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George Detwiler

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# EVANGELICAL

# VISITOR

DECEMBER 3, 1917.

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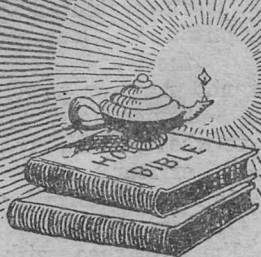
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OUR MOTTO

Hab. II, 14—Psa. XX. 7



## EVANGELICAL VISITOR

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

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

## UNITED FOR VICTORY!

Up and ready, O my brethren! Rouse ye everywhere!

Now's the time for consecration, now's the time for prayer!

In his name approach ye boldly to "a throne of grace."

Tarry there and wait the blessing,—look into his face.

Everywhere the battle's raging! Souls are dying,—lost!

Don't delay! Get ye power like they got at Pentecost.

Waste no time, my brethren! Throw prejudice away!

Earnest Christians now are needed! Satan's in array!

Stand united for the battle! "Forward" be the call!

Take the whole wide world for Jesus! Crown him Lord of all!

"All for Jesus, all for Jesus," let your watchword be.

Never falter, never waver! set the captives free!

Do your best to bring the kingdom to the waiting earth;

Do your best to spread the tidings of a Savior's birth.

Idle stand not by the wayside; soon will pass the day.

Vise and sin and hell to conquer! Hasten while you may!

Dare to bear the name of "Christians!" Be ye one in him!

Everywhere the foe is pressing! Right must conquer wrong!

Do you feel your weakness, brothers? He will make you strong.

Work, my brethren! Watch, my brethren! Work and watch and pray!

Ever onward! Courage, brothers! Rush into the fray!

Fear not man, or powers, or Satan, with your Savior near,

Ask ye what ye will, my brethren,—ask and never fear.

Look to Jesus! Live for Jesus! List and hear him say:

"Lo, I'm with thee, with thee alway; haste the joyful day!"

—Selected by Sr. Foote.

## EDITORIAL.

**"See that ye walk circumspectly, not as fools but as wise."**

Is your Visitor credit in the future yet?

It is time now to order one of our 1918 Calendars. A text for each day.

**Remember that December will have only two issues. Look for the next issue after the 19th., inst.**

We have been informed that there is no exemption from military duty in Canada for any society or denomination except Mennonites. Whether this information is correct we do not know, but if such should be the case the matter would seem to be serious for our people there. We understand that a young brother who was in the draft is not compelled to go out to fight if he remains on the farm. He must not leave the farm, however.

The special meetings held at the Messiah Home chapel in charge of Eld. Abner Martin, continued two weeks concluding with a communion service on Nov. 18, which was largely attended and made a blessing to those participating. As we said in a former note, the meetings were fairly well attended and a number of souls yielded to the Spirit's wooing. Believers were also helped and benefited. Bro. Martin's labors were appreciated by the resident member-

ship, and we hope much blessing may attend his further ministry in other places. Likely he will be engaged at Palmyra when this issue is mailed.

Eld. W. J. Myers of Sippo, Ohio, after laboring at Gratersford and Souderton during October and November, commenced meetings at Mechanicsburg on Thursday evening, Nov. 22. He expects to return to his home for a short rest following the Mechanicsburg meeting, then return to labor at several other points in Pennsylvania.

Elder S. C. Eshelman of New Kingston, Pa., is expected to labor in Evangelistic efforts at Fairland, Dauphin and Lebanon dist., beginning Dec. 16, and Eld. J. C. Dick of New Market, Pa., is similarly engaged at this writing in South Franklin dist.

Eld. Lafayette Shoaltz is laboring in the several districts of Kansas this season.

Meetings are also being held in other districts of Pennsylvania and Ohio of which we have had no special information. May the Lord graciously bless all of these efforts to His glory.

We are also informed from Dayton, Ohio, that Elder and sister Boyer of the Dayton Mission are in Oklahoma engaged in evangelistic work. They expect to remain several months, and since writing the above we have learned that Eld. D. H. Wenger of Shippensburg, Pa., is laboring at Conoy, in the Donegal dist., Pa., and Bish, C. N. Hostetter is similarly engaged at Manheim, in the Rapho dist.

May much blessing attend the effort, as also all other efforts put forth on that line.

**That day:**—"Take heed . . . . ebriety and worldly care," and that lest at any time your hearts be **overcharged** . . . . with cares of this life, so that day come upon you unawares (Luke 21: 34). The Savior in this word of warning to His disciples must indicate that there is a special day, one out of the ordinary, that will meet them some time. Some would have us think it means the day of our death. But as we look into the word we must conclude that the reference points to a day of special significance. Isaiah uses the expression a number of times, and while some interpreters apply it freely to gospel time as tho' the church were in view, as in Isaiah 12, also chapter 35, but what is in view in those chapters is Israel back in the land, restored and under rich blessing. Israel will then say "Thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold God is my salvation" etc., and "The ransomed of the Lord shall return and come with singing unto Zion."

The language of Isaiah seems to indicate that Israel will come forward again in that future day, and God will work out His further purposes with His ancient people. God's ways and purposes are all known to Him from the beginning, and we cannot but think that those purposes are ripening fast in these days and we do well to heed Christ's admonition and warning, and take heed as to how **that day** will overtake us. He warns against being **overcharged** with the things of this life, the things of this life, the things which are seen, and necessarily temporal because they pass away. The warning includes "surfeiting and drunkenness" which in the Syriac version is rendered "stupified by gluttony and

**day**—the day referred to in II Thess. 2: 2 "day of the LORD"—not Christ, as in authorized version—**Day of Jehovah** (Isaiah 2: 12), which day is described in the Scofield Bible as "that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth." This warning of Christ's seems to be much needed in these days. Life is strenuous. As one says "In the latter days all circumstances will become so strained, that daily life will become a scramble to exist. The struggle for bread and butter and clothes will force out the higher things from our hearts. We will long to watch and pray, but have not time for meditation." Recently several brethren remarked in prayermeeting how that the daily work was demanding more and more of time and threatened to crowd out family worship which encroachment was so gradual that it was scarcely noticed, but awakening to what the evident result would be they called a halt and settled the matter definitely that time would be taken for family worship no matter how pressing the work or business might be. We do well to take warning of these things. It is needful to watch ourselves. Jesus said "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh."

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**Russellism** teaches among other things that are false that Christ was a created being, denying His diety or divinity while on the earth. Rev. 3: 14 is the basis for such a teaching. A reader of **The Sunday School**

**Times** asked the editor of that paper for an interpretation of the passage referred to. Since this teaching is so wide-spread and so many apparently sincere believers are being led astray by it, we take the liberty to give the editor's answer as follows:

"Jesus Christ was not created. The whole message of the Bible makes this clear. There are certain passages in the Bible which taken by themselves and without any relation to other passages on the same subject, might seem to suggest that Christ was created. But the whole message of the Word of God sweeps this mistake utterly away. Nor does any single passage anywhere in the Bible require the sense that Christ was created.

For example, the passage quoted from Revelation 3: 14 speaks of Christ as the "beginning of the creation of God." The Greek word there for "beginning" is *arche*. And *arche*, or "beginning" can have either one of two different senses: it can mean the first created thing of all created things,—that is, the first in a series of created things; or it can mean the origin, the source, the active cause of all created things: that which originates or accomplishes all of creation. And that is exactly what the Word of God elsewhere declares that Christ is, with reference to creation: its origin and source. For in him were all things created, in the heavens and upon the earth, things visible and invisible, whether thrones or dominions or principalities or powers, and unto him; and he is before all things, and in him all things hold together" (Col. 1: 16, 17).

Again the Holy Spirit declares of Christ: "In the beginning was the Word, and the Word was one of the "all things" of the "creation of God." He must precede all creation if all creation is to be accomplished thru Him. And He did, as this passage in John declares. Still again, the Holy Spirit declares of God's Son that it

## BIBLE SCHOOL DEPARTMENT.

### SCHOOL NOTES.

The students are enjoying a short vacation over Thanksgiving. The Missionary Circle is improving the time by holding three missionary meetings in Bucks and Montgomery counties.

Most of the gentlemen students have been using their spare time helping the farmers in the community harvest their corn. They also helped gratuitously on a neighboring farm where the man is sick. Calls have come for their services by farmers six miles distant. The Holy Spirit has been doing His office work in the conviction of some of the students to the end of their salvation and consecration our prayers are

is thru "whom (Christ) also he made the worlds . . . and upholding all things by the word of his (Christ's) power" (Heb. 1: 2, 3). And with final conclusiveness God's Word declares: "Of the Son he saith, Thy throne, O God, is forever and ever" (Heb. 1: 8).

That Christ was the "begotten" Son of God is plainly declared (John 1: 14; 1: 8; 3: 16, etc.). But He was the "only begotten" Son of God. That this relationship of the Son to the Father is unique, and is fundamentally and eternally different from all of God's acts of creation, all of which were wrought thru Christ is the plain message of Scripture. So the passage in Proverbs of which the Nebraska layman inquires is to, be interpreted by the rest of the Scripture, like the passage in Revelation. The inquirer will find that his Scofield Reference Bible, at Proverbs 8: 22, refers him to John 1: 1 which declares the fact that Christ is God, and therefore uncreated.

that all may become of one accord in the Lord and that the school will be a recruiting station for soldiers in the war against sin and iniquity and for the furtherance of Christ's kingdom.

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**CHRIST AMID THE WORLD'S  
PROGRESS.**

**An Oration.**

By DAVID ENGLE.

Improve yourself; strive ever onward, upward. Rise to your highest possible attainments. Get knowledge. Be as gods. Are these not the exhortations incessantly sounded in the ears of men by our eminent divines? What do these principles form? The gospel of Christ, or the gospel of self? From whom did they come? What is their origin?

Would we not expect such doctrines to have been promulgated by one of marvelous intelligence? He who originated them was one of the highest of created beings even greater in dignity than the Archangel. He is the god of this world, the devil of Christendom. How then may we account for the condition of affairs which he has wrought in the world? Why has science and invention accomplished such gigantic feats? Why has philosophy and art advanced so rapidly? Why has culture raised some to such a lofty plane? Why has it not succeeded better? Where is Christ amid this progress? Are these not among the greatest problems that perplex the human soul?

The complex system of which the things I have mentioned are only a part, contains many worlds. We have the world of politics, science and finance. We have the world of literature and art. There is the industrial and religious world. A share for every one. This complex system includes republics, corporations, armies, philosophies, and a religion for every shade of opinion.

To these and a host of other organizations, taken collectively, is given the imposing title of civilization whose mission it is to go forth and conquer the earth for man.

In this great campaign of conquest there is some thing for every one to do. The religious and the industrious man, the idle and the vicious man. But listen, there is one exception. There is nothing in the entire system for God's perfect man, the one of whom God said, "This is my beloved Son, hear him." No place to lay His head. Nothing but a cross and a borrowed tomb. You perhaps go by the name of the crucified One, but if this world were to vanish how much of your interest, treasure, and affection would go with it? Are you one of that throng who on the day of His crucifixion and ever since have returned aside for a few brief moments to contemplate the spectacle of His dying agonies, as He attained the loftiest aspirations of His soul, pouring out His life blood for universal redemption? Did not the representatives of the world's highest culture, progress and power, lead Him there?

What does this world progress, so called, really represent, success or failure? The groans of suffering humanity tell us that the cords which bind it are strained to the very limit at times. Yet if you question its success, you are called a pessimist. The only answer to the question must be summarized in the statement that Satan and not God is the spiritual leader of the world. Christ said, "The prince of this world cometh and hath nothing in me." The apostle said, "The god of this world hath blinded the minds of them who believe not." Since Satan has been our leader, we have the words of God "My thoughts are not your thoughts neither are your ways my ways."

Satan is given the title of the deceiver of the world. Christ is truth, light and life. Satan is deception, darkness and death. A lie will not

deceive unless it resembles truth. Therefore Satan has appeared as an angel of light. Men love to be deceived. Adam voluntarily submitted to the deceitful device of Satan, and men have been deceived ever since and are still being deceived. The heathen who embrace two-thirds of the race are completely swayed by falsehood. But civilization exhibits precisely the same tendency in its general love of fiction, romance, and theatrical representations which crowds out the knowledge of God.

Had some great philosopher accounted for the condition of affairs as accurately as the scripture explains it, he would have long since secured universal recognition. Allow me to assert, God's interpretation would be accepted by all thoughtful persons, but the scientific man ceases to be scientific, the philosopher to be philosophical, the rationalist to be rational just when he reaches the matters of highest importance. Why could Darwin, Huxley, and Spencer flood all civilization with their Godless doctrine of evolution, and penetrate the receptive minds of the learned men of the earth till their theories, unsupported by evidence, were drowned in the general chorus?

Is Christ amid the world's progress? He is in the person of divine agencies, but not as its leader. The only reason why the centrifugal forces of evil have not crushed the system is because divine agencies have been present in the world. The greatest of these are the written Word and the Holy Spirit, and by means of these God is working out His plan and purposes. "He maketh even the wrath of men to praise Him."

Wonderful achievements and power have been the reward of the nations when they followed Christ. Christian influence has been the foundation principle of the highest civilization. To this influence the political powers of the world owe honor as a predominating factor in their progress, but because they have

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## CONTRIBUTED

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### A TIME OF EMOTION.

By W. H. ENGLER.

It is the business of religion to give a spiritual meaning to the dominate note of the times. This is an emotional time, and religion responding to the stimulus to its expression in times of emotion is developing rapidly the organization for revivals. While one evangelist of superior order stands out most prominent in the public mind there are thousands of others who are conducting similar work according to their gifts or opportunities all over the land. The work done by these evangelists in the rural districts and the small towns is in bulk in reach more than the work of the greater evangelist who has sounded the tocsin against sin and called the multitude to salvation in the big cities of the land. There is no accounting for the rising tide of revival interest as affecting churches that do customarily rely upon this as an agency except by the fact of the high tide at which emotion is flowing through the times.

Old and formal religion counts for little with people whose feelings are

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allowed themselves to be led by the god of this world to seek honor and fame, they have been made to exist as over a volcano of jealousy so hot that the assassin of the Austrian crown prince has caused its eruption, the fumes of which must destroy their pride. If Christ is the god of this world, why has all its vital forces, intelligences and even religion been devoted to the destruction of the world. Has He not said "Every kingdom divided against its self is brought to desolation.



stirred through the application of the gospel to the need of their souls. Those who are under the weight of fear of patriotic fervor or of concern for the loved ones whom war takes from the fireside are in no mood for routine and formal religious ministrations. This means the entire community the whole country is ripe for the more expressive kind of religious appeals. The revival provides an opportunity for emotions to center about a supreme choice of life involving the destinies of the future existence. Hence, throughout the entire land there are being held revivals by those evangelists who carry on the work of quickening mostly through the united efforts of churches in the community where they labor.

It is not necessary to consider the benefits or the reverse of this phase of religious expression. It is sufficient to notice that no general form of religious interest is without benefits that go beyond the evils that may be entailed. Hence the situation is one for acceptance from the point of view of the circumstances of the case. The people are interested in the emotional religion and religion is seeking to make its appeals in the spirit of earnestness. Hence the forms of evangelical faith have the better of those forms of ethical presentation of the truth that under normal conditions make appeal to many persons.

What will be the fruitage of faith from the era of religious emotionalism? Will it result in a stronger and sounder ethical basis for society? It is a significant fact that the period of ten or fifteen years ago, when ethical religion had apparently superseded emotional religion, the

German theologians were paramount in the United States. The higher criticism and the destructive enterprise of the German theological writers was widely felt. Now the destructive influence of German thought and German kultur are fully seen. The people of this country are made aware of the morass that the Germans presented as sound footing. The churches are returning to evangelical doctrine and to the expression of religion in times of emotional awakening. But without going into the fields of speculation the fact is pregnant that only evangelism is directing the tide of religious thought and action.

Union Bridge, Md.

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#### FORSAKING GOD.

By W. R. SMITH.

Scarcely had the Jewish ship of state been launched on its perilous voyage over the sea of time, before it was dashing among the breakers of sin, threatening all on board with disaster and ruin. It was indeed a very critical period to them, for their partial conquest of the promised land left the idolatrous enemy in full possession of many strongholds, which was a great element of danger to Israel. And their friendship should have been feared far more than their enmity. Israel was standing alone in an alien land, surrounded by a savage and barbarous foe, ignorant of the true worship of God. With the temptations around them and the carnal lusts within, the people of God soon forgot their high calling, the divine guidance and care of the past, with the glorious promised destiny before them, and sank into the gross sins of idolatry.

The generations that had followed the pillar of cloud and of fire had passed away, and their children grew up under influences disastrous to the future peace and happiness of the chosen race. Like the people around them they desired a visible object of worship, were charmed at beholding the splendors of the rites of Baal worship, and were led astray by its fascinations.

What a sad, dark picture the scene presents, of a divinely chosen people bowing down to heathen idols of stone and wood. "And they forsook the Lord God of their fathers," and what wonder that wave after wave of oppression swept over the land, bringing trouble, sorrow and desolation to them.

The second picture in "Cole's Voyage of Life" represents a youth on a vessel, seizing the helm, while his guardian angel watches from the shore. This shows us Israel as Joshua left it.

The next picture shows the vessel on the edge of a fearful cataract, in the midst of storms and darkness, and the guardian angel in the heavens above, such was Israel during the dark night period of the judges. They thought that they could get along without God, and He let them try the experiment, but what a sad failure and terrible mistake they made; "for the hand of the Lord was against them for evil."

And yet, while God hated their sins, He still loved them as His children, and as He, heard their groanings and cries of distress wrung from them by their oppressors, He raised up judges as beacon lights to brighten their night of gloom, and deliver them out of the hands of their enemies. What a sad, dark his-

tory the whole story of their national life! Sinning and repenting over and over again: walking in ways of evil, oppressed by foes, and then crying out for divine help and rescue. Surely none but a long suffering and loving Father could have borne with such a backsliding people.

Christians of to-day are surrounded with many dangers both from within and without, and need to be constantly on their guard, lest they be led astray in some of the thousand different forms of wrong doing. Sin often presents itself in the most fascinating form, to deceive and destroy..

Even an uncontrolled desire for wealth, or any other object, may become an idol and separate the heart from God. There can be no fellowship with the world, for it is all enmity to God, and the world's principles, aims and standards are far from being what the true follower of Jesus should possess. Christians who follow the ways of the world are soon corrupted by the evils of the world.

God's people are in great danger when they depend on men or great armies instead of trusting in, and leaning on God; for if, Israel had, clung to the divine One, they would never have needed judges to deliver them from their foes.

What if the world does laugh at them for worshipping a God that they cannot see, as perhaps the Baalites did; for a strong faith will make the spiritual to be as real and the unseen visible.

It is a sad period in the history of any one's life when they decide to forsake God, and turn from Him, the best friend and Father that humanity can have. It is a fatal mistake to

desert the royal standard of the cross and go over to the rebellious enemy, for such will only meet with defeat, disaster and eternal ruin. This is the great burden that the civilized world is groaning under today. Rulers of nations have largely forgotten God, forsaken Him, and are destroying themselves and people by millions in awful war. Only a return to God through repentance and forsaking of their sins will bring peace again.

O for shepherds in the church to "Cry aloud spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." (Isa. 58. 1).

Pryor, Okla.

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### MISSIONARY.

By CARRIE RUSSELL.

Dear readers of the Visitor:—

God impressed me to write for the Visitor, about four weeks ago. God laid the subject Foreign Missionary on my heart. But I felt as though I was not capable for such a subject. So I just put it off until I realized that I did not have a grip on God as I had at one time. I asked God what the trouble was and He showed me that I was not willing to do what He asked of me. But I heard His still small voice whispering in my ears almost every day.

The question comes to me whether we are doing our duty towards the spreading of the gospel in heathen darkness. Oh! dear ones, if any one has realized a call to missionary work, let us try to encourage them. So many are apt to say we have e-

nough to do at home. It is very true when we look around and see so many lost souls. How many in our home laid have not heard the gospel or the name of Jesus? There are very few that have not heard the name of Jesus. Christ has given us the gospel and the light to give to those in heathen darkness. In Matt. 28: 19-20: Jesus said: 'Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world, amen.'

These verses ring in my ears daily when I let God have His way. But not only these, but some others which proves His calling.

I wish yet to state one of Jesus' last commands. It was after He had risen and appeared unto the eleven. He said in Mark 16: 15: "Go ye into all the world, and preach the gospel to every creature. Who does Jesus mean? He means you and me! Let us be as Isaiah 6: 8 said," "Lord here am I: send me."

Then we pray for God to send forth these laborers by giving of our one of these laborers, or to help send forth these laborers by giving of our means, or by standing back of these in prayers? When God saves us He does not mean for us to enjoy the blessing all ourselves, but He saves us to work to save other souls. Let us fill the place which God has for us to fill, at home or abroad. In Ezekiel 33: 6: "If we do not warn lost souls, lo their blood will be required at our hands. I feel yet to praise God for what He is to me and I mean to go where ever He leads me. Be in

prayer for me that I might fill the  
place that He has for me to fill.

Your unworthy sister,  
Carrie Russell,  
Barbara, Pa.

#### ARE YOU LIVING A HOLY LIFE?

By P. J. WIEBE.

"That we being delivered out of  
the hand of our enemies might serve  
him without fear, in holiness and  
righteousness before him, all the  
days of our life." (Luke 1: 74, 75).

In the last twenty years there has  
been a great deal of teaching along  
the line of holiness in our brother-  
hood. Many brethren and sisters  
have professed to have been wholly  
sanctified. There is nothing wrong  
with the teaching nor profession of  
holiness, for Christ and the apostles  
taught it, and saints were declared  
to be sanctified (I Cor. 1: 2). But  
the above text says we shall serve  
God in holiness and righteousness all  
the days of our life. It does not say  
we shall get sanctified and then live in  
sin, but we shall be holy people. (I  
Pet. 2: 9; 1: 15, 16).

Let us not have less teaching nor  
less professing of holiness, but let us  
have more holy living. Holy living  
brings conviction to the unsaved (I  
Pet. 3: 1, 2). Professing holiness  
without living a holy life drives peo-  
ple away from Christ." What man-  
ner of persons ought ye to be in all  
holy conversation and godliness." (I  
Pet. 3: 11).

Yours for a holy life,  
La Verne, Cal.

He that will watch Providence  
shall never want a Providence to  
watch.—Flavel.

#### THE PURPOSE OF IMMANUEL'S SOLDIERS.

By EZRA D. KINZIE.

Mid awful scenes of battle strife  
Men of their fellowmen take life.  
All human love, by hate suppressed,  
Seems strange to the human breast.

And while the conflict rages high,  
Do signs portend that peace is nigh,  
When all mechanics skill and arts  
Seem focused on death dealing darts?

O war's an awful state, and still,  
Men volunteer the ranks to fill,  
Our blessed King long years ago  
Has called for men to meet a foe.

He'll ever with His soldiers be,  
And lead them forth o'er land or sea,  
Methinks it seems through all these years  
Too few have been His volunteers.

O can we not His soldiers, then,  
Go forth against the hosts of sin?  
Our warfare has a different hue;  
'Tis man's uplift it has in view.

With two-edged sword: our Master's  
word,  
We'll battle for our Blessed Lord.  
And where'er the call shall be to go,  
We'll hasten front to meet the foe.

Our hate is strong toward wrong and sin,  
But we'll ever love our fellowmen.  
We'll ever plead our Master's cause  
And tell mankind His righteous laws.

His kingdom in our hearts is prime;  
All else He'll add in proper time,  
Our purpose then on hill or plain  
Is to extend Immanuel's reign.

Elizabethtown, Pa.

"The secret of happiness, like the  
kingdom of heaven is within. If one  
has not found it in America, it can  
not be found in Europe, for it is not  
in this place nor that place nor any  
external surroundings. It is within  
the soul."

## HOPE. OUR ANCHOR.

By ISAIAH F. BASEHORE.

For we were saved by hope, but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8: 24-25 R. V.).

**Will your anchor hold in the storms  
of life,  
When the clouds unfold their wings  
of strife?  
When the strong tides lift, and the  
cables strain,  
Will your anchor drift, or firm re-  
main?"**

It indeed is a great consolation and comfort to know in these days when everything that can be shaken will be shaken, that we have an anchor that keeps the soul both sure and steadfast, and which entereth into that within the veil, (hope is that anchor,) and believers are encouraged to "lay hold upon the hope set before us" (Heb. 6: 18-19).

The supreme and highest hope of the Christian is the coming of the heavenly bridegroom to take away His waiting ones, and they shall not be disappointed, for He that shall come will come and will not tarry (Heb. 10: 37).

Paul in Rom. 15: 13 tells us that the hope of His coming is an abounding hope, and in Heb. 3: 6 a rejoicing hope. My, what an incentive to look to things above, and by faith embrace the promises, which make eternal realities very real in this world. Then can we sing in the full sense of the meaning of the poet, as he expresses himself in these lines

**"My Father's house on high,  
Home of my soul, how near,  
At times to faith's forseeing eye,  
Thy golden gates appear."**

How seldom we hear many professed people speaking of things eternal, and we wonder, and are almost made to think that they know little or nothing of that bright living hope of our eternal home, (II Cor. 5: 1). Ah! what assurance for the child of God in these precious verses, they are for you, dear reader, if you pay the price, and then accept God's pardoning grace, and be an obedient child of His.

We now think of the colored man, who when asked in regard to the future home of his master, when he had died, he said, I'se afraid he has not gone dar, for I nebber heard him speak of dat. When he goes to the north or to the springs, he allus be gettin' ready for weeks ahead of time, but I nebber seed him gettin' ready for goin to heaben.

Dear reader, is that your condition? Are you so wrapped up in worldly affairs that you have not any time to speak to those around you and to prepare for that heavenly home? Heaven is a prepared place for a prepared people. This is only the dressing room for eternity, and Oh! how scantily some do dress! Why not go in for all that is in it, for Oh! it pays, it pays, Praise His dear name!

If we have a living hope for the future, we will have some one to witness to that hope after we have gone to be with Jesus, for it is contagious. If we are set on fire for God we will radiate an influence out that will speak when you and I are sleeping

beneath the clods of the valley.

We can readily know the people who wait for the bride groom's coming, for their lives are governed by this hope (I Jno. 3: 3).

When we set our hopes on God we have a perfect right to anticipate a glorious future.

Dear brother and sister, this is a very dark hour of the night just before the breaking of the eternal day—the day of all days, when Jesus comes, and those who look too steadfastly on those things that are seen, are in danger of losing hope. Dear ones, look up, for our redemption draweth nigh (Luke 21: 1-34).

How often we get giddy or dizzy looking at the foolish and vain things of this world. Then comes the cry from our great Captain, child look up, and I will bring you through in safety.

Christ would have us fix our gaze on things eternal (II Cor. 4: 18).

Again He admonished us through His word to look to Jesus the Author and Finisher of our faith, (Heb. 12: 2).

Dear reader, hope keeps us above the clouds of despair, and revives us along life's dreary pathway. May we truly say with the Psalmist, "Why art thou cast down, O my soul Hope thou in God: for I shall yet praise Him" (Psa. 42: 5); and again he rings out this message from God's sacred word, "And now, Lord, what wait I for? my hope is in Thee (Psa 39: 7). May we note that David here asks a question, and then does not wait for God to answer, but cries out from experience, My hope is in Thee.

Dear reader, that is my only hope as I sit here by my desk and pen these lines as they are given through

the Holy Spirit for He is my dictator as I pen these precious truths for the Visitor with the hope and confidence that some one that may feel discouraged may take new courage and lay hold on that hope that will lead us safely through to the mansion in the skies.

But what shall I say to you, dear reader, who have not made your peace with your God. What hope do you have for the future world? Oh! how important that question is and how dare you trifle with it? When death is so certain and life so uncertain. Are you prepared to make the great change, and try the realities of the other world? And where will that change usher you? Will it be heaven? Will it be hell? It must be one or the other. Today there is mercy still for you, tomorrow may never come. Accept Jesus while He is striving and calling you, and then you can say:

**"There's a light in the valley of  
death now for me,  
Since Jesus came into my heart.  
And the gates of the City beyond  
I can see,  
Since Jesus came into my heart.**

Hope will keep your courage bright  
and your vision clear.

Hope thou in God.

Hope is the anchor that holds your  
and my frail bark, as we sail on life's  
tempestous sea, and only as that  
anchor is cast in Him will our bark  
sail over the rocks and shoals, and  
dangers, and at last be safely anchor-  
ed in the haven of rest.

Praise His dear name for such an  
assurance.

**Elizabethtown, Pa.**

**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, S. Rhodesia, S. Africa.

**INDIA.**

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

D. E. and Lottie Rohrer, Effie Rohrer, Anita and Gladys Zarger, Dauram Madhipura, N. Bhagalpur, B. & W. Ry., India.  
Following not under F. M. Board.

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

**Address of Missionaries on furlough.**

Eld. Jesse and Sr. Malinda Eyster Navarre, Kans.

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

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, 6039 Halsted St., in charge of Sarah Bert and Workers.

Des Moines, Iowa, Mission, 1194 14th. St., in charge of Bish. 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 Susie 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 Snider & wife.

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

**CHICAGO MISSION.**

Report for month ending Nov. 15, 1917.

**FINANCIAL.**

Balance carried over, \$28.99.

**RECEIPTS.**

Pleasant Hill S. S., Hamlin, Kans., \$9.58; Roy Powell, Pasadena, Cal., \$10; Florence Etherington, Abilene, Kans., \$2; a brother, Elizabethtown, Pa., \$10; Sr. Rote, Dakota, Ill., \$2; E. Carbaugh, O., \$2.50; D. H. Martin, Dixon, Ill., \$1; B. M., \$19.20; Sophie Reeter, \$3; Mother Reeter, Dakota, Ill., \$2.

**EXPENDITURES.**

Provisions and household expenses, \$45.56; 12 bu. potatoes, \$19.20; gas and electric light, \$6.34; express, \$2.50.

Total, \$73.60.

Bal. on hand, \$24.67.

Provision.—Grandma Longenecker, Sr. Garwick, "Mt. Carmel Home," Samuel Stump, Morrison, Ill., 1 bbl. vegetables.

We wish to call attention to a mistake in our last report, Oct. 15, Abilene, Kans., dist., reads \$ .50; should be \$50.

We wish to again thank the dear saints for their prayer and help in the work of the Lord. With the words of our beloved John we greet you, for the truths sake which dwelleth in us, and shall be with us forever. Grace be with you, mercy and peace from God the Father and from the Lord Jesus Christ, the Son of the Father in truth and love. II John 1. 2-3.

I Him, Sarah H. Bert and Workers.

6039 Halsted St., Chicago, Ill.

**MOORETOWN, MICH.**

Dear readers of the Visitor:—

Since the Lord has done so much for us I must give God the glory by testifying to it.

While visiting some isolated members I unconsciously came in contact with a

person on the train that had the small-pox. In two weeks I became sick, just as if I was taking La-Grippe, I was sick for two days and a half when I looked to the Lord and, Glory be to his name He took the fever away immediately and I was very weak for a few days when a slight rash came out which I took no account of at first but two days later the doctor pronounced it small-pox. I was very full of pox but we kept looking to the Lord, and in two weeks I was ready to be left out. But in this time Sr. Myers took a very light attack of the disease, but she too is recovering in a remarkably short time. Our daughter has not as yet contracted the disease and we are praying that she will not take it. Sr. Myers was sick only about twenty-four hours.

The Lord surely has been good to us in restoring us to health again. We do not know the purpose of God in the matter but we take it as another of God's courses in our preparation for life's work; so we bow in submission to His will, knowing what He does is well done. The music of our hearts is in accord with the scripture recorded in II Cor. 4: 15-18: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Your Bro. and Sr. in the Master's service.

J. L. and Emma Myers.  
Sandusky, Mish., Nov. 19, 1917.

—•••—  
"He that does an injury is more to be pitied, than he that receives one."—

## FROM AFRICA.

### MTSHABEZI MISSION.

Dear readers of the Visitor:—

Greetings to you again in the name of Him whose we are and whom we serve.

Last Sunday our hearts were made to rejoice as we witnessed twenty-two precious souls follow the Lord in baptism. Ten of these were boys and girls staying at the Mission; five were from Shaki; and the rest from nearby kraals.

Bishop Steigerwald was with us at this time and performed the rite of baptism. His visits from time to time bringing help and encouragement are much appreciated.

All of those who were baptized gave clear testimonies to a knowledge of sins forgiven, and our prayer is that they may remain true and faithful unto the end, going forward continually, reaching higher heights and deeper depths.

Shaki is an out-school about fifteen miles east of here. The teacher, Tsampiwa, came with the applicants from that place. One of those was a blind girl, yet she walked all the way, being guided by placing her hands on the shoulders of another girl who walked in front of her. The native foot paths are only wide enough for one, therefore they could not walk side by side. It is pitiful to see one so young deprived of sight, yet how blessed it is that she can realize the Light of Jesus shining in her heart and we believe the special prayer offered in her behalf will be answered, i. e. that her spiritual vision may be greater because of her physical blindness.

Among the number baptized, there was also an elderly woman. Her home is about a mile from the Mission and she has been a regular attendant at the church services. There are not many of the old people who are willing to fol-



low Jesus and we rejoice indeed to see a few forsake their old lives of sin. As this woman came out of the water, another grandmother who was baptized last year, came forward with a beaming face to greet her.

As we left the pool of water where the baptizing took place, just as the sun was sinking below the western horizon, we realized the peace of Jesus pervading the atmosphere and felt that it pays to serve Him.

We are now entering upon the hot season and the past few days it has been quite oppressive. We are hoping for early rains to break the heat.

This coming Saturday and Sunday is the time appointed for our semi-annual love feast. It will be held at the Matopo Mission again since our church is too small to accommodate the crowds. Our prayer is that it may be a time of spiritual refreshment to us all, especially to the native brethren and sisters, and that it may also be the means of bringing others who are yet in darkness into the Fold of Christ.

We crave an interest in your prayers in our behalf and in behalf of the many in Africa who are not yet redeemed from sin.

Yours in Christian fellowship,

Sadie Book.

Mtshabezi Mission.

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FROM INDIA.

Darjeeling India,

Sept. 26, 1917.

Dear readers of the Visitor:—

"I will bless the Lord at all times: his praise shall continually be in my mouth (Psa. 34: 1). This verse has been so much in my mind lately, and it is because I do have a praise in my mouth for the Lord. I cannot tell how thankful we are to our dear heavenly Father for

the way He has been answering prayer in my behalf. Oh it is wonderful when we trust the Lord and let Him guide our lives. Several months ago the Lord permitted us to pass thru some very hard trials, and along with these He permitted me to have ill health so I could not go back to the plains even at the time we had planned for me to go. Instead I had to stay up here in the hills longer. So my husband had to be down at work while I was up here.

But now we are so happy because my health has been restored again. Every day we have been able to see how the Lord has been answering prayer. Sure the answer did not come as soon as we thought. But the Lord knew just what was best and He has planned it all. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 9). The Lord is so good to His children and He cares for every one. No matter where we are or what we are doing, just so we are obeying the Lord. Bro. Smith is expecting to come up for a short rest the last of this week and then we will go down to our station together. How happy I shall be to get back again and see the dear people whom God has called us to labor among. There is such a joy, and, yes, a real rest and delight to be with them and tell them of Jesus. Sometimes I think I never can cease praising the Lord just because He has called us to labor for Him in such a needy harvest field. The field is a large one; and the harvest is ripe, but the laborers are few. But, thank the Lord, we can go back with well bodies and be ready to do our little in bringing joy to these sin-laden souls.

Last Friday evening in our little prayer meeting we have here in this house, the statement was made by one of the missionaries, that he would rather be in

the work of soul saving, than any other kind of work. He said the joy in that work is not to be compared to any thing else, and so it is.

After we go down to our station again the cool weather will be coming on and we are planning to at once make arrangements for touring. The Lord has wonderfully opened our way so we will be able to purchase a tent for this purpose, and also for us to get a horse for our Saharsa station. This we have been so much in need of and because of not having any way for us to get out to the villages, beside walking, many places have been neglected. So again we thank the Lord for opening the way for us to get these necessary things. We ask all the dear Christian people at home who are interested in the heathen and this work out here to especially pray for us as we go touring. Pray that the way may be kept open and that the seed that is sown will fall on good ground. And pray too that more workers may get a glimpse of this joy and be willing to step out and leave home and country and come and help us.

Yours for the lost of India,  
Katie B. Smith.

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#### TESTIMONY.

Dear readers:—

Greetings in the precious name of Jesus who called me and set me free from the bondage of sin. I have been impressed of late to write for the Visitor and tell the dear brethren and sisters of my experience, and by God's help I will try and do so.

I was not raised in a plain way or doctrine and knew little or nothing about the dear ones I now love so much. Therefore the Lord had to call and call again until I hearkened unto Him.

I at one time had chosen the United Brethren church as my choice but it seemed the Lord did not want me there.

So I rebelled against God until one evening while sitting under the sound of the gospel at the Cross-Road meeting house during evangelistic services, I felt God knocking at my heart's door, pleading for an entrance, and with a still soft voice whispered, it may be your last call. Dear reader, the cold chills went over my body as God was sounding the last call to such a wicked sinner as I was.

I felt my only hope was to obey God, and so I said yes Lord, Thy will be done, and rose to my feet for prayer. By doing so it seemed I broke the chain of sin that the devil had bound me with.

Now I was loose from Satan but could not say I was a new creature in Christ Jesus until eight days afterwards, while going for my noonday meal the blessing fell in showers and washed my sins all away. I could feel it, and I had a new song to sing and new meditations. I could say with Paul, "Old things are passed away behold all things are become new" (II Cor. 5; 17).

Then I was willing to do whatsoever the Lord wanted me to do. So next baptism came. Well, praise his name, I was ready to obey at once. But to belong to a plain church and not be plain myself did not seem honest in the sight of God. It came to me, it would be climbing up some other way as Christ states (John 10:1). So since the fire was started on the inside I just kept on praying and holding on to God to direct me what I should do.

One day while in the barn praying God showed me in a vision a plain man on a horse. I said yes Lord, Thy will be done. Blessed be His name, He will always hear His little ones who come to Him with an honest heart.

(Concluded on page 22.)

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**UNITED ZION'S CHILDREN D'P'M'T.**

Editor:—Bish. H. G. Light.

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**HUMILITY.**

By SALLIE PFAUTZ.

Humility has a prominent place in almost every chapter of the New Testament. Paul says. Walk with all lowliness, meekness and long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. If we love Christ above everything else we love humility above everything else, for humility is the very essence of His life and glory and the salvation He brings. The nearer we get to God, the fuller of God, the lowlier we will be, and equally before God and man we will love to bow very low. Humility is one of the great marks of a crucified man.

**Humble we must be if to heaven  
we would go,**

**High is the roof, but the gate is  
low.**

Jesus brought humility from heaven to us and it was humility that brought Him to earth or He never would have come. His whole life was marked with humility. He might have chosen another form—a king—in which to appear, but He chose to come in the form of a servant. He made Himself of no reputation. He said, "The Son of man is not come to be ministered unto, (to be served) but to minister, and to give His life a ransom for many." And you know in the last night He took the place of a slave (a servant) and girded Himself with a towel and washed the disciples' feet.

O yes, the life of Jesus upon earth was a life of deepest humility.

humbled Himself and became obedient unto death even the death of the cross. My Lord Christ, took a low place all the time He was on earth. He took a very low place when He began to wash the disciples' feet, but when He went to Calvary. He took the lowest place there was to be found in the universe of God. He let sin and the curse of sin and the wrath of God cover Him. He took the place of a guilty sinner that He might bear our load and by His own precious blood win deliverance for us and wash us from our stain and guilt. We are in danger of thinking about Christ. while the real Christ that which is the very heart of His character remains unknown. What is the real Christ? Divine humility bowed down into the very depths for our salvation.—

Lebanon. Pa.

To be continued.

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**EXPERIENCE.**

Many years ago I lived under a good king that I did not love, but rebelled against Him, trying to hinder His cause, and hurt His kingdom. I was very rebellious. Finally I was arrested, and put into a dark dungeon and while there. I found I was under the sentence of death staring in my eyes, when a messenger from the King came up, bringing a paper signed and sealed with my name on it. It was my pardon! Just read it over, will you? It is marked John 3: 16.

After I was a free man and had promised to serve the King, He accepted me into His own glorious family, and

the paper was drawn up and made as sure as eternity. I love that paper—it is labeled Romans 8: 15. Please read it. The next papers I got are wonderfully comforting to look over: the three insurance policies—Accident, Life, and Fire insurance.

Rom. 8: 28—is the accident policy, John 11:26 is the life insurance and II Peter 3: 12, 13 is the fire insurance.

The King's Son died, and made a will in my favor. Just think of it! you may glance over the items: "My peace I leave with you, and I will send a Comforter and many more things if I only claim them." Also a deed goes with the will It is in John 14: 2.

I am also a big stockholder. Some are marked, "Partakers of His suffering;" "If the inheritance of the saints in light," and many more.

Dear reader is that your blessed experience?

A brother.

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- LANCASTER MISSION. -

John 4: 35: "There are yet four months and then cometh harvest, Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest. Thus our field at Lancaster appears to us. Requests have come in and are still coming in, but we cannot meet them because of the scarcity of laborers, which causes our hearts to sadden. We are very much in need of a helper. We believe God has spoken, the still small voice has been heard, but somehow not willing to say, yes. We will make another appeal thru the Visitor. If God cannot find a willing soul in the United Zion's Children church, perhaps He can find one who is consecrated in our sister church. Will you say yes to Him and come quickly? You surely are needed.

We are happy to-day because we have said yes. We realize the scarcity of workers and the very few who are willing to devote their whole life to Him. So many men are devoting their lives to their country. Do you have this devotion to Jesus Christ. Why cannot we devote our whole life to Him? Do not withhold your life. If He chooses to use you say, Amen, Lord. It means not only devotion but also sacrifice. Sacrifice is the outcome of devotion. We believe some are called and sent out by God, but after the first few years of testing and trial there is a tendency of settling down and taking it a little easier, pitying ourselves and leave the hard work to others. The Christian work will never be completed without suffering and sacrifice. We are asking Him daily to put into our hearts His love:—

If the way be heavy you must tread,  
Tho' your eyes can see no light ahead,  
Still press on, there's naught for you  
to dread,  
Jesus has you on His heart,

Still He loves as on that awful day,  
When for you His life blood ebbed a-  
way;  
Love like that can never know decay,  
Jesus has you on His heart,

CHORUS.

"Jesus has you on His heart,  
Jesus has you on His heart;  
He knows, and wants to share, (al-  
way);  
The burdens you must bear. (yes),  
Jesus has you on His heart."

Yours in Jesus' name,  
John and Gertrude Weaver.

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"Happiness consists not in having  
much, but in being content with little."

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**PUBLISHER'S NOTICE.**


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

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

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

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

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

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

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

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

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GRANTHAM, PA., DECEMBER 3, 1917.

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**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.

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**MARRIAGES.**


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UHLER.—BRIGHTBILL.—On Nov. 17, 1917, Bish. M. G. Engle officiating, there occurred the marriage of Freemont Uhler formerly of Mt. Joy, Pa., and Ethel Brightbill of Abilene, Kans., at which place the ceremony took place.

LONG.—LEHMAN.—On Nov. 6, 1917, Bish. Jonathan Wert officiating, at the home of the bride's parents, Bro. and Sr. J. O. Lehman of near Carlisle, Pa., there occurred the marriage of their daughter, Sr. Barbara N., to Bro. Jacob A. Long of Cedar Springs, Pa.

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**OBITUARY.**


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FOUST.—Sr. Frances Foust was born in Bedford Co., Pa., 1846, departed this life at Leedy, Okla., 24, 1917, aged 71 years and 19 days. Her death was due to locked bowels. Sister Foust united with the Brethren in Christ church, a year ago last August and was faithful till death. She leaves a husband and six children. Funeral was held at Bethel church conducted by Elders J. R. Eyster and John Frymire. Text II Tim. 4: 7.

CLIMENHAGA.—Bro. Jacob Climenhaga of Bertie Township died at Industrial Home at Welland on Nov. 19, 1917 aged 69 years and 3 months. His remains were brought to the home of his brother, C. Climenhaga, the undertaker at Stevensville, for burial on Wednesday the 21st. Services were held at the brethren's M. H., and conducted by A. Bearss. Subject "The life more abundant," from John 10: 10, latter clause. He leaves to mourn two brothers and one sister, and many relatives around Stevensville. Interment in adjoining cemetery.

KAUFFMAN.—Samuel Philip Kauffman was born in Juniatta Co., Pa., June 15, 1860, and died Nov. 10, 1917, aged 57 years, 5 months and 26 days. He there

grew to manhood when in 1882 he came to Kansas. He was married to Amanda Swanger, Oct. 11, 1885. To this union were born three sons and five daughters, one son and one daughter died in infancy. His ailment was asthma from which he suffered much and, on account of which, he made sale and was going to move to Colorado hoping to find relief, but the Father willed it otherwise. He leaves to mourn their loss three sisters and one brother, Katie Messimer of Woodbine, Kans., Fannie Bassler of Ellis, Kans., David of Woodbine and Mattie Detrich of Colorado Springs. Bro. Kauffman and wife were converted and united with the Brethren in Christ church about twenty-seven years ago. He continued a faithful and consistent member until death relieved him of his suffering. Services and burial at the Belle Springs church, conducted by Eld. Jacob N. Engle, assisted by C. A. Shank of the Dunkard church. Text Rev. 21: 1 latter part "And there was no more sea."

**HOKE.**—Elizabeth Hoke, daughter of John and Catherine Wolf, was born May 1, 1821, and passed away Oct. 22, 1917, aged 96 years, 5 months and 21 days. On Oct. 14, 1841 she was united in marriage with John Hoke who preceded her in 1896. To this union were born 4 sons and two daughters, of whom one son and two daughters survive, Frank Hoke of Lebanon, Pa., Mrs. Catherine Shalley of Stockwell, Ind., and Mrs. Elizabeth Heinicke, Perry, Oklahoma. The greater part of her life was lived in Lebanon Co., Pa., but the last sixteen years, she made her home with her eldest son, Seth, of Dark Co., Ohio, who died in May 1917. She was a member of the River Brethren church and lived a consistent life, spent much time reading her German Bible until her eyesight failed her. She was kind and patient enduring the long hours without a murmur. Her unwavering faith in God, and belief in His word should be an inspiration to those who are left. There are left to mourn her departure one son, two daughters, thirty-two grandchildren and forty-two great grandchildren besides many relatives and friends. Funeral services were

held at the Highland meeting house, conducted by Eld. M. L. Dohner. Interment in the adjoining cemetery. Text I Pet. 1: 17.

**Hahn.**—Susanna Baker, daughter of Eld. John Baker, was born in Vaughn Twp., York Co., Ont., Feb. 19, 1851, and died at Kindersley, Sask., on November 2, 1917. Eld. Baker, who died some years ago, moved with his family to Nottawa District, Ont., in 1856. In June 1873, his daughter, Susanna, was married to Henry Hahn. To this union were born thirteen children, six sons and seven daughters. Two daughters died in infancy and one daughter, Mary Magdalene, wife of Eld. A. Carmichael, died nearly three years ago. One son, George, is with the Canadian over-seaforces in France. The rest of her family with her husband and a large number of sorrowing relatives, friends and neighbors, attended the funeral. The deceased was converted in 1879 and united with the church at Nottawa, Ont. In 1908 Bro. and Sr. Hahn and their family moved to Kindersley, Sask. In those early pioneer days many settlers and land seekers enjoyed the hospitality of this home. In June 1915, Sr. Hahn had a paralytic stroke and about a year ago a second one. Funeral services were held in the Merrington church conducted by Elders Joram Nigh and R. S. Climenhaga and Rev. J. G. Bitcon of the Presbyterian church, Kindersley. Text Rev. 14: 13 and 21: 4. Interment in adjoining cemetery.

**BRANDT.**—Martin L. Brandt was born September 2, 1844, in Lancaster Co., Pa. When he was two years old, his parents moved to Lebanon Co., where he grew to manhood. He was married to Miss Nancy E. Mellinger, Nov. 22, 1866, and continued his residence in Lebanon Co., near the county seat until they moved to Kansas in the spring of 1881, locating two and one half miles north of Detroit where they made their future home, being among the early settlers of North Dickin-son. To this union were born six sons and four daughters, all of whom are living, except two sons who died in infancy.

There are thirty-one grandchildren and one great grand child. Father Brandt was converted in boyhood and affiliated himself with the Brethren in Christ church remaining a devout member of the same until the day of his death. The last year and a half he was more or less a sufferer, caused by a form of dropsy. The last three months he suffered intensely, relief coming only by falling asleep in the arms of Jesus. He died November 2, 1917, aged 73 years, and 2 months. Funeral services were conducted at the Bethel church by Bish. M. G. Engle assisted by the home ministry. Burial in adjoining cemetery.

**NIGH.**—Bro. Howard W. Nigh, aged 15 years, 1 month and 24 days departed this life in the Kindersley dist., Sask, Canada, Nov. 8, 1917. He was the youngest of five children of Bro. Solomon and Sr. Sarah Nigh of Bertie, Welland Co., Ont. Deceased was in the employ of his brother Joram in western Canada. The brothers were engaged in hauling flax seed to market with separate teams, and while in the act of adjusting the seat while the team was moving on, he lost his balance and fell off and two of the wheels of the wagon passed over his body. He was able to return home and apparently was not badly hurt. He was taken to the hospital and seemed to be improving. He was able to write to his parents that he was getting along favorably. But seven days after the accident he suddenly became unconscious and passed away in a few hours. His remains were brought to the home of his parents by his brother, Joram, on the 12inst., Funeral services were held at the Bertie M. H. on Tuesday morning and interment was made in adjoining cemetery. Elders Bert Sherk and Girvin Bearss conducted the services. Subject "Bearing the burden while young" from Lam. 3: 27. The bereaved family is consoled by the confidence that he is gone to a better place and need not mourn as others that have no hope. He became a member of the church at the age of ten and lived consistently as a Christian, being actively engaged in Sunday School work. Our loss is his gain. He leaves to mourn

his parents, three brothers, elders John A., of Springvale, Ont., Joram of Kindersley, Sask., Edward of Bertie, and one sister, Lizzie in Kansas. The very large attendance at the funeral services was expressive of the sympathy of the community with the bereaved family.

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#### SUBSCRIPTION CREDITS.

FROM OCT. 31 TO NOV. 30, 1917.

AT THE \$1.25 RATE.

Alex Mc Taggart, A. H. Doner, James Keefer, John R. Charleston, David Eyer, Alice Shank, Horace Heisey, Geo. Engle, Mrs. H. Cook, Emma Markley, Mrs. A. Williams, Dorothy Long, J. A. Keefer, Elizabeth Stauffer, Mrs. Isaac Hacker, Bish. Jos. H. Martin, Geo. Loughman, John Garwick, Geo. Hartzell, Adam Fishburn, Anna B. Ebersole, Joram Nigh, Mrs. Frank Kohl, Mary E. Lauver, Elmer Wingert.

AT THE \$1.00 RATE.

W. C. Dority, Rachel Landis, M. Wenger, Anna Berst, David Shirk, Anna M. Brandt, D. H. Rohrer, G. Hammedy.

#### MISCELLANEOUS.

B. S. Herr, \$1.50; Warner Johnston, \$2.00; Mary E. Byer, \$1.50; A. L. Halde- man, \$2.00; Geo. Bitner, \$ .50; J. N. Sheets, \$2.00.

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#### TESTIMONY.

(Continued from page 17.)

I cannot thank Him enough for what He has done for us as a family. I praise Him tonight for His keeping power, and that we can always find peace and rest in Him. I can say I know nothing else but Christ and Him crucified, and tonight He is my only comfort and satisfying portion Praise His name!

I could not live without Him and by His will I mean to continue as long as life lasts.

May we all keep true and heed to the wooings of the Holy Spirit is my prayer.

May God bless you all

Millersburg, Pa.

P. W. Goodling.

## SELECTED.

### NON-COMBATANT SERVICE.

There is, I believe, considerable misconception concerning non-combatant service in the army. We hear many persons of non-resistant faith say they could do cooking, could carry supplies, operate military signals, and do hospital work, etc. The purpose of the writer is to point out a few elements in such service of which few people think when they express such opinions.

The army officers at the camps have been questioning non-combatants with a view of ascertaining what service they could be depended upon to render. For instance one member was asked if he could drive a truck carrying food supplies to the soldiers. He said he could do such service conscientiously. The officers then said: "Suppose the truck were attacked by a party of Germans, would you defend it." A Non-combatant could only answer, "no," so the officer remarked: "Then you could not render such service. The loss of the supplies would be more than your services were worth." Similarly he supposed a non-combatant were commissioned to run a signal wire close to the fighting area and the signal station were attacked. A non-combatant could not defend it and be true to his convictions. Also hospitals are occasionally attacked and the workers therein are expected to handle a gun for its defense. Workers in every department are generally armed with guns or pistols for combatant service in case of necessity. This means that there is no such thing as really non-combatant service while the army is in active military

operations. But suppose the concession is made that members of non-resistant faiths are not required to defend themselves, and supplies, the signal stations, hospitals, etc., and surrender or flee when attacked, are we consistent to participate in such forms of service? In law it is recognized that a man who lends aid or comfort to a criminal is an accessory to the crime. It is not sinful in itself to carry another man's burden nor to hold his coat, but if the accommodation rendered is knowingly contributing to murder, the law would not hold him guiltless of being an accomplice in the crime. Now, if war is wrong, can we consistently be an accomplice to it? Doesn't participation in so called non-combatant services make us accessories in the war? Hospital service has been held particularly as a Christian duty. But what is the purpose of the hospital? If we wish to relieve suffering; and in a Christian spirit decline to ask how the injuries came to be, we are apparently living up to the Christian ideals. But we have it direct from the army men that the hospital is an institution established to reconstruct men as quickly as possible for the firing line. We may relieve suffering before our eyes, but only that the patient may go out and inflict more suffering which we do not see. In the end what have we accomplished except to further the war which we say we do not believe is Christian.

In view of these points it is difficult to see how there can be any really non-combatant or truly Christian services in an army at war.

—Printed by request.

Love your enemies.



**CHARACTERISTICS OF JESUS.**

BY PETER WISEMAN.

Howe'er it be, it seems to me,  
 'Tis only noble to be good."

To receive and to retain all the mind that was in Jesus, is the greatest and noblest ambition a human being could have.

**JESUS WAS HUMBLE.**

While the heavenly host was ready to cast their crowns at His feet, He took a towel, and girded Himself, and began to wash the disciples' feet. The infinite and omnipotent One on earth "as one that serveth." "He humbled Himself." "Humility followed Him from His unhonored birthplace to His borrowed grave. It throws a subdued splendor over all He did."

The "poor," and "mourners," and the "meek" claim His first beatitudes.

Holy men and women are very humble. They realize that they are nearest the River of Life when they bend to it. So they bend and drink.

**CHRIST HAD PATIENCE.**

"He was oppressed and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." He was shorn of His comfort, of His honor, of His good name, and, at last of life itself. Yet under it all He was as silent as a sheep.

They who have all the mind of Christ are ready to be shorn of all the comforts this world would give for His sake. They can say with one of old "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." "All things

work together for good to them that love God." "Thou knowest that I love Thee."

**HIS SPIRIT OF THANKFULNESS.**

"I thank Thee, O Father." This spirit pervaded His life. "He sang a hymn crossing the Kedron to Gethsemane." He was "a man of sorrows," yet glad (so to speak) to suffer and die for the unjust.

Holy people are thankful when called upon to suffer with Him—for His sake, in bringing poor humanity in touch with Him.

**JESUS WAS UNSELFISH.**

"All seek their own," is the spirit of the world; but not so with Christ. He "pleased not Himself."

Saint Matthew's feast, which was graced by the presence of Christ, is not mentioned in his Gospel. The lilies of the valley grow only in the shade! "Selfishness withers and dies beneath Calvary."

**JESUS WAS DEVOTED TO THE FATHER.**

"I must be about my Father's business." When He was only twelve years old, He walked about 65 miles to get to the House of the Lord to worship. "My meat is to do the will of Him that sent Me, and to finish His work."

This is the spirit of holy men and women, whatever the work may be they are called upon to do, if God's, it is their meat to do it.

**JESUS WAS MEEK.**

"Take my yoke upon you, and learn of Me: for I am meek and lowly in heart; and ye shall find rest unto your souls." He was the mightiest and holiest being that ever trod this world, and yet the meekest. Though listening, from all eternity,

to the music of Heaven, He "found. while on earth, melody in the lisp of an infant's voice and an outcast's tears."

Oh, the meekness and gentleness of Christ! May those who name Thy name be like Thee; may they be noted for their meekness!

#### JESUS FORGAVE HIS ENEMIES.

Almost His expiring breath was, Father, forgive them."

In like manner did Stephen pray for his murderers. Holy people sincerely love and do pray for their enemies.

#### JESUS WAS SUBMISSIVE TO GOD'S WORD.

When He cleansed the temple and foiled the tempter on the mount, He said, "It is written."

A couple of witnesses from the Word is enough for those who have the mind that was in Christ; and they are careful and prompt to obey. They keep His Word because they love Him (John 14: 23).

#### JESUS DID NOT RETALIATE.

"When He was reviled, reviled not again." "Tears and prayers," says one 'were His only revenge on the city and scene of His murder." Peter, when speaking of Paul, after Paul rebuked him, said, "Our beloved brother Paul." Those who have the mind of Christ follow Peter's example in this.

#### JESUS WAS RESIGNED TO GOD'S WILL.

"Not my will but Thine be done." His life was one of martyrdom, yet not a murmur escaped His lips. "Lo, I come to do Thy will, O my God." When on the verge of leaving the world, it was, "O my Father, if it be possible let this cup pass from Me! nevertheless not as I will but as Thou

wilt." They who can say the Lord's prayer from the heart, can say at all places, at all times, and under all circumstances, "Thy will be done. Lord Dormer's motto was, "What God wills, I will."

#### CHRIST HAD COMPASSION ON THE NEEDY.

"I have compassion on the multitude." When He saw the leper He was moved with compassion. He had compassion on the blind man. He had compassion on the widow, and said, "Weep not!"

Those who have all the mind that was in Christ are moved with compassion over the hungry multitudes, over the leprosy of human nature, over the state and needs of the poor, over the fatherless and motherless, and over the widows that are widows indeed.—From the Gospel Herald, by request.

#### THE COMING CATASTROPHE.

"About the time of the end"—so runs a remarkable prediction of Sir Isaac Newton—"in all probability, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition." How remarkably consistent with Peter's words! "In the last days, mockers shall come with mockery" (II Peter 3: 3); using the words of Scripture, and the language of believers; "walking after their own lusts, and saying, Where is the promise (the promise handed down through all ages) of His Parousia?"—the technical expression for our Lord's sojourn in the heavens, ere He bursts upon the world. These cynics, so numerous

and important as to be foretold at least nineteen hundred years before their arrival—"in the last of the days," says the Apostle—have probably not yet arisen: nevertheless there have already been utterances dangerously similar. "The predictions," says Dean Inge (*Guardian*, May 13, 1910), "clearly assert that the return or coming, of the Son of man was imminent; predictions which certainly have not been, and cannot now be fulfilled: such a notion (as of our Lord's literal return) would not be compatible with sanity." Here is, not only denial, but mockery. "Millennarianism, I thought," says Dr. David Smith (*British Weekly*, April 7, 1910), "had now gone the common way of absurdities in a more or less sane world." And again, "It was not the least of the blunders of the Apostolic Church that she regarded the second advent as imminent: this way madness lies" (*British Weekly*, March 2, 1916). Such painful examples could be multiplied. It is curious that the mockery in these quotations takes the form of an insinuation of insanity. "Now this," says a mental specialist, an author of several works on insanity, "has always struck me as rather strange, for having come across hundreds, if not thousands, of insane people, I cannot call to mind a single one who, amid all his ravings, ever raved in my presence on this subject" (Dr. C. Williams, *The Coming End of the Age*, p. 9).

On what then is the denial founded? "For from the days that the fathers"—the first fathers of the race—"fell asleep, all things continue as they were"—that is, with unbroken uniformity of law, without any inrush of miraculous judgment—

"from the beginning of creation." The denial is founded on "evolution," "the reign of law;" on the assertion that no break in the processes of nature has occurred, or can occur—no physical crisis, no intervening miracle, no arresting judgment, no sudden and worldwide catastrophe; that the stupendous miracle and violent arrest of the world's course, by the second advent is simply impossible, unthinkable. **The Holy Ghost immediately counters this skepticism with fact.** "For this they wilfully forget, that the world, being overflowed with water, perished." The Holy Ghost answers, not only that uniformity of law lasts only so long as the Creator decrees that it should last, and so can be broken, but, that reply far more crushing, He says that uniformity of law has been broken as a fact: and therefore can be broken again. A catastrophe, a cataclysm, a world-wide and miraculous judgment has already occurred: what has occurred once, can occur twice: the world has already experienced a great physical judgment, breaking in miraculously over the whole earth: so that on the surface of the earth at this moment lie irresistible evidences of the truth of the doctrine of the second advent of Christ.

The testimony of geologists wholly skeptical on Scripture is far more startling than most are aware. For the flood has left—as was inevitable, if it was an actual fact—vast mud beds, filled with sea, as well as fresh water, shells, and huge boulders, or masses of rock, stranded in extraordinary equilibrium. "These vast masses of primitive rocks," says Professor Forbes, "apparently without any great wear and tear of traveling, are superficial, naked, deposited upon the bare rock, which has received

no coating of soil since, and are often placed in positions of such ticklish equilibrium that any considerable convulsion would have displaced them;" and "a thousand circumstances demonstrate that the deposition of these masses has taken place at the very last period of the earth's history." Vast beds of mud, called by Sir Charles Lyell, "the inundation mud," are found everywhere to-day on the earth's surface. For example, "one flood," Burmeister says, "extended from the center of the (South American) Continent to the farthest barrier existing in the sea:" "on the summit of the hills (the trunks of trees) lie flung one upon another in the wildest disorder, forced upright in spite of gravitation, and with their tops broken off, or crushed, as if they were thrown with great violence, and there heaped up." The opening of a state quarry on Moel Tryfan, in the Snowdon range, revealed an immense bed of gravel, full of sea-shells, including species of shell-fish that belong to deep-sea life alone. Nor was it a gradual deposit; all are wildly churned together; and such shell-beds are found all over Europe at heights of one and two thousand feet above the sea, and in all latitudes of the world. As Sir H. Howarth sums it up:—"The breaking up of the earth's crust, of which the evidence seems to be overwhelming, necessarily caused great waves to traverse wide continental areas, and drowned the great beasts with continuous mantles of loam, clay, gravel, and sand, as we find them drowned and covered," in the vast subsiding deposit of the flood.

Next we find that this wide-spread inundation was both universal, and yet sharply temporary. Sir Henry

Howarth, who characterizes it as "certainly one of the most widespread catastrophes which the world has seen," has proved that the waters covered N. Europe to a depth of at least 1,600 feet; poured over Asia Minor; appeared in India, China, Africa, Australasia, and the West Indies; and fearfully ravaged North and South America. Prof. Dana says—"The deposition of the older alluvium was a rapid work, much more rapid than has hitherto been suspected;" Sir Henry Howarth says—"It appears quite positive that sandy beds did not lie for a long period beneath the water after the material was deposited;" and Sir Joseph Prestwich says—"However startling may be the conclusion, the Rubble Drift seems to me only explicable upon the hypothesis of a wide-spread, though local and short, submergence." A most remarkable proof of this lies in the fact that sea-shells cease in the far interior: the inrushing flood deposited these rapidly, and stayed too briefly to create marine life; it ebbed away in the "hundred and fifty days" (Gen. 7: 24), during which the waters rested on the earth.

Finally we get the most wonderful photograph, embedded in nature's records, of the drowning world. In Siberia, where the ground is frozen to a great depth, the animals were frozen as they were engulfed, so that their hair, skin, and flesh are as fresh to-day as on the day they died, and the distension of the nostrils, and the gorging of the blood-vessels of the head with coagulated blood, proves that they died from suffocation. --Extinct animals, such as the mammoth, and the woolly rhinoceros, with lions, oxen, deer, man, and

even birds, pack some of the caves from floor to ceiling; they are found huddled together in the wildest confusion; no bones are gnawed showing that overmastering terror tamed the fiercest, and they did not perish from each other's fangs; and in some caves their heads are found in every case turned toward the North, as though fleeing from waters rushing up from the South. The proof that they perished from water is most wonderful. Rocks and heavier bones are sunk underneath; gravel is driven into the skulls, and mud into the bones; bones broken, yet perfectly fitting—divided, not by the teeth of animals, but by mechanical force—are found seventy feet apart in different galleries of the caves; and the subsidence of the waters can be traced like tide-marks on the walls. "Experience has shown," says Strahlenberg, "that more are found in elevations situated near high hills than along the coast;" that is, the animals were fleeing up the hills in wild terror; overtaken and engulfed, they were swept into, and choked in, the caves of the mountains; and "the world that then was"—old and young beasts of prey and tame beasts, animals and men, huddled together exactly as we find them—"perished. "all flesh died that moved upon the earth" (Gen. 7: 21). It was a sudden and unique flood. "They have been deposited," says Erman, "from waters which, at one time—and, it may be presumed, suddenly—overflowed the whole country (Yakutsh) as far as the Polar Sea;" and "there is evidence," says McEnery, "of only one such eruption, and no evidence of its having been preceded or followed by another." Hear the summary of Sir Henry Howarth:—"I

submit with every confidence that I have proved that the extinction of the mammoth in the old world was sudden, and operated over a wide continental area, involving a widespread hecatomb, in which man, as well as other creatures, perished. that this destruction was caused by a flood of waters which passed over the land, drowning the animals, and then burying their remains;" "that the loose watery envelope which covers a large portion of the world was set in motion, and sweeping over the land drowned and then buried deep in gravel, loam and clay hecatombs of living beings, a vast cemetery of life, causing a deluge apparently unparalleled in extent and completeness."

So the Holy Ghost rests the second advent on the flood: even as our Lord does—for "as they knew not until the flood came, and took them all away, so"—as miraculous, as universal, as fatal—"shall be the coming of the Son of man" (Matt. 24: 39); a judgment, for the ungodly, as awful and as overwhelming. Who of the Antediluvian world dreamed that a thousand years would end in a sudden, miraculous, world-wide devastation? How many did believe it? Thus the denial rests, not on fact, or on study, or on reason, but on lust; "mockers walking after their own lusts;" "for this they wilfully forget"—this escapes them of their own will; it requires an effort of the will to shut out the facts; and the effort is made because sinful pleasure and the sense of coming judgment cannot coexist in the same heart. Intellectual blindness springs from moral sin. Here is one reason for the concentrated satanic attack of Genesis. It is true that God does not interpose mir-

aculously upon every occasion of sin; instances of supernatural visitation are rare; but the flood has proved as a ponderable fact that final sin brings in miraculous physical ruin. Why then the delay, on which the cynics base their taunt? "The Lord is not slack," God may be slow, but He is never late—"concerning promise"—for the second advent is a promise of God; "but is long-suffering to you-ward, not wishing that any should perish." God is not prolonging grace in order to increase wickedness, and to multiply judgment; but for a purpose exactly opposite—that salvation might quench all evil, and so cancel all judgment; "that all should come to repentance." Up to the last moment God is holding Calvary before the eyes of a world that is mortally wounded, and upon which the last shadows are now rapidly falling.—Selected.

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#### NO PURGATORY!

##### SALVATION FOR ROMAN CATHOLICS.

A True Story Translated from the French.

"Mother," said a dying girl, "It is hard to die and leave this life."

"Yes, my dear, and I would gladly give my life for yours, but you have seen the priest, and you have confessed, and received absolution, and you need not fear." "Tis true," said the dying girl, "I confessed all the sins I could think of and the priest gave me absolution. But with all that, I shall soon be in purgatory, and you know, dear mother, that you are so very, very poor that you cannot have masses said for my soul."

The unhappy mother felt the truth of her words and said: "Yes, my dear child, I am very poor, but I'll work

day and night and earn money to get your soul out of purgatory. Do you think your poor mother could rest until she knew you were delivered from purgatorial pains?"

"Dear mother, I do so often think of my cousin Catherine. She was so happy before she died, and she never confessed to a priest nor received absolution, and she did not believe in purgatory, yet believed she was going straight to heaven."

"Catherine was a heretic, my child; she was not of the true Church. It is better for you to be troubled than to die in error."

"I often think of the beautiful words she said when she was dying; they were like this, mother: 'When I walk thru the valley of the Shadow of Death I will fear no evil, for Thou art with me. Thy rod and Thy staff, they comfort me.' Tell me, mother dear, what did she mean? I have no rod or staff, and oh! I have nothing that comforts me, I can only think of the flames that await me in purgatory."

"My dear child, don't think about it, disease is weakening your spirit, leave all that to the priest; try and rest and don't think of your cousin Catherine any more." "I will try for your sake, dear mother, not to think about it, but I can't help thinking how much better it would be if we could go straight to heaven when we die, and not go to purgatory at all." "People like us do not go straight to heaven. We must follow the way the priest has taught us."

"But, dear mother, that way is so difficult, and it frightens me to think that suppose I was there and they could not get me out." Hush, my child, for if the priest heard all you say he surely would ask for so manv

masses that I could never get money enough to have them all said. But here comes your brother: he will talk to you while I go to my work."

The brother had come some distance to see the dear sister he so much loved. He perceived there was no hope, and sitting beside her he said: "Dear sister, what were mother and you saying about cousin Catherine?"

"Dear brother, I was saying how glad I would be if I were as happy as she was. She has not confessed to the priest nor received absolution. She said that it was not necessary, and that she had no fear."

"Dear sister it was because she loved God, and believed on the Lord Jesus Christ.

She had no reason to fear. Jesus Himself spoke to her soul and comforted her by the assurance of His love and the forgiveness of her sins. What need had she of a priest to assure her of all this?"

"What brother! are you also a heretic?"

"Dear sister, do not alarm yourself. I do not deny the truth. I have read the Word of God for myself, and I found it is so full of love for poor sinners that it has become more precious to me than all the world."

"Have you then a Bible? How did you procure it? Did you ask the priest for it? Does he know that you have it?"

"No, no! I assure you I did not ask him for it. I met a Bible reader, and I thought I would like a Bible for myself, and I asked for one, and the good man gave it to me, and I read it and saw how sinners could be saved. I have found pardon and am happy."

"Oh! my brother, why did you not come sooner to tell me this? But tell me, brother, quick, is there anything in the Bible about purgatory?"

"I have searched from beginning to end of the Book and I could not find one single word about purgatory; the priest knows it is not there and that is the reason he will not let us read it. I assure you dear sister, there is but one thing that will make you happy as Catherine."

"What is it, my dear brother? I would give all the world to be sure that my sins are forgiven."

"That's it," said the brother as he drew from his pocket the Bible which had been the means of bringing salvation to his soul; and he read John 3: 16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And again he read I Tim. 1: 15: "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." And 2: 5: "For there is one God and one Mediator between God and man, the man Christ Jesus." He also read: "But He was wounded for our transgressions, He was bruised for our iniquities, and with His stripes we are healed." "The blood of Jesus Christ cleanseth from all sin."

"Those are beautiful words," said the dying girl, "but how can I know they are for me, dear brother?"

"My dearest, you do not believe I would deceive you?"

"Oh! no dear brother, you always were kind to me!"

"Then will you not have confidence in Jesus, who died for you? Listen to what He says to all who, like you, are burdened with their sins, and

need pardon: 'Come unto me all ye that labor and are heavy laden, and I will give you rest' (Matt. 11: 28). 'Him that cometh unto me I will in no wise cast out' (John 6: 37). Could you think for one moment, dear sister, that Jesus would have suffered half of the chastisement and leave us to suffer for the other half? That is the teaching of the priest, but not the Word of God. Death, to those who believe in Jesus has no terror. Oh! my dear sister, look to Jesus, the Lamb of God that taketh away the sin of the world. When you leave this world you will go straight to Him."

The brother ceased speaking. But blessed and happy were the moments spent with the dying sister, who but a few moments before was the victim of ignorance and superstition. But blessed be God, the Holy Spirit penetrated into the soul of the dying girl and helped her to see by faith Christ the Lamb of God that died to save her.

"Oh! dearest brother, now I understand it all. I too am happy; Jesus has forgiven me my sins and given me peace and joy. Glory to His Name." And in that blessed assurance after a few days of suffering, she left this world to be forever with the Lord in heaven.

Dear reader, "God so loved the world that He gave His only begotten Son, that whosoever would believe on Him should not perish, but have everlasting life."—Printed by request of Sr. Foote.

#### THE GOOD LORD'S WORK.

Paul L. Dunbar, author of the following lines, was born in Dayton, Ohio, June 27th, 1872. After grad-

uating at nineteen from the High School he worked as an elevator boy, using his spare time for writing poems which attracted the attention of W. D. Howells. Altogether he published twelve volumes of verse and several of short stories, but his best work is considered to be his negro dialect poems. He died in 1906.

The Lord had a job for me, but I had so much to do,

I said: "You get somebody else—or, wait till I get through."

I don't know how the Lord came out, but He seemed to get along—

But I felt kind o' sneaking like—  
knowed I'd done God wrong—

One day I needed the Lord, needed Him myself—needed Him right away—

And He never answered me at all, but I could hear Him say—

Down in my accusin' heart—"Nigger, I'se got too much to do; You get somebody else, or wait until I get through."

Now, when the Lord He have a job for me, I never tries to shirk,

I drops what I have on hand and does the good Lord's work;

And my affairs can run along, or wait till I get through,

Nobody else can do the job that God's marked out for you.

#### IS THE CHURCH FULFILLING HER GOD-APPOINTED MISSION?

Acts 1: 8.

We are trying to get rid of evils thru human instrumentalities, instead of expecting help thru a new birth and the power of the Holy Ghost.



We have deviated from our spiritual position and expect help from natural sources. We try to stem the tide in our own strength. If people think more of the lodge than of the Church; if the necessity of a new birth is not mentioned; if the church members cannot be distinguished from the children of the world, then it is no wonder that the testimony of the professed Christians has no power.

The secret of the Church's many defeats is that it gives no clear message from the Lord. People doubt the divinity of Christ and the inspiration of the Word. Preachers are led astray thru science and philosophy. Instead of preaching the simple message of the cross, they fill people's minds with doubt. Christ gave His Church a plain message and a plain command. It is not to be engaged in temperance and reform movements, nor in political agitation, but it is the message of the cross as the only means of being reconciled to God.

The signs of the times ought to bring about that the Church of Christ would speak with authority. Instead of that the Protestant Church has thrown away her authority and doubts the inspiration of Sacred Writ and Justification thru faith in Jesus' blood. The power of the Church is lost thru this doubting spirit and the way is opened for error.

The Church often loses her power because she is trying to do the work of the Lord thru organization in place of personal testimony and the power of the Spirit. The Holy Ghost will not permit itself to be pressed into forms. He has His own instrument, viz. the Word of God. In Rev-

elation 3 we have a picture of such a lame church. She is equipped with natural gifts and powers, but the Spirit of the Lord is lacking.

#### THE POSITION OF THE CHURCH OF CHRIST.

The Church is to preach Christ and Him crucified. This message will always remain a necessity for a lost world. What we need today is not a new gospel but to preach the old gospel faithfully and in the power of the Spirit.

The Church is to judge the signs of the times in the light of God's Word, and like the wise virgins wait for the coming of the Lord. Let us not think it strange if iniquity abounds for that is according to prophecy.

The Lord wants to find His Church in readiness and yet in activity. Therefore let us watch, for soon we shall hear the cry, "The Bridegroom cometh!"—Sel. by P. J. Weibe.

#### MISSIONARY SAILING.

Bro. Lewis B. Steckley and Sr. Steckley and Sr. Mary Heisey will sail on the American Indian Line, S. S. City of Cairo, from New York direct to Capetown on or about Dec. 30. Their address until Dec. 25, will be Harrisburg, Pa., care of Messiah Home. Also the Steamship Line till date of sailing.

Bro. Enoch Mc Corkle lately elected deacon for the Hummelstown dist., was ordained on Nov. 18, 1917.

Bro. Samuel Switzer and wife, with sister Meaud Ripley, haven taken charge of the Jabbok Orphanage. May they have the prayers of God's people.