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## Evangelical Visitor - February 25, 1918 Vol. XXXII. No. 4.

George Detwiler

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# EVANGELICAL

Harriet Gough  
6039 Halstead

# VISITOR

FEBRUARY 25, 1918.

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OUR MOTTO  Hab. II, 14 - Psa. XX. 7

**EVANGELICAL VISITOR**  
A BI-WEEKLY

**REPORT OF FOR. MISSIONARY TREASURER**  
TO FEBRUARY 1, 1918.

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GEORGE DETWILER

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S. G. Engle.

## EDITORIAL.

"Wherefore, if ye be dead with Christ from the worldly elements, (rudiments) why, as tho' living in the world, are ye subject to ordinances, . . . after the commandments and doctrines of men?" (Col. 2: 20, 22).

All Sunday School supply orders should be sent in at once so as to give sufficient time to have them filled early.

There are still a few of our Text Calendars for 1918 on hand that should be of use to some one. As long as they last we will fill orders for 18 cents each. Send your orders quickly and get one.

Renewals have been coming in freely during recent months. We thank all who have thus renewed, with a sliding scale of increasing thankfulness, according as the renewal was at the dollar rate or more. Those who went beyond the \$1.25 rate have our special thanks. If in our giving credit we have made mistakes or if any who paid are not credited on the credit label when the next revision of the list is made kindly inform us at once and we'll try and correct it. We expect to have a corrected list for use in mailing our next number. If you are one of those who have not renewed will you not attend to it at once?

### PENNA STATE COUNCIL.

Reference was made in our last issue to the Penna., Districts sending

their matter for State Council to the State Secretary, Enos H. Hess, Grantham, Pa., by Mar. 15. If the matter is received in time the questions for discussion will be published in the next Visitor so as to enable the persons attending to know of the questions that will be considered.

The council session is to open at 10:30 A. M. on Thursday, April 4. A Conference season will open at 9 A. M. to consider the question, "Is there room for, and need of, church territorial expansion in Penna? If so, How?"

Following the close of council in the afternoon the question: "Is the church as aggressive in Home Mission work as it was 50 years ago?" will be considered.

A large attendance is expected.

IF.—Whose "if" is it, God's or man's? This discussion is not a criticism of anything in Bro. Elliott's timely article but grows out of something that he says which it seems to us, is of vital importance in our gospel teaching. Perhaps our interpretation is aside of what he intended for it, but, if so the subject will be open for correction. Bro. Elliott makes use of the little word "if" in referring to his salvation experience in these words "I said, Lord, I will, if you save me, follow wherever you lead," (notice the "if"), with the result that when he balked at the initial requirement he found himself fast under that little word of two letters, bound, as it were, by an obligation resting upon him imposed either by God as a condition of His (God) being merciful to him, or else he imposed it on himself its imposition being entirely gratui-

tous, there being no such condition attached to God's being gracious to a penitent soul. Now, where lies the truth? That this is a subject of importance is patent from the fact that the use of the word "if" in such manner is so very common among our people—so common that the correctness of its use goes unchallenged being freely used in private conversation in spoken and in written testimony.

Now having stated the question as briefly as we are able we will proceed with the discussion. God is the Ruler of the universe. This earth is the arena on which He is working out a great problem. There is an opposing power, mighty, able, subtle, wise and strong. This power in its subtlety has been able to bring chaos and confusion into God's work, pronounced "very good" when first completed, in a way and to such extent that God has been under necessity of making a number of new beginnings with man. Man's first responsibility was that he eat not of the tree of the knowledge of good and evil. In this he failed. His next responsibility was that he do the right and not the wrong. - Again he failed. In the new beginning which followed this failure his responsibility was to govern the world for God and which both Jew and Gentile failed to do.

Instead of making a new beginning with the whole race He now separated one individual to be the head of a new family developing into a nation thru which the whole race should be blessed. To this chosen family God gave a land with promises of great blessings providing they would have faith: but they failed; famine drove them to Egypt—type of the world—where they were in grievous bondage which caused them to cry to God and He brought them out with a high hand and strong arm. The covenant with Abraham was gracious, but at Sinai they were ready to assume obligations conditioned on an "if." The Mosaic covenant was legal; the formula being "If ye will I will." Instead of humbly pleading that God continue to bear them on eagle's wings as he reminded them he had been doing all the way from Egypt, they boldly said "All that the Lord hath spoken we will do." Exodus 24 tells us of the blessed happy condition that obtained when the covenant was ratified, the redeemed people were blood sprinkled, had fellowship with God, but alas! how quickly came the failure! The people said to Aaron "Make us gods to go before us, as for this Moses we know not what has become of him." And now God graciously provided for the time being a priesthood and sacrifices. But they were under the "if" of legality. God required righteousness: they must do in order to live. They had voluntarily assumed the law conditions. If they would do perfectly they would live, but if they failed in a single point the curse was upon them.

But the testing under the covenant of law was a failure as had been the previous testings, so God was pleased in His mercy and goodness to give to humanity a new covenant, a completely gracious covenant, made according to His own plan and worked out to a complete finish by and thru His own Son, Jesus Christ, and in which there is not the "if" of "doing" but only that of believing. God was and is entirely satisfied with His Son's work which He ratified by

raising Him from the dead, and the forgiveness of any one's sins does not hinge on anything that the sinner may promise to do, but proceeds entirely from the fact that there is no debt, the penalty attaching to the sinner's guilt having been atoned for in the death of the substitute. The Scripture says very distinctly that salvation is of grace thru faith and if we add anything to it, that is make it grace plus something else. whatever its nature may be, we bring ourselves under the condemnation attaching to Galatianism. We are reminded of the incident related of Dr. Erdman. Being on a journey by train one day and wishing to be used of the Lord in the salvation of some soul, he providentially had for his seat mate a refined, intelligent looking man yet comparatively young. They entered into conversation. Dr. Erdman asked him whether he was a Christian to which he answered in the affirmative. Asked as to the how of being saved he said that it was by loving everybody. "And do you love everybody perfectly," he was asked. "Well, no, I cannot say that I do" was his answer. "Then," said Dr. Erdman, "you are a lost man." Now that seemed cruel, didn't it? But was it? Is the truth cruel? Before they parted there was just time for the doctor to make plain to his companion how sinners are saved, which was thankfully accepted, and, like the eunuch the recipient went on his way rejoicing.

Now, please do not misunderstand us. We are not defending worldliness nor worldly conformity, nor are we pleading that our liberty in Christ may become an occasion for fleshly indulgence, but we are pointing out that the danger attaching to

Galatianism is as much to be guarded against as the other. --We have attended a good many conferences and church councils, and nearly always there are warnings sounded against drifting into worldly conformity, but we do not at present remember that any word of warning was sounded by any one as to the danger on the other side. We must not shy off on one side and fall off the bridge on the other side. Satan is as well pleased with the one as the other, if he can only defeat the work of Christ in us.

---

**GENERAL EXECUTIVE BOARD NOTICE  
RE APPEALS FOR DONATIONS.**

Inasmuch as the Savior has said, "That a kingdom divided against itself cannot stand," and again, "that no man can serve two masters;" and,

Whereas, the church realizes that in order to do effective work and render an acceptable service to the Master there needs to be a united effort put forth by every individual in the body; and,

Whereas, it is evident that appeals for help from parties foreign to the Brotherhood and not in harmony with its teachings have come to individual members as well as through the columns of the church organ; therefore,

**Be it resolved,** that it is the sense of the various members of the General Executive Board that in order to obtain the best results of our work as a body of believers in Jesus Christ every individual should feel in duty bound to support and contribute to the institutions under the care and supervision of the Brotherhood rather than to institutions foreign or in opposition to those of the Brotherhood.

(Continued on next page.)

## CONTRIBUTED

### THE "DOUBLE STANDARD."

By F. ELLIOTT.

The above captain while chiefly used in connection with moral questions covers a much wider field of operation. I will try by God's help to give some thoughts on the first, and a few others. I have written very little on moral and social questions in the *Visitor*, first, because I used to think I was too young to handle such delicate matters, and some as young as I was then, had undertaken it with doubtful results as to benefit to the reader. But the years have rolled by and the evening shadows are falling over my path and my excuse is gone forever. My second is, Can I use tact and lan-

### RE THE OFFICIAL DIRECTORY.

(Continued from preceding page.)

Whereas, it has become an established custom to carry an official directory in the yearbook or General Conference Minutes; and,

Whereas, it is the desire of the General Conference secretary to keep a correct list of the names and addresses of the bishops, ministers and deacons; therefore,

**Resolved**, that the Gen. Ex. Board requests every bishop or overseer of the several districts of the Brotherhood to notify the Gen. Con. Sec., Bish. C. N. Hostetter of Washington Boro, Pa., of all the deaths of officials as well as the names and addresses of all new officials and thus assist him in keeping the directory correct.

Signed:—

H. K. Kreider, Sec.

Eli M. Engle, Ass't.

guage suitable to the subject?

The shipwreck of moral character is a terrible disaster on the voyage of life. The "Bonny Barque" with sails unfurled is gliding along laden with precious cargo to be distributed at various ports. Before it stretch the safe "sea lanes" where big ocean liners can travel in safety. On either side are breakers and hidden rocks, but on board is an accurate chart and unerring compass and by constant reference to them safety is assured. Sad to say full many a human barque beautiful to behold and laden with precious gifts, graces, and talents has neglected to consult chart and compass and yielding to the treacherous "undertow" has gone on the rocks to ruin. Here is a lovely young girl budding into "womanhood, glowing with physical health, pure as a lily, honest and trustful as a child. She becomes acquainted with a young man whose dress is immaculate, and whose manners are polished. His speech is refined, but his heart is as black as night. Her folks regard it as "a good chance" and thus without let or hindrance his infernal plot develops. They take long walks and drives together and under that hypnotic influence that even Solomon could not fathom she forgets the chart and compass and as she feels the subtle undercurrent drawing her from the safe "sea lane," she takes the path of the least resistance, the heartless wretch succeeds in his vile purposes and then abandons her, to her fate.

This is no fancy sketch but too awfully, sadly true in the history of many a poor trusting girl. Socially ostracised, spurned by her former friends, in some cases turned out of

the home of her happy childhood, with her poor nameless child to support, scorned and despised and yet more "sinned against than sinning." This is the fate of the prodigal daughter.

What about the inhuman villiar who has caused all this suffering, sorrow, and moral wreckage? Oh he goes about among his "chums" boasting of his prowess. People call it a "youthful indiscretion" He "must sow his wild oats" etc. He has the "entree" into society as before and his part in the "incident" is soon forgotten. This is the "double" standard and it fills my soul with righteous indignation to see not only men but women rally to its defence. To my mind it seems one of the most cruel, unjust, unchristian and heart-breaking conditions of human society. If the poor victim of a polished libertine must be branded with shame and infamy, why not brand him as conspicuously and in as lasting a manner that others may shun his company? If there is such a welcome home for the penitent prodigal son, O tell me why not for the equally penitent and heart broken prodigal daughter? The pure holy Christ had no double standard, but He says to poor sinful Mary who washed his feet with tears of penitence and wiped them with her flowing hair, "Thy sins are forgiven, Thy faith hath saved thee: go in peace" (Luke 7: 48 R. V.).

The next we will notice is the double standard of judgment regarding worldly or temporal success. "Men will praise thee when thou doest well to thyself" (Psa. 49: 18). Two men, sometimes brothers, start out together. Their

means and opportunities are alike, but as the years go by one forges ahead rapidly, and the other struggles hopelessly in the rear. The one is blest with continued health and vigor, is always at his best, and able to make the most of every chance to better his circumstances. The other, handicapped by poor health, works harder than the first as it involves a severer strain to do the same amount of labor. When he is unable to work he must hire labor or let things go undone, the one means added expense, and the other serious loss; this with medical and other expenses and losses incidental to such conditions keeps him going to "hold his own." The first applies his surplus to enlarging his business or his bank account and emerges from the scene a prosperous and wealthy man. In the final human analysis are those qualifying conditions and circumstances taken into consideration? No, not by any means, "Men will praise thee when thou doest well to thyself and vice versa, will condemn thee if thou doest not well unto thyself, indeed he can think himself lucky if his physical weakness is not described as laziness and his lack of success due to poor management. This is the "double standard" and sad to say it is used alike by saint and sinner. The results are usually a case of "swelled head" for the first party, and the other finding all his best efforts discredited shrinks back into obscurity. Prosperity like charity "covers a multitude of sins." In closing this phase I will tell you of an incident that I personally can vouch for. A member of the church in question had wandered far from the path of moral rectitude. The deacon was sent to reprove, admonish



and endeavor to persuade him to amend his life. On his return the pastor inquired as to results. The member had moved to another locality and his temporal affairs were booming. "Well," says the deacon, "he took me over the farm and showed me his crops, his horses, colts, cattle, sheep, and pigs; everything looks fine, he is sure to get along." "O indeed," says the minister, "What about his spiritual condition?" "Well really," says the deacon. "I never inquired."

Another phase though limited in scope, is the "double standard," in applying the eighth commandment, "Thou shalt not steal." If a man or syndicate work a scheme bringing in a million in profits to him or them, and pulling down to financial ruin hundreds of deluded victims who trusted them, they are regarded as smart financiers and left to enjoy their spoils in peace. Let a poor man abstract a bag of oats to feed his famished horse, or a sack of coal to warm his shivering children that is stealing, and he is promptly clapped into prison. If a rich man or woman going through a big store deftly slip sundry articles into their pockets without the usual preliminaries with the sales girl it is set down as "kleptomania," an account is kept, the bill sent in and of course promptly paid and the kleptomaniac goes free. I am credibly informed the above is true and of frequent occurrence.

What about the poor woman who in a moment of dire temptation and pressing need does the same deed? Can she plead kleptomania? O no, the proprietor, policeman, magistrate and public unite in calling her a thief and seeing her safely incar-

cerated. What does God think of the "double standard" as here described?

Well, I hear some one say, Those things don't concern us, they belong to the world. Well, we are responsible for our mental attitude on such questions as well as on our words and actions and we are happy if we find ourselves "not guilty" of using double standards.

However we will re-adjust the limelight and see if any double standards exist in the church. "I am a stranger, but having heard of the brethren and being in their locality I attend service in their church. The church is a large comfortable but plain building and quite in keeping with what I expected of plain people, the service was simple, hearty and impressive although the singing was much faster and less solemn than I looked for. As the sexes are seated separately, I sized up the sisters first, they were all neatly and plainly attired and all wore the white prayer covering, and they looked peaceful and happy. The old and middle aged ministers and brethren with few exceptions were plain humble looking men and in line with their profession of "Non-conformity to the world." When, however, I looked at the young brethren I met with a painful surprise. With a few exceptions there was little if anything to indicate their connection with a plain church. Their hair was cut in the prevailing style and so was that of the younger ministers, who bore little resemblance to the veterans beside them. I had not courage to ask the reason of the different standards but I have been wondering about it ever since." Now beloved, I have given a very mild and gentle account of "As others see us." Had I given it verbat-

im it might startle the reader. How do we look at it ourselves? Have we a "double standard?" How shall we remedy it, for it is an inconsistent condition? Shall we go up or down? Shall our young sisters discard their plain costume and "even up" in that way? I think I hear our dear young brethren with united voice cry out, "God forbid." Well then, does that mean They will come in line themselves? Thank God for that, Amen. Where shall we begin? Well, the pulpit would be a good place for a starting point. If our younger ministers knew how it makes the hearts of the old veterans of the Cross ache with sadness to see them get up with close cropped hair, high collars and every whit like the ministers of popular churches, surely they would cut more loose from bondage to custom and fashion. I have noticed in popular churches the preachers who are the most spiritual, ignore modern fashions, wear their beards and leave enough hair on their heads to give them a Christian appearance.

Dear brethren, I have never made a hobby of these things either in the pulpit or the Visitor, but, as I said at the beginning, the evening shadows are falling on my path and my voice will soon be silenced and my pen laid down forever. I was brought up Episcopalian yet God led me in a wonderful manner. When I was down in the depths of awful conviction I said, "Lord I will, if you save me, follow wherever you lead." The morning after I found peace I got my first test. I had always bitterly despised the custom of the brethren of parting their hair in the middle. When I went to the glass to comb, it came almost like a voice "Now part your hair in the middle." I almost

groaned aloud "O Lord, how can I do it?" Then it came "Remember your promise and obey." Instantly I said "Yes Lord," joy filled my soul and it never was a cross after as long as I had any hair to part. God knows I do love our young members and I don't want to grieve them, but to encourage them to "Ask for the old paths and walk therein" and "Keep moving on the way."

---

#### WATCH YOUR STEP.

By D. V. HEISE.

"Are their not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth because there is no light in him." The Jews as well as most other nations, divided the day, from sun-rising to sun-setting into twelve equal parts; but these parts or hours, were longer or shorter according to the different seasons of the year. Our Lord alludes to the case of a traveler who has to walk the whole day. The day points out the time of life—the night that of death. "If any man walk in the day he stumbleth not." "A traveller should use the day to walk in and not the night." Dr. Clark. "The night cometh when no man can work." Probably our Lord's design in this pointer was to give His disciples an object lesson of discernments between things natural as they appear unto us, and things spiritual as they really are. A natural man cannot discern the things of the Spirit, as long as he is walking according to the course of this world because they are spiritually discerned, which proves unto us that man is not inducted into the kingdom of

God, or the church of Jesus Christ, by conforming to rites and ceremonial institutions prescribed by the rules of the Jews, but by the overshadowing of Divine Grace and the production of a new being to walk in a new life. It is a deplorable fact that the first tendencies of human nature are toward spiritual darkness.

If there is any time in life more potent than another to observe our captation it is in youth, just as we come to the place where two ways meet where our natural powers begin to develop. Satan mis-represents the world to us. He appeals directly to our passions. The lust of the flesh and the lust of the eyes and the pride of life. "All these things will I give thee, if thou wilt fall down and worship me." As there is no standing still on the threshold of life we are impelled by the invincible laws of nature to advance.

**Watch your step**, for upon it hang eternal destinies. "He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." This world is prone to changes and disappointments. While it affords us some good things in a temporal way, as mortals need, it can not afford that unspeakable gift which alone is the satisfying portion of our immortal soul. The world can never give the bliss for which we sigh. That is found only in Jesus who atoned for our transgressions in His death upon the cross whereby He purchased eternal redemption for us. "He bore our sins in His own body on the tree, that we bring dead to sins should live unto righteousness, by whom stripes

ye were healed." "Keep thy foot when thou goest to the house of God," we expect Jesus to meet with us, "For where two or three are gathered together in my name, there am I in the midst of them.

O how solemn to meet with Jesus in worship! **Watch your step.** Somebody may be watching you. People have a right to expect more of us than of others: if we are of the household of faith our deportment will be worthy of our high calling. I being present in a Jewish synagogue at time of worship there were small groups formed here and there in loud discussion while others were still worshipping with hats on, which was not in harmony with the apostle's admonition I Cor. 11: 4, 14-40. "Let all things be done decently and in order." "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God: for God is in heaven and thou upon earth: therefore let thy words be few." **Watch your step.** Pray the Lord to prepare a bridle that the Holy Spirit may guide our tongue. "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." The unbelieving Jews were always watching Jesus, not to be benefited by His teaching, but that they might "catch Him in His words." Right in the assembly especially at the close of the meeting would be a very good time to have in mind what David so earnestly resolved. "I will keep my mouth with a bridle while the wicked is before me." That they may behold our good conversation in Christ. Our conversation is in heaven.

Clarence Center, N. Y.

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Dayton Mission, 601 Taylor St., in charge of W. H. and Susie Bover.

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

**DAYTON MISSION.**

The Lord helping us we will give another report of the work at this place. As we have beheld the past year, we were made to think of the 21st., of St. Luke, as he, by the inspiration of the Holy Spirit; was permitted to look down through the mist of years, told of the sad visitations that would come upon this world in the ending of time; and just preceding the coming of our precious Lord these were the Savior's words: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." As we view these words we must conclude that Jesus saw a very severe time pending for the nations of this world, in the last days, and could we see over this land as does the all seeing eye, and could we behold the awful realities, and results of war that are now existing, among the various nations we would be constrained to say the words of the prophets in their foretelling are true. In Jeremiah 25: 31-33, we are told that "The Lord hath a controversy with the nations. Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."

It truly would appear as if we are hastening on to that time. There is one scripture truth out of the many, that reveals the end, and the coming of Christ very strikingly. As St. Luke repeated the words of Jesus in v. 8 of chapter 21 he speaks of many deceivers who shall come, saying they were Christ, and that the time of the end was drawing near. The warning was, not to go after them,

for they were untrue, and deceptive in their foretelling of the closing of time. But as Christ kept the end of time in view. He did not make it appear that the time drawing near as the false Christs did. It was very evident that the false prophets prophesied smooth things, and covered the dark, they did not foretell the dark things that would come to pass upon the earth as an awful consequence of sin. But Jesus was a true and a faithful prophet and in v. 9 told the Apostles that they would hear of wars and commotions, but they were not to be terrified, for these things must first come to pass, the things that the false Christs left out, Jesus said must first come to pass, before the end comes, and yet Jesus said, as you hear of these things it is not to be understood that the end is drawing near, but not until by and by, me thinks I can hear the dear ones ask Jesus, what shall be the signs or the events that shall mean to us the end being near. Then said Jesus in v. 10 unto them nation shall rise against nation and kingdom against kingdom, and great earthquakes shall be in divers places, and famines and pestilences; and fearful sights, and great signs shall be from heaven. --In v. 28 Jesus said, When these begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh. Again Jesus said as the tender branches bespoke the near coming of summer so likewise when ye see these things come to pass know ye that the kingdom of God is nigh at hand. As Matt. 24: 33, says, it is near even at the doors.

I have been so much impressed as I beheld the transpirations of the past year how our food law officials were fearing a food famine last spring, and advised the tillage of every parcel of ground available for food. What was

the result? A very severe drouth set in during the summer over the states more or less especially, west and south. On our way to Oklahoma in November we saw fields and fields of corn that never came to maturity. Then following the drouth came an early frost, and did so much damage to late crops, also an early setting in of severe winter, and has been so continuous ever since, and such a shortage of coal, that men of wealth were heard saying they would give \$50 for a ton of coal if they could get it. Report says that 5,000 families in our city were destitute of coal over the cold Sunday of Jan. 27: and it was said that there was more suffering than in the time of the 1913 flood. We were told that sheds, chicken houses, furniture and shade trees were used as fuel to keep warm. Sugar is being dealt out by dealers who have it for sale in one half pound lots, and not to exceed 2 lbs. and flour is sold in small quantities providing the same amount of cereals are also purchased.

We know what the past year has been, but oh, who knows what the present year will determine! Surely all these things bespeak the nearing of the coming of our Lord, and it means that we do not become faint and fall by the way. Let us trust our God, and walk onward faithfully with Him, that we may not fail in the awful and testing times that are evidently coming upon us.

Inasmuch as we have had such a scarcity of coal, and it has been so very cold, it has affected the attendance at services wonderfully in our city. A lady of our city was telling a sister who attends here, that her church and three other churches united as one congregation to save fuel, and the number in attendance was only 25 to 30. Truly as we hear all these sad reports, we are so very thankful for our good, and faithful attendance at our little Mission. And we

have been having our services in our dwelling so as to save coal, and during these very cold Sundays the children have been coming out to Sunday School so that our school has been numbering from 50 to 60 in attendance.

We are also glad to report that the brother of whom we wrote in our last account as having been saved that since that time his wife has become willing to obey the Lord, and take the plain and narrow way. Three of their children have also given their hearts to Jesus. It may appear that there is but little being done these days, but let us not be discouraged. Let us thank God, that we are still living in a time that the few are yet being saved.

We were very much pleased to have with us our dear outgoing missionaries, Bro. and Sr. Lady, Jan. 27. We did enjoy their messages to us. May the Lord bless them on their way, and use them in the salvation of precious souls.

We are so unable to express in words our thankfulness and appreciation for the abundant provisions given for our need. The Lord and His dear children have been so good to us. We do wish to thank all who have made it possible to continue the work thus far. May our God bless you all is our prayer.

#### FINANCIAL.

Report for January, 1918.  
Balance on hand, \$47.52.

#### RECEIPTS.

In His Name, \$6.00; Jesse Eyster, Navarre, Kans., \$1; A sister, \$1; Jesse and Ella Lehman, Carlisle, Pa., \$5; a brother, \$10; mission offerings, \$3.10. Total, \$73.62.

#### EXPENDITURES.

Table account, \$12.37; beef fats, \$8.90; flour, 18.10; gas bill, \$1.02; car tickets, \$ .40; incidentals, \$3.80. Total, \$44.58.  
Balance on hand, Feb. 1, 1918, \$29.04

#### POOR FUND.

Balance on hand, January, 1, \$14.58.  
Paid out \$1.06.  
Balance on hand Feb. 1, 1918, \$13.52.  
Donations of various articles were made by Florence Brumbaugh, Mary Taylor, Frank Etter, Emma Cassel, Edna Murphy, Mary Wise, Gladys Wise, Samuel Cassel, Sr. Ella Harshbarger donated the heavy bed comfort of last report instead of Sr. Theadore Harshbarger.

#### SPECIAL DONATIONS.

Isaac Engle, three-fourths bushel apples, 12 lbs. Graham flour, 24 lbs. corn meal, 10 lbs. fresh meat, Jesse Wises, 1 bu. corn meal, 10 lbs. fresh meat, 3 squashes, 1 gal. milk, Jim Halman, 14 eggs, 1 pk. potatoes, a large squash, Hattie Davis, one half bushel potatoes, Ed. Engle, 2 gal. corn meal, 2 gal. Graham flour.

We remain yours in the interest of precious souls.

W. H. and Susie Boyer.  
601 Taylor St., Dayton, O.

#### SAN FRANCISCO MISSION.

The work has been going on about as usual, the past month. Some encouraging street meetings were held, while at every service quite a few souls heard the gospel.

Also, several men sought and professed to find the Savior, and one young woman gave her heart to the Lord. The conflict is on, and the battle often hard, but we are sure our Captain will win out as we are true to Him.

The rainy season is on and we must hold some doorway meetings instead of going out on the street. We are not allowed to speak from our doorway, but we sing for half an hour or more and give an invitation for the people to come into the hall. We solicit your continued earnest prayers,

#### FINANCIAL.

#### RECEIPTS.

Upland Calif., \$30; Bro. and Sr. Ira J. Zercher, Kans., \$10; Meshach and Sam-

nel Krikorian, Cal., \$5; A. J. Heise and wife, Kan., \$25; Bro. and Sr. J. Lehman, Carlisle, Pa., \$5; Home Mission Board, \$15.00; hall offering, \$41.43. Total, \$131.43.

## EXPENSES.

Table supplies, \$23.61; car fare, \$7.85 home incidentals, \$6.17; hall rent, \$30; house rent, \$18; hall ex., \$8.61; gas, \$4.10; poor, \$1. Total, \$99.34.

Bal. on hand, Jan. 1, 1918, \$17.84.

Bla. on hand Feb. 1, 1918, \$49.93.

Elizabeth Winger and Workers.

## DES MOINES MISSION.

## FINANCIAL.

Report for Jan., 1918.

## RECEIPTS.

Jessie and Ellen Lehman, Pa., \$5; "In His Name," Kans., \$5; S. S. Lincoln School house, Delisle, Sask., \$35.00.

Total, \$45.00.

## EXPENSES.

Electricity, \$ .40; gas, \$ .80; table supplies, etc., \$25; coal, \$15. Total, \$41.20.

Bal. in hand Feb. 1, 1918, \$3.80.

Praise God from whom all blessings flow.

We reached Upland, Calif., Jan. 12, and are engaged in a revival effort, Bros. H. W. and S. W. Landis have general charge of the meetings during our absence. We allow Bro. H. W. Landis a certain sum toward his living expenses and we continue as always to make out the report and take care of the offerings. We certainly praise the Lord for the provisions for January and for those liberal donations.

The work of the mission is encouraging, had a special bright conversion since we left. We have a band of ladies that we organized in an active agency called The Star of Hope Salvation, and their special mission is to visit and invite people to the mission etc.

We need your prayers, may the Lord

greatly bless those who so kindly aided the work and make it possible to have a mission meeting every night during the week. Love to all from all.

J. R. and Anna Zook.

## MT. CARMAL ORPHANAGE.

Dear readers of the Visitor:—

Greetings in Jesus' precious name, the One who shed His own blood to redeem us and save us from sin.

As we look back over the past three months and note the blessings of God to us, we can truly say, the Lord hath been mindful of us. He has so wonderfully cared for us and supplied our needs. We want to thank all the dear ones too, who have allowed themselves to be used of the Lord in thus supplying our needs. I am sure you have all received a blessing because Christ says It is more blessed to give than receive. I believe our people are beginning to realize this more.

Not long ago as a certain person handed me an offering, he said, I believe the Lord blesses me for giving, as it seems to be coming in pretty freely this summer. That is in accordance with God's word, where He says, freely give and freely you shall receive. Also in Malachi 3: 10: we read, "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

You no doubt remember in our last report we wrote about the furnace we had put in. We are now enjoying its reality as we have been having some very cold weather. It certainly is a blessing to have a warm house although it looked as though we might run out of coal for awhile, but were able to get some more the other day and then we

cut some wood too and are mixing that in now, so I think we will get through all right.

Then too, the laundry room in the basement is greatly appreciated during this cold weather, even the clothes are dried inside where it is nice and warm.

Another thing we wish to praise God for is the cows. We have been wishing for a long time that we could increase our dairy enough so that we could sell milk; heretofore we have consumed all the milk; but now with the ten cows, we are able to supply our own need and sell some besides.

We have taken in two more children since our last report. We now have ten boys and ten girls, and they all seem to be happy and well contented with their home. We thank God too for the good health He has given them. Outside of colds we haven't had any sickness all winter.

Certainly we feel very weak and unworthy when we realize the great responsibility God has laid on our shoulders in caring for the homeless; but we are glad for the way He stands by us in every test and trial.

Now in conclusion I want to especially request an interest in your prayers in my behalf, as I am in the draft and it looks very much as though I would be called, as I can't claim that any of these children are entirely dependent on me for support, so my only trust is in God.

#### FINANCIAL.

Report for Oct., Nov. and Dec., 1917.

#### RECEIPTS.

Cash on hand, \$13.91; Asa Kreider, Ill., \$5; J. M. Eshelman, Kans., \$3; Eva Gingrass, Kans., \$2; David Kreider, Ill., \$1; Daisy Fifer, Ohio, \$6; Grantham S. S., Penna., \$16.78; Mrs. O. M. Foote, Ind., \$ .75; Rose Bank S. S., Kans., \$14.95;

Valley Chapel S. S., Ohio, \$9.56; Wm. Kreider, Ill., \$5; Delila Kreider, Ill., \$1.50; Mrs. Wm. Mathis, Ill., \$2; E. S. Ellithrope, Ill., \$5; Magdalene Hunsbarger, Mich., \$50; Lillian Hickerson, Kans., \$5; C. S. Sollenberger and wife, Kans., \$5; Wm. Shilling, Ill., \$7.50; H. L. Trump, Ill., \$10; Anna Reighard, O., \$1; A friend, \$1.85; Irvin R. Hoover, O., \$3; Thanksgiving offering, Belle Springs, Kans., \$72.70; A friend, \$1; Anna Hitz, Pa., \$1; Union Grove Sr. Sewing Circle, New Paris, Ind., \$5; Mary Keefer, Pa., \$ .75; A. L. Miller, Ill., \$1; W. Jacob Shaeffer, Cal., \$10; Mrs. Kempster, Ill., \$ .50; Warren Herr, Ind., \$2.50; Willard Herr, Ind., \$2.50; J. S. Zook, Iowa, \$15; A friend, \$10; A friend, Pa., \$15; A friend, \$10; Mrs. McKinney, Ill., \$5; A friend, \$2.35; A sister, \$20; Portland Club, Ill., \$10; A friend, Kans., \$1.75; children's wages \$54; county allowance, \$90; proceeds from the farm, \$761.68. Total, \$1261.53.

#### EXPENDITURES.

Groceries, flour and meat, etc., \$356.95; dry goods and shoes, \$120.36; hardware, \$104.08; range stove, \$70.00; coal, \$60.54; threshing, \$42.52; stock and feed, \$437.38; Tidings, \$38; miscellaneous, \$31.21. Total, \$1261.04.

Your brother in Christ,

Harvey W. Hoke, Treas.

Morrison, Ill., Jan. 24, 1918.

#### CHICAGO MISSION.

#### FINANCIAL.

Report for month ending January 15, 1918.

Balance on hand, \$13.99.

#### RECEIPTS.

Henry Leidig, Ill., \$5; Jessie Powell, Ill., \$5; Elizabeth Gnaga, Ill., \$5; Mrs. Nelson, Ill., \$5; Zion S. S., Kans., \$70.51; D. Deeter, Ill., \$1.25; H. L. Trump, Ill., \$5; B. S. Herr, Ind., \$5; Ira Zercher, Kans., \$10; J. A. Snively, Kans., \$5; In His Name, Man. \$5. Total, \$121.76.



## EXPENSES.

Provisions, \$26.39; gas, \$5.34; 1 set, furnace grates, \$26.34; fitting labor, \$3.30; express, \$1. Total, \$60.38.

Donations for coal and New Year's Dinner, Mary Mc Neal, Pa., \$5; H. L. Trump, Ill., \$10; Sr. Miller, Ill., \$1; Robert Shirk, Ill., \$7.25; Abram Brechbill, Kans., \$5; Clara Mishler, Ind., \$2; Belle Springs S. S., Kans., \$24.60; Louise Bowers, Kans., \$1; Jennie Eshelman, \$5.

Total, \$60.85.

Paid for coal, \$24.75; provisions, \$14.80; lumber and other incidentals, \$6.05. Total, \$45.60.

Provisions donated for New Year's dinner, John Garwick, Ill., 4 lbs. butter, noodles; Mt. Carmel Home 3 chickens, pie, J. H. Bert and family chickens, eggs, cookies, dried corn. The Berts, Detroit, Kans., chickens, 3 lbs. beef, 7 lbs. butter, cake, cookies, Sr. Brechbill, Ind., 3 lbs., butter, jelly, A. J. Heise, Kans., dried apples, corn, graham flour, butter, apple butter, chickens, D. H. Bert, and families, corn, cookies, eggs, krout, cranberries, chickens, 4 lbs. butter, Sr. Foote Ind., meat, M. Engle, Kans., 4 lbs. butter, Dan Bert, and Minters, corn, butter, chickens, rabbit, New Paris, Ind. dist., 6 loaves bread, cake, cookies, honey, cabbage, potatoes, pumpkins, beans, chickens, meat, lard, pudding, 1 qt. cream, butter, cheese, dried apples, pickles, Sr's Albright and Kreider, Ill., 2 chickens, 1 lbs. butter, cookies, 4 lbs. tallow, Sr. Noel, and West Bethel dist., Kans., cookies, cranberries, sugar, butter, 5 chickens, East Bethel dist., Sheets, Crawford, Hoover, Lexo, Brandt noodles, 7 lbs. butter, cakes, chicken. Ollie Yard, Ind., chickens, O. F. Stump, Ind., chicken, and sausage, Phillips, Co., box apples, Marquette Manor Dairy, 4 gal. milk, 1 qt. cream.

Again we come with heart-felt appreciation to all who have stood with us in a temporal way, as well as by their prayers, thus making it possible for the needy to be fed, and the Christ who has power to save from sin presented. As we write we are reminded of the words of the prophet, "Is not this the fast I have chosen? Is it not to deal thy bread to the hungry;

and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isa. 58: 7-8).

In Him,

Sarah H. Bert and Workers.  
6039 Halstead St.

## PHILADELPHIA MISSION.

What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord in the presence of all his people."

Praise the Lord! Glory be to Jesus! of the Spirit to give a little of my experience in way of witnessing for Jesus. I had lived a moral life till I was By God's help and for His glory, I feel led thirty-four years old, the Spirit had often strove with me in my younger days I spent sleepless hours and with bitter tears, but would not yield to the Spirit's call. I grew up to manhood in moral pleasure and in looking at professing Christian lives. --If Christ dwells or abides in us what kind of a Christ does the world see in us? Praise God for victory today! Amen.

One day two of God's servants came along the road and talked to me about the salvation of my soul. After they left me I went into my horse stable and began to pray, but Satan went there too, and won the victory. But the next day I got under such deep conviction that I could not work. That night I went to a meeting and when the invitation was given I went forward and sat on the front seat, but there was no one to pray with me. I went home with a heavy heart. I had been asked to join church, but, praise God I did not join church;

but one day at home beside the old kitchen stove, the old account was settled and the glory came. Praise God for victory in Jesus! --The Lord joined me to Himself. Afterwards I was baptized and united to a body of believers to help to carry on the work filling different positions in the church on earth, with my name written in heaven. I kept pressing on realizing that God had His hand on me! I praise God, that I kept my heart open to the Spirit's voice.

There were those around me who were enjoying something better or deeper than I. Not that their words were different, but their life was a power for God. I did not do like Simon the sorcerer offer money, but I prayed to God for light on holiness, and for a pure life controlled by the power of the Holy Spirit.

One Monday morning as I was sitting alone with God the Lord gave me a vision of my privilege in Him: a man walked before me pure and holy, and then a hand came down over my head and filled my mouth with something like honey--so sweet. I swallowed the sweetness and at that point the man disappeared. The Spirit said, If you want any more come and get it: praise God, I came to the place that I yielded myself to His loving embrace and sought the Lord for a clean heart, and received the anointing of the Holy Ghost with power in my life to live clean. Praise the Lord!

When God works He will accomplish His purpose; the walls of Zion had fallen down in our community and the Lord laid it on the hearts of a few of us to rebuild, so we began by the direction of the Holy Spirit; first prayer meetings began and the Spirit began to convict, souls got saved, results, ten meetings every year, preaching point in the town, many souls saved for His glory.

One day while I was out in the field

toiling with my team a voice called out of heaven saying, Will you go for me to fight the enemy face to face? My team stopped, and my body trembled. This was repeated three times in about thirty minutes time. I did not say, "Here am I, Lord, send me." Sometime later I received other calls, but did not consent to go. I did not want to tell what God demanded of me, but prayed that God might reveal this to two other members: the Lord gave me rest, for, I think, about a year, then He gave me a final call, I went to the altar of prayer to settle the question, with Bish. O. B. Ulery on one side, and Sr. Ella Hershey on the other. The Lord gave me the witness of my call by revealing it to those two saints of God as I had prayed. Oh the faithfulness of His Spirit to the saints of God!

Sometime later my call was approved by the church, and still the Lord led on by calling us to the Philadelphia Mission. We, like Gideon, tested our calling in different ways and God said, go, and opened the way for us. Now we have been here almost two years in the conflict for souls. While we have gone through some fiery trials we have come out more than conquerors through Him.

We praise the Lord for His keeping power, and for the way the Lord is leading His children; three precious souls that came out this winter have asked to unite with us. I praise God for a simple faith of trust in Him for soul and body.

We rejoice to see souls embrace their privilege in Christ Jesus for their body. There has been some definite healing here: several have been anointed according to James five. Wife and I were called one evening to pray with a sick man, eighty-one years of age; he seemed very sick but before we left he was shouting for joy. I am glad to say that the work is pressing on to the pulling down of strong-holds; we need men and

(Continued on page 21).

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

Editor:—Bish. H. G. Light.

### LOVE, SALVATION AND SEPARATION.

EPH. 2: 4; HEB. 2: 3; LUKE 16: 26.

There are three passages of Scripture which present to us three of God's great things, Eph. 2: 4; Heb. 2: 3; Luke 16: 26. These three things are great love, great salvation, and great separation. An old writer in speaking about divine love says that (love) had heaven for its birth-place, and heaven was unable to contain God's love and one day it overflowed heaven's bank and came down upon a sin-cursed world. It seems to me that God's love is like an ocean without a bottom. I am not surprised that some one after hearing a sermon about love was moved to pen the following lines.

"Could we with ink the ocean fill,  
Were every blade of grass a quill:  
And every man a scribe by trade,  
And were the whole world of parch-  
ment made,  
To write the love of God,  
Would drain the ocean dry,  
Nor would the scroll contain the  
whole,  
Though stretched from sky to sky."

Think of God's love. Its unchang-able. How unlike human love, which quickly tires, easily falters, and rapidly changes. But God's love to this sin-doomed and guilty world remains unaltered. So I want to tell you by the authority of God's word that while he hates our sins, there is not a sinner in the world that He does not love.

Suppose we look to the proof of God's love. I believe the greatest expression of divine love to a fallen race is the seen at the cross of Christ.

God gave heaven's best gift for earth's

worst creature, and that gift was His beloved Son. The Lord Jesus trod this earth for three and thirty years, and then voluntarily laid down His life as man's ransom. And as He hung on that tree, while the darkness was thickening, while devils were mocking, men deriding and women weeping, He bowed His head and uttered these words. "It is finished." And as we look upon that scene, our hearts overflow with adoration, while we sing,

"Oh 'twas love, 'twas wondrous love  
The love of God to me.  
It brought my Savior from above,  
To die on Calvary."

But God does, not only show His great love to us but He also presents to us His great Salvation. Perhaps the reason why the Holy Spirit calls it a great salvation is that it was purchased at a great cost, and produces great results. It is to be remembered that that word salvation implies that men are lost. There is not a chapter in our Bible, not a page in history, not an action of our lives, the possibility of a doubt that man is lost as much as the man on the ocean without chart or compass. Some one may be asking, Whom does Jesus save? The word of God says, sinners. The Lord Jesus had but one object in leaving heaven's highest height for earth's deepest depth, and that was to seek and save those who are lost.

The word of God fairly tells us of His saving grace. There was Saul of Tarsus, and yet he had a meeting with the Son of God on the road to Damascus, and yet this great love and Salvation of Jesus saved him. There was Manasseh who made the streets of Jerusalem swim

with blood; there was Mary Magdalene out of whom came seven devils; and there was the dying thief on the cross, his soul at the brink of eternity, and as these appealed to the Son of God He in His wonderful love saved them. But we should remember with all this that we are not too bad to fall in the arms of Jesus.

This great salvation we can only obtain by the way of faith in Jesus Christ. The Scripture declares that "to as many as received him, to them gave he power to become the sons of God, even to those that believe in his name." Saved by the grace of God. Eternally saved from the guilt of sin, from the power of sin, from the love of sin, and the presence of sin.

Now we come to the great separation between the soul and the living God. The cause of this separation is sin. There was a time in the history of man when he basked in the sun-light of God's presence but sin entered Paradise, and from that hour to this, man has been estranged from the Creator. As long as that is so the separation between your soul and the loving God will continue though He is longing to bring you right by the precious blood of His own dear Son. Remember the solemnity of separation.

How keenly we feel when we stand by the bed side of our friends and give them the parting hand of separation, the last good-byes even for this earthly parting. But, my friends, if you are not willing here to part company with your sins, there must be an eternal separation from all that holy and blessed in the world to come. Jesus died that there might be no such awful separation and we need but yield ourselves, fully to Him and we shall, by His great love, salvation and separation fall in the arms of Jesus and by His grace meet in that prepared place for a prepared people, "where con-

gregations never break up, and Sabbaths have no end.

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#### THE GOSPEL ACCORDING TO YOU.

You are writing a Gospel,  
A chapter each day,  
By deeds that you do,  
By words that you say,  
Men read what you write,  
Whether fiathless or true.  
Say! What is the gospel,  
According to you?

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#### MARRIED.

WENGERT.—LIGHT.—At the home of the officiating Bish. H. G. Light, Cleona, Pa., on Saturday morning Feb. 9, 1918. Bro. Paul Wengert, son of Eld. Adam H. Wengert, of North Annville Twp., and Sr. Elda Light daughter of Mary Light also of North Annville Twp., Leb., Co., Pa., were united in holy matrimony. The happy young couple have the best wishes of their many friends.

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#### OBITUARY.

WALTZ.—Frank N. Waltz, infant son of Jonas and Sr. Bertha M. Waltz of Hossler's district, died Jan. 20, 1918, aged 2 months and 8 days. Services were held at Hosslers church conducted by Elders John D. Brubaker and Daniel E. Miller. Text Matt. 19: 14.

BECKER.—Aaron M. Becker, died Feb. 14, 1918, at his late home in Mt. Joy, Pa., aged 69 years, 7 months and 1 day. He is survived by a wife, four daughters and two sons. He was a faithful member of the U. Z. Children church. Funeral services were held at Mt. Pleasant church (Brethren in Christ) conducted by Elder John D. Brubaker and Eld. Isaac Brubaker (Mennonite). Text II Tim. 4: 6, 7, 8.

(Continued on page 21.)

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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., FEBRUARY 25, 1918.

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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, E. B. 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 the editor, Geo. Detwiler, 1175 Bailey St., Harrisburg, Pa.

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**MARRIAGES.**


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HITZ.—OBER.—On January 19, 1913, at the home of the officiating minister, Bish. H. B. Hoffer, there occurred the marriage of Amos G. Hitz of near Milton Grove, Pa., to Stella Cora Ober of near Mastersonville, Lancaster Co., Pa.

SHERK.—STAUFFER.—On January 26, 1918, at the home of the officiating minister, Bish. H. B. Hoffer, there occurred the marriage of Bro. Jay A. Sherk and Sr. Katie G. Stauffer, daughter of Bro. and Sr. Morris Stauffer of Mt. Joy, Lancaster Co., Pa.

BURKHOLDER.—BYERS.—On Feb. 5, 7:30 P. M., 1918, at the home of the bride's parents, Bro. and Sr. Alfred Byers, their daughter, sister Mary Ellen, was united in marriage to Bro. Daniel H. Burkholder, all of Franklin Co., Pa., Bish. J. D. Wingert officiating.

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**OBITUARIES.**


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WITTER.—John I. Witter was born near Karlsruhe, Baden, Germany, July 5, 1840, and departed from this earth life at his home in Abilene, Kans., 105 West 10th St., on Jan. 22, 1918, aged 77 years, 6 months and 17 days. At the age of about 18 he left Germany, with several other boys for America, and for a number of years resided in Pennsylvania. In 1870 he was married to Mary Ann daughter of Elder Jacob F. Eisenhower, then of Pennsylvania and later of Kansas. To this union were born nine children two of whom a son and daughter, died in infancy. Those living are Mrs. Mattie Gish of Abilene, Harry of Denver, Col., Mrs. Amanda Cress of Lewiston, Mont., Sadie of Upland, Calif., Susie and Mamie of Abilene, and Elder Ray Witter, living on the old home place, south of Enterprise, Kans. The wife and mother preceded him by about twenty-five years. He moved from Pennsylvania to Kans., in the year 1880; soon after this he united with the Brethren in Christ

church, with which body he was identified until his death, when he passed away peacefully desirous of being with Jesus, after an illness of about five weeks. He was a man of contentment, and inclined to look on the bright side of life, and a lover of home. The services were held in the Abilene church conducted by the brethren Eld. Jno. R. Herr, Bishs. M. G. Engle and Jacob N. Engle. The occasion was improved from Num. 23: 10: "Let me die the death of the righteous and let my last end be like his." The remains were laid to rest in the family lot in the Belle Springs cemetery by the side of his wife and children who had preceded him.

All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast.

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#### OBITUARIES.

(Continued from page 19.)

**HOOVER.**—Elizabeth Z. Hoover, widow of the late David G. Hoover, of near Shippensburg, Franklin Co., Pa., died Feb. 2, 1918, aged 79 years, 11 months and 7 days, near Mowersville, Franklin Co., Pa. She was a member of the U. Z. Children church. Funeral services were held at the home of Bro. Noah Z. Wenger the place where she had her home, conducted by Elder Wm. M. Asper (Brethren in Christ,) burial in the Shippensburg cemetery.

**HERR.**—Abraham M. Herr died Jan. 28, 1918, aged 59 years, 3 months and 2 days, near Anville, Pa. He is survived by a wife and eight children. He was a member of the U. Z. Children church. The affliction causing his death was a severe one, cancer in the face, but he endured in patience all suffering and when at last he was not able to eat, he said he was feeding on heavenly things. Funeral services were held at Anville conducted by Bish. H. G. Light and Eld.

#### PHILADELPHIA MISSION.

(Continued from page 17.)

women that know Jesus by the power of His resurrection. We thank you all for your liberal support. Continue to pray for the work here.

#### FINANCIAL.

Report for January 1918.

Bal. on hand Jan. 1, \$79.88.

#### RECEIPTS.

A brother, Elizabethtown, Pa., \$40; Sr. Annie Sollenberger, Pa., \$5; Sr. Sarah Detwiler, Pa., \$2; Bro. Jessie and Ella Lehman, Pa., \$5; Sr. Kohl, Pa., \$1; Bro. John Snyder, Pa., \$5; Sr. Anna Reichard, Ohio., \$5; Sunday evening, \$9.84. Total,

#### EXPENSES.

Groceries, household and sundries, \$38.75; shoes and clothing, \$18.55; gas and carfare, \$5.70. Total, \$63.00.

Bal. Feb. 1, 1918, \$88.72.

#### OTHER DONATIONS.

One sack corn meal, Harry Shank, 2 sacks clothing, Sr. Wenger, 1 box clothing, D. H. Martin, 1 box, Mr. Henry J. Myers, 1 box dried fruit beans, corn, Mt. Joy Sewing Circle, clothing and quilt in December.

Yours in His service,

Wilber and Elizabeth Snider.

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#### MESSIAH ORPHANAGE.

By WM. H. HYKES, STEWARD.

Report of donations for Dec. 1918.

#### PROVISIONS, CLOTHING, ETC.

Mary Hoffman, raisins and prunes, Abner Martin, beans, 44 lbs., S. B. Stoner, 12 lbs. liver, Martha Heisey, 3 lbs. peaches; A. B. Musser, oranges and grapefruit; Sr. Esther Hykes, tea kettle, boil-

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A. W. Gingrich (N. C. church). Text II Tim. 4: 6-8.

er, 2 chair seats and cough medicine, Sr Katie Smith 1 bu. apples.

CASH RECEIPTS.

By D. M. BOOY, Treas.

D. V. Heise, \$10; A sister, E. Petersburg, Pa., \$1; a brother, Elizabethtown, Pa., \$100; H. O. Musser, \$4; S. Brown, \$3.17; Herman Miller, labor, \$8.37; Elizabethtown S. S., \$60; A brother, Swatara, Pa., \$2; W. L. Kreider, \$25; Anna R. Engle, \$5; Wm. Kanode, Pa., \$1; Stephen Heisey, \$2; a sister, Martinsburg \$10; Mary C. Mc Neal, \$5; Annie Ginder, \$1; A sister, \$1; Harvey Sollenberger, \$1; Amos H. Sollenberger, \$1; Catherine Brechbill, \$1; Dan'l Engle, \$2.

SILVERDALE, PA.

I feel to give a little account of our revival held here at Silverdale by our brother John A. Climenhaga over the Christmas holidays. Our brother came full of zeal and courage. He did not shun to declare the whole counsel of God nor did he blush nor shrink from what God would have him say to the people. We truly all had to say, There surely was a prophet amongst us; and there was quite a bit of spirit manifested the few last evenings. Some hands went up, and, I believe, a lot of seed fell into the hearts that will not soon be forgotten or that another cannot be shaken off. May our brother Climenhaga's ambition, courage, grip and zeal in the preaching and teaching of the word be crowned with success is our prayer here at Silverdale as well as elsewhere. The meetings were well attended: had good spiritual singing, praise God.

I am reminded of what we read in Amos where Israel's service was rejected also of something that happened in my own experience, but I will not say, like Jacob, All things are against me, but rather humble myself every time and say All things work together for good, and,

None of these things move me. So let us ever live, humbling ourselves every time, working and pressing forward to the goal. Pray for me.

Amanda Snyder.

FROM MOORETOWN CENTER, MICH.

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. 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" (Matt. 11: 28-29).

A series of meetings was held here, conducted by Bro. J. Eyster, a returned missionary from Africa, starting Jan. 5, ending Jan. 21. The attendance was very good when the weather was not stormy, altho we had a few stormy evenings on which services could not be held. Even when the weather was so bad that services could not be held, God's convicting power did not cease to work. Bro. Eyster came filled with the Spirit and Love of God, and preached the word in its purity, encouraging professors who also did, and receiving the witness of their justification, consecrated their lives to God, receiving the baptism of the Holy Ghost. Others that were clear in their justification, consecrated their lives and the Holy Ghost fell with great power, some shouting and praising God with great rejoicing for the wonderful works wrought within the hearts of His children. Three souls came to the altar for pardon for their sins, and others raised their hand for prayer. Our prayer is that they may obey God in all things.  
Snowier, Mich. COR.

UPLAND, CALIF.

To readers of the Visitor:—

"How excellent is thy loving kindness O God! therefore the children of men pat

their trust under the shadow of thy wings."

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."

A series of four weeks meetings was held here by Bishop J. R. Zook which closed on Sunday evening, Feb. 10, with a number of conversions some also were sanctified, and some healed, Praise God, for Him who forgiveth all our iniquities and healeth all our diseases. God surely does work in mysterious ways His wonders to perform. The saints were made to drink of the river of God's pleasures, and we believe were built up in the most holy faith. There are still some that are not saved that were and are still on the prayer list of many. Our heart's desire and prayer to God is that they all might be saved. But even when Jesus was here or earth and preached some believed and some believed not So we are not discouraged: we have seen some stony hearts broken up during these meetings. One aged brother that was saved testified that it was so good he wished he would have started sooner, and that is the testimony of many a Christian. Baptismal services are expected to take place in the near future. Bro. and Sr. Zook are going to Tulare this week and on Sunday Feb. 17, a series of meetings is to begin at that place the Lord willing. We ask an interest in the prayers of God's people for the work at this place.

Cor.

Feb. 12, 1918.

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#### BELLE SPRINGS, KANS.

On Dec. 2, 1917, we commenced our protracted effort at the Belle Springs church, Bro. L. Shoalts being in charge of the meetings. The truth was held

forth in simplicity and power, specially honoring the Holy Spirit in the giving of the texts and the messages.

The meetings continued for four weeks, the first part being interrupted considerable by cold weather. In general a good interest was manifest with fairly good attendance. Some souls were enabled to step out upon higher ground by taking their place, and acknowledgement of their condition and needs, and appropriative faith in the merits of Jesus' blood. A few who had backslidden renewed their covenant with God to live a devoted Christian life.

Three young men came out for the first time. One, however, was not willing to face the record of his life and we fear the result will be, only getting farther away from his God. Another who we had reason to believe was in earnest, has gone to another part of the state and we trust he will prove faithful. The other, we think, gives evidence of determination to continue faithful in the service of the Master under whom he has enlisted.

Thus has passed into history another untiring effect of the evangelist to deliver his soul from the blood of his fellowmen.

May the Lord bless and reward the faithful labors.

Cor.

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#### FLORIN, PA.

The meetings announced for Cross Roads in charge of Bish. Jacob Bowers from Trappe, Pa., to begin Feb. 3, continued to Feb. 10. The extreme cold weather and drifted roads somewhat hindered the attendance part of the time. However the closing meetings were well attended and good interest shown. The Spirit of God was manifest and witnessed to the encouraging and



uplifting messages to all present. One soul yielded to the Spirit's entreaty while many are hardening their hearts and unheeding the Spirit's wooings, loving the pleasures of this world more than the service of God. We pray God's blessing to accompany the brother in his labors as well as the messages given that the seed sown may come to fruition while grace is offered.

Cor.

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 MONTGOMERY S. FRANKLIN, PA.

A series of meetings was held at the Montgomery M. H. South Franklin, Pa., beginning Dec. 16 and continuing two weeks. Eld. J. C. Dick proclaimed the word in a way that was inspiring and upbuilding, and which will surely stand though heaven and earth pass away. God's word will never pass away.

Two souls stood for prayer, May the Lord give them grace to go thru. The meetings were well attended and the order was especially good for which we are thankful. May God bless the brother for his labor.

Jacob M. Myers.

Greencastle, Pa.

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 ELKHART DIST., INDIANA.

On August 26, 1917 we in this dist., held our harvest meeting and had arranged with our blind brother, H. H. Menagh, who is again laboring with Brethren in Christ church, to hold a continued meeting here at the home church at that time. He came with a heart full of zeal and broke to us the "bread of life" during the harvest meeting time and the same evening commenced a continued effort at the village church and where we held our love feast which was a refreshing season for the saints.

Our brother labored faithfully giving out the word with power. While the results fell short of what we would like to have seen, but glad for the few who made the wise choice. From here our brother went to Franklin Corners, Ill., and held a meeting there. On Nov. 5, 1917 he returned to our district and engaged in a continued effort at the home church. Surely our brother did his very best, and we appreciated his labors, yet results were not what we had been wishing for. However we are glad for what was done, and we wish for our brother many open doors and much success among the brethren among whom he has again taken his place expressing himself that his wish is to labor for this church and live and die in it.

John A. Stump.

NOTE.—This report has been rather much belated as it was for a time mislaid.

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 A WORD FROM CAMP.

Camp Meade, Md.,

Feb. 21, 1918.

We felt impressed to write a few lines for the Visitor columns, greeting all the brethren and sisters in the blessed name of Jesus.

We can surely praise the Lord that He has called us from the world of sin and darkness into His marvellous light, seeking no more after the things which please the flesh but after the things which please God.

This is the fifth month that we are spending in Camp, having arrived on October 6. After being in Camp for a few days we were transferred to what is called "The Detention Camp." There are mostly Christian people here besides

a few socialists, I. W. W's, Russellites and one vegetarian.

Even though we are often mocked and ridiculed by the worldly-minded people and sometimes have to suffer a little persecution, they, as a rule, will, after all, respect the faithfulness of the true followers of Christ who obey from the heart. Christ has promised that He will never leave us nor forsake us.

We were quarantined for measles and could not have any company for about a month, but this was lifted on Feb. 3, giving us the privilege again to have visitors.

Several ministers of the Church Of the Brethren" and Mennonite denominations visited us last Saturday and Sunday. They all held services which we enjoy to attend and can listen very attentively to their sermons for they give us spiritual food. These are several of the texts which were selected Matt. 7: 7-13; Rom. 1: 11, and Heb. 2: 6, 7.

We were moved last week to the east end of the Camp becoming entirely separated from the other soldiers. Were given a separate mess hall and now do our own cooking, each man assisting in kitchen work when his turn comes.

Wishing you all God's richest blessing and asking an interest in your prayers.

Yours in the Lord's service,

Harry L. Brubaker.

Benjamin J. Herr.

1st Sept. Dept., 154 Depot Brigade.

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#### CHANGE OF ADDRESS.

Bro. R. D. Nissley formerly of Mansfield, Ohio, more recently of Los Angeles, Cal., wishes to inform our readers that his present address is Anaheim, Cal., R. R. 4, Box 196.

#### REPORT OF THE NINTH ANNUAL BIBLE TERM.

It seems but a very short time ago that we looked forward to this nine-day Bible Term, hoping that it would bring great inspiration and encouragement to all who would attend. The time came and brought with it more than was expected. It was certainly a pleasure to see so many brethren and sisters come in to enjoy the different sessions with us.

The attendance was larger than any year previous to this one. The inspiration and encouragment received was beyond our expectation. We received enough of spiritual food, to keep us busy thinking for quite a number of days. The subjects were handled with great tact, and showed that the speakers took an interest in them, by coming with well prepared lessons, hoping that those of us that listened to the discourses were just as well prepared to take that which was given.

I wish to give a brief summary of some of the topics discussed during the term. I was not privileged, to be present to hear all of them discussed.

The Bible Conference—Its Purpose.—The main purpose of holding the Bible Conference is to be helpful to each other, not only on subjects that all agree on but also those on which there are differences of opinion hoping thus to become more united in the work of the Lord.

2. Preliminary Requisites for a Revival.—Things that must precede a revival, in order that it may be a success, were given. Everything must be out of the way, so that God's Spirit will not be hindered. Sinners must be born into the kingdom. Must have the power of God or our efforts will be futile. All the characters that had power with God were much in prayer. God was moved by the prayers of the old patriarchs, such as

Jacob, Elijah, Samson, Paul and Silas.

Forgiveness among members must be prevalent. The Evangelist may preach till dooms-day, and the effort be a failure, because of an old grudge sticking down in the hearts of individuals who will not forgive nor seek forgiveness. We must be in unity with every brother or sister. If we are not God says we are murderers. Too many times individuals hold others at arms length instead of being united, and have a successful revival.

We also frequently are too slack in giving notice of the meetings to the public before hand: interest in the meetings should be aroused in every possible way.

3. Vital Doctrinal Truths.—The original state or condition of man was taken up. Based on Gen. 1. 26-31. The image of God consists of two things.

1. Natural Likeness. Nature is not God, and God is not in nature, but God controls nature. God is a spirit and not a large form holding the reins of the universe. There is a trinity of powers, God, man and the devil. Man is a self-conscious being. He has a power of his own. A man that blames the devil for him doing certain things is mistaken but is only in the environment of the devil. The triune powers possess knowledge, affection, sympathy and feeling. Modern teachers claim that man is only a little higher than brute creation, but God made him in His own likeness and uprightness (Ecc. 7: 29; Eph. 4: 24; Col. 3: 10). The Ephesian and Colossian epistles are the Christological Epistles. God looks not on the stature of man but on the heart, not the physical heart but the seat of the affections, or that which God put into him (Gen. 5:1). No man can curse anyone without putting a rebute on God. Man is a trinity, spirit soul and body, and as soon as one is missing death is the result. The senses are the

medium of man. God is the only self-existent being, so man and the devil only exist by permission or allowance of God. God commanded man to multiply and replenish the earth. We are not born sinners, but are born in sin. Man does not have a creative imagination, but a constructive one, thus we never thought, or dreamt of anything that we did not have an impression of some kind. Man is formed, not created, not absolutely perfect but very good. Adam means ground. Woman is equal to man.

4. The Spade as a Vindication of the Word.—Critics used to say that there was no flood until the discovery of the temple of Babel, by explorers a few years ago with the inscription of the great flood. Babel was built for the purpose of not being caught in another flood and to fight the God of heaven, (Gen. 14). The tablets of Babylon made of clay, with extended letters, containing the records of Gen. 14: 1-15; Gen. 23: 10; Jos. 1: 4; II Sam. 24: 6. In 1895 explorers found tablets of the Hetites, written by Egyptians, giving the record of Egyptians paying tribute to the Hetites to the amount of 3200 lbs. of silver. In 1900 while building a railroad an Mount Omece, the city was found by explorers as described in Exo. 1: 11; Jer. 43: 8: Critics said we have no record of Nebuchadnezzar going down to Egypt. This statement is ridiculed. The discovery of explorers found the brick pavement spoken of in Jer. 43:8: by an American Society. Other scriptures were also proven by recent discoveries, but are quite lengthy.

An Exposition of Matt. 18.—The scripture can be used as a guide to a holy life. Christ took natural things to illustrate spiritual things. Members of the church might be as a hand, an eye, being very useful in the church as a hand, or having a keen eye in forseeing difficulties

which will come to pass, and give warning. But if Satan would overpower them and they would become detrimental to the cause, they should be disellowshipped. We should not only associate with those we can have social and spiritual chats with, but also with those that are growing cold. If a member of the physical body is hurt there is a telegraphy that goes to the mind and tells about it, and all the other members sympathize and send all the building material to the hurt member. We should be the same in the spiritual body. If a member cannot be gained by going to him alone, and one or two are taken along the first member should be quiet and let the Spirit work. The individual who trespasses may be perfectly innocent and if we do not remind him of it we are worse than he. If a member does not hear to one or three persons and the church is appealed to, and then does not submit, he should be severed from the body no matter if it is the most influential member. There is no need of sides in the church. This chapter is the keynote of a Christian Life.

6. The Christian's Warfare.—The devil works in different ways (Mark 8: 26; Mark 9: 14-26). The devil has thousands of ways to destroy mankind. Men will face bayonets, guns and cannons and even death itself, but will not accept Christ. Any ruler that is not under the influence of the heavenly Spirit that the officials refuse for the army Superstition is found where the rulers are possessed with evil spirits. Those that the officials refuse for the army Christ will accept, whether they have one leg, one eye or both of each. If Christ cleans us from evil spirits we will be just as clean on one side as on the other. If we have on the helmet of salvation, we have our heads protected, ears and all, and will not listen to un-

profitable things. We will freely use the Bible which is the sword of the Spirit.

7. Proper Attitude Toward Church Activities.—An activity is a self caused change. Volcanoes are active because of inner conditions. Church activities are caused by inner conditions. We would conclude that different meetings, conferences and educational institutions are healthful activities of the church. Other activities are not as healthful as these and are more questionable. Questionable activities, such as oyster suppers, poolroom, social dances, festivals, cake walks, centralized dictatorship, etc., are just to increase membership. These are all sanctioned by some so-called Christians. The true child of God should take an attitude against these activities. That which the church is engaged in shows the life of the church. Many are not making special arrangement to attend prayer meeting. There are those who use the sabbath for speculative business instead of public worship. It is sad to behold and notice the indifference of people to the things of God. Those that are indifferent and fault finding are a blemish to the cause. If we close up the activities of the volcanoes, there would be a larger number of earth quakes. So it is with the church activities, if they are stopped, there would be a great destruction. It is the lack of the church to support the activities that causes the name of Christ to be blasphemed. We must be united in our activities, and not hang on behind so the others will have to carry us after. All church activities are brought about by that which is within. If we are one we stand alone, but if we are united then we are strong. The spirit of humility and love one for the other is more powerful than the voluntary humility. Foreign Mission work is another Church Activity. A church that has the mission

spirit is a live church. We should give support to these activities because the church has accepted it. Most of us are enjoying the Bible Conference and is made possible by the school so we should support it. Not only financially but also by the sending of students. Some people are more interested in their Live Stock and Bank Account than in their children. This part of the church activities is greatly neglected by the brotherhood, even to the extent that this institution almost died last April. But it has received a lift so that it was somewhat revived.

8. Vital Doctrinal Truths,—Man in his fallen state was taken up by the speaker.

90% of humanity is living according to the inclinations of the body.

9% of humanity is living according to the inclinations of the Intellect.

1% of humanity is living according to the inclinations of the Moral or Spirit which is the highest.

The nature of man in the fallen condition (Gen. 3: 6; Rom. 5: 12-14). Sin is in man through Adam's transgression. A child is not a sinner until it transgresses after knowing right from wrong (Rom. 3: 9-18). So a mother has no right to call her child a little devil or imp. If, however, it would be possible for a child to be a little devil or imp, the woman must consider that she is the mother, and if the child is a little devil or imp she is a big one. Man can rise above his heredity, so when a man drinks, chews tobacco or swears, his parents are not responsible, but he himself. If we drink tea or coffee knowing that it is tearing down the system we are sinning against the body because we are transgressing a law of the physical body. More children are born because of sensuality than of prayer, therefore an inferior quality of births. Nowadays man is deified and

God humanized. Young men and women should read the Bible reverently and receive the warning contained therein and flee youthful lusts, although there are ministers that claim the Bible is not a fit book for our young people to read, which is a great mistake.

Man's Intellectual Nature. Judge's 19: gives the exact condition of man Jer 17: 9. The heart of man is the seat of affection. The heart of man is not a physical organ. No double moral standard, woman cannot fall lower than man, but may fall farther than the man, because she comes from a higher state.

Moral or Spiritual Conditions. II Cor 7: 1; Titus 1: 15; a man who has fallen still has a conscience. Man not only has a conscience but lives in God. Death means separation from God. The very day, the very moment that man transgressed he died. Now can only be made alive through Christ. We will not feel the full effects of the redemption plan until we are glorified. Flesh and blood are corruptible (I Cor. 15: 42-54).

11. How has the Death of Pastor Russell Affected His Followers?—Real Teachings of Pastor Russell and the Foundationaire of the Whole Doctrine. He taught that the gospel age is not a day of salvation for the world, but a day of election, and that election not to excell 144,000 anti-typically the great day of atonement. The suffering of the church the little company was needed to complete the atonement. God set apart the gospel age to complete the work of atonement, not as a day of salvation of the world, (Heb. 7: 25-27; 8: 6, 13; 9: 11). There is no mediator now between God and man, but at the end of the gospel age, Christ at the head of the church will be the Mediator. (I Tim. 2: 3-7). It denounces future punishment or Eternal Doom.

The Evils of Russellism. First, he does not go after the sinner, but after

the most prominent church members. It is a soul-paralyzing doctrine, I never seen a single soul yet that has retained its spirituality. They are arrayed against Sunday Schools and Missions. In Africa they do not work among the natives, but among the missionaries and heads of churches the same as in this country. He is thoroughly opposed to evangelistic efforts. He encourages the sinners and sanctions the deeds done by them. To satisfy the lust of man, the devil raised up Pastor Russel in the person of some educated man, not as an ignoramus, to come and put the scripture into flowery reading to deceive the public, as the devil himself as an angel of light. Pastor Russell was a man of more than ordinary ability.

The Elements of Weakness.—Only one Russell. His followers are opposed to denominations: 1910 was to witness the sealing of the last member. The years from 1911-1914 was to be the fulfillment of Rev. 7: 7-11; 1914-15 was to witness the establishment of the reign of righteousness, and then the devil will be loosed. The death of Pastor Russell has been the hardest blow on the cause, and will cause the disorganization of that company. The speaker said, "If I had a family that was clear from Russelism, and every member was saved, I would rather have a large poisonous serpent come into the house and bite every member and see them buried, knowing that they are all saved, than to have this soul-destroying doctrine to come in and take hold on them."

13. Faith in Christ as Applied to Our Daily Walk and Conduct. Christ is become the mercy seat and we have to come to Him and believe in Him. Jesus the great High Priest is the one who intercedes for us, and we must have Him with us continually, in order to please Him. What is the use for us to run to

our neighbor when we get into trouble? Why not trust Jesus, and go to Him, as He is an Advocate with the Father. We should have the rivers of living water running into our lives.

1. The River of Humility. In the first place the river must come from above as a source. Rivers always run down hill. If we come to trials and mountains we must wind around them.

2. The River of Love. Love to Christ not only love in our own hearts. The man that knows Christ's commands will obey them if he has the love of Christ. If we have the love of Christ we will lay down our lives for others if needs be. Some people's religion has the smell of stagnant water, because they are so inactive that it becomes stale in their hands, and a sinner has no desire for it, seeing their condition is better than theirs. We should walk daily so that the unsaved would want Christ as their Savior.

15. Vital Doctrinal Truths.—The third or Glorified Condition of Man. What we need is faith. Education means drawing out. There are five senses but it is sometimes said there are six senses and the sixth sense is common-sense and without the sixth the rest are non-sense. Christ is the only source of eternal life. Every man whether saved or sinner is his own bookkeeper, God condemns no man, but every man condemns himself. Every man is condemned by the deeds he does (Gal. 3: 28. Woman has just as much right to testify as the man, and also to stand behind the pulpit if she comes in the right order. Woman gave the first divine commission to man. The personal law has been lifted from the head of man. Christ has become our righteousness. Divine living comes before divine healing. God can give us the power to live divinely in the flesh as well as in the spirit. Re-

deemed men have clean temples. Worship God in the Spirit, and be not ignorant of the things of God (Gal. 5: 16, 17). God does not preserve unholy things. If we yield every member of our body to God we will enjoy the peace of God.

17. Sociability as a Factor in Religious Worship.—We should not be too conversible. Why is it that we select men as ministers. An unknown amount of good may be done by them that will not be realized till eternity. Selfish motives and ideas must die. Too many ministers associate with ministers, and with ministers only, which is a mistake; it should be that ministers be as sociable with lay members as with ministers, no distinction should be made. The love of humanity has been lost in the political life. Festival Sociability should not be found among the children of God. Social functions should be cultivated that do not participate in any thing that does not stand in harmony with the Word of God. I may be allowed a certain social privilege and you may not. Can I associate on account of my brother? Decide for yourself by looking into the Word of God.

H. G. Brubaker.

(To be Continued.)

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“EXHORTING ONE ANOTHER.”

(HEBREWS 10: 25.)

Dear brethren! when the saints for praise  
or prayer  
Are gathered 'round the Lord—the  
Lord is there;  
The first-born fair among His chosen  
race,  
Bestowing of His fullness, grace on  
grace.

Can we then, who have tasted of that  
grace,  
Care to be absent when He shows His  
face?

Say shall a little rain—a lengthy road,  
Prevent communion with the saints of  
God?

Lo Satan's slaves to scenes of pleasure  
go,  
By day, or night, through rain, or hail,  
or snow;  
And can we careless be of going where  
The saints are found for worship, or  
for prayer?

Shall business stay us, friends, or “feel-  
ing tired,”

When our attendance is by Christ de-  
sired?

Blush, brethren dear—blush at the very  
thought,

And let us show that we are better  
taught.

Exhort, then one another, and let not  
The assembling of ourselves be e'er  
forgot,

Responsible we are, each in our part,  
Go swell the song and gratify Christ's  
heart.

Bear with us, too—for sure the fault is  
great—

If we refer to those who come in late,  
As if they grudged the time, as far too  
long—

They must omit the first and closing  
song.

A little less indulgence in the bed,  
A little more contrivance in the head,  
A little more devotion in the mind,  
Would often save such being so be-  
hind.

Suppose an earthly prince should con-  
descend

To bid us to his banquet, as a friend,  
Would we not seek by all means in our  
power

To be “in court” at the appointed  
hour?

“But,” murmur some, “we have so far to  
come,”

Well, start a little sooner from your  
home,

But if we live close by, then must our  
state  
Of soul be bad if oft we come in late.  
Granted lest we should seem severe—  
There are domestic cares here and

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LOVE FFASTS

PENNSYLVANIA.

Cross Roads, ----- May 9, 10  
Mechanicsburg, ----- May 29, 30  
Mt. Pleasant, ----- May 7, 8

OHIO.

Wayne Co., Paradise, M. H. beginning  
10 A. M. June 8, 9.

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SUBSCRIPTION CREDITS.

FROM JANUARY 22 TO FEBRUARY 23.

AT THE \$1.00 RATE.

Josephus Baker, Annie Mimie, Christina Beam, Peter Barnhart, Mary Engle, Rebecca Bomberger, Catherine Kitch, Mrs. E. J. Barr, Mrs. F. Helmick, Elizabeth Wingert, Isaac T. Ginder, J. M. Epler, Abm. Eshelman, G. W. Dysinger, David Ulmer, Florence Brumbaugh, M. R. Hurst, Clara B. Shriver, D. H. Brechbill, M. H. Crawford, Hannah Srigley, Mrs. Levi Karges, Mrs. H. Timm, Mrs. D. Merilett, Minnie Horst, Geo. Frey, C. N. Hostetter, H. N. Hostetter, Sarah Sprankle, Mrs. J. Shirk, Mrs. J. P. Bicksler, Mrs. S. L. Harris, Mrs. S. Kauffman, Anna Blagg, Mrs. S. H. Lenhart, Henry Lenhart, Harry Kauffman, I. J. Zercher, Abm. Gish, Martha White, Ira B. Wenger, Mrs. Jesse W. Myers, Mrs. C. L. Hoffer, Mrs. John Snell, Abm. H. Brechbill, W. C. Kellogg, Mrs. Austin Norris, C. M. Christenson, C. S. Wingert, John Snyder, Keener, Hossler, Jacob K. Gish, Harvey A. Garman, Barbara Heistand, A. M. Sheetz, Daniel Wolgemuth, Michael Bert, Jacob Stoner, Mrs. D. Brougher, Henry Lebeck, Mrs. W. A. Brewer, D. H. Hershey, Susanna Urich, John Bomberger, Mrs. L. Bomberger, Abner Martin, Amos H.

Heisey, John Heisey, E. J. Sollenberger, Henry Bechtel, Mrs. A. Gayman, Martha K. Landis, Mrs. C. Stoneback, Mrs. D. Hursh, H. Eberly, Mary Wisler, Leah Hollinger, Christina Ramer, E. M. Smith, E. N. Sheetz, P. H. Bert, Harry Hoover, Jacob Hoover, Elizabeth Dayhoff, Ab'm Noel, A. M. Brandt, H. S. Crider, Irwin Hoover, Mrs. J. Lexow, J. C. Crum, B. W. Hoover, Katie Moore, J. Eisenberger, Miles Bomberger, Sam'l H. Nissley, A. B. Lehman, Mrs. W. H. Erb, J. H. Bert, Mrs. P. G. Breneman, Jacob Fulmer, Mrs. A. A. Leitzel, Anna B. Kuhns, L. L. Hoffman.

AT THE \$1.25 RATE.

Wm. Kiner, Annie Hess, Benj. Johnson, Ira H. Herr, G. J. Mann, Fannie Heisey, Sol. Climenhaga, Mrs. A. Carver, Aaron Ebersole, Jennie Teal, K. L. Heverly, E. J. Rohrer, P. H. Zendt, J. H. Sentz, Mary Koser, Mrs. J. W. Shank, D. E. Jennings, Irwin Gramm, Martin Brinser, Wm. Page, Ellen Hotz, H. H. Brechbill, Chas. Heister, Daniel Shirk, Emma Lauver, Wm. Longacre, Elizabeth Gnagy, C. Gingrich, S. E. Brehm, Mrs. A. Erb H. Neher, E. A. Allen, John Shafer, H. Haase, N. Witmer, H. Sheaffer, Mrs. H. Bolton, John Reichard, F. Gedcke, Mrs. Geo. Taylor, R. D. Nissley, F. Felton, J. A. Brandt, J. B. Caskey, A. H. Shetter, Clarence Gerton, Mrs. S. Legron, W. O. Kanode, N. L. Heisey, C. A. Melhorn, B. A. Frey, F. B. Frey, J. L. Heisey, J. P. Heisey, E. K. Sauder, Elizabeth Leshner, Edna A. Nye, Mrs. D. D. Haldeman, J. H. George, Mrs. Emma Boice, David Heisey, Jacob L. Heisey, H. O. Stump, Catherine Stump, H. E. Cassel, Isaiah Harley, Harvey Wingard, A. H. Wingert, A. L. Book, Hiram Engle, Sam'l Kauffman, A. L. Shank, Fannie Hershey, C. F. Gruber, E. T. Heisey, Mrs. C. S. Sollenberger, John F. Moist, F. Smith, Geo. Cober, John Steckley, Jos. Farmer, L. B. Heise, P. Brillinger, W. B. Heise, B. Climenhaga, L. W. Steckley, D. W. Heise, Reuben Heise, Geo. French, Abm. Baker, P. Steckley, J. Steckley, John Asper, Lizzie Light, I. N. Heisey, A. Gottshall, Nancy Bretz, Alvin Berry, M. Sider, Leah Lewis, O. Martin, Susan Doner, D. H. Plum, A. A. Plum, Emma Wagner, Abram Heise, E. N.



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AT THE \$1.50 RATE.

Abm. M. Hess, Lydia Stoner, C. C. Haagen, Mrs. L. Crawl, S. H. Wenger, I. M. Sheetz, S. H. Bert, Albert, Eshelman, L. L. Engle, D. S. Engle, H. S. Engle, Geo. Lenhart, J. G. Engle, J. M. Shock, Minnie Seitz, Zelta Brewer, M. J. Cooper Smith, A. J. Snively, Mrs. E. G. Mook, Mrs. B. L. Kreider, Mrs. I. L. Brubaker, Ray Witter, J. N. Engle, J. Longenecker,

Webster Burtch, D. L. Book, Abm. Bechtel, D. V. Heise, Mrs. E. D. Rodes, J. E. Wolgemuth, H. T. Frey, S. K. Gish, S. W. Heisey, Aaron H. Hershey, Benj. Ginder, Mrs. Mary Yingst, Barbara Book, Minnie Shelly Jos. E. Wolgemuth, H. K. Kreidler, Ezra E. Wolgemuth, Aaron H. Nissley, Levi Hershey, E. H. Zercher, A. H. Zercher, H. E. Wolgemuth, L. O. Musser, J. D. Strickler, J. H. Snyder, Abm. H. Martin, W. N. Heisey, Lena S. Hess, Edith Wiles, Emma Byers, J. D. Wingert, Mrs. C. Springer, Christian Hodel, David S. Zook, Samuel L. Thrush, Mary Schlageweit.

AT THE \$2.00 RATE.

A. W. Heise, J. E. Brechbill, Walter Taylor, Hannah Martin, J. K. Landis, I. S. Givler, Jos. K. Gish, Irwin W. Musser, Eli M. Eshelman, Jacob Zercher, I. N. Hershey, F. Elliott, W. H. Hallman, I. Ales, Elizabeth L. Brandt.

MISCELLANEOUS.

S. Nigh, \$1.10; W. L. Kreider, \$3.00; David Free, \$1.60; L. Markley, \$1.20; Mrs. John Doubledee, \$2.50; (two years) B. Hoffman, \$2.50; David E. Stoner, \$1.10; A. H. Brechbill, \$1.30.

Give me ten thousand pounds, and one reverse of fortune may scatter it all away; but let me have a spiritual hold of this divine assurance, "The Lord is my shepherd, I shall not want," then I am all right. I am set up for life. I cannot break with such stock as this in hand. I never can be a bankrupt, for I hold this security, "The Lord is my shepherd, I shall not want."—Spurgeon.

Thy triumphs, Redeemer of men, we  
proclaim,  
Be boundless Thine empire, eternal  
Thy name;  
We'll praise Thee on earth, and in  
glory again,  
Sing loud hallelujahs, forever, Amen.  
—Richard Cope, 1813.