Evangelical Visitor - April 22, 1918 Vol. XXXII. No. 8.

George Detwiler
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A Blue Mark here indicates that we would appreciate an immediate renewal, Please DO IT NOW.
REPORT OF F. M. TREASURER TO APR. 1, 1918.

RECEIPTS.

Balance in Treasury, March 1, $6112.53
Cath. A. Hoover, Mansfield, 0., 10.00
Wayne Co., Smithville, 17.00
A Bro. and Sr., Avilla, 100.00
Bulah Chapel S. S., Springfield, 35.00
A Sister, Mansfield, 1.00
Newburn S. S., Kans., 43.00
Mrs. Mich. Hodel, Clay Center, 10.00
A. J. Heise, Hamlin, 120.00
A Sister, Chambersburg, Pa., 26.00
A Brother, Chambersburg, 10.00
Mechanicsburg S. S., 22.31
Harrisburg Cong., Harrisburg, 200.00
Cash, Elizabethtown, 3.00
D. G. Heisey, Elizabethtown, 50.00
Sr. Zeager, Elizabethtown, 2.00
H. L. Landis, Thomas Okla., 10.00
Henry Landis, Thomas, 10.00
Mrs. Caskey, Thomas, 5.00
Delisle District, Sask., Can., 162.05
Katie Bollinger, Morrison, Ill., 1.00

BLACK CREEK TEAM HTABU.
S. AFRICAN AUTO FUND.

Black Creek, Team Mtsabaezi, 65.00
Srs. Kendig and Wenger, Initial trip, Souderton Dist., Soud'ton, Pa., 30.64
Silverdale Cong., Silverdale, 11.15
Phila. Mission Cong., Phila., 35.77
Phila. Y. People's Meeting, 3.10
Manor and Pequea Dist., 106.00
Donegal Dist., Lanc. Co., 142.06

A Brother, San Francisco, Cal., 5.00
Richland & Ashland Dist., O., 41.25
Anna Scheaffer, Clayton, 4.00
Henry Hodel/C. Center, Kans., 10.00
Lancaster S. S., Lancaster, Pa., 20.50
Manor S. S., Manor Dist., 60.00
Paul Winger to Walter Winger, 20.00
Anna Meyers, India Special, 20.00
Grace A. Miller, India Work, 2.00
Edna Herman's Class, R. Byers, 10.00
A. J. Heise, D. W. Zook & wife, 20.00
Bulah S. S. for teacher, Macha, 35.00
Zion S. S. for teacher, Macha, 52.50
Edna Herman's Class, Sad. Book, 10.00

Total, $7653.86

EXPENDITURES.

Freight on Missionary Goods, 44.14
India, H. L. Smith, Main., 600.00
India, H. L. Smith, Special, 63.21

(Continued on page 29.)
EDITORIAL

“God is faithful by whom ye were called into the fellowship of his Son, Jesus Christ” (I Cor. 1:9).

The Christian’s calling is a high and holy calling for God is the One who does the calling and nothing but that which is holy in character can emanate from Him.

The Christian’s standing is a standing in holiness for that is what Paul declares of the Corinthian believers—“sanctified in Christ Jesus,” “the called saints.” This as to the character of believers.

The Christian’s equipment is very full and complete, “enriched in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming—revelation, unveiling—of our Lord Jesus Christ.”

Believers whose standing as to character is thus so complete, and whose equipment is of so high an order and whose partnership with Jesus Christ is by the operation of the “faithful God” are now ready to be fellow-workers with God, and are admonished to “be steadfast and unmoveable” in their attitude as to being loyal to God under all conditions, in cross bearing, in testimony, in being unashamed of the Master, in surrendering the self-life so that the Christ-life may be in manifestation. To be “always abounding—an overflow—in the work of the Lord.” So was Paul himself, entering into the open doors as the Lord indicated, and was unafraid when he knew there were many adversaries.

The Corinthian believers failed to measure up to God’s, as also Paul’s, ideal in that their ideal was cast on a lower mould. “Wisdom of words” rendered ineffective the “word of the Cross” and they were taken up with small things, divisions, jealousies, schism, bitterness, wickedness, a lot of things that could be designated as “old leaven,” and so Paul had to deal with them as “babes in Christ.” They were living on the plane of the flesh.

In all of this there is warning and encouragement for the saints of our day. We think if Paul were living in our day and see things as they are he would with equal grief exclaim “Are ye not yet carnal and walk as men?” in spite of our exalted profession. May we humble ourselves under God’s mighty hand and then He shall exalt us.

We are publishing in our present issue Lecture 3 of the series given at Bible Conference by Eld. J. Climenhaga. Number 4 will follow in next issue. After that we intend publishing an article by Eld. F. Elliott and on account of its length will likely give it in three parts. We trust that all of these have been and will be profitable to our readers. We are making room for the writings of all as rapidly as we can. Some testimonies and other writings as also selected matter have had to wait longer than we had expected.

Our blue mark in our last issue has been effective in bringing renew-
als from a goodly number of delin­quents. We thank all who have been stirred to action, and hope the stream of renewals flowing this way will continue and grow all thru the month of April. We will use the blue Hiark once more with this issue and for the last time in the present campaign. After April we will have to revise our list drop out all names that are three months in arrears. We hope all such will hurry and renew or if they don't intend to renew will notify us to that effect and pay up what is due. Honest ones want to be honest even with the printer.

CONTRIBUTED.

MAN'S REDEEMED OR REGENERATED CONDITION.

Lecture III.

Man, as created by God, was pure, holy, just and upright. Through transgression he lost, to a great extent, this first estate, and became impure, unholy and sensual. His entire nature, body, soul, and spirit was affected by the fall. While there was potential goodness left within him, he was not capable of returning to God and being reinstated in fellowship with Him. He needed a Redeemer to bring him back to His Creator. In this division of our topic the source of redemption, the nature of the redeemed or regenerated man and observations to be noted in this redeemed condition will be respectively treated, with the principal discussion on the nature of the regenerated man.

The source of redemption is to be found alone in the mercy of the Lord Jesus Christ, Titus 2: 5-6. He is the Incarnate One and those who are born of Him have life imparted unto them. John 1: 13-14. The fourteenth verse gives us the best definition for incarnation found anywhere. The Eternal Word becoming flesh, dwelling among men as man, and enabling men to see the glory of the Father in Him. He is the only medium of salvation Acts 4: 10-12. How often men, like the

In a few cases our "blue mark" was a mistake and may have caused offense. Yet, it worked out for good for in that way we were informed of a few credits on labels that had not been changed. Such mistakes occur occasionally, for different rea­ sons, and we regret them and are glad to correct them if our attention is called to them. Our constant plea is WATCH YOUR CREDITS. If not correct let us know.
Jews of old, try to find another means of salvation. Repentance, confession, good works can never redeem or regenerate man. They are but means by which man puts himself in a position where he can appropriate living faith in the crucified One. The cross is God's grace extended to fallen man. We are saved by grace through faith Eph 2: 8. No room for anyone boasting since works of any kind have nothing to do in re-instating man in fellowship and communion with his Maker. Again in Rom. 5: 14-21 we have Christ set forth as the gift by which eternal life is obtained. In the resurrection chapter of Corinthians Christ is set forth as the means of resurrecting from the dead. Col. 3: 1 speaks of the risen condition in this life. The whole second chapter of Col. is an argument showing that nothing but Christ is able to redeem man. Instead of building our hope of redemption on law or works let us accept Jesus Christ and live.

The nature of redeemed man must necessarily be discussed from the standpoint of those who have not accepted the redemption provided by God for man and to those who having accepted, are now regenerated persons in Christ. The whole plan avails nothing to those who refuse offered mercy. All that has been said relative to the condition of Fallen Man can be applied to those who are refusing offered mercy, and are yet sinners before God. Heb. 4: 2 tells us that "the word preached did not profit them, not being mixed with faith in them that heard it." According to I Jno. 3: 8 a person committing sin is of the devil. Christ would destroy the nature which makes men work the works of the devil. I John 3: 8. Since Christ has come men are under condemnation. They live self-condemned because of their evil deeds Jno. 3: 18-19. They are guilty before God even although the price to buy them back has been given.

The nature of those who have accepted Christ can be considered generally and specifically. Generally considered the curse of the law has been lifted. Man is freed from condemnation and has peace with God which brings peacefulness in the heart, Rom. 8: 1; Gal. 3: 13. The purpose of the Law and Gospel Epistles, Romans and Galations, is to show how the redeemed ones are free from the old Mosaic law so far as righteousness is concerned. The hygienic law as given to Moses is just as applicable for good health as it ever was. True we are not saved by what we eat or according as we live pure upright lives but these conditions will exist if we are really God's children in heart. The word never states Christ has nullified the law relative to these things. Our regenerated beings demand pure food and purity of heart just as much as the Levitical life did. If we are kings and priests unto God why not live like God's priests? Read carefully Rom. 10: 4 and learn what Paul states relative to Christ becoming the end of the law. Matt. 5: 17 tells us plainly that Christ came as the fulfiller and not nullifier of the law.

When man and woman were created they were created on a state of equality. Sin brought a change of conditions, but redemption again reinstated former or original conditions. Man fell through woman Gen. 3: 6. Man also was to receive the message of the resurrected life through wo-
man Jno. 20: 1. Whether men desire to admit it or not it yet remains a fact that the very first being to be divinely commissioned was a woman. If God the Son saw fit to reinstate woman on equality with man why should man attempt a change? I Cor. 11 reveals clearly the order in which God would have woman appear to be on equal standing in Christ. The word plainly teaches that in Christ there is neither male nor female but all one. Gal. 3: 28. If equal in standing shall woman not be permitted to testify, speak or preach as the Spirit of Jehovah dictates?

Specifically considered the nature of the regenerated person is set forth in the following ways. The body becomes the temple of God and is holy I Cor. 3: 16. There are those who teach that the body is sin but here we are told it is holy. Man's body is not sin. Sin dwells within potentially but the regenerated man makes no provision for the flesh to fulfill the lusts thereof Rom. 13: 14. The truth that the body is the temple of the Holy Spirit is taught in I Cor. 6: 19, 20 where we are, as redeemed ones, commanded to glorify God in our bodies which belong to Him. They belong to Him by right of possession since He has paid the ransom price in the blood of Christ. I Peter 1: 18-19.

The mind is delivered from the law of sin and death Rom. 7: 25. The mind being delivered now becomes the mind of Christ I Cor. 21: 16, Phil 2: 2-5. It becomes at rest Matt. 11: 29. To the person wholly yielded to God a clean conscience is given. As conscience is the inner nature of man, we find that not only the body and mind are affected in redemption but also the spirit.

The spirit life, like in the original creation, becomes pre-eminent. Persons live after the Spirit and not the flesh Rom. 8: 1. Living after the Spirit the fruits of the Spirit are manifested Gal. 5: 22-24. The nature being pure, man does not sin I Jno. 3: 9. The Spirit, Soul and Body are preserved blameless unto the coming of Jesus Christ. I Thess. 5: 23.

The regenerated man has knowledge imparted to him. In addition to the knowledge gained by acquisition redeemed man receives the witness of the spirit. His spirit is like the Spirit of first man. Edenic knowledge is partially regained and in glorification a greater than Edenic perfection in body shall be obtained. In reference to good and evil the regenerated person is imputably good, that is before God he is counted as good. Unlike the first man he is not innocent but fully conscious of cleansing and of right and wrong. Evil still exists potentially making it possible for him to fall away from grace. The prayer of Christ in Jno. 17 is that they may be kept from the evil which is in the world.

It is well for us to remember that although redeemed creatures we are still in the world. While our bodies are made holy our minds delivered from the curse of sin and our consciences purged yet evil, being in the world, it becomes imperative to watch lest we fall. We have not been re-instated in the body to Edenic conditions. Man is fully conscious of his nakedness and covers his nakedness by dressing himself. What about some women? If Edenic innocency would be re-instated it might be alright for some to dress but half but since the fleshly conditions still
exist great care should be taken as to how we, (man and woman) appear before each other. Christ recognized sin would be in the world and so he prays for his disciples to be kept from the evil existing all around Jnc. 17: 15. There is no power within which is able to keep from falling. The command to the regenerated man is "let him that thinketh he standeth, take heed lest he fall" I Cor. 10: 12. Regeneration, sanctification or any other work of grace this side of glorification does not succeed in making a person immune to the fiery darts of Satan nor beyond the stage of temptation. While James especially states the medium of temptation is lust, potential evil, he also emphasizes the fact of sin being a giving away or an impregnation resulting in a conception. James 1: 12-16. But how can persons attain to the state pictured in Rom. 8: 35-39? Only those who are in Christ can ever expect to be in this condition and they are "kept by the power of God through faith unto salvation." The revised version of I Pet. 1: 5 is much clearer and states, "Who by the power of God are guarded." As we submit ourselves continually to God we are kept. Only those who really believe the promises can do this. Paul's words to the Corinthian brethren make a fitting conclusion to this treatise.

"There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it I Cor. 10: 13. No, redeemed men are not immune to temptation but thank God are overcomers through Him.

WHAT IS A CHRISTIAN?

By W. H. ENGLER.

On all questions pertaining to spiritual things we must turn to the source of divine instruction. We may be certain that a Christian is not one who is simply born of Christian parents, or in a Christian land. He is not a mere religionist. He is not a mere church-member. He is not one who has subscribed to any particular creed. He is not a mere believer in Christianity. None of these conditions, nor all of them combined, can constitute a Christian in the Scriptural sense. Whatever is true or false we may be positive of this that God has not placed any essential condition of salvation in the control of any human being or institution, that can be withheld from any other human being.

Christ gave us three infallible criterions by means of which all uncertainty may be removed.

These three criterions are faith, experience and conduct. The first criterion is faith. There are certain essential truths that must be accepted. The first is that you are a sinner. The second is that Christ is a personal and present Savior. The third is, that the Holy Spirit regenerates, purifies and sanctifies.

The second criterion is experience. Lord Bacon, the founder of modern philosophy, taught that all knowledge is derived from experience. This may not be strictly true, but it is easily demonstrated that Christianity is an experimental religion. In its relation to the individual life it is almost wholly a matter of experience.

What is Christian experience? It is that knowledge derived from personal consciousness of the truths of
the Christian Religion. What are these truths?

First, that God does forgive sin, and that the knowledge of the forgiveness of sin is a matter of experience.

Second, that God renews and purifies the sinful nature of man and that this wonderful change is a matter of experience.

Third that God delivers man from the power of Satan and the influence of sin and that this is also a matter of experience.

A Christian experience is a matter of the heart rather than the head. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

For four thousand years Satan enthroned himself in the human heart and held his place against all comers. It is the great mission of Christ to dethrone and dislodge Satan and to take His place of supreme authority in the human heart, and to remain there forever.

The third criterion is conduct. It is only necessary to say, that if we are true Christians we cannot fail to show it in our lives. Jesus said, "By their fruits ye shall know them." The greatest miracle in all the world is the conversion of a soul; and it is certain that no one can pass thro' that experience without both knowing and showing it. How do we know it? There is a great difference between a slimy worm and rainbowed butterfly; yet they are one and the same. What a change takes place in the chrisalis condition of the hideous and odious worm, out of which emerges the beautiful butterfly. That is the change wrought in the man or woman who is transformed from a creature of sin, into a child of God. The Christian must express his religion in works as well as in words. They are responsible for their influence and example in the home, in society, and in that still more private and secret life, where they imagine their conduct completely concealed.

They must live for Christ day and night, in darkness as in light. For it is only by being faithful to Christ, and possessing His Spirit that we can claim to be His disciples indeed and in truth.

Union Bridge, Md.

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DOES EDUCATION LEAD PEOPLE ASTRAY?

By P. J. WIEBE.

This is an all-important question, and we ought to consider it in the fear of God. If people are led astray the result will be that they are lost and will have to spend eternity away from God. There is too much at stake to trifle with this question. Man is of divine origin and therefore he cannot be happy away from God. If education causes him to go astray, and to be eternally separated from God, it is high time that we call a halt and stop that which leads man away from God.

In the light of God’s word and in the light of experience I make the statement that education does not lead people astray. “But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1: 14, 15). So we see it is not education that leads people astray, but lust. “For to be carnally minded is
death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God” (Rom. 8: 6-8).

According to this scripture we cannot please God as long as we have the carnal mind. Whether we are educated or uneducated as long as we have the carnal mind we are bound to go astray. But when once the carnal mind has been removed, we need not go astray whether educated or uneducated. The Bible teaches us to get rid of the carnal or fleshly mind. “And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal. 5: 24). “Mortify therefore your members which are upon the earth.” (Col. 3: 5). To mortify means to kill. “Let this mind be in you, which was also in Christ Jesus” (Phil. 2: 5). “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and that ye put on the new man” (Eph. 4: 22-24). “How shall we, that are dead to sin, live any longer therein?” (Rom. 6: 2). Unless we comply with the above scriptures we are bound to go astray, no matter how little or how much education we may have. David says, “Thy word have I hid in my heart that I might not sin against thee” (Psa. 119: 11). If we do as David says we need not sin nor go astray, no matter how much education we have; but if we fail to do that we will err even if we have no education whatever.

Some people are under the impression that if we are kept in ignorance we will be kept from the evil. But we need more than ignorance to keep us from the evil. Jesus prayed for His disciples that God would keep them from the evil (Jno. 17: 15). “And the peace of God shall keep your minds and hearts thru Christ Jesus” (Phil. 4: 7). “Who are kept by the power of God.” (I Pet. 1: 5). “Now unto him that is able to keep you from falling, . . . . be glory and majesty (Jude 21-25). “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation” (Rev. 3:10).

From the above passages of scripture we learn that we are kept by the power of God; ignorance is not sufficient to keep us. If every educated person would go astray and every uneducated person would obey God, then the argument would hold that education leads people astray. But we know that such is not the case. There have been and are still many holy men of God who are well educated. And there are also many very ignorant people who are living in sin. I do not deny that some educated people go astray, but there are a great many more uneducated people going astray, because there are so many more of them. Some one has figured out that only one man out of a hundred gets a college education. So when you see an educated man going the wrong way, remember, that in all probability, there are ninety-nine uneducated people doing the same thing. Perhaps some may think the proportion of uneducated people is very high, but if you will look around among your acquaintances the probability is that you will find it still higher.

It is a sad fact that there is a great deal of prejudice against edu-
cation in the Brotherhood. If any one, who has been going to school for some time, makes a mistake there are plenty who are ready to say: "I told you so, that is what education does." But is that fair? Is it right? Are you sure it was education that led him astray? Is the mistake that he has made really so very bad, or does it only seem so to you, because you are so prejudiced against education? If he really has gone wrong, have you done anything to help him right? (Matt. 18; Gal. 6:1). If we would answer these questions in the light of eternity I think it would help to remove some of the prejudice against education.

Have you ever thought of it that ignorance has done nothing for mankind? On the other hand how much has education done? When you read your Bible, do you ever think of it that men who had spent many, many years in getting their education, translated it for us so we can read it in our own language? How many of the blessings that we daily enjoy are the results of education!

In conclusion let us state a few facts. The church needs educated people. By establishing the Bible School at Grantham and giving its sanction to start another school in the Middle West some time in the future, General Conference sanctions education. It may be that some people are proud of their education; others are proud of their ignorance. It may be that some go the wrong way because of their education; others are kept from entering on the right way thru ignorance. Moses, Paul and other men of God used their education in the service of the Master. A great deal of the trouble that has been caused in the church has been caused by people who had less than a grammar school education. A good education enables us to do service which otherwise we could not do. Whether or not we are educated we need to be kept by the power of God.

Many people would like to get an education if it could be bought with money or obtained in some other way. But since it requires many years of hard study, close application, and a great deal of self-denial, they are willing to grow up in ignorance. Some who had started to go to school allowed themselves to be persuaded to stop and have regretted it the rest of their lives. O dear young people, my advice to you is, get an education. Trained minds are needed everywhere. Don't let every little obstacle discourage you. Be determined that you are going to finish your education to the glory of God.

While there is danger in ignorance there is also danger in getting an education. We are, to a large extent the product of our environment. If we attend a school where the teachers and students are not Christians the probability is that we will be led astray. Therefore it is all-important that we attend a Christian school. If we do that and ask God to help us and keep us He will bring us thru alright. "A wise man will hear and will increase learning." (Prov. 1:5). Wise men lay up knowledge (Prov. 10:14). "And add to virtue knowledge" (II Pet. 1:5).

Yours in favor of education.

"What a Friend we have in Jesus, All our sins and griefs to bear, What a privilege to carry, Everything to God in prayer."
April 22, 1918.

EVANGELICAL VISITOR

NEWS OF CHURCH ACTIVITY in the HOME AND FOREIGN FIELDS

MISSIONARY ADDRESSES.


H. Frances Davidson, Sr. Sallie Doner, Lewis and Elizabeth Steckley, Macha Mission, Choma, N. W. Rhodesia, S. Africa.

Walter O. and Abbie B. Winger, Miss Hannah Baker, Miss Sadie Book, Miss Cora Alvis, Mary E. Heisey, Mtshabezi Mission, Bulawayo, Private Bag, S. Rhodesia, S. Africa.

Eld. A. C. Winger, Box 5263 Johannesburg, Transvaal, South Africa.


Following not under F. M. Board.

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

MISSIONARIES ON FURLough.


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

OUR CITY MISSIONS.


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

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

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

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

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


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

PHILADELPHIA MISSION.

"O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him; talk ye of all his wondrous works."

We praise the dear Lord for His care over us for another month. Praise His dear name forever! We bring you another month's report of the work here: we praise God for victories won through Jesus.

On March 13, Bros. H. K. Kreider and Amos Wolgemuth came to Philadelphia to make the annual visit with the brethren and sisters of the Philadelphia district. I am sure we were glad to see them come to spend a few days with us. They visited all the homes but three. On Friday evening Bro. Henry Hoffer came to be with us till Sunday. On Saturday evening we had our yearly business meeting Bro. Hoffer acting as moderator, Bro. H. K. Kreider assistant and Bro. Amos Wolgemuth reading clerk. Bro. Jacob Bowers of the Home Mission Board was with us too. The visiting brethren gave an encouraging report of their visit. Five new members were added to our number during last year for which we praise God. Other matters of importance were also considered by the council Bro. S. G. Engle was elected delegate to Conference.

We were called upon to give a full report of our work from March 1, 1917, to March 1, 1918; which we did. This report we feel to give to the Brotherhood as we have been supported by almost every district in the church.

We praise the dear Lord for the way He has laid the work on the hearts of His children, to give of their means for the work here, praise the Lord. As you read the report that five souls have been saved, and each soul is worth more than the whole world; then figure the amount
you gave towards the support of the work here; did it pay? If one soul is worth more than the whole world what are five worth?

The Lord has wonderfully undertaken for some of our sisters in the healing of their body as well as their soul. We praise God for definite things. He becomes more real as we follow on.

Bro. Erickson, a converted Catholic monk, gave a few lectures at the Mission, and twenty-two souls came forward to seek the Lord and follow in His footsteps. Our prayer is that they continue pushing their way on till Jesus comes.

On Easter Sunday we had baptism for those that had been led by the Holy Spirit to be buried with Him in baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. We praise God for the desire He puts in our hearts to go all the way with Him. There are still others that are counting the cost. Keep praying for the work at this place.

FINANCIAL.

Report from March 1, 1917, to March 1, 1918.

Donations received from the Brotherhood, and Sunday evening offerings.

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<td>February</td>
<td>41.01</td>
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Total, $655.55 $107.49 $763.04
Provisions and clothing value, $200.00
Grand Total, $963.04

Expenses from Mar. 1, 1917, to March 1, 1918.

<table>
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<th>Month</th>
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<td>February</td>
<td>48.15</td>
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Totals, $537.06 $194.00 $721.06

Total Donations, $763.04
Total Expenses, $721.06
Bal. March 1, 1918, $41.98

FINANCIAL.

Report for March, 1918.

Bal. on hand, $41.98.

RECEIPTS.

Sr. Odgers, Phila., $5; Sr. Wm. Stinson, Phila., $4; Cedar Springs Missionary Band, Cedar Springs, Pa., $10; A brother, Franklin Co., $10; Eld. Abner Martin, $5; Valley Chapel S. S., O., $10; A brother, Elizabethtown, Pa., $2; A sister, In His Name, $2; A sister, In His Name, $2; Bro. Herman, Phila., $1; Amos Wolgemuth, $5; Sunday evening offerings, $5.84. Total, $103.82.

EXPENDITURES.

Kitchen Acct., $34.12; poor, shoes, etc. $9.32; incidentals, $5.09; toilet repair, $5.75; gas, $4.50; carfare, $2.50; postage, $.75. Total, $62.03.

Bal. on hand, April 1, $41.79.

A check of $19.01 from Grantham S. School in last month's report was sent for the New Mission, but was counted in my report.

Bal. on hand, April 1, $41.79.

On hand for New Mission, $19.01

Leaving bal, April 1, $22.78
OTHER DONATIONS.

A bundle of clothing from Mt. Joy Sewing Circle consisting of sixty-two pieces of ready made garments for boys and girls, Bro. Amos Wolgemuth, smoked sausage, Bro. Eshelmans of Pennington, N. J. 2 doz. eggs, One lb. butter, Sr. Landis 1 doz. eggs, Sr. Bender, celery, Sr. Mary Stover, bread and cake.

We thank the dear ones for their deeds of love and kindness in sharing of their means that we may spend our time in the interest of precious souls.

Wilber and Elizabeth Snider.

CHICAGO MISSION.

Special meetings commenced here on February 24, under the leadership of our blind brother, H. H. Menagh, from Des Moines, Iowa, and continued for four weeks under God’s blessing. All the services were well attended with the exception of the last week when sickness interfered. The Lord greatly blessed our brother’s messages and they were a great source of inspiration and blessing to all.

We had felt the need for a long time of putting forth special efforts in behalf of our Sunday School children and young people. Unlike the services in the country churches where whole families attend all services, comparatively few of the parents of our Sunday School children attend the Mission, and therefore it is difficult to induce the children to stay for service. Nevertheless, we are glad to have this hour with the children. There are many who have attended Sunday School for years, some from infancy, and yet had never definitely accepted Christ as their personal Saviour. This was a burden on our hearts and we decided to make the Friday evening meetings during this special series, a meeting for children and young people. To add to the interest, we had special singing at this meeting and Bro. Menagh adapted his sermons accordingly. God did so sweetly bless our efforts and we had a good attendance among the young people and about twenty definitely accepted Christ. Praise His Name! Most of these give evidence of enjoyment of their new found joy and express a determination to go all the way. We had baptismal services on last Sabbath when five took this step in baptism.

All the services were likewise singularly blessed of God. Some were reclaimed and many were at the altar for definite things from God. We feel to praise God for His blessing upon us and pray that all may continue true till Jesus comes. Truly “the blessing of the Lord it maketh rich and addeth no sorrow with it” Amen. We want to thank all for their material and prayerful interest in the work here and covet your continued prayers.

“Beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.” I Cor. 15: 58.

Carl J. Carlson.

FINANCIAL.

Report for month ending, February 15, 1918.

Bal. on hand, $75.37.

RECEIPTS.

Jesse Lehman, Carlisle, Pa., $5; Jessie Powell, Pasadena, Cal., $5; Lizzie Lenthart, Abilene, Kans., $5; One interested in his work, $5; Samuel Whisler, Ashland, 0., $5; Abilene S. S., Kans. $50.

EXPENDITURES.

Groceries, etc., $40.04; gas, $7.47; printing, $3.75.

For month ending March 15, 1918.

Bal. on hand, $99.11.
RECEIPTS.
Ruben Garwick, Morrison, Ill., $1; Harvey Hoke, Mt. Carmel Home, $2; Mr. Shoaltz, Morrison, Ill., $1.50; Fannie Grove, Abilene, Kans., $10; Samuel Zook, Morrison, Ill., $2.

EXPENDITURES.
Provisions, $35; gas and electricity, $3.67; household goods, $5.
Bal. on hand, $69.94.
J. B. Leaman, Upland, Cal., one case oranges.

POOR FUND.
Bal. on hand, $35.25.

RECEIPTS.
Homer Troyer, Moorehead, Kans., $5; Samuel M. Basich, San Francisco, Cal., $5.

EXPENDITURE.
Coal, $15; Provision, etc., $10.
Bal. on hand, $20.25.

To the Saints, Greeting:—
Grace be unto you and peace from God our Father and the Lord Jesus Christ.
We give thanks to God always for you all, making mention of you in our prayer.
We are not unmindful of Paul's words to us: "Moreover it is required in stewards that a man be found faithful." This truly is the desire of our heart that in all things we be kept faithful to that which He has entrusted unto us, to this we need your prayers.
With love and appreciation we are in Him.
Sarah H. Bert & Workers.
6039 Halstead St, Chicago, Ill.

BUFFALO MISSION.
"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth they life from destruction, who crowneth thee with loving kindness and tender mercies;" etc.

We truly feel unworthy of all the blessings our heavenly Father is bestowing upon us. We want to thank all His dear children for their faithfulness is supplying our temporal need. We are sorry not to be able to report much more by way of definite results. One would naturally think that in these special days with so many things coming to pass to make people serious, it would be easy to reach souls with the gospel message. Sorry to say that in a general way it does not seem to serve the purpose of bringing souls to repentance. But we do feel that God's true children are being drawn closer to Him and to each other.

An occasion of joy to our hearts was the testimony given by three dear souls in their obedience in baptism recently. These dear ones will need our prayers that they may have much grace to stand true. Especially those having been deep in sin and standing in environments where there is no encouragement. We believe the Lord is still working and that at least a few can be saved while Jesus tarries. And we are not at all particular as to who should be used only so that the Lord have His way.

FINANCIAL.
Report for February, 1918.
Carried over, $15.30.

DONATION RECEIPTS.
I. H. N., $3; Wainfleet S. S., $3.50; E. A. Robert, $5; Sr. Sarah McTaggart, $1; E. A. Robert, $5; J. N. Hoover, $5; Lafayette Shoalts, $6; I. H. N. $1; Blake Weaver, $1; I. H. N., $5; A sister, $2.50; A brother, $5; E. H. Carlyon, $1; Eva Hoover, $1; Bennie Winger, $1.
EXPENDITURES.
Gas, $2.10; light, $2.43; coal, $9; groceries, household, etc., $25.61.
T. S. Doner, 1 bag potatoes.
Report for March 1918.
Carried over, $17.26.

RECEIPTS.
Wesley Heimer, $1; I. H. N. $2; E. H. Carlyon, $3; Fairview S. S., O., $12.63; Bro. and Sr. Ehlers, $10; Daniel Climenhaga, $1; I. H. N., $5.

EXPENDITURES.
Gas, $1.75; light, $1.50; coal, $9.40; groceries, household, etc., $41.24.
Balance on hand, $10.65.

OTHER DONATIONS
consisting of a variety of table supplies were received from the following: D. V. Heise; Sr. Ehlers, Margaret Carver Jr. Mrs. Neidrauer.

Your Bro. and Sr. in Christ,
G. E. and Effie Whisler.

DAYTON MISSION.
The Lord helping us we will attempt to give one more report of the work here. We greet you with the words of Jesus recorded by Mark 13: 37. “And what I say unto you, I say unto all watch.” Truly, as Jesus made use of the word watch it was of great importance. As we read the entire chapter, could we see as He did, see down thru the future years, we would understand the cause of this exhortation of Jesus to watchfulness. It is evident that Jesus was warning His dear ones of the brevity and uncertainty of time, also the many dangers facing them, and the awful calamities that were coming upon the world in the end of time.

The first danger that Jesus brought before them was, being led astray by false Christs recorded in verse 5. And Jesus said those deceiving men would succeed in leading many astray. Therefore He said: “Take heed,” or watch that no man deceive or lead you astray. If ever there has been a serious danger in the world since our Lord was here, it has been that of false Christs, and false teachers. There are apparently no greater number who have, and are being led astray and are going down to despair than by false teaching, and if ever we needed the full, and clear teaching of God’s holy word, it is certainly now in these serious days of apostacy.

Let us remember that we are facing the same dangers and deceptions as Jesus spoke to of His apostles. Therefore we are included in the “all,” as Jesus said, “What I say unto you I say unto all watch.”

Let us read and study our Bible carefully with earnest prayer, that God may help us not to be deceived and overpowered by the destroying spirit that is now so predominating this world.

Tho’ the world is becoming so wicked, yet we are glad that there are to be found here and there those who want to be saved. O, dear ones, you may be tempted with a thought by the enemy, it is so little that you can do, and you see but little perhaps as a result of your labors. Do not become discouraged but remember we are living in the last days, and let us thank God for the few that are yet being saved.

On the Lord’s day, Mar. 24, there were eight precious souls received into our church fellowship. We are so glad to see precious souls leaving the dangerous and destroying paths of sin and taking the way with the Lord. Let us by the help of God do our utmost to win the lost before it is too late.

We praise and do thank the Lord for the supply of our needs and do thank all who have so kindly shared. May the
dear Lord abundantly bless and reward you all for what you have done.

FINANCIAL.

Report for March, 1918.
Balance on hand, $28.49.

RECEIPTS.
A sister, $1.50; Samuel Herr, Englewood, 0., $5.00; Edwin Louis, Union, 0., $1; In His Name, $ .50; Levi H. Hershey, Elizabethtown, Pa. $2; Father Whisler, Ashland, 0., $4; J. W. Myers, Massillon, 0., $2; Harvey Bosler, Louisville, 0., $5; Mary Dohner, Englewood, 0., $8; A. brother, $4; L. W. Shradley, Rockville, Pa., but now located in Herrington, Kans., $10; Jacob Hershey, Canton, O., $1.50; a brother, $8.00; Mission offerings, $4.00. Total, $78.99.

EXPENDITURES.
Table account, $10.03; A barrel of flour, $13.00; water, $1.20; gas, $.68; car tickets, $.25; soap, $.47; incidentals, $2.30, paid on coal bill, $25. Total, $55.93.
Balance on hand, April 1, 1918, $23.06.

POOR FUND.
Balance, $14.39.
Paid out, $12.52.
Balance on hand, April 1, 1918, $1.87.

OTHER DONATIONS
were given by, Iva Herr, Emma Dohner, Elsie Rohrer, Isaac Engle, Frank Etter, Anna Miller, Ed. Engle, Samuel Whisler, Samuel Cassel, Libbie Reighard, Daisy Miller, Ralph Herr.
We remain as ever your Brother and Sister in the interest of lost souls.

W. H. and Susie Boyer.

ZION MISSION, CHAMBERSBURG, PA.

"The Lord is our shepherd we shall not want; he maketh us to lie down besides the green pastures." Praise His name for ever. We want to thank the Lord for what He has been to us. We enjoyed Sr. Hykes' visit to the Mission a few days ago. How we enjoy fellowship with saints. She bro't us a donation which we also enjoyed. How the spirits blend when we are born of the self-same Spirit. When we get over there it will be grander yet. O glory! Pray that we may keep on the Rock.
There is so much these days as to what people think about it. Just don't touch sin, and just let me go. We are in awful times. They like to have teachers just tickle the ear, then they are the big fellow. O how sad it is. They just like to pick scripture out here and there. I am so glad for every word that proceeds out of the mouth of God. If we humble ourselves He will hear our prayers. Praise His name! Some would like to enjoy some of God's blessings too but to come down they are not willing. I am so glad it is an individual work, but such can be a hindrance in the work. Pray that we may stand firm.

FINANCIAL.

Report for March 1918.
Balance on hand, $83.67.

RECEIPTS.
Bro. Hurst $1; Bro. Ebersole, $1; Sr. Hykes, $1; Bro. Dick, $1. Total, $75.94.

EXPENSES.
Provisions, $3.62; light, $3.51; oil, $1.40. Total, $.83.

A. O. and Elizabeth Wenger.

SAN FRANCISCO MISSION.

"The Lord is our shepherd we shall not want; he maketh us to lie down besides the green pastures." Praise His
April 22, 1918.

Lord, for the way He has again blessed our souls, and through His children, supplied our needs in a material way. We heartily thank all who in any way have contributed of their prayers and means to help push the work along.

The presence and blessing of the Lord have been specially felt among us during the past month. Attendance has, much of the time, been good, and the interest encouraging.

Souls have knelt at the altar of prayer and we trust have received help of the Lord. Christians from other places have joined with us in worship and we have enjoyed their fellowship.

This has been an especially busy month for us as workers, and our physical strength has been severely tried, yet through it all God has upheld us, and we praise Him for the fulfillment of the promise "As thy days so shall thy strength be."

FINANCIAL.

Report for March, 1918.

RECEIPTS.

Home Mission Board, $20.00; hall offerings, $52.75. Total, $72.75.

EXPENDITURES.

Table supplies, $26.57; carfare, $9.85; home incidentals, $3.73; gas, $2.65; house rent, $18.00; hall rent, $30.00; hall expenses, $5.85; poor, $.35. Total, $97.00.

Balance, March 1, $112.55.

Balance, April 1, $88.30.

Yours for lost souls
Elizabeth Winger & Workers.

DES MOINES MISSION.

Home again. The Mission has been prospering under the leadership of the Landis Bros. and Bro. Enos Davis. Souls were being saved right along and some very bright conversions. Have meetings every night.

We had a very precious time in California. Held meetings at Upland, Tulare and Oakley. The Lord most graciously blessed our labors.

God bless all who so nobly contributed to the needs of the work at this place.

Love to all the dear readers of the Visitor.

FINANCIAL.

Report for March, 1918.

RECEIPTS.

B. S. Herr, Cambridge, Ind., $10; Ollie and Jay Yarde, Avilla, Ind., $10; Bal. in hand Mar. 1, 1918, $1.98. Total, $21.98.

EXPENSES.

Coal, $15; table supplies, $20. Total, $35.00.

Bal. due mission, Apr. 1, 1918, $13.02.

J. R. and Anna Zook.

MERRILL, MICH.

"O sing unto the Lord a new song; for he hath done marvelous things; his right hand, and his holy arm, hath gotten him the victory" (Psa. 98: 1).

On Feb. 17, a series of meetings began here and continued until Mar. 13.

The first few nights our home ministers, Bro. Henry Schneider and Bro. Floyd Burkholder conducted the services. On Friday evening Bishop Bert Shirck of Black Creek, Canada, came filled with the Spirit and did not shun to declare the whole gospel, and while he spoke to the ear, God did indeed speak to the heart. The meetings were well attended and the interest fine.

During the latter part of the meetings quite a number of our dear brethren and (Continued on page 23.)
UNITED ZION’S CHILDREN D’P’M’T.

Editor:—Bish. H. G. Light.

Owing to the heavy April work and necessary church work I was unable to prepare anything for the columns of the Visitor for the last two issues. I sincerely hope that in the future we shall be able to furnish material regularly.—Editor.

At our General Conference the personnel of Board of Trustees of The Home for the Homeless, near Lititz, Pa., was effected as follows:


The former manager, Jas. A. Heitler, is no longer connected with the Home, and Bro. John L. Peiffer is appointed manager. Any donations given should be sent either to the manager, or to the Pres., Sec’y, or Treas., and will be gratefully received.

LOVE FEASTS.

Annville, Leb. Co., ———— May 15, 16
Elizabethtown, Lanc. Co., — May 22, 23
Kissel Hill, ———————— June 5, 6

With Brother and Sister Felker, the trolley from Lititz to Lancaster passes by the farm.

MARRIAGE.

BROSEY.—OBER.—At the residence of the officiating minister, William W. Brosey of Milton Grove, Lancaster Co., Pa., and Elizabeth G. Ober, Mt. Joy, Pa., were united in Holy Matrimony on Mar. 3, 1918, by Elder John S. Brinsner. The young couple have the many good wishes of their friends.

OBITUARY.

BRUBAKER.—Peter Brubaker near Ephrata, Lanc. Co., Pa., died Mar. 27, 1918, at his late home, aged 61 years, 9 months and 21 days. He is survived by a wife and two daughters. He was a faithful member of U. Z. C. church. Funeral services were held at the Pike Mennonite church and conducted by Bish. H. G. Light and Eld. John Weaver (Mennonite). Text, Rev. 7: 13-16.

ARMENIAN RELIEF WORK.


“Blessing I will bless thee, and multiplying, I will multiply thee” was the divine declaration to the faithful Patriarch.

It is now a month since we arrived at Spokane, Washington, where we have spent one of the busiest months for the rescue of our blood and race—the starving Armenians; speaking from three to five times daily. The American Committee for Armenian and Syrian Relief has asked us to co-operate with them, which we did during the past months. The Lord hath hitherto helped us. Praise His Name. “Blessing He blessed and multiplying He multiplied” the efforts which were put forth in His Name and in the name of the Crucified race.

Thousands of dollars have been forwarded right along: The work has proved itself successful to such an extent that, the Committee requested me to take
the whole State of Montana, where now I am busy day and night, while Bro. Samuel Krikorian is occupied in Southern Idaho in a similar manner.

Realizing the Magnitude of this state-wide life saving campaign and its unusual pressure on us we would sincerely ask the Brethren one and all to pray for us.

I am for Christ and thus for the Crucified Armenians.

M. P. Krikorian.

P. S.—All our expenses are met by private contributions.

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A DYING NATION.

Prose on the earth, by war's red path
A dying nation lies—
Mother and maid and child, to hate
And lust a sacrifice.

Shall we of the church, or the world with our ease
And our comforts satisfied,
To the groans of woe give little heed,
Pass by on the other side?

I see the Lord enthroned, where the ways
Of the mighty future part—
Earth's millions are moving toward that throne,
There to be riven apart;
A voice speaks forth in tones sublime—
I know the voice is His
Who spoke on earth, but it echoes now
From the great Eternities:

Come, all ye blessed, ye souls that yearn
To sorrowful fellow men;
Ye are my brethren—Christian, Jew
Or good Samaritan.

Amid earth's woes, in mercy's work
Ye lovingly have shared;
Enter with joy the realm of love
Which the Father hath prepared.

And ye, whose hard and heedless hearts
The appeals of woe denied,
Walk on to the end of the way ye chose,
Pass by on the other side.

A MISSIONARY PRAYER.

BY EZRA D. KINZIE.

Four hundred million souls benighted
In Cathay's ancient wide domain,
Now call to us whose souls are lighted,
From mountain crest and level plain.

Their call comes loudly o'er the waters
To those whose souls are turned to hear
Dear Father, help Thy sons and daughters,
Thy precious message to them bear.

We long have known Thy great Salvation,
Yes long we've known Thy truth and love.
0, help us haste to every nation,
To bear the tidings from above.

Sometimes the Tempter whispers to us
Of many comforts we'll forego
He points out dangers and privations
He tells of sorrows we will know.

0, help us then, dear Lord, remember
That Thou wilt ever with us be.
And in every time of danger,
We shall Thy faithful promise see.

0, Precious Savior, blessed Master,
0, Thou who died upon the cross;
Thou who didst leave Thy home in glory,
Suffered so much pain and loss.

We come Thy help, 0 Lord, imploring,
0, make us strong we now beseech,
To brave wild mobs, or tempest roaring.
And suffer pain the lost to reach.

Yes, help us Lord to love our neighbors,
Thus, help us show our love to Thee.
0 may we never cease to labor,
'Till Thou shalt reign from sea to sea.

*An old name for China.
PUBLISHER'S NOTICE.

To Subscribers:—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue write us at once and we will send the number called for.

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

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the authors name will receive no recognition.
3. Communications for the Visitor should be sent to the Editor at least ten days before date of issue.

GRANTHAM, PA. APRIL 22, 1918.

MARRIAGES.

LEWIS.—HERSHEY.—A quiet wedding occurred at the home of Bro. and Sr. John C. Hershey near West Milton, O., on Tuesday evening, March 26, 1918, when their youngest daughter, Sr. Ella Hershey was united in marriage to Bro. Edwin Lewis of Clarence Center, N. Y., Bish. J. N. Hoover officiating.

LEHMAN.—STECKLEY.—On April 3, 1918 at the home of the bride's parents, Bro. and Sr. Peter Steckley, of Stouffville, Ont., there occurred the marriage of their daughter Sr. Mary E. Steckley to Bro. Abram N. Lehman, son of Bro. and Sr. Joseph Lehman of Carlisle, Pa., the father of the bride officiating.

OBITUARIES.

MENTZER.—Bro. Fredrick H. Mentzer died Apr. 3, 1918, at the home of his parents, Fredrick and Anna Mentzer of Carlisle, Pa., after a brief illness later developing Brights Disease. He was aged 22 years and 3 days. He was a member of the Brethren in Christ church being secretary of the Sabbath School at the time of his death, having been pre-eminently faithful in attendance to all his Christian duty. Services were conducted by Bish. Jonathan Wert and Eld. C. S. Eshelman. Text Psa. 34: 7. Interment in Carlisle Springs Cemetery.

EYER.—Bro. David M. Eyer of Rowenna, Lancaster Co., Pa., died at his late home, Feb. 25, 1918, after an illness of six weeks, general debility and old age which he bore with christian fortitude, waiting patiently the summons to his heavenly home. He was born Sept. 7, 1830 in Lebanon Co., and was therefore in his 88th. year John Eyer was his father's name, and his mother's, Leah Moyer Eyer. He was twice married his first wife being Mary Musser, whom he wedded in 1855. To this union eight children were born six girls and two boys. Mrs. Eyer died in 1876. His second wife
whom survives was Catherine Lenhert. To this union no children were born.

He is survived by his daughter Mrs. Amos Shank and five grand children, a
step sister Mrs. Fannie Gish of Brookville, Ohio, Henry of Abilene, Kans., and
Samuel of Mt. Joy Twp. The funeral service was held at Reich's Memorial
Church, Thursday, February 28. A brief service was held at the house by Eld.
Levi Musser, his favorite hymn, "Jesus Lover of My Soul" was sung at the house.

Services at the church were conducted by Elds. Jacob and Abner Martin. Text II
Tim. 4: 7 which was chosen by himself, "I have fought a good fight, I have kept
the faith, I have finished my course. Hence there is laid up for me a crown
of righteousness." Interment was made in the cemetery adjoining.

Hess.—Rev. William H. Hess was born
Mar. 19, 1854 and died Jan. 7, 1918 at
his late home on the premises of his son,
Samuel, near Royersford, Pa. He was a
members of the Brethren in Christ church
for more than thirty-five years. He was
called to the ministry about fourteen
years ago and served in that capacity
until about two years ago when he began
to suffer from internal cancer. He con-
tinued to suffer, gradually growing
worse until God came to his relief and
took him to that "Home" to which he so
often longed and prayed to go. He often
said his work was done. The world had
no charms for him. His great desire
was to go to sleep, never to waken. He
leaves his widow, Lizzie, and nine chil-
dren, the youngest of which lives at
home. His body was laid to rest, Sat-
urday afternoon, Jan. 12, in the Mingo
Brethren Cemetery, there to await the
final resurrection when the dead in
Christ shall rise first. Funeral services
were conducted by Brethren Ed. Rosen-
berger, Levi Ziegler, Howard Stout and

Troup.—Martha M. Fisher Troup was
born in Richland Co., 0., Apr. 17, 1840,
died Jan. 20, 1918 aged 77 years, 8
months and 3 days. When a little child
she, with her parents, moved to the state
of Indiana and located west of Goshen in
Harrison Twp., Elkhart Co. On May 13,
1858 she was united in marriage to
Henry Troup. To this union were born
eight children, four sons and four daugh-
ters. The husband and two daughters
preceded her in death. She united with
the Brethren in Christ church about
thirty years ago and remained a faithful
consistent member until her death. The
four sons, two daughters, fourteen grand
children, eight great grand children, one
sister and a number of relatives and
friends are left to mourn her departure.
Funeral services were held in the Breth-
ren in Christ church, Union Grove, Nap-
panee, Ind., conducted by Eld. F. D.
Brechbill assisted by Eld. J. F. Stump.

Dearest mother thou hast left us,
And your place is vacant here.
And we can not help but sorrow
For unbidden falls the tear.
But we look with brightest prospects
To that home beyond the tomb,
Where we'll meet and be with Jesus
And this hope dispels the gloom.

Musser.—Sr. Catherine Musser, wife of
Michael B. Musser, died at her home in
East Donegal twp., of capillary bron-
chitis, after a few days of illness she
peacefully fell asleep on the 4th day of
April, 1918. Born Nov. 9, 1832, she be-
ing aged 85 years, 4 months and 25 days.
Many, many experiences came across her
pathway. She was converted early in
life thereby escaping the worldly in-
ducements so very prevalent to this day.
For, at least, a period of seventy years
in the service of the Lord would express
the sentiment of the 567th hymn in the
Spiritual Hymns, the 5th verse principal-
ly. A son and a daughter preceded her
to the spirit world. Her husband, two
daughters, twenty-five grand children
and twenty-three great grand children
survive. On the 2nd day of July 1916
a family re-union was given to the grand
parents in which nearly all present ex-
pressed a desire to follow in the plain
humble way of the grand parents. All
who have come to years of accountability
have made the choice of serving grand
mother's God; also all members of the Brethren in Christ Church of which grandmother was an example worthy of imitation. A poem following, written by one of the grand daughters expresses the esteem in which grand mother was held. Funeral services were held at the Cross Roads church conducted by Elds. Abner H. and Jacob N. Martin, Bish. Henry B. Hoffer. Text I Cor. 15: 55. Interment in cemetery adjoining.

IN MEMORY OF GRANDMOTHER.

Ne'er again will we meet our dear grandmother here,
Her meek hands now are folded in rest,
Back to God whence it came has the soul taken flight,
There to dwell in the realms of the blest.

To the home where she said that she wished she might go
We believe she was safely been borne;
And so calmly she passed through the portals between,
From her temple so frail and worn.

Fully seventy years had she followed her Lord
In pathways of sun and of shade;
With humility clothed as she trusted His Word,
She had pressed on her way undismayed.

Will she soon be forgotten by those whom she loved,—
Her children and grandchildren too?
Nay, even great grandchildren sat on her knee
And her simple and humble life knew.

Truly grandmother's life was a blessing to us,
And a lesson divine she has given,
That though "high is the roof there" yet low is the gate
Through which all must ascend into heaven.

Now her life's work is ended, her rest has been won,
And we trust she has heard the sweet word,
"Faithful thou has been found in a few things on earth;
Enter into the joys of thy Lord."

May the Lord bless our grandfather left with us still,
And grant to us all grace and love,
That when one by one we have finished our course
We may be reunited above.

LOVE FEASTS.

Pennsylvania.

Mastersonville, May 7, 8
Cross Roads, May 9, 10
Air Hill, May 23, 24
Antrim, New Guilford dist., May 25, 26
Come via Waynesboro, Greencastle, & Chambersburg trolley. Leave car at stop 60.
Pequea-Manor, May 25, 26
Leave Lancaster 9:30 a. m. via Millersville trolley connecting with York Furnace line at Millersville at 10 a. m.
York Furnace cars leave Millersville only on even hours. Leave car at Morton's shop where visitors will be met and conveyed to the church.

Fairland, May 28, 29
Mechanicsburg, May 29, 30

Cedar Springs, Clinton Co., June 1, 2
Services begin Saturday at 2 p. m.

Grantham, Pa., June 5, 6

Martinsburg M. H., June 8, 9
Lykens Valley, F. Grace church, June 8, 9

Ohio.

Richland and Ashland, Pleasant Grove M. H., June 1, 2
Highland M. H., June 1, 2
Stark Co., dist., Valley Chap., June 15, 16

These Ohio love feasts extend a hearty invitation to conference attendants from the east to stop off and enjoy these seasons.

Oklahoma.

Leedy, April 27, 28
Bethany near Thomas, May 4, 5
All of the love feast announcements carry with themselves a cordial invitation to all to attend.
sisters from Mooretown and Garland came to be with us. They came previous to the Michigan and Indiana Joint Council which was held at this place March 7, 8, 9. Their presence was an inspiration as well as a real spiritual uplift to the meetings. The Indiana brethren and sisters then coming for the council their presence was also very much appreciated in our midst and many were the seasons of refreshing we had together, the services sometimes not closing till nearly three o'clock in the morning.

How our hearts did rejoice as we saw real Bible conviction settling down upon precious souls and they made their way to the altar.

Strong men, fathers of families also mothers, young men and women, and also a number of children came, some for pardoning of their sins and others for sanctification.

When we know that the angels rejoice over one sinner that repenteth, surely there was great rejoicing in heaven, especially one night when there were more than twenty souls at the altar seeking.

So we feel like emphasizing the words of the above text and crave a deep interest in your prayers that this may be a real soul saving station and many more precious souls be saved before Jesus comes.

Yours in the Master's service
Myrtle Hill, Cor.

FROM AFRICA.
Matopo Mission,
Feb. 28, 1918.

Dear readers of the Visitor:—
Greeting in Jesus' name. We arrived safely in Capetown, South Africa, on Feb. 6. Remaining there until the 9th., we boarded the train for Bulawayo. The train left the station at 10:50 A. M. Sat. and arrived in Bulawayo the following Tuesday, Feb. 12, at 11:30 A. M., the train being five hours late. The recent heavy rains partly caused the delay. The bed of the road was soft in places, and the rails were slippery that they had to put sand on the track to keep the wheels of the engine from slipping, in climbing the grades.

On our arrival in Bulawayo we were met by our Bishop, H. P. Steigerwald, and were certainly glad to see him again. We remained in Bulawayo over night, and started for Matopo Mission Wednesday morning Feb. 13. The roads were so soft from the rains, that the mules could not travel fast. We arrived at the Mission about 4 P. M., finding them all well, and glad to see each other once again. How thankful we are to God for His protecting care all along the way.

On Feb. 20, Bro. Steigerwald, accompanied by myself and wife, made a trip to Mtshabebi Mission. We were glad to meet our co-laborers there, and to find them quite well although some of them have been fighting fever. The work is very heavy there, and there is need of more workers. Bro. Winger has his hands full with the new church, etc. We trust the Lord may soon supply the needed help so that the work may not suffer.

After staying at Mtshabebi a day, Bro. Seigerwald and I made a trip to the Swazi out-station, for the purpose of holding baptismal and love-feast services on Saturday and Sunday. We had good meetings and felt well paid for our going. Our hearts rejoiced to see sixteen native brethren and sisters obey the Lord in the ordinance of baptism, performed by our bishop in the stream near by. We pray that they may stand true and steadfast unto the end. On Sun-
day Sunday School, preaching and communion services were held. The church was packed, about 230 people being present in all, 68 of whom were communicants. Our hearts were encouraged to see the work progressing there as it is. On Monday Feb. 25, after the business and work of the forenoon was completed we returned to the Mtshabebzi Mission, arriving there about 6 P. M., and stayed there for the night. On Tuesday after having breakfast we started on our return trip to Matopo Mission arriving there about 7 P. M. It is very difficult to travel at present as the roads are so soft and washed out in places.

This week Bro. Frey is having evening prayer meetings with the boys on the station. There is to be a love feast held here on March 2 and 3. We ask God’s help and blessing in these meetings.

On Monday Mar. 4, wife and I expect to start for Macha Mission there to take up work again.

We regret very much that our boxes did not arrive in New Orleans, in time to be put on the ship. A number of friends had sent articles along for different ones of the missionaries, and some of these happen to be in the boxes. An order was left to have the boxes sent back to Abilene, Kans. It may be that some of the things will be sent out with other missionaries.

thank all the dear ones for their prayers and help along the way. May the Lord bless you all.

Yours for the lost,

L. B. Steckley.

CHANGE OF ADDRESS.

Sr. Mary E. Heisey missionary to S. Africa, has been transferred to Mtshabebzi Mission. Her address is now Bulawayo, Private Bag, % Mthabezi Mission.

SPECIAL NOTICES RE CONFERENCE.

Many of the districts have not reported the names and address of their delegates to Gen. Conference. Will you kindly report at once to Gen. Con. Sec’y, Bish. C. N. Hostetter, Washington Boro, Pa., that the names may be enrolled upon Conference Program?

The time for the delegation from Penna., to leave for Gen. Conference according to the present schedule, will be to leave Harrisburg on train No. 7, 10.55 P. M., evening of the 14th. of May arriving at Warsaw Ind., at 1.51 P. M. next day.

Clerical rates from Harrisburg and return, $15.15.

Party fare for ten or more $27.24, this also includes return fare.

Will all who expect to join this delegation kindly inform C. N. Hostetter of Washington Boro, Pa., as soon as possible, as this will assist in obtaining extra equipment.

NOTES OF BIBLE CONFERENCE.

(Continued from a former issue.)

NOTE:—In these Bible Conference Notes, the writer gives what the speaker said as he was able to gather them. He does not give them as his own expressions, even when he uses the singular personal pronoun I.—EDITOR.

18. Directions of Man’s Ways by God.—This is in a two-fold nature; there are the men who love and serve the Lord and those that do not. If we have the faith in God it will remove all worry and sorrow and help us to worship Him more fully, also enable us to do more accurate and true business. If we acknowledge God in all our ways all unnecessary differences will be removed. If we acknowledge God in all our social and business affairs, He will direct, and more prosperous results will be realized. We
should not live to eat, but eat to live, and look to God in everything. I am glad that God has permitted the brethren to establish a school here, to equip our young men to more ably preach the gospel. God directs our ways and plans as we acknowledge Him and look for direction. A large number of sinners do not believe that we, as children of God, believe as we teach, because we do so little of the things we teach. May the beloved church be used in the hands of God more in the future than she has ever in the past.

Is it scriptural to solicit or receive contributions toward church or charitable work from the general public? There is a great difference between soliciting and receiving funds, Num. 15:14. It is not scriptural to have ice cream parties, festivals, chicken corn soup, and waffle suppers to in this way solicit funds to pay debts, but if out-side people see a need in the church and want to help we should not turn them down but receive it with thanksgiving. We should not serve the devil to receive funds. If God has chosen a body He will take care of them if they are led by Him. We should not receive funds to make a great big show. It pays to trust God for all things. God takes care of His own, but God has a great trouble to get men to help themselves. It was the sense of the conference that we should not refuse outside help unless it should involve us in a compromise. The question was asked as to whether we should help other churches, and was answered that we should not if it is cake for cake.

23. How May We Improve Our Ministerial Efforts?—We as a Brotherhood are allowing things to come in because it is customary. First, we should have a spiritual communication with those who halt between two opinions and who have a disposition of indifference, to gain them for a closer fellowship with God. Second, Gain him so he has confidence in us and be united in the effort of worshipping God. A minister of the gospel should not be engaged in any business except that of winning souls. We should not have salaried ministers, because then they would preach as the people want to have them to preach, just the same as if we employ workers we expect them to do as we tell them. Creating a General Church Fund, with a voluntary assessment, would be a wise plan. Having our ministers doing pastoral work only, and be compensated from this fund, according to their needs.

24. Scriptural Relations between Church and State.

In Time of Peace.—The church is the body of believers that is really saved, (Isa. 11:11; Deut. 30:1-7; Jer. 23:5-8; I Pet. 2:11). The child of God is a stranger and pilgrim and so cannot be contaminated with politics (II Tim. 3:13; Rom. 8:7). The gospel teaches a new life and takes away all desires to be connected with the state. Jesus said, “Tarry in Jerusalem until ye be endued with power from on high,” not from the Legislature, (Isa. 31:1-3; II Chron. 16:7-8). If we rely on God we will conquer our enemies, but if we depend on flesh we will be conquered. We must have on the whole armor of God. (Rom. 12:1-10). The duty of the Christian, according to our ability or qualifications (Rom. 13). The relation of the Church to the state. We are to be subjects and not magistrates (Matt. 14:10-13). Christ’s attitude towards politics (Luke 13:1-3; Matt. 10:25; John 17:14). If the church wants to have power today she must stay away from the world or state affairs and be total abstainers.

In Time of War.—Men’s surroundings and environments have something to do with their make up and habits. The
non-resistant fundamentals are the foundation of this question. We must trust in God and be faithful in every step we take in these matters. The question of consistent living was the theme of the government. The non-resistant people must keep from all political or state indulgences in time of peace, and the time of war will have very little effect. The attitude of the church should be on their knees and be begging and pleading for mercy at the hand of God. But instead we are running to the government for help, and afterwards criticize the steps of the government. Consistency is a jewel. No government is stronger than the individuals that compose it. Non-resistant young men should live consistent lives, and the government will not force any arms upon them.

25. Two-fold Citizenship.—A citizen is a member of the community, state or nation, either by birth, adoption or naturalization, by which he has the same rights as the born citizens. Men that have the charge of the nation at stake must have the support of our prayers. As we are enjoying all the privileges and opportunities, we should be under subjection to the government. We should be obedient to the legislative power as far as it does not conflict with the Word of God. How can we be peace loving without being born of the Prince of Peace, who is the Author or Originator of peace. Law is based on justice and righteousness for the Christian. We should administer according to our knowledge and ability. Our citizenship is two-fold both to God and state if we are Christians. The obligation of true citizenship enlarges. There are two governments, human and divine. All human governments have been a failure in the past and will always be a failure. Right with God and settled as to the sin question. We may look where we will and we see the blessings on every side. The blessings are of both saint and sinner (Duet. 2: 8): Blessings are pronounced in every way if we are obedient to God. We must be in divine order to have constant victory (Prov. 10: 22; Mal. 3: 7). We must give to God that which belongs to Him if we want the richest blessing (I Pet. 4: 1-12). We are doing little for God compared with that which God is doing for us. The blessings are obtained through obedience to God. The children of Israel were God's earthly people, under the old dispensation but Christians are God's spiritual people.

29. Correct Business Methods for the Christian Farmer with the Prevailing War Prices.—We can find most every thing we are looking for in the Bible. First, there are different ones to be considered and to deal with. We could not do anything that every one will approve of. It is unbecoming for us to deal so close and tight that it is almost impossible for others to deal with us. The best method of dealing in this line is the Golden Rule, do to others as you would be done by. We should not ask for the outside dollar for our produce. We have no right to ask more for anything than we would be willing to pay ourselves. And furthermore we should not try to j ew any one to a price below the market price.

TESTIMONY.

Dear readers of the Visitor:—
I have often felt like writing a few lines to the Visitor but have never obeyed. But this afternoon I realize if we wish to have the blessing of God on us we must obey even in this.
I wish to praise God, first of all, for saving me. For years I was out in sin and hardly ever went to church or to
any religious service. My desires were for the enjoyments of the world. One night God commenced talking to my heart, and all night I was trying to decide what side I would take, but, praise be to Jesus, I took the side the Spirit showed me, and as I yielded He gave me grace to obey Him, and I have never been sorry for I realize that His way is the best way.

I also praise Him for the yielded life, and for the joy He gives us when we say "yes," to His whole will. I am glad we can enjoy the joy life each day no matter where we are.

I also wish to praise God for the plain way He has led me into, and is still leading. He took all the desire for the fancy and vain things out of my heart. He speaks so plain we can understand His voice clearly and know what He wants each one to do.

I can praise Him for definite leading in regard to plain dress and will say, I believe if we young people would be more plain in our dress we would often be kept from falling into temptation.

I have also been kept from engaging in the things many so-called Christians indulge in, such as play parties and the like but I realize it is only His love that has kept me.

I would say to our young people, let us get more of Jesus and we will want less of this world. I am so glad for the word of God. We can go to His word when we have special leadings, and if it accords with His word we are safe in obeying. His Word is also blessed because of the precious promises on which we can rest, and look forward to enjoying them. I am glad I can say with the poet:

"Veiled is the future before me, Life's checkered pathway I climb; God in His goodness revealing, Only one step at a time."

We need not worry, just step as He leads and all is well. If an unsaved soul should read these few lines, I pray it will help you to take a step toward heaven and yield your life to Him now and forever. I wish all God's dear children would remember me in prayer that I may be kept close to Jesus, and be ready when He comes.

Your sister in Christ,
Anna Mary Bohea.

Hope, Kans., Jan. 27, 1918.

TESTIMONY.

Dear readers of the Visitor:

Greetings in Jesus' precious name. I can truly say as the Psalmist in Psalm 34: 4: "I sought the Lord and he heard me and delivered me from all my fears." Also verse 1: "I will bless the Lord at all times. His praise shall continually be in my mouth." Also Psalm 116: 1: "I love the Lord because he hath heard my voice and my supplications.

Dear readers, I was brought low in the eyes of the world, about two years ago. We came to this town where I have been employed as a track foreman on the G. T. R. and was getting along fairly well in the eyes of the public. I was enjoying the fellowship also of the Brothers in Christ Church while I had quite a clear sail for a while. I was getting off a train one morning in October at 1 A. M. and I had fallen asleep when I should have been awakened getting off the train. The conductor came to me and said, Where are you going? I said, to Stayner. He said, We are (leaving) past Stayner now. I jumped up, grabbed my grip, hurried out of the car and jumped off a half mile past the station. I jumped up after falling and found I had struck something harder than ground for I had a broken leg and a badly sprained ankle.
I knew what that meant to me, no one to help me but Jesus. He's the One. I could not walk nor move with the pain. I cried to my heavenly Father to help me as I was down and out, and just in an instant I felt such a wonderful em-balm ing come over me from head to foot to the very point of my toes and fingers, flooding my very soul with glory divine, and I was able to walk to the station where the lights were still burning and a young kind hearted boy was taking in the express. I asked him if there was any letters for me. He said no, and swearing he asked what was wrong with me. I told him and did not check him form swearing, so I had a deal more pain from that home. The foot would wiggle round, and I had to step just so on it. One young fellow that knew me undertook to carry me being under the influence of liquor. He staggered so that the minute he attempted to take hold of me he fell and I was not able to help him up. But I tried to crawl on my hands and knees and that was too painful. I got home a mile from where I was hurt and everybody cannot make it out. But God knows, and I do praise Him. I had no money by me, no bank account, and, as I thought, in a strange land. But the dear Lord took me up and when the flour barrel got empty one, of the Brethren came in with flour and milk, meat butter, and we were never in want for anything. Praise the dear Lord, He supplied us out of His bountiful store house praise His holy name. I was laid up for five months, and dear reader, what blessings I have received in that affliction! Praise the dear Lord. The Great Physician is always near, the sympathizing Jesus. He spake my drooping heart to cheer. Oh hear the voice of Jesus. I praise Him that I ever heard His precious voice. For He is so precious to me, 'Tis heaven below my Redeemer to know, For He is so precious to me. Jesus is all the world to me, my life, my joy, my all. He is my strength from day to day Without Him I would fall. When I am sad to Him I go, No other one can help me so; When I am sad He makes me glad, He's my Friend. I have to come in contact with ungodly men, but, praise the dear Lord, He is always near to comfort and cheer, just when we need Him most. I ask an interest in your prayers.

Your brother in Christ,

Wm. Milnc.

Stayer, Ont.

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PROGRAM FOR MEETINGS AT GEN. CONFERENCE OUTSIDE OF GEN. CONFERENCE WORK.

Sunday School Convention begins Wed.-P. M., May 15, and continues throughout the evening.
Ministerial meeting begins Thursday May 16 at 7:30 P. M.

MINISTERIAL MEETING.

Name the two most fundamental doctrines of the Christian experience in the Bible. Give reasons. Delineate.

Eld. M. L. Dohner, Union, O.
Eld. F. D. Brechbill, Avilla, Ind.

Have we any Scriptural authority, by direct reference, or inference, to justify uniformity in modest dress?

Should the Church Continue it? Why?

Eld. L. Shoalts, Marshville, Ont.
Bish. H. L. Trump, Polo, Ill.

When is a child too young to accept Christ as his Savior? Define your position.

Eld. T. Dohner, Clarence, C't'r, N. Y.

Time given to each speaker 15 minutes, except those on the first topic, who shall have 20 minutes each.

J. R. Zook,
Committee:- Geo. Detwiler,
D. V. Heise.
Chapter I.

KNOWING THE PUPIL.

"If mothers would use as much common sense in bringing up their boys as they do in baking their biscuits, they would have as good a batch of one as the other."—A. W. Connor. This might truthfully be said of the farmer, gardener, and mechanic. If each one of these were as careful in rearing their children as they are in raising their crops, or building their buildings, the country today would be filled with stronger young men and women than it is. It is not only necessary for the parents of the boys and girls to understand human nature but the teacher, both the public school and Sunday School teacher, should be familiar with human conduct. This country is filled with teachers who have very little knowledge of the nature of human beings. In this chapter three great truths relative to knowing the pupil will be set forth.

NEED OF KNOWING THE PUPIL.

The question might arise in the minds of some “Why is it necessary to know the pupil?” This question can easily be answered and the reasons can easily be shown.

(a) It will help avoid mistakes. Very often a pupil is upbraided or scolded because the child has been misunderstood. Perhaps a member of the class has caused another member to do some mischief and the teacher in charge
begins to upbraid the wrong one, without knowing the nature of the children and not understanding the motive behind the act. Then again some teachers try to deceive their scholars. Some times rewards for quietness and behavior are promised without any thought of fulfilling the promise. No person who understands human nature will do such a thing as this. Children understand far more than many people believe them to know.

(b) To use right methods.—No person can know how to does not understand the pupils characters. Inadapt themselves to the needs of the pupils, who individuals differ, what may work well with one may not work at all in dealing with another. If Sunday School teachers desire to know what to do and when to do it then it is extremely necessary for them to study the physical, intellectual, and spiritual nature of each scholar carefully. Right method can only be applied as right knowledge of the pupil is gained.

(c) It will aid in producing Christian Character.—The duty of every Sunday School teacher is to form Christian character. This should be consciously done and not only should it be the duty but the aim of every true Christian teacher. No one can lead souls to Christ who does not understand human nature. In every department of the School there are those who should be won for Christ. The teacher should know just how to reach each one. The method will depend on the nature of the pupil who is to be won hence the necessity of knowing each pupil thoroughly is readily seen.

METHODS OF KNOWING THE PUPIL.

Many different methods have been given by different educators as to the method used in gaining a knowledge of the pupil. Among them are the following.

(a) By Observation.—Notice them in their work and in their play, on the streets and in the home, while at the Sunday School and in the Social Circle, all the time and everywhere as opportunity affords. All this observation should be unnoticed by the persons who are being watched.

(b) By Study.—Many good books are published on child and adult psychology. Periodicals on the nature of children and adults are published from time to time. The best of these works should be consulted frequently so as to get the views of others on this great subject. This work should at all times supplement the practical work of observation.

BENEFITS DERIVED FROM KNOWING THE PUPIL.

One of the greatest benefits derived will be the knowledge which is received by the individual who has become interested in this study. The knowledge obtained will be the means of making the teaching more effective as Dr. Colgrove states “Child study has revealed some of the great laws that govern the child’s mental development and given us a rational view of the processes involved in this development.” No one can understand the teaching process who
does not understand the Child's mind. Pleasing manners, good conduct, and spiritual life can only be inculcated into the pupil by those who understand the nature of the pupil.

Another great result of knowing the pupil is the benefit the pupil, whose lot it is to fall in such pleasant places and such intellectual and spiritual atmosphere, receives. His is a goodly heritage and blessed twice blessed are the pupils who have, by faithful and loving hands, been led to the cross of Christ there to receive blessings and encouragements from Him who knew human nature such as no man ever since has known it.

Chapter II.

THE PRIMARY PUPIL.

THEIR GENERAL NATURE.

These are the pupils from the cradle to nine years of age. This is, at least in the earlier part, the period of innocency. What the child does is impulsively done. Spontaneous activity is the sum total of its whole life.

THEIR SPECIAL CHARACTERISTICS.

(a) Physical Development.—In the early years of infancy physical growth is at its greatest. As time goes on the growth becomes slower and the movements steadier. At first the little life lies in his little cot, does nothing but sleep, eat, stretch, grunt, and grow. Steadily the tissues enlarge and ere the mother is aware the babe has grown out of its long clothes into its short ones. All through this process the child is at times very restless. This is the method God has ordained to make the child perfect in development. Otherwise the child might become one sided. As the child grows older if it didn’t twist and turn, jump and rump, turn somersault etc., and by so doing increase the muscles and tissues of every part of the body, it also would become one sided. For any person to make such an active nature sit quiet for any length of time is next thing to criminal. The rapid growth of both body and mind require all most constant movement. Any part of the body not exercised shrinks in size and power. Give the child plenty of room in which to grow and develop. His very nature demands it. Do not with hold it from him.

Mental Development.

As the mother watches her babe respond to her smile, take hold of its rattle, and new toy, place everything to its mouth, she often wonders what the child is thinking. As time goes on and the babe has grown into childhood he uses his senses frequently. He is gathering all along the way material which will go to make up his after life. Most of this material is at first received through the eye, then the ear becomes accustomed to surrounding sounds and event-
ually he realizes that he has hold of something which is the beginning of the sense of touch, then little by little the other senses fall in line and thus the store of knowledge of early life is obtained.

The world during this period is self centered. The child is interested in the things to which he has access and very often his desires are exceedingly selfish. Should another child get some of his playthings there is likely to be a conflict on hand. At first everything is objective. In referring to himself he always uses “Me“ as me don’t want to; but as time goes on he learns the subjective form and will say “I.”

The two great mental characteristics which the child possesses are first the power of imitation and secondly curiosity. These powers are also God given and should be considered as such. The questions of a child should be heeded. The Sunday School teacher should recognize this and appeal to his curiosity in order to get his interest. “Curiosity lays the foundation of knowledge; imitation, of character” Murray. The child copys after others in nearly everything thus the importance of setting forth an ideal example. The imagination is also very great and should be guided a-right.

SPIRITUAL DEVELOPMENT.

Solomon, who is sometimes called the wisest of men, wrote “Train up a child in a way he should go and when he is old he will not depart from it” and another has said “As the twig is bent so is the tree.” As stated in the first paragraph this is the period of innocency especially in the early part. However many a child has early in life felt their need of a personal Savior and have, through faith in Jesus Christ, accepted him as their own. However it should be understood that not as much can be expected of boys and girls of eight and nine years of age as older ones. Of course the injunction given by Christ to Peter should be kept in mind. “Feed my lambs.”

The impressions of spiritual life gained during this period will never leave and every teacher should strive to make these impressions of such a nature that in after life strong Christian characters will develop.

METHODS OF TEACHING.

Since this is the period in which curiosity and imagination are great and the memory strong the simple truths of the scripture should be taught in such a way that the child can easily comprehend them and make them a part of himself. Arouse interest through curiosity. Let the teaching be in the concrete and be sure to appeal to as many of the senses as possible. As the child’s reasoning faculty is not developed avoid teaching in the abstract. Let the teaching be simple, brief, to the point, and yet comprehensive. Simple stories of Bible characters are the best and easiest things to be taught. Remember above everything else that you are moulding character for eternity.