus' baptism stands for consecration.

Holy Ghost and Fire Baptism.

John's baptism was with water only, Christ's with the Holy Ghost and with fire (Luke 3: 16). The Holy Ghost was not given in full measure until Pentecost (Jno. 7: 39). We as sinners to be fully reconciled to God need both water and Holy Ghost baptism. The outward sign of an inward sorrow for sin was in John's baptism, but there was not the inward spiritual grace confessed as in Holy Ghost and fire baptism.

Christian Baptism.

Christian baptism implies grafting into fellowship or union with the Father, the Son and the Holy Ghost; it is a seal of gospel doctrine and spiritual renewal. As the high priest's consecration was three fold, baptism, unction and sacrifice, (Ex. 29: 4; 40: 12-15; Lev. 8) so Jesus' baptism (Acts 10: 38) began His consecration, the Holy Spirit's unction was the complement of His baptism and His sacrifice fully perfected His consecration as our priest for evermore (Heb. 7: 28). "Jesus came, undergoing Himself the double baptism of water and blood, then baptizing us with the Spirit cleansing, of which water is the sacramental seal, and with His atoning blood once for all shed and of perpetual efficacy; therefore He is Messiah. It is His shed blood which gives water baptism its spiritual significancy. We are baptized into His death; the point of union (fellowship) between us and Him, and through Him between us and God, (Rom. 6: 3, 4; Col. 2: 12).

The teaching and acceptance of the truth stands first, the sealing of belief in it by baptism comes second,

Mark 16: 16, makes belief more important than baptism. There might be salvation without baptism as the penitent thief on the cross was saved but not salvation without believing, to those capable of it. Baptism is the manifestation of our being identified with Christ by our union to His once crucified and now risen body, and as entailing in us also a death unto sin and a new birth unto righteousness and as involving as the final issue our bodily sharing in the likeness of His resurrection, at the coming first resurrection, that of the saints.

As circumcision was the entrance sign or pledge into Judaism so baptism is the entrance sign or pledge into Christ and His visible body—the Church. Judaism was a distinct, separate and organized body of people—the Church in type. Circumcision bound the circumcised to obedience to the law and also admitted him to the general privileges of Judaism. Baptism binds the baptized to Christ's service and gives him a share in all the privileges of the Christian covenant.

The Christian Church of whatever name should be a company of regenerate persons, baptized on a profession of faith in Christ; united in covenant for worship, instruction, the observance of Christian ordinances, and for such service as the gospel requires; recognizing and accepting Christ as their supreme Lord and Law-giver and taking His word as the rule of faith and practice in all matters of conscience and religion. The political or legislative part of the Church should always be held as subsidiary but necessarily connected with the plan and work of redemption.

The early Church was one general but localized body and baptism was held as an entrance pledge into the local section of the general body.

The body as Christ left it and as was instituted by the Holy Spirit on Pentecost was a unit and they were all of one mind and as the apostles instituted the different churches they were all of one mind and creed, because they were the result of the pentecostal experiences.

There was no form of government needed by reason of evils that existed. The churches at Ephesus, Smyrna, Pergamas, Thyatira, Sardis, Philadelphia and Laodicea in Asia were local names for the same general body. The divisions were only local and personal. But as time advanced apostacies came in (Acts 20: 29, 30).

Conditions developed that resulted in divisions in the Church. In constantine's time the Church became very corrupt, hence they had necessarily to have rules and regulations to govern these various conditions. Papacy resulted from the above corrupt conditions and after its corruption God's way to cleanse a remnant for His true service was through the reformation which divided the church into fragments and hence church organization must necessarily be to preserve the purity of the Church in its fragments.

Further the divisions must necessarily continue until the day of judgment. The person who wishes baptism must select one of the various divisions which he is willing to come under the control of. To baptize an individual without enjoining church membership fosters the independent "do as I please" spirit of which we have already too much. Judges 21: 25

was not a healthy condition in Israel neither would it be healthy for the Church to throw down all discipline and allow a looseness in government which savors of socialism if not anarchism.

Therefore we conclude that although technically speaking there is a difference between baptism and church membership yet practically the qualifications for the one cover the qualifications for the other. The qualifications for baptism are: true evangelical repentance toward God, and faith in the Lord Jesus Christ, which results in conversion, regeneration, justification, and cleansing away of the guilt of all committed sin, Acts 2: 37, 38; 3: 19; 8: 12; 16: 31-33.

It has been held in the past as the induction into the mystical body of Christ, the Church, (I Cor. 12: 13) and should be so continued.

FOLLOW THOU ME.

By W. R. SMITH.

"And o'er the hills and far away,
Beyond their utmost purple rim,
Beyond the night, across the day
Thro' all the world I'll follow
Him."

"Follow thou me" (John 21: 22).

The above short text is a direct personal appeal of the Master Himself to the people of earth to follow Him.

Travelers say that the only way to find anyone in the Sahara desert is to follow their tracks. And it is true if one would closely follow Jesus all the way they must look for His footprints as revealed in the divine Word.

In these latter days it appears more than ever before that there are a multitude of conflicting voices, many of

them coming from false teachers, crying out to the bewildered people of earth for them to come and follow them, if they would find peace, safety, happiness and heaven at last.

But the only Teacher and Leader who has the supreme right to claim and demand the entire heart's highest allegiance, is the One who came from God, the Lord Jesus Christ. A true follower is one who obeys the word of his leader, regardless of what others may say or do.

When Israel of old followed the commands of God they prospered, and when they walked in their own ways, or those of their sin-blinded rulers, trouble disaster and ruin befel them.

Men often do not know as much as they think they do, and their most brilliant plans result in failure, for they are passing through a land they have never trodden before and it is well for them to have a safe guide who knows all the way.

The world presents many glittering and alluring scenes of sin and vice that Satan tries to impress on people, especially the young, that will give them more joy and pleasure in life, than the way of self-denial in following Jesus, but they are all a snare and delusion to blind them and lead souls to sorrow and ruin. If the rulers and people of the nations today were true sincere followers of Christ, they would not be in the awful and deplorable condition they are, with millions of armed men destroying each other. A life of trustful obedience to the divine command is the highest proof of a true follower. "Whatsoever He sayeth unto you do it," secures the approval of the great Leader.

It takes far more than simply a

church membership to be a true follower of Jesus, for He looks on the heart, the source of life and affection. If that is right and pure, the outward act will be in harmony with it.

This is a personal matter for each one to decide themselves, I cannot follow Jesus for you, nor can you follow Him for me, for His call is to everyone to come, take up the Cross and follow Him wheresoever He leadeth. Today the Savior is gently calling by the Holy Spirit for the people of earth to forsake the paths of sin, and come and follow Him, that He may bless them with peace and happiness here and eternal glory in heaven. But how few regard the loving invitation. The Psalmist in speaking of the Lord as his Divine Shepherd; says that he was led into green pastures, by still waters and along right paths, where peace, plenty and safety were found. Blind leaders have often led people astray in unknown danger and trouble, that has resulted in their present and eternal ruin. But the followers of Jesus are walking in the King's highway, where no ravenous beast can destroy or danger befall them. No one who follows the banner of the cross can ever be defeated, for their Divine Leader is a World Conqueror, who will give them complete and final victory.

It is this "same Jesus," who was once nailed to the Cross on Calvary for you and me, that invites the millions of lost souls who are today wandering in the gloomy shadows of sin and darkness, hopeless and without God in the world, to come and follow Him.

O that they could but realize the goodness of God's grace and mercy and enter into a life of joy that would never end.

To the believer it is a precious truth that they are never left alone to find their own way to heaven. If they were, but few, if any, would ever reach the homeland beyond. We are strangers and pilgrims here and Jesus wants us to follow Him home to the mansions of light and glory.

For over forty years I have followed Jesus, and I now realize that I am nearly home, where I shall praise and worship Him forever.

“ 'Tis so sweet to walk with Jesus,
Step by step and day by day,
Following in His very footprints,
Walking with Him all the way.”

Pryor, Okla.

CHRISTIAN MISSIONS.

This theme, "Christian Missions," was prepared in connection with the work of the Missionary Circle at Grantham, Pa., by Sr. Barbara Musser and is published by request of the Circle.

The very foundation of the Christian religion is its missionary character. It was the spirit of missions that prompted Christ to carry God's best gift,—salvation to mortals. Two essentials of Christianity are joys of salvation and unselfish love for others. It naturally follows from this that it is missionary in its character for it is impossible to enjoy full salvation and have a deep love for others without having, as a result, a desire to help to carry the Gospel to them. The missionary motive in Christianity is to give the very best gift of God, which is the source of numberless blessings to its recipients, to all the souls for whom it was intended, therefore all men. The idea that all who die without a knowledge of Christ and God are lost has less acceptance than formerly but it has not discouraged mission work among the

heathen. All souls who have not Christ are lost now, in a sense, and, since they are barred from fellowship with the Source of all goodness, truth and holiness, we should do our utmost to bring them the light of salvation for the enlightenment of them and their posterity. Our inheritance in the Gospel in churches and all other influences for good should mean sufficient to us to impel us to spread the Good Tidings for the sake of its deliverance from sin here and all its concomitant blessings.

There are two methods used in Christian missions, namely, heralding and planting. The former, that of preaching the Gospel at one place and then going to another with the confidence that God's Word will surely thrive because of its nature, was a good one in Paul's day for Paul was acquainted with the languages of the places he visited. It, however, would be insufficient today for missionaries must learn new languages, translate the Word and establish and exemplify principles of Christianity. This requires planting, and during the planting season the missionary makes his home among the natives. This condition should not be permanent for when the natives have the true conception of Christianity they are left to put their own racial stamp upon it and the foreign missionaries are no longer needed. The best mission work can usually be done by fellow countryman.

The field for this work is the world but the work requires much effort and is a slow process for the mind must be reached and through it the heart and feelings before the message becomes effective. This is very difficult because of the religions in which they have so long been taught. The world will not be Christianized (unless by a miracle) in our generation but that is no reason for giving up or becoming slack for we

should rescue as many in our age as possible in order that less may live and die without Christ.

In comparing Christianity with other religions, it is found to be the best. We believe this, not because it is our religion and because we know no other but because it is the only universal and sufficient religion. Some religions are outgrowths of the thought of a race and are adapted to it only, as Hinduism, whereas Christianity is applicable and desirable for every race. It not only points out sin but points also to a cure,—the blood, and a power to keep from sin,—the Christ within. In this respect it is unique.

In order that this best of all religions be promulgated there must be home boards for the securing of funds and enlightening of churches as well as mission bands on the field. The home boards should supervise, ensure financial support, study mission methods and co-operate with workers abroad and the church at home.

Denominations should not overstep the work of one another but each should have his division of the field and co-operate with other churches as far as is consistent with the Christian spirit and his conscience.

We are now in a period when the work is slack. It has not progressed as rapidly as some in its romantic stage expected and some have lost courage. Evolution has led some to believe that in time the heathen shall evolve naturally into a better condition of life. The mercantile spirit of the age has been against it. The need today is the reviving of deep spirituality and a spirit of missions, a spirit which will lead to sacrifice of lives, intercessory prayer and financial support for the work.

The outlook, on the whole, is encouraging. Student Volunteer Movements and

the Laymen's Missionary Society in America and parts of Europe, in connection with many church boards are informing concerning the needs of the work and are sending out men and means. The call to respond to the needs has reached many who had not been influenced twenty and even ten years ago.

Since there must be offices and capable men at home to supervise the work abroad, some means necessarily must be spent in the work of organization. This money should not be regarded as spent unwisely for it is helping the work indirectly as truly as that that reaches the field. Pastors at home, after deciding beyond a doubt that their work is at home according to God's will for them, should gain information concerning the work and present the needs clearly and earnestly to those who are fortunate enough to live in a land to which the Gospel has come many years ago.

WHAT ATTITUDE SHOULD WE MANIFEST TOWARD PRESENT-DAY SUNDAY SCHOOL MOVEMENTS?

The article following was prepared and read at the Indiana-Michigan Joint Council and is printed by request of said Council.

I have not taken much notice as to what other schools are taking up with but as far as I have knowledge in regard to present-day Sunday School movements I do not think it would be well to uphold anything which would not tend to strengthen the spiritual mind.

In Rom. 12:2 we have this instruction, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Instead of teaching the unadulterated word of God in its purity and simplicity in such a way that it will appeal to the

minds and hearts of the children and young people and thus creating in them a desire or eagerness to hear and learn more of God, it almost looks or seems from the little we have read, seen or heard, that Sunday School workers or leaders are looking to other means for the purpose of drawing the young into the Sunday School and for keeping them interested after they are in the School.

Several years ago our School at Carland with two other schools composed what was called the Fairfield Township Convention.

There were good thoughts brought out on the topics discussed but we could not always agree with all that was said, but more so then than in the last few years. Other schools have united until the line of thought differs so widely that our school decided to withdraw.

The most of Sunday School workers seem to think some form of entertainment or amusement should be used to keep the Sunday School up, such as parties for one thing, most of us know there is hardly ever a party but what kissing games are played along with other games that do not and cannot help the Sunday School work. Sunday School conventions are alright if our own people wish to unite to discuss Sunday School matters but we cannot work with schools that are taking other things besides what the Bible teaches.

As a general rule a good many schools have a picnic for the children. These little picnics are simple enough yet they are not necessary. The country picnics where all organized schools meet together is where the most wrong comes, by having sack and potato races and many more stunts just as foolish and then giving prizes to the winners.

Now days, schools that are at all popular have organized classes. They seem to think they can accom-

plish more toward enlarging the school.

When classes are organized they are supposed to have their class meetings during the week for business purposes but you would almost think it was for a good time the way in which some of the meetings are conducted. They also have their contests for the purpose of gaining a larger enrollment, then end it up by the side beaten banqueting the other.

The thought has been expressed something like this, do we have to have contests, banquets and these things that go along with popular organizaion for the purpose of keeping up the Sunday School? It would be better if we were so filled with the Spirit and the love of God that we would in this way gain a larger enrollment in our Sunday Schools.

Not only that but that we might sow the good seed that it might spring up and bring forth fruit that souls might be won for Jesus.

Mabel Lyons.

Carland, Mich.

WHY THE BOY WANTED TO SMOKE.

At a banquet given in honor of Judge Pinkey, of the Chicago Juvenile Court, the evils resulting from the use of cigarettes by boys was under discussion. One present said, "Boys smoke because men smoke. A short time ago I said to a boy, 'Why do you smoke?' The little fellow replied, 'Because I want to smell like a man.'"

This is a paragraph from an important word of warning from a specialist, Dr. Daniel H. Kress, against the cigarette evil, which was recently published in the Sunday School Times.

"Come ye out from among them and touch not the unclean thing."

**NEWS OF CHURCH ACTIVITY
in the
HOME AND FOREIGN FIELDS**

MISSIONARY ADDRESSES.

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

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

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

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

INDIA.

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

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

Following not under F. M. Board.

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

Address of Missionaries on furlough.

Eld. Jesse and Sr. Malinda Eyster Na-
varre, Kans.

Mary E. Heisey, Clayton, Ohio, R. R. 1.

Lewis and Elizabeth Steckley, 211 E.
7th., St. Abilene, Kansas.

I. O. and Alice Lehman, Hamlin, Kans.

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.

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

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

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

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

PHILADELPHIA MISSION.

Bless the Lord; O my soul! O Lord,
my God, thou art very great; thou art
clothed with honor and majesty. When
we think of thy wonderful power and
majesty our soul seems to cry out with
the Psalmist and say What is man that
thou are mindful of him? But we also
feel to cry out with Paul and say from
the depth of our soul, Thanks be unto
God for His unspeakable gift!

I have been impressed so often of late
as to what this gift was given for, and
why it cost so much: Then again when
I think of the condition of the world, I
can see why it took the best that heaven
had to redeem us from sin and make us
pure and holy in word, action, deed and
thought. O how precious this gift be-
comes to our soul! It is precious be-
cause of where it came from, and what it
is able to do for us. It cost the Giver
His only begotten Son. What is it worth
to the receiver? Everlasting life: John
3: 16.

We praise the Lord for His watchful
care over us and for the many blessings
that He has bestowed upon us. Our Mis-
sion was quarantined for five weeks but
we feel to praise the Lord that we
can come home again! We have cot-
tage prayer meetings on Tuesday
evenings. The interest is good and
we feel glad to have our neighbors
and friends meet with us. On Sun-
day evenings we have street meet-
ings: the workers go out thro' the
small streets and preach Christ and
invite the people to come to church.
Some manifest a desire to become
children of God but are unwilling to
pay the price and go through with
God. How sad when you see souls
rejecting their best Friend: some-
time they will reject the call for the
last time. We hear of one here and
one there taken away without a mo-
ment's warning. Let those of us who

have been redeemed by the blood, live such lives that the world can see Jesus shining thro' us.

We were glad for the opportunity of meeting with the dear brethren and sisters of Silverdale in a love feast, and also at Fairland in their lovefeast services. These meetings were a real feast to our soul. God's children enjoy to sit up to the spiritual feast and drink in the good things of heaven.

Well, praise the Lord for a salvation that keeps us from sin and cleans us up to shine for Jesus.

We thank the brothers and sisters for their support and interest in the work here. While we have not been able to see such great results as to numbers, yet if we sow the seed we feel to leave the result with the Lord. We ask an interest in your prayers that we may stand true to our calling and not compromise on any line, and that we, as a band of His children may stand true.

FINANCIAL.

Bal. on hand May 1, 1917, \$38.24.

RECEIPTS.

Bro. Odgers and wife, Phila., Pa., \$5; Bro. J. Tyson, Gratersford, \$3; Bro. A. K. Landis, Phila., Pa., \$2.00; Sr. Elizabeth Brandt, Cleona, Pa., \$5.00; Sunday evening offerings, \$7.36. Total, \$60.60.

EXPENDITURES.

Table account, \$24.19; rubber mats for stairs, \$1.89; gas, \$2.25; incidentals, \$1.06; city carfare, \$.80; poor, \$8.50; room during quarantine, \$5; medical aid 7.75. Total, \$51.44.

Bal. on hand June 1, 1917, \$8.16.

OTHER DONATIONS.

Bro. A. L. Eshelman and wife two lbs. butter, two doz. eggs, and dandelion. Bro. and Sr. A. K. Landis fresh eggs each week. We have been asked if we could use children clothing. We could use

some now if you have them to spare, especially for boys.

Yours in His service,
Wilber & Elizabeth Snider.

DES MOINES MISSION.

"The mercy of the Lord endureth forever." We rejoice in the hope of the glorious coming of our Lord Jesus Christ.

We greatly need your prayers. Many thanks to all those who made it possible for us to give a favorable financial report.

We have been hindered somewhat in getting our chairs for the Mission.

How many would like to have a part in buying the chairs? They are ordered but they have not yet been shipped. Every thing on the shipping line moves very slow. Chairs, like everything else have advanced in price.

Our chairs will cost a little over \$160. Any one wishing to help pay for them can do so and it will be greatly appreciated.

Coal will also have to be bought early this summer for the winter, and that requires the cash. Please remember the city missionaries on this line.

FINANCIAL.

Report for the month of June 1917.

RECEIPTS.

Jessie Winger, Cayuga, Ont., \$4.85; Benj. Winger, Cayuga, \$1; Valley Chapel S. S. O., \$10; R. L. Wenger, Englewood, O., \$1; Samuel Whisler, Ashland, O., \$2; Clifford Scott, Des Moines, Ia., \$.50; E. S. Markley, Elizabethtown, Pa., \$3.00. Total, \$19.35.

Bal. carried over from last month, \$52.88. Grand total, \$72.23.

EXPENDITURES.

Gas, \$2; water for one quarter, \$4.71; electricity, \$2.25; groceries, \$27.50; incidentals, \$7.00. Total, \$43.46.

Bal. in hand July 1, 1917, \$29.78.

Yours in much love,
J. R. and Anna Zook.

TULARE, CAL.

Dear readers of the VISITOR:—

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3: 1). In John 1: 12 we read that to all who received Him He gave the power or privilege to become the sons of God; even to them that believe on His name. When we think of the wonderful love of our Father we cannot help but praise Him. What a great privilege it is to become a child of God and how He does continue to pour His blessings upon us.

The Lord is blessing us at this place while we haven't had any special manifestations, yet the services are quite well attended, unity prevails and we believe that the Lord is working in our midst, and we pray that others may yield to Him yet before it is too late.

Sister Velma Heise, daughter of Bro. and Sr. E. W. Heise was married to Bro. W. B. Eyer of Upland, Cal., on June 12, at the church, Eld. Samuel Eyer, officiating. Bro. and Sr. Eyer will make their home in Upland.

Invitations have also been issued for the marriage of Sr. Marie Eyer to Mr. David Warnock June 19.

We ask the prayers of God's people for us here in Tulare. It seems we are living in the last times and we need to keep very close to the Lord.

Tulare, California.

Ada Bert, Snover, Mich.
Cor.

MOORETOWN, MICHIGAN.

Our lovefeast was held here on June 9, and 10. Several from Carland, Merrill, and Brown City were with us.

On Saturday afternoon Bish. J. Lyons read Eph. 3 and 4; also Psalm 23 and gave an instructive address. After this we had testimony. Then Bro. Lyons ex-

plained to us I Cor. 11. He did this so plainly that any little child could understand it.

In the evening Bro. Lyons spoke again his subject being St. John 13:1-17. This was followed by the feet washing ordinance. Then Bro. Floyd Burkholder spoke, his subject being St. Mark 15, after which the commemorative service was observed.

On Sunday morning Sunday School was held followed by preaching. Bro. Lyons preached to us. He read St. John 21, and Hebrews 10: 1-10 and took Luke 24: 49 for his text. Then we had testimony service, and when the altar call was given four came forward for deeper work.

On Sunday evening Bro. J. L. Myers opened the service and Bro. Burkholder preached. He took for his text Rom. 13: 11, 12. He was followed by Bro. Lyons. The attendance was large. It truly was a real love feast. God met with us. On Monday all who had come from a distance returned to their homes. May God bless them all.

We are sorry to say the unsaved did not give heed to the call of God. It is our prayer that they will heed someday. I do not believe it will be long until Jesus will come. It truly will be a good time for those that are ready to meet Him. Let us remain true.

Yours in Jesus,
Ida Vanderveer.

CLARENCE CENTER.

Our love feast was held as had been announced, the Lord favoring us with fine weather, and about thirty-five visiting members from Black Creek, Wainfleet, Markham, Ont., also Buffalo.

Our Father gave us a real feast at His table, as the testimonies of His saints
(Continued on page 24.)

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., JULY 2 & 16, 1917.

NAMES AND ADDRESSES OF THE TREASURERS OF THE DIFFERENT BOARDS.

Foreign Missions:—S. G. Engle, 4014 Spring Garden, Philadelphia, Pa.

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

Beneficiary and poor:—H. O. Musser, Elizabethtown, R. R. 3, Pa.

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

PLEASE TAKE NOTICE

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

MARRIAGES.

ELLIOTT.—VANDER BENT.—On May 30, 1917, there occurred the marriage of Bro. John Elliott and Miss Catherine Vander Bent all of Markham dist., Ont., Eld. T. S. Doner officiating.

NORTHCOTT.—ENGLE.—On Thursday evening June 14, 1917, at the home of the bride's parents, John H. and Sarah Engle of near Abilene, Kans., their eldest daughter, Florence, and Rev. Clifford Northcott, Methodist pastor of Evanston, Ill., were united in holy wedlock, bishop J. N. Engle, uncle of the bride, officiating.

WARNOCK.—EYER.—On June 19, 1917, at the home of the bride, Eld. J. N. Sheets officiating, David Warnock and Marie Eyer were united in holy wedlock.

SHERK.—WINTEMUTE.—On June 19, 1917, Eld. Bert Sherk officiating, there occurred the marriage of Bro. Bertie Ray son of Sr. Lydia Sherk of Stevensville, Ont., and Hazel, daughter of George and Sr. Sarah Wintermute of Sherkston, Ont. The ceremony took place at the home of the bride's parents.

OBITUARY.

GERLACH.—John Witmer Gerlach was born Aug. 17, 1863, died May 25, 1917, aged 53 years, 9 months and 8 days. Deceased made no profession but during his sickness he became very penitent. His wife who remains is a member of the church. Services were conducted by Elders Daniel Wolgemuth and J. N. Martin. Text I Cor. 3: 15.

WINTERS.—Sr. Elizabeth B. Winters was born Nov. 20, 1841, died June 12, 1917, aged 75 years, 6 months and 22 days. Funeral was held June 15, at Elizabethtown. Interment at Obera. Elders J. N. and Abner Martin, also John Landis had charge of the services. Text Rev. 19: 6, 7, 8. Sr. Winters was a con-

sistent member of the church for a number of years. Her husband died six years ago. She leaves four sisters and one brother to mourn their loss.

OTT.—Mary Ott, daughter of Bro. and Sr. Richard Ott of near Ridgeway, Ont., died at their home on June 20, 1917 of tuberculosis of the spine and meningitis of the brain, aged 5 years, 11 months and 10 days. She was a sweet little girl, loved by all who knew her. Funeral service was held at the home conducted by Eld. Girvin Bearss. Interment in the Brethrens cemetery, Black Creek.

BERT.—Mary Bert, widow of the late John Bert of near Lurgan, Pa., died at the home of her son, Jesse Bert, June 19, 1917, of dropsy, aged 73 years, 4 months and 8 days. Deceased was a member of the Ebenezer church of near Lurgan, and was an earnest Christian for many years. Burial took place on Friday June 22, near Newburg, Pa., at the side of her deceased husband. Services were conducted by Rev. M. Oberholser and Rev. Mr. Becker. Text Rev. 14: 13, l. c. Three sons, Samuel, Christian and Jesse, near Lurgan, survive; also two brothers and two sisters.

STAUFFER.—Sarah Elizabeth, infant daughter of Bro. Harry and Sr. Martha Stauffer of Palmyra, Pa., fell asleep in Jesus, on the 30th. day of April, 1917, aged 2 months and 16 days. Services were conducted at the home of Bro. and Sr. Stauffer by Eld. H. K. Kreider and burial was made in the Gravel Hill cemetery. Text Luke 8: 52 and Psalms 127: 3-5.

"There is a reaper whose name is
Death,
And with his sickle keen,
He reaps the bearded grain at a breath
And the flowers that grow between,

Shall I have naught that is fair, saith
he;
Have naught but the bearded grain?
Though the breath of these flowers is
sweet to me,
I shall bring them all back again."

BERT.—Bro. Isaac Benjamin Bert, son of Bro. and Sr. Daniel H. Bert, of Detroit, Dickinson Co., Kans., was born Feb. 3, 1897, and passed to his reward peacefully and triumphantly on June 25, 1917, aged 20 years, 4 months and 22 days. His illness was of but short duration. The cause of death was given as perforation of the bowels. There remain to mourn their loss his sorrowing parents, to brothers and three sisters, Joseph P. Bert of Waukena, Cal., Mrs. Ella Frey of Abilene, Kans., Mrs Sarah Hoover of Detroit, Kans., Miss Fannie and Jacob Bert at home: besides these there are many relatives and friends who mourn his early departure. Deceased was converted and united with the church in Nov. 1914. In his sickness the Lord revealed Himself in a special way making his death a time of special victory. The Zion congregation of which he was a member will surely miss him having been a faithful and efficient worker in Sunday School and church. Funeral services were held at the Bethel church, being conducted by Eld. J. M. Sheetz and Bish. M. G. Engle. Text Pro. 14: 32.

BRECHBILL.—Martin Brechbill was born in Franklin Co., Penna., Sept. 9, 1835, and died at the home of his son-in-law, Joseph Shaw, June 19, 1917, aged 81 years, 9 months and 10 days. He was twice married. In Nov. 1860 he was married to Susanna Hostetter who died in April 1864. He was married the second time to Sarah Shullenberger in Oct. 1865, who died July 11, 1911. To this latter union were born five children of whom three survive, Simon of Ramona, Elizabeth Shaw, of near Navarre, and Cephas of Ramona. Also fifteen grand children, and two great grand-children and one sister, Lydia Moore, living in Canada. He with family came west in 1884 and lived in the vicinity of Hope ever since. About the year 1866 he was converted and united with the Brethren in Christ church with which body he remained identified until the end, which was calm and peaceful thus ending his suffering of some weeks. His blindness of several years we trust will now be exchanged for eternal visions of better

things than this world can afford. Funeral services took place at the Rosebank church, conducted by Jacob N. Engle assisted by Elder Charley Shank, (Dunkard). Text I Cor. 15: 55, 56.

TIPPY.—Miles Solomon Tippy, son of Jacob and Lucinda Tippy, was born at Harshman, Montgomery Co., O., Feb. 21, 1856, died April 20, 1917; at the home of his daughter, Sr. O. B. Herr of near North Hampton, O., aged 61 years, 1 month and 29 days. He was united in marriage to Elizabeth Shafer, Aug. 5, 1882. To this union were born six children, one son and five daughters. His wife, one son, and one brother preceded him to the great beyond. He leaves to mourn his departure five daughters, Mrs. Ida Fundiburg, Tippecanoe City, O., Mrs. Mammie Herr, North Hampton, O., Mrs. Eva Klott, Davton, O., Mrs. Josephine Mver, Springfield, O., Mrs. Edna Rvman, Northhampton, O., also four brothers, three sisters and ten grand children. The deceased became a member of the Brethren some thirty years ago. This dear father was a sufferer for more than two years with a weakness of his lungs, and every effort for his recovery was of no avail, but continued to grow worse terminating in death with tuberculosis. He bore his suffering with much patience, and expressed a desire that he might go and be at rest. Funeral services were held at Osbern, O., Sunday 2:30 P. M., April 22, 1917, conducted by Eld. W. H. Bover and Bish. J. N. Hoover. Text Matt. 24: 44. Interment in the Fairfield, O. cemetery.

BOHEN.—Jodokus Thed. Bohen was born in East Freesland, Hanover, Germany March 28, 1827, died at Hope, Kan., June 15, 1917, aged 90 years, 2 months and 18 days. He came to America in 1854 and settled at Silver Creek, Stevenson Co., Ill., and was married to sister Johanna Feldman, who preceded him to the spirit world, March 8, 1890. To them were born fourteen children, eight of whom died in infancy, and two daughters passing away at mature age. The remaining four are living, Herman of

Hope, Kans., Eli and John of Canton, S. D. and Lizzie Coffey of Lima, Ohio. Besides these he leaves ten grandchildren and three great-grandchildren, one brother and one sister, also a host of friends. He was converted and baptized upon the confession of his faith by Bro. Heinrich in Germany and was one of the first members of the German Baptist church of Baileyville, Ill. In Sept. 1895 he came to Hope, Dickinson Co., Kans., and made his home with his son Herman. At the time of his death he was a member of the Baptist church at Hope, Kans. He died in the triumphs of the Christian faith, and his end was calm, peaceful and serene. Funeral service was held at the Baptist church at Hope, Kans., on Sunday afternoon, conducted by Rev. Bailey pastor of the church assisted by Bish. J. N. Engle. Text II Tim. 4:7, 8. The remains were taken to Shannon, Ill., there to be laid by the side of his companion.

SHIRK.—Nancy A. Shirk, daughter of the late Abram and Elizabeth Shelly, was born near Williamsburg, Blair Co., Pa., Aug. 2, 1835, died in her home at Shannon, Ill., May 27, 1917, aged 81 years, 9 months and 25 days. She was the third oldest of a family of thirteen children. She was united in marriage with Henry L. Shirk Jan. 24, 1856. To this union were born five children all of whom survive and were present at the funeral. Mrs. Wm. Crider and Mrs. John Albright of Shannon, Ill., Mrs. J. W. Bvers of Oakland, Cal., David F. of Topeka, Kans., John H. of Milledgeville, Ill. She is also survived by four sisters and two brothers. Mrs. Levi Shirk of Mt. Morris, Ill., Mrs. Lizzie Hoffa, Grundy Centre, Iowa, Mrs. Sarah Stonerook, Tipton, Iowa, Mrs. Henry Bowers, Hope, Kansas; also fourteen grandchildren and thirteen great grandchildren. Her husband preceded her fifteen years. She, with her husband experienced the hardships of early pioneer life. She was converted at an early age, and united with the Brethren in Christ, of which church she remained a faithful member until death. She labored with her husband in his work of the ministry for twenty-nine years. After his death she was connected with the

Chicago Mission, where she was stricken with a paralytic stroke. It was her desire to depart while still in the active service of the Lord which was granted her. She was taken to her home in Shannon where she was cared for by her children. Another stroke followed which rendered her sightless and speechless. Her last words were, Jesus is good. She remained in this condition five days. She had no pain during her illness, slept most of the time. She fell asleep in Jesus; passing away without a struggle on God's blessed Sabbath Day surrounded by four of her children and other loved ones. Thirty years ago she was marvelously healed in answer to prayer, after doctors had given her up to die. In that faith she lived and died. Funeral services were held in the Church of the Brethren church in Shannon, Ill., May 31, conducted by Bishop John Stump of New Paris, Ind., assisted by Rev. Arthur Bryan, Church of the Brethren. Text II Cor. 9: 15. Rev. David Martin officiated at the services in the home. Her six grandsons were pall bearers. Interment in cemetery adjoining the church.

SHATZ.—Jacob Schatz, son of George Jacob and Christina Schatz, was born in Germany, July 9, 1861. At the age of nine years, he emigrated with his aunt to the States, locating in Medway, Ohio, making his home with John and Mary Lohnes, remaining there until the time of his marriage. On September 1, 1892, he was united in marriage to Mary Ella Ulery, with whom he lived in happy wedlock until the time of his death. His cheerful disposition and obliging business methods won for him a wide circle of friends, and though held in such high esteem because of his moral qualities, about four years ago he felt his need of a Savior, and earnestly sought the Lord for the pardon of his sins, which he found through the blood of Jesus, to the great joy of his soul, and continued to be a faithful witness of God's saving power. He later united with the Brethren in Christ, with whom he continued in loving fellowship. During his affliction and illness of over eight months, he was a very patient sufferer, with almost a con-

stant prayer on his lips, in the times of greatest need. In the earlier stage of his disease, he felt his need of and earnestly sought for the baptism of the Holy Spirit, which he found a blessed reality, comforting him to the end. In his sickness he confidently trusted the Lord for healing, and while God witnessed to his faith, in giving strength and relief many times, He did not see fit to give him the earnest expectation of his heart, but he found that which was far better, the deepening of God's grace in his soul, which fitted him for a triumphant entrance into glory. The approaching end was marked by great weakness, so that he could scarcely raise his voice above a whisper, but during the last hour, he rallied with especial strength, to praise the Lord, repeating over and over, "praise the Lord." "Let everybody praise the Lord," and heartily joined in singing the chorus, "I will praise Him." His last conscious expressions were, "I'm so glad I learned to trust Him," and, "I shall come forth in the morning," and a few moments later he slipped away to be with Jesus, in the evening of June 24, 1917, after a short pilgrimage of 55 years, 11 months and 15 days. He leaves a wife, and foster daughter, with a host of sorrowing relatives and friends to mourn their loss, which is his eternal gain. Funeral services were held, June 26, at the Beulah Chapel church, Springfield, O., conducted by Elders. V. L. Stump, and W. H. Boyer. Text Rev. 21: 27. The word came forth as from God, to the living, and we believe many precious hearts were touched, and saw their need of being ready when Jesus calls, as was our brother. His loss will be keenly felt in home and church, but we mourn not as those who have no hope, but with the assurance that we shall meet again, with him, and with Jesus, we will go forth in more efficient service for the Master till He comes. Interment in Ferncliff cemetery.

O where shall rest be found?

Rest for the weary soul.

'Twere vain the ocean's depths to sound,
Nor seek from pole to pole.

NEWS OF CHURCH ACTIVITY, ETC.

(Continued from page 19.)

blended together and His word was expounded unto us. Our hearts were enlarged for His service, as two more took the way with Him in baptism. Our prayer is that the Lord may continue to touch hearts, and that many more may be led out where they can enjoy something real, while He yet delays His coming.

Cor.

FROM INDIA.

Saharsa, India.

For the Visitor:—

Greetings to all the dear ones in the homeland, this sunny Sabbath morning! We wish that some of our dear ones could be with us this bright day. We are a happy party of five missionaries and one little boy, off for a day in the distant villages. There are our neighboring missionaries, Bro. and Sr. Anderson and son, Daniel, Bros. Smith, Rohrer, and myself all packed away in the snug second class compartment of our rickety Indian Rail Road train.

—The ride of something like an hour seems very short, indeed, for the time is spent in pouring out our hearts to God in song.

—The second station reached, we all alighted from the train and found our horse and buggy and its native caretaker waiting for us there.

Two of our party were to go on bicycles and the rest of us in the two-wheeled vehicle on out six miles where our meetings had been announced for the evening. But, alas, when we came to examine the buggy we found that the hot west winds had dried out the wheels so they were very unsafe for the journey. We quickly decided that we were hinder-

ed on our mission indefinitely. However, were determined that none of our precious moments should be lost so we took our Hindi song books and went up to a wealthy Mohammedan estate where we were quite sure of being welcomed by the rich man who had already, on different occasions, manifested a friendly spirit toward us. This man presented Bro. Smith with four large palm-wood trees to be used as rafters in our new building and last winter when I had occasion to make several calls there to see his sick niece they frequently sent choice wild game or vegetables as a token of appreciation.

Living near by on this estate is a European family who have the oversight of this property. And we made occasion to visit this home also giving a song service and prayer. Oh, such a happy contented expression stole over the face of that lonely young mother. It cheered our hearts and we felt blessed in bringing blessing to another!

After thus spending about two hours in the two homes, our boy came to announce that they had given the buggy wheels a good soaking and it was again safe for us to go on our way. It was, however, with some difficulty that we at last completed our journey as the horse was quite tired and run down from previous long trips, there being no other horse to change off with. In the village to which we were going we have found some very congenial friends in a converted Christian Brahmin and his Eurasian wife. These people are educated and English speaking and have a very happy little home on their own property in the district. Since our visit to their village last winter while out touring, they have seemingly been aroused to their responsibility and privilege of teaching Christianity to their own village people. They have sold a

number of good tracts and gospels and report that day after day they have a meeting with the head men of the village. We appreciate greatly their generous hospitality in entertaining us when we come into the neighborhood and also their helpfulness in announcing and arranging for special meetings whenever requested. May the Lord bless them with the full joys of salvation!

These people had kindly arranged for a meeting in a village about three miles from their home that evening. In order to reach the place in the easiest way we were obliged to go all the way in a row boat, winding our way down a narrow stream. But this was no hardship, indeed, tho' we were somewhat tired from our already full days experiences.

Just as the sun was setting we found ourselves, eight in number, half floating and half scraping our way down the narrow stream among the huge water lily leaves. Because of this vegetation and the shallowness of the water it was impossible to ply the boat with oars so four or five native men accompanied the party to push and pull us along. One of those men received a very painful injury from a stinging fish while wading thro' the water helping to push the boat. We pitied the poor man very much as we saw his face writhing with pain so we begged our hostess to have him excused from duty which she reluctantly granted.

Bro Anderson had with him a magic lantern with a series of beautiful slides portraying "The Life of Christ," "Pilgrim's Progress" and the "Mirror of the Heart." As we left our little boat and walked up thro' the narrow streets of the town to the place of meeting we were praying that a goodly number of the people would come to see and hear the "Sweet Old Story."

The prayer was heard and about three hundred people gathered in the open

square or yard. Bro. Smith spoke to the multitude explaining each picture in turn and applying the truths to the hearts of the people. The Lord especially blessed our brother and poured out a real burning message and a fluency of language with which to express it. Will you not pray, dear ones, that the fruits of this meeting may be harvested in eternity.

On the return trip under the starry heavens we had a continued song service which was soul-inspiring to us all. It was after mid-night when we reached home and were ready for our waiting beds. The day had been a long one from five in the morning till midnight and we were weary in body but refreshed in spirit.

The following day Mrs. Anderson and I were obliged to leave on account of home duties but the rest remained to conduct another meeting in the near by village. This meeting resulted in two meetings with two separate groups in afternoon and evening numbering three hundred and five hundred respectively. At a former afternoon meeting in a mango grove near that same village we had a crowd of one thousand people. They are very hungry for the truth but unfortunately this district is badly flooded each year which makes it unfavorable if not impossible for a mission station to be located there so we hope to reach those people by native evangelists when the Lord opens the way, and by our winter preaching tours.

Yours in His Glad service,

Ruth E. Byers and Workers.

Sunday April 15, 1917.

OUR FATHER.

The confident faith of childhood is transformed in the Christian life to the joyful trust of old age. Dr. Henry Clay Trumbull once spoke beautiful-

TESTIMONY AND LETTERS.

Dear readers of the VISITOR:—Greetings in Jesus name. Thru the guidance of the Holy Spirit I shall endeavor to write a few lines this evening. Surely God is good to Israel even to such as be of an upright heart.

I praise God for the open way, also for the glorious liberties of the children of God, not the liberty to indulge in the pleasures of the world. Those things have passed away and all things become new. That word "all" means so much to me. Are we always seeking those things which are above? Is our conversation always in heaven from whence also we look for Jesus to come?

The crown is only promised to those who love His appearing. Surely we are always glad to meet those whom we love.

Christ's coming is not to me as once it was. I praise God that He removes that hellish fear from us and gives us that blessed trust in Him when we yield ourselves to Him not thru works of right-

ly of his own experience, when as a little boy on a trundle-bed, after he had retired for the night, he would turn in the direction of the larger bed in which father lay and say: "Father, are you there?" When the answer came back, "Yes, my son," he went to sleep without a thought of harm. When that little boy became an old man of seventy, each night before going to sleep he looked up into the face of his heavenly Father and said: "Father, are you there?" And the answer came back: "Yes, my son." And then, as he did in his childish faith, he fell asleep, knowing that his Father would take care of him through the night. "If God be for us, who can be against us"—
Herald and Presbyter.

eousness but alone thru faith in Jesus: His blood only could atone, for without the shedding of blood there is no remission. When I think what my redemption has cost it would be most ungrateful for me to desire anything else but God's will. Even tho' by times the way seems dark we need not see if Jesus is leading and has hold of our hand, and that is our privilege—to have Him for our Guide.

Blessed fellowship! And I am sure He does not change. He leads in a plain path; nothing unclean is on the way. It is a holy way for the redeemed of the Lord are on that way.

I praise God that I am going home to glory in this good old-fashioned way. Will you pray for me that I may not take my eyes off Jesus and begin to sink?

Your sister in Christ,

Emma Lauver.

Milintown, Pa., June 26, 1917.

To the Visitor Family:—

Greeting in the precious name of Jesus.

First of all I praise God for a changed heart and life. Am so glad I can say with the Hymn.

"Back to the cold world I will not go,
Back to the old paths of pain and woe,
Back to the old life of sin, O no!
I've had a glimpse of Jesus."

It is eleven years since the Lord set me free and I was made to rejoice in the God of our Salvation.

Surely God is good and greatly to be praised for the way He leads all those who are willing to trust and obey. I cannot praise God enough that He gave me a will to do His will, and so completely changed my heart and life that I love to do the things I formerly hated and hate the things I formerly loved.

I am so glad for the narrow way that makes and keeps us unspotted from the

world. I praise God for an all-sufficient Savior that loses none of His power and heals the body as well as the soul. Am impressed to tell through the Visitor how the Lord so graciously healed my body of neuralgia about one month after I united with the church of the Brethren in Christ. For two years I had been a great sufferer. Physicians did not help me and steadily growing worse I did not know what to do. As I had no faith in Divine Healing I could not ask the Lord to heal me. I did not realize what the words in hymn No. 27, meant to me. The first night I stood for prayer, when they sang,

"O come, weary sufferer, O come, sin-sick soul;"

I am so glad our extremity is the Lord's opportunity. One day as I was alone in the kitchen washing dishes the Holy Spirit spoke so definitely to me telling me if I would cease taking medicine and believe on the Lord Jesus Christ I would be healed. After a few minutes of doubting and the Holy Spirit repeating the same words, also saying, Did I not stay the pain when you were baptized? I knew the Lord had stayed the pain as before I could not put my hands in cold water without suffering for it. Praise the Lord I could no longer doubt but through tears said, "Lord, I believe, help thou mine unbelief," and was immediately healed. Glory to His precious name.

About two years after this, for lack of wisdom in overtaxing my strength the neuralgia again gave me very severe pain. As the Lord had taught me to trust Him, I this time took it to the Lord in prayer and He so graciously revealed to me that I should be anointed according to James five fourteen, and was again immediately healed. Praise the Lord I am healed today. The hymn, "Jesus heals today," is so precious to me; especially the last verse which reads thus.

"Oh! I'm glad to tell you sufferer.
Christ has more than healing too;
Life abundant overflowing;
He will gladly give to you.

Step out boldly, claim His fullness,
--Let your sadness flee away;
When on earth He made them happy,
And He is the same today.

I have been thinking so much of late what our redemption has cost, the precious blood of Jesus. O I praise the Lord that He thought me worthy to cover me with His precious blood and for its cleansing and purifying power. I want to ever keep humble at His feet where He can teach me all the precious lessons of life. Pray for me.

Your sister in Christ.

Annie E. Sollenberger.

Fayetteville, Pa., R. R. 1.

TESTIMONY.

"Good and upright is the Lord: therefore will he teach sinners in the way." (Isa. 25: 8).

The Lord has surely been good to me. Two years ago I found I was an awful sinner, and I came to Christ for pardon. I will never forget that afternoon prayer meeting. God met me right there and forgave me my sins, delivered me from the drink habit, and healed my body after the doctor had said there was no cure for me. -I went home rejoicing with exceeding great joy. About two weeks later I asked God to deliver me from the tobacco habit which I was a slave to for about thirty years.

And, I praise God, I was delivered, not from the habit only but also from the desire for the stuff. I held true to what I had for about one year, but found that I lacked power, and a year ago last winter I came to God for sanctification, and

I praise God, I found another reality. I was given light and power and I began to really grow in God's service, and to enjoy it, and I tried to get others to accept it. I prayed for my companion to be saved, and, I praise God the light dawned upon her and she got hungry for salvation and get right with God last winter before the revival meetings started, and during the meetings our little girl nine years old came out for Christ. They were both baptised on May 31. We are now a united family in the Lord, and are happy and contented. Surely, good and upright is the Lord.

I often think how little we do for the Lord in return for His mercy to us and if we were always obedient to the Holy Spirit there would not be so many sinners amongst us. God would get more glory out of our lives, and we would get more joy out of salvation and we would know at all times that our sins are all under the blood: there are times when I am not under the blessing as I ought to be thro' disobedience. I ask you to remember me in your prayers as one that wants to do the whole will of God at all times.

Peter A. Storm.

Stevensville, Ont.

BELIEVING THE BIBLE.

There are some who believe the Bible,

And some who believe a part,
Some who trust with a reservation
And some with all their heart,
But I know that its every promise
Is firm and true always;
It is tried as the precious silver,
And it means just what it says.

And it tells me He will heal me,
And hear my feeblest cry,
And that all His royal bounty,
Will all my need supply.
And I seem to know no better
Than to trust Him all my ways,

SELECTED.

"YES" OR "NO."

A beautiful young girl, after much persuading, gave her heart to Christ. She found that she had a great many habits to stop and many crosses to bear. Her parents were worldly people and though much displeased in the step that their only child had taken, decided to let her have her own way in the matter.

With a great struggle she gave up dancing and other worldly pursuits, but the greatest struggle was to tell her friends, for she knew they would laugh at her and scorn the idea. After much prayer she succeeded in doing this, and of course ceased to receive invitations to balls and dances that she had before frequented.

But she made an important discovery—that these worldly friends had not cared for her, but the pleasure they found in attending the balls etc., that she gave. Her giving up these pleasures hurt her parents more than it did her, for she had Christ, while they had not.

With pride her father and mother had watched her move as the belle in New York Society. Among her many friends was a young banker, Ralph Belford by name, who thought that Grace's decision was but a whim, and hoped that she would soon for-

For He says I must trust Him fully,
And I trust just as he says.

It is strange we trust each other,
And only doubt our Lord;
We take the word of mortals,
And yet distrust His Word;
But oh, what a light and glory
Would shine o'er all our days,
If we always would remember
He means just what He says.

get it, for he had learned to love this beautiful girl.

But as time went by Grace grew more earnest and resolute. When Ralph Belford asked for her heart and hand, he was startled by the firm answer: "Ralph, if you were a Christian, I would say Yes; but as it is, I can't—really I cannot."

She had prayed over this, and had decided, or Christ had decided for her, which was the right answer. "Can't!" said he, with a sneer on his handsome face, "Can't! why don't you say you won't! I will tell you now, your religion has wrecked one man, for I go, where and when I do not know and do not care." With these bitter words he turned to leave her, but looking back, said "won't you alter your decision, Grace?" With a fervent prayer to Christ for help, she answered, while her eyes swam with tears, "O, Ralph, don't be so unjust, I say once more I can't; don't tempt me again. Oh, if you would only accept Christ, we might be so happy!"

"Happy! there is no more happiness for me; besides I don't want a God that makes a person as hard-hearted and cruel as it has made you;" and he left her. Dropping her beautiful head upon the table she sank into a reverie. How long she stayed here she never knew; but she was not alone, for He who is always watching over the lambs of His fold was with her, and comforted her and sustained her through the trouble which she could not have borne without Him. She knew she had done right, and left Ralph and the future to God. But she did not sit down and idly wait for results, but did all in her power to win souls for Christ; and before many months went by

she had the pleasure of seeing both her parents accept Christ.

One cold wintry evening she was alone in the parlor, at the piano, singing "Are You Saved To-night?" "Yes, I am, and have come home to claim you," said a voice behind her. Looking around she saw Ralph, who indeed had come home a Christian.

Dear readers, do you think Grace's answer right or wrong? If you had been in her place what answer would you have given "Yes" or "No?"—**Christian Standard—Printed by request.**

THE LIFE OF THE SANCTIFIED.

"I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive tree and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine, the scent thereof shall be as the wine of Lebanon" (Hosea 14: 5, 6, 7).

In these verses we have a picture of God's own people His peculiar treasure. First we find that they are a **pure** people for they shall grow as the lily. Their purity will not be dependent upon their surroundings but like the lily that springs from the bottom of the pond pushes its way up to the surface of the water and appears in shining whiteness in the golden sunlight so His people although they may live in a world full of sin and wickedness have within them the principle of purity which shines out in its whiteness blessing and glorifying the place where they may be found.

Then we find that they are a **strong**

people for "he shall cast forth his roots as Lebanon." The cedar of Lebanon strikes its roots deep into the earth so the roots extend as far below the ground as the tree towers into the air; this is sometimes as high as seventy feet. Thus the Christian planted deep in the soil of God's love, his roots ever striking deeper as a mighty tower of strength cannot be moved: the winds may blow, the storms beat upon his head but it does not affect him; the greater the storm the firmer his hold.

Third, they grow. His branches shall spread. The cedar of Lebanon not only attains the great height of seventy feet but is from forty to sixty-five feet in girth. It did not reach this size in a few years but for centuries it has been growing, growing. So the Christian does not reach maturity at once but slowly, almost imperceptibly he grows, sometimes not conscious that he is growing, indeed, giving no heed to the process only intent on using the life imparted to him from above. What a marvelous creation he is! And as the pigmies of this world draw near and look up to his height and try to measure his tremendous girth finding it an impossible task they withdraw in wonder because they cannot understand his greatness. The cedar grows on the heights above all other arboreous vegetation. How like the Christian who dwells in the heights of God and walks upon the high places..

Then we notice the beauty of the Christian. "His beauty shall be as the olive tree. This tree has a gnarled trunk smooth ash colored bark slender gray-green leaves. The leaves ever changing in their rippling beauty have for those most familiar with

them a charm that nothing else possesses. What imagery can be better descriptive of the beauty of holiness as exemplified in the life of a saint of God?—The word says, from glory to glory: new loveliness constantly being developed by the oil of the grace of God. His beauty, like that of the olive, is rugged, giving the impression of vigorous growth. It is not the delicate beauty of the lily but rather the tenacious representation of life and strength as found in the trees of God. The trees of God are full of sap. Our text

tells us his smell is as Lebanon. There is nothing about the Christian—one who is indeed numbered with His sanctified ones—that is not attractive. His life sheds forth a precious aroma. Ah these lives broken like Mary's box of ointment and filling the whole house with fragrance:

Then the effects of a life so lived before others, what shall it be? Hosea tells they that dwell under his shadow shall return. The backslider will become so hungry for this salvation that he will find the way to Father's house that he may once more be seated at His table and enjoy the dainties—honey, oil, wine, finest of the wheat, and all the others, free to every child of God for the taking.

They shall revive as the corn. After the corn has been a short time above the earth in a single spike the blades begin to separate and the stalk to spring out of the center. The side leaves turn back to make way for the protruding stalk and fall bending down to the earth assuming a withered appearance though still attached to the plant. No one unacquainted with the circumstance could entertain any sanguine hope of a copious

harvest. In a short time other leaves spring out. The former freshen and begin to stand erect and the whole seems to revive from a vegetative death. How beautiful and fitting is the figure. Not only will the backslider be reclaimed but the children of God will be revived through the influence of this Godly life. Increased life and vigor will begin to be manifest in those who love the Lord as they are brought in touch with this sanctified soul. They grow as the vine putting forth leaves and luscious fruit not only becoming a thing of beauty but productiveness. And he too will give forth an odor like the wine of Lebanon which is especially noted for its aromatic smell.

Are we living up to our privileges in Christ Jesus? Are we pure as the lily, strong as the cedar, as sturdy and luxuriant in growth? Is our beauty as that of the olive tree? Do our lives give forth the fragrance of the cedar of Lebanon? Are backsliders reclaimed. His people revived? Is the world made better because we are in it? If not it is possible that it may be. God tells us how all this may be brought to pass. I will be as the dew unto Israel. We do not need to suffer from drought or draw our water from broken cisterns. God has promised that He will water us Himself not by means of intermittent showers but daily shall His dew descend upon us keeping us ever verdant vigorous and beautiful. Let us live in the place where His life may be continually imparted, where His beauty may be put upon us and where He may be able to use us in helping others to a broader fuller life in Him.—Sel.

“Without holiness no one can see the Lord.”

GOD MADE HIM TO BE SIN FOR US.

“Him that knew no sin God made to be sin for us, that we might become the righteousness of God in Him.” A marvelous declaration, a stupendous and inexplicable fact is declared, the sinless One was made sin for us by God Himself and for the specific purpose that we might become the righteousness of God in Him. No one can explain how God made Christ to be sin for us, and no one is obliged to explain, but it remains an eternal and undeniable fact nevertheless. What mortal would limit God even in this particular? What has his limited comprehension of the absolute power of God to do with God’s own declaration of an actual fact? None whatever. It is no greater fact than another. “Great is the mystery of godliness, God manifest in the flesh.”

No mortal can explain the how of Christ’s incarnation, even so no one but God can explain how the “sinless One” could be made sin for us. Let us bless God that it was done and wholly by God Himself, and therein lies our hope and assurance of redemption. Without the first fact the second would be utterly impossible as a realized experimental fact. In the mind of God the soul of man has an infinite value, otherwise he would not have made His son to be sin for us. The objector may say sin can not be transferred from the guilty sinner to the innocent and sinless Christ. Then God must be acknowledged limited in His power and makes false statements in His Word that He did that very thing and for a definite purpose, namely that we might be redeemed from sin.

The trouble with such an objector

is, he pretends to know more than God and thinks that he can bring the movements and purposes of God from all eternity within the radius of his own limited reasoning powers and human postulates. What seems impossible to man is not impossible with God. When God laid the sin of humanity on Christ and He thus became sin for us, acting as our substitute, our sin-bearer and atoner for sin, God did a marvelous thing, brought to light a tremendous truth, and demonstrated a tremendous fact, that He could go a great length in entrusting the paying of the momentous price for human redemption. Christ in His sacrificial offering got under the load of humanity's sin and paid its debt by dying as its substitute, and now offers redemption to all who will accept without money and without price. God made Him to be sin for us. O marvelous fact! O transcendent truth!

He was made to be sin for us who knew no sin. That reveals the height, the depth, the breadth and the length of redeeming-love and of redemptive grace, that we might become the righteousness of God in Him. On that secure foundation all transgressors can stand who are penitent and believing, for there is no other foundation that can be laid. In that attitude of substitute our Lord becomes the go-between, the Mediator between God and man. Right here shines the brightest star of hope, sinful men can be pardoned and God the Father reconciled. God laid on Him the iniquity of us all, not symbolically, but really, sacrificially, and He bore them on the accursed tree. He bought our pardon with His own shed blood.

"The blood, the blood, 'tis all my plea,
Hallelujah, for it cleanseth me."
Evan. Messenger.

Surely a blush of shame went round the world when the Dean of Canterbury Cathedral, one of the highest dignitaries of the Church of England, declared in public that he would fight the idea of prohibition in the kingdom because he was determined not to abstain from liquor himself; he had tried it he said and it proved bad for his health.—Sel.

The following effusion we commend to all of our contributors who may need it: "There is a man the printer loves, and he is wondrous wise; whene'er he writes the printer man, he dotteth all his i's. And when he's dotted all of them with carefulness and ease, he punctuates each paragraph and crosses all his t's. Upon one side alone he writes and never rolls his leaves, and from the man of ink a smile the mark 'insert' receives. And when the question he doth ask—taught wisely he hath been—he doth the goodly penny stamp, for postage back, put in. He gives the place from which he writes—his address the printer needs—and plainly writes his honored name, so he that runneth reads. He writes, revises, reads, corrects, and re-writes all again, and keeps one copy safe and sends one to the printer man. And thus by taking little pains, at trifling care and cost, assures himself his manuscript will not be burned nor lost. So let all those who long to write take pattern by this man, with jet black ink and paper white do just the best they can; and then the printer man shall know and bless them as his friends, all through life's journey as they go until that journey ends."

"Casting all your care upon him, for you."