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V.L. Stump

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EVANGELICAL VISITOR

D H Bert 1-20
1211 N Olive St.

SOMETIME

Some time, when life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white, unfold.
We must not tear the close-shut leaves apart:
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say, "God knoweth best!"

A BI-WEEKLY PERIODICAL

EARNESTLY CONTENDING FOR THE FAITH ONCE
FOR ALL DELIVERED TO THE SAINTS.

NOTICE TO POSTMASTERS:—Send notices of change
of addresses to V. L. Stump, Nappanee, Ind.

OUR MOTTO

Hab. II: 14-Psa. XX, 7.

Vol. XXXII.

OCTOBER 20, 1919.

No. 20.

TRACTS! TRACTS!

General Conference of May 1919 decided to offer all tracts free for judicious distribution and the following classification will enable the persons wanting tracts to judge as to the kind they wish to order. They will be printed from time to time as demanded and the cost of same will be met with free will contributions. Stamps should accompany the order for tracts.

SOULS SAVING TRACTS.

Time, Death and Eternity.
An Interesting Conversation.
"We Would See Jesus."
The Worm that Never Dieth.
Points for Serious Consideration.
Death Eternal.
Whom Are You Serving.
Lost! Eternally Lost!
Retribution.
Repent for the Kingdom of Heaven is at Hand.

DOCTRINAL.

What We Believe and Why We Believe It.
The Scriptural Head Veiling.
Scriptural Exposition of Feet Washing.
Sanctification and Second Definite Work.

MISCELLANEOUS.

At God's Expense.
Clean Speech.
Dialogue.
Symposium.
Constitution and By-Laws of the Brethren in Christ church at 6 cents per copy Postpaid.

Send your order to H. G. Brubaker, Grantham, Pa.

IS YOUR LAMP BURNING
BRIGHTLY?

It is a fearful sin to be going through the world with a light kindled by the Holy Ghost to guide sinners to Jesus, and yet to carry this as a dark lantern, which can give no benefit to any one. But, ah! how vain is it, on the other hand, to hold up a lamp to one when the light is almost out and the oil is nearly gone.—Wm. C. Burs, Pioneer Chinese Missionary.

Perhaps you would not have so much trouble with your tongue in company, if you would talk more with God when alone.

LOVE FEASTS.

PENNSYLVANIA.

Gratersford Nov. 8, 9
Messiah Home Chapel postponed
to Nov. 22, 23.

COMMUNION SERVICES

Fairland M. H. on the evening of
Nov. 8.
Mastersonville, Pa. M. H., Nov. 1
Manheim Pa., M. H. Nov. 22

KANSAS.

Rosebank M. H. Oct. 25, 26
Zion M. H. Nov. 1 2
Newbern M. H. Nov. 8, 9
Abilene, M. H. Nov. 29, 30

INDIANA.

Union Grove M. H. Nov. 1, 2

REVIVAL MEETINGS

Mechanicsburg M. H. beginning Nov.
2, conducted by Bishop L. O. Musser.
of Mt. Joy Pa.,

WANTED

To secure the services of a sister 25
to 35 years of age for general house
work in my home.

S. G. Engle.
4014 Spring Garden St., Philadel-
phia, Pa.,

On the day when Adam and Eve sinned there were three immediate results. The moment they sinned there was a consciousness of guilt. They knew they had done wrong. That was immediately followed by a sentence of condemnation. God condemned their sin. That in turn followed by an act of separation. They were driven out of the Garden of Eden. Guilt, condemnation, separation. Now look at the Gospel. At the end of Romans 8 the apostle asks three questions: "Who shall lay anything to the charge of God's elect?" No guilt. "Who is he that condemneth?" No condemnation. "Who shall separate us from the love of Christ?" No separation. The very things we lost through sin we more than gain in Christ.—Selected

"Know then thyself; presume not
God can, The proper study of man-
kind is man."

AN APPEAL.

The management of the Messiah Home Harrisburg, Pa., is very much in need of two sisters as helpers. Of late some qualified applicants had to be refused admission because of these conditions. We pray that the Lord may lay this work on the heart of some one who is ready to say "Here am I send me."

We are also much in need of a brother, or some one to fire the boilers during the winter months.

Amos Wolgemuth, Sec.
Mt. Joy, Pa.,

SPECIAL NOTICE.

After this date all renewals to the Visitor are \$1.50 per year. The price of the paper has not advanced very much and certainly not in proportion to the increase in size and the cost of publication.

There are just a very few who it seems cannot afford to pay for the paper. In order to be able to send the paper to those who are poor and unable to pay for it, it will be necessary that the benevolent fund be replenished from time to time as the Lord lays it on your heart.

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Limp Cover edition, single copies 15 cts
each.
Lots of fifty or more 12½ cts each.
Cloth Board Cover single copies 35 cents
each.

Lots of twelve or more 30 cts each.
These books are not prepaid, (carriage
charges extra). Spiritual Hymns Revised
can be ordered of M. L. Hoffman, Abilene,
Kans., and both editions of J. A. Climen-
haga, Grantham, Pa.

EDITORIAL

THE PASSING OF A BABE

Our home was thrown into grief when suddenly on Sunday afternoon September 28, our little John Marvin left this world of sin and sorrow to become a babe of light in God's household; gathered into God's nursery to "Forever grow in loveliness and love."

He took sick while I was away at Conference last spring and scarcely saw a well day after that. Through it all we still had hopes for his recovery but an all wise God has seen fit to take our little treasure to himself. The cutting of these tender ties brings a sorrow to us that it is only natural to weep. However we feel it would be wrong to wish him back and we are only praying that we may be kept steady enough to keep our eyes on the place where our treasure has gone and it will not be long until our mourning shall be turned into joy, for we shall see the ineffable beauty and glory of that wonderful home to which our dear one has been promoted.

* * * *

God takes the most eminent and choicest of his servants for the choicest and most eminent afflictions. They who have received most grace from God are able to bear most afflictions from God. Affliction doth not hit the saint by chance but by direction. God doth not draw his bow at a venture. Every one of his arrows goes a special errand and touches no breast but against whom it was sent. It is not only the grace, but the glory of a believer when he can stand, the butt-mark, and take affliction quietly.—Joseph Caryl.

"MY HEART IS FIXED."

A fixed inflexible will is a great assistance in leading a holy life. Satan will suggest a thousand reasons why we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion! He who is easily shaken will find the way of holiness difficult, perhaps impracticable. A double-minded man, he who has no fixedness of purpose, no energy of will, is "unstable in all his ways.." Ye who walk in the narrow way, let your resolution be unalterable. Think of the blessed Savior: "My God, why hast thou forsaken Me?" Though He was momentarily forsaken, at least so far as to be left to anguish inconceivable and unutterable, His heart nevertheless was fixed, and He could still say, "My God, My God!"—Selected.

THE FEDERATION MOVEMENT

E. A. Corey, writing in the Alliance Weekly, says some pointed things concerning the church federation movement:

"The root of this purposed federation is that post-millennarian doctrine that the church is to convert the world and bring it into a state of righteousness and peace before Christ comes back to reign over it, and in the minds of many of its projectors there seems to be very little faith that He is coming back at all except in some dim spiritual sense. From such a viewpoint and upon such promises it would seem to be quite reasonable for the church to consolidate all of its resources of men and property for a great campaign of reformation, a drive for civic righteousness and social reform.

A federated church that expects to establish righteousness and peace on earth with Satan enthroned and the Prince of Peace absent from it, is simply tangled up in mental hallucination and lost in the fog of that kind of worldly wisdom' which is declared in I Cor. 3: 19 to be 'foolishness with God.' The church's relation to the consummation of peace and righteousness on earth is not a matter for speculative theorizing, but of clearly defined instruction."

* * *

THE SHORTENED and Improved (?) Bible

This is one of the signs of the times: that men will not endure sound teaching and that they shall turn away their ears from the truth. (2 Tim. 4: 3-4). There are some portions of the Bible that men are willing to endure, if they must, but there are other portions which they consider immaterial or entirely outworn. Hence the recent movement to get a "shorter Bible" trimmed to suit the modern mind.

"The Shorter Bible" is now ready, the New Testament being already in print, the Old to appear soon. Professor Kent of Yale University with the help of one or two others did the job. Many scholars have given their approval and the thing is booming. It is true that the professor is a great scholar, but his scholarship is that of liberalism, and we need not go on to say what type of passages have been eliminated as "unimportant" and what passages have been patched up to meet the popular demand. The shorter Bible is remarkable—for its omissions. One well known Christian scholar says of it, "The deadliness is seen, not in how much is omitted, but in what is omitted."

There may be a real call for an edition of the Scriptures giving only the most vital truths necessary for the study of busy Christians or for use in dealing with others. This might be a convenience, provided one did not make it a substitute for the whole Bible. But beware—when some selfappointed

(Continued on page 8)

HOLINESS AND EMPOWERMENT J. R. ZOOK.

Part IV

Empowerment.—"Ye shall receive power when the Holy Ghost is come upon you." (Acts 1:8.)

There has been, and yet is, considerable confusion in the minds of some on the subject of sanctification relatively completed, and empowerment. It is evident, however, that sanctification is not, empowerment, and that empowerment is not sanctification because sanctification as an act is a process of purification. And that sanctification as a state, when relatively completed, is a condition in the which an individual is free from sin, and the tendency to sin—the "carnal mind."

Empowerment enables us to do the whole will of God, to rejoice in constant victory over temptation, trials of our faith, and to successfully use the gift or gifts of the Spirit bestowed upon us, and thus maintain and retain by faith the state of entire sanctification.

There is as much difference between sanctification and empowerment as there is between pardon and regeneration; but who ever saw a person pardoned that was not regenerated? We answer, nobody. What is true in this respect of pardon and regeneration is also true of sanctification. Sanctification implies subtraction. Empowerment implies addition.

They Are Inseparable.

Who ever saw a person wholly sanctified that was not also anointed with the Holy Spirit?

Empowerment is expressed in various terms: "Filled with the Spirit;" "baptized with the Holy Ghost;" anointing; sealing "earnest of our inheritance," etc.

What can hinder empowerment when a soul is wholly sanctified? Nothing: for the same act of faith that appropriates the one (entire sanctification) also appropriates the other (empowerment). When a person is wholly yielded, dedicated, or consecrated to God, and by faith thoroughly cleansed from all

sin, and the tendency or inclination yet glorified." (Jno. 7:38-39.)
to sin. What can then prevent the The above quotations are all prophetic. Now we come to the fulfillment of the promise. Introductory to the verification of the promise we quote Acts 1:5: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Empowerment for Believers and Not for Penitent Sinners.

It is just as improper to call the act of regeneration sanctification as it is to call the act of conviction for sin, regeneration or pardon.

The empowerment, or baptism of the Holy Spirit, as well as entire sanctification is for the child of God, and not for the penitent sinners. It is most incongruous to teach, or believe, that a person is baptized with the Holy Spirit before he is born of the Spirit. We would positively refuse baptism in water to any one who could not clearly testify to a new birth—regeneration—how much more does God require the certainty of justification by faith before he administers the baptism of the Holy Spirit; but the moment these conditions are fully met the anointing occurs. Let us now turn to the Holy Scriptures for authentications—"I will pour water upon him that is thirsty, and floods upon the dry grounds; I will pour of my Spirit upon thy seed," etc. (Isa. 45:3.) "I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy," etc., (Joel 2:28.) "He (Jesus) that cometh after me is mightier than I (John)... he shall baptize you with the Holy Ghost," etc. (Matt, 3:11.) "Behold I will send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be clothed with power from on high." Luke 24:49.) "He that believeth on me, as the Scripture hath said, out of his belly (or innermost life) shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him (not sinners) should receive: for the Holy Spirit was not yet given; because Jesus was not

Fulfillment of the Promise.

"When the day of Pentecost was full come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting and there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled (about 120) with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:1, 4.) Peter declared this to be the fulfillment of Joel 3:28. (See Acts 2:17.)

To show that these disciples were truly converted and children of God, we simply quote from Luke 24:51, 52, 53: "And it came to pass while he (Jesus) blessed them, he was parted from them and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God." How could they have shown more piety and true devotion? They certainly were not sinners, but saved and consecrated, waiting for the baptism of the Holy Spirit.

Philip at Samaria.

When great persecutions rose in Jerusalem against the church, the disciples were scattered throughout Judea and Samaria, except the Apostles. Philip came to Samaria and began to preach which resulted in a great revival. He also baptized converts. The church at Jerusalem on hearing this glorious news sent Peter and John to assist, or possibly take charge of the Samaria, prayed for the young Christians that they might receive work, who, when they came to

the baptism of the Holy Spirit, for as yet they had not received this promise.

Then they (Peter and John, laid "their hands on them and they received the Holy Ghost." (Acts 8: 17.) Some entertain the idea that the laying of the hands was only practiced on the Jews after they were baptized in water and that the Gentiles receive the empowerment in regeneration.

The above incident proves the absurdity of that argument; because the Samaritans were an amalgamated people, which made them neither Jews nor Gentiles; and were so intensely hated by the Jew that he refused to have any dealings with them. Paul was a Benjamite (also known as a Jew) and Ananias laid his hands upon him that he might receive his sight and be filled with the Holy Spirit, before he was baptized. Paul says, "There is no difference between the Jew and Gentile."

Cornelius of Caesarea

is sometimes referred to as an example to prove that we receive baptism of the Spirit, and conversion at the same time, claiming that he was not converted until he had heard Peter preach. But a glance at the life and experience of Cornelius is all that is needed to reveal the error of such a conclusion.

In Acts 10 we find him a devout man, a God-fearing man with all his house, a man that gave much alms to the people, and prayed to God unceasingly. He received heavenly visions; and celestial visitors bringing the good report from heaven that his prayers and alms were held as a memorial before God, and also gave instructions to send for Peter who should tell him what he ought to do. Peter also received a vision which convinced him that Cornelius, though a Gentile, must not be called unclean "What God hath cleansed that call not thou common." Cornelius was also known as a just man, and of good report among all the nations of the Jews. He obeyed God's

voice and sent for Peter, who when he came to the home of that pious man, found him there with his kinsman and near friends waiting the arrival of the holy apostle. Peter opened his sermon by saying, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is acceptable to him. (Cornelius fills the bill.) The word which God sent unto the children of Israel ... that word I say **ye know** (had previously heard and accepted) which was published throughout all Judea, and began from Galilee," etc.

If he was not a converted man, Who would dare to impeach such where will we find converted men? a beautiful Christian character and call him a sinner? We must conclude that he was a thoroughly converted man, and that God desired him to have the empowerment. So when Peter began to preach the "Holy Ghost fell upon them." How delightful if all believers would be so ready and anxious to receive the baptism of the Spirit.

Peter in reporting this matter to the church at Jerusalem repeated what the Lord had told Cornelius in reference to sending for Peter. "Who shall tell thee words whereby thou and all thy house shall be saved."

Some contend that this is a proof text that Cornelius was unsaved. But we must remember there is present salvation, continuous, and final salvation. The Lord desired Cornelius to have continuous and final salvation as well as present salvation.

The Twelve Disciples at Ephesus

When Paul met them he interrogated, "Have ye received the Holy Ghost since (or when) ye believed?" They replied by saying, "Nay we did not so much as hear whether there be any Holy Ghost." Further inquiry revealed the fact that they were only baptized unto John's baptism. Then Paul

taught them the real signification of John's baptism, and rebaptized them according to the commission of Christ and then after that "laid his hands upon them: and the Holy Ghost came upon them and they spake with tongues," etc. (Acts 19: 6.)

The propounding of this question: "Have ye received the Holy Ghost when ye believed?" is a strong evidence of the importance of the experience; and also a positive proof that it is possible not to receive it in regeneration. If we invariably would receive it in conversion, why propound such a question? The question itself suggests that it is possible not to receive the baptism of the Holy Spirit when we are "born again." Notice what Paul did:

First. Asked them whether they had received the Holy Ghost when they believed.

Second. Rebaptized them, which he would not have done had they not been pardoned and regenerated.

Third. He laid his hands upon them and they received the Holy Ghost, etc.

Now we turn to Ephesians 1. "In whom having also believed ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance until (or unto) the redemption of God's own possession unto the praise of his glory." This evidently teaches that one must be a believer, or in the state of having faith, before he can "Also" believe for the sealing or empowerment.

The expression "earnest of our inheritance" is very significant indeed; because an act of God to a legitimate child, who also is a legal heir. How could we be a legitimate child, and legal heir, without first being born of God?

The "earnest of our inheritance" is the first payment to us as God's children by God himself—the fulfillment of the first promise of grace that God has made to his children (not sinners) in which fulfillment God recognizes us as

Continued on page 12)

DOCTRINAL.

THE LORD'S SUPPER.

Christ has emphatically declared that he has "not come to destroy the law but to fulfill." See Matt. 5:17. Hence we must accept the position that he ate the Passover in the fourteenth, as instituted in Egypt.

But some will say that since Christ was crucified on the fourteenth day, it would have been impossible for him to have eaten the Passover on the same day. Just here we wish to cite the reader to one fact which will—in connectoin with the passage already quoted—prove that the Savior could have both eaten the Passover and been crucified in the same day, inasmuch as the Jewish day began at sunset.

If then the fourteenth day begins at sunset, at the ending of the thirteenth, it is therefore very comprehensible that the Savior celebrated the Passover in the evening or commencement of the day, being the fore part of the night, and during the after part of the night he was apprehended, and in the morning was brought before both the Jewish and Roman tribunals and was condemned; after which he was nailed to the cross where he hung till the ninth hour, which implies three o'clock in the afternoon; the day ending at sunset.

Here again we are confronted by some who say that the Passover was, or must be, killed at even before sunset. But we frankly deny this; our quotations will show that it was at even at the setting of the sun: or as the Hebrew reading and various German versions have it, "between the evenings." If then it was to be killed between the evenings, at or after the setting of the sun it was as much the fourteenth day, at or after the setting of the sun as it possibly could have been any other. See Duet, 16:6, which reads,

"at even at the going down of the sun;" nay still plainer, read this quotation in both the Luther and Froschaur versions, and you will find them to agree verbatim—

"Des Abends, wenn die Sonne ist untergegangen" (which is equivalent to the following: In the evening when the sun has gone down.) If the sacred writer says, "between the evenings," or "when the sun has gone down;" it matters very little what modern critics or prejudiced devotees say; what we can rely on is a "thus saith the Lord."

Hence, the possibility of both eating the Passover and being crucified in the same day.

Part III

Third, it is said that it could not have been the legal Passover, since bread was used in connection therewith: "He that eateth bread with me hath lifted up his heel against me." Read Ex. 12:8, and you have bread and bitter herbs with the Passover; and, should they even have had no bread on the occasion, we ask, how often did Judas eat bread with Jesus in the space of the three years of his discipleship? Hence the proper interpretation of this text would be: One of my familiar friends, in whom I should have had confidence, has treacherously given me a kick. See Ps. 41:9. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, has lifted up his heel against me.

Fourth, that John says, "Now before the feast of the Passover."

We will first consider the feast in its specific order, as commanded by Moses. Lev. 23:5-7. "In the fourteenth day at even is the Lord's passover:— and on the fifteenth day of the same month is the feast of unleaven bread unto the Lord. Seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein."

(It must be accepted from Bible testimony, that the feast of unleaven bread was a feast of seven days, commencing on the fifteenth,

while the fourteenth was also to be celebrated with unleavened bread. Ex. 12:18, 42; 13:3.)

Num. 28:16, 17, 18. "And in the fourteenth day of the first month is the passover of the Lord; and in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein." The reader will find important bearings in the fore-going quotations, 1. The positiveness with which the command is given to observe the passover in, and not outside of the fourteenth day of the first month. 2. That in the fifteenth day of this month is the

feast: "seven days shall unleavened bread be eaten." We see clearly that the seven-day feast begins with the commencement of the fifteenth and ends with the twenty-first: Mark the eighteenth verse "In the first day shall be an holy convocation; ye shall do no manner of servile work therein." This day of holy convocation was both a day of special assemblage, as well as a day in which no servile work should be done; also was it the fifteenth, falling on the Sabbath, being the day following the crucifixion, which was also called the preparation day, see John 19:31. "The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day) besought Pilate, etc."

If the Savior in fulfillment of the law celebrated the Passover in the fourteenth, as we have plainly shown, then must the Jews have celebrated it in the fifteenth, being both the Sabbath, and the day of holy convocation; therefore John could with propriety call it a high day for a three-fold reason:

1. It was the legal Jewish Sabbath. John 19:31.

2. It was the first day of the feast of unleavened bread, in which no manner of servile work should be done; also the day of holy convocation.

3. The Jews celebrated their passover in this day John 28: 28.

The preparation also was an unusual one, since it was 1. for the ordinary Sabbath, 2. for the day of holy convocation, and 3. for the Jew's paschal supper which all fell upon the same day.

In view of the specified difference between the Savior and the Jews in celebrating the Passover, John could with propriety say, "Now before the feast of the passover,"—having reference to the **National celebration** of the feast.

There are various passages in the thirteenth chapter of John, which do not seem clear to the minds of some, such as, verses 2, 4, 27, 28, 29, but when the view is accepted as vindicated in the foregoing, that the Savior celebrated the Passover one day before the Jews, then all these apparent difficulties will at once vanish.

Considering the tenor of John's record, it will be readily seen why he did not describe the celebrating of the Passover, but gives the protracted conversation, and the important details of the occasion, beginning with feet-washing in the thirteenth and ending with the seventeenth chapter, which continued from the assembling in the "upper room" until he arrived with his disciples in the garden of Gethsemane, where he was apprehended sometime during the paschal night being led from place to place, until finally the doleful morning came when he was brought before Pilate and received his death sentence, and at about the third hour he was extended on the cross where he remained until the ninth hour or about tree o'clock in the afternoon when he expired. Not as some have it, that he was crucified precisely the same hour that the passover was to be slain. Nevertheless the same day, which makes him in the antitype our true passover as well in point of time as to purpose.

One more consideration before we draw to a close; after having shown that John's record of the same night's occurrence as that of

Matthew, Mark and Luke, to those who advocate the ceremonial supper theory one thing of two remains to be accepted, viz; either that the supper referred to in John 13, was the passover supper or that the Savior ate two full meals on this same night, which latter would be absurd reasoning.

Hence since the history of the four Evangelists cannot be disconnected, on this narrative, it must be accepted that it was the legal passover eaten in fulfillment of the law, and therefore not to be continued under the Gospel.

In the former articles, it has been shown that Christ celebrated the Passover in fulfillment of the law, and therefore not to be continued under the gospel.

We will now proceed to consider the "feasts of charity," also called "love feasts" (agapae), which were in practice among the early Christians as seen in Jude, verse 12, with their comparative relation to the Lord's Supper.

Just how these feasts were conducted or celebrated, is not clearly given in the sacred writings, nor have we any right to say that they were confined to one given form; but the name defines their character, Feasts of Charity. Charity, the main characteristic of the feast, blends harmoniously with the Spirit of Christ.

The subjects of charity among the early Christians were numerous, from various causes. Possibly the first cause was, that the Jewish people among whom the gospel was first introduced, were much prostrated by being tributary to the Roman government.

Second.—Selling their property and having things in common, spending much of their time in devotion; and third,—because of the dearth, which was foretold by Agabus, which occurred in the reign of Claudius, together with causes, such as persecution, confiscation of property, etc.

When looking into the history of the primitive church, especially the record by the noted historian

Gottfried Arnold, we find that in connection with their communion services, these feasts of charity or lovefeasts were celebrated, to which the necessaries of life were brought by those who had means, and not only were the direct supplies for the needs of the body brought, such as food, but also funds, says the eminent writer: and, further states that from these contributions were taken bread and wine for the communion service, stating that it was expected that all (who could), should at least bring to the feast as much as would be sufficient for his own communion. Arnold also states that some of the primitive Christians celebrated the communion in connection with meal-times, in order to exemplify the Savior, since he instituted communion in connection with a meal. He however in no instance makes the slightest intimation that they considered these meals mandatory in their nature. (see Gottfield Arnold's illustrations of the primitive Christians, 2nd book 15th chapter.)

We also cite the reader to other noted historians of the primitive church; for want of space we give only their names: Neander, Coleman, Cave, Bingham, Macknight and Mosheim; we give a brief extract from Mosheim: "The people though they had not abandoned the Jewish worship, held however separate assemblies in which they were instructed by the apostles and elders, prayed together, celebrated the **Holy Supper** in remembrance of Christ, of his death and sufferings, and the salvation offered to mankind through him; and at the conclusion of these meetings, they testified their mutual love, partly by their liberality to the poor, and partly by sober and friendly repasts, which thence were called "feasts of Charity;" All these eminent writers refer to the practice of the love-feasts (agapae), among the early Christians, stating also that they were frequently celebrated in connec-

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EDITORIAL.

(Continued from page 3)

tion of the Scripture gets out his scissors and pastepot and proposes to give us what there is of the Bible that "is of practical value." J. B. Smith after reviewing the work, well "The tactics of Professor Kent and his associates are a modern repetition of the tactics of the first higher critic (Gen. 3:1) and it is a mark of apostasy: We agree with the statement of the Sunday School Times: "The Shorter Bible rejects the inspiration of the Word of God, therefore evangelical Christian believers must reject the Shorter Bible—K. L. B.—In Kings Business.

MESSIAH ORPHANAGE SPECIAL. Report for August, 1919.

RECEIPTS.

Cash:—A brother, \$5; H. F. Enck, \$1; Offering box, \$2.37; Levi Witmer, \$5; S. G. Engle, \$10; Waynesboro S. S., \$25; Sr. Fannie Lindeman, \$25; Release of children, \$55; Board of children, \$31; Farm sales \$12.97; Endowment interest \$1.86.

Clothing and provisions:—Sr. A. B. Musser, stockings; Norman Wingert, and Ida Charles, candy; Sr. Herman Miller, shoes; Sr. D. A. Allison, jelly and dish.

Owing to the money previously received from the state being withheld until the court decides as to the constitutionality of institutions such as ours receiving state aid, we are in need of increased funds for maintenance at this time. We were obliged to make a loan of \$440.00, to meet the payments for August and will have to borrow about \$300.00, for September. We are confident that our friends will be willing to help if they know the needs.

We will be in need of two married couples by April 1, 1920 to take charge of the farm work and the boys' department respectively. The Lord has graciously supplied our needs in workers and means heretofore and are trusting in Him to lay this matter upon the hearts of the ones He would have take up the work communications in reference to the work should be addressed to, Enos H. Hess, Grantham, Pa.,

A woman was traveling with her maid and child, when a wasp got into the carriage, and the child cried for it. At last the lady said, "What is the child crying for? Let him have it." A few minutes later the woman was startled by an awful scream from the child, and she exclaimed in alarm, "What's the matter?" "He has got it!" was the calm reply of the maid. Sometimes in His great wisdom, God allows us to have what we cry for, that we may feel the sting of it, and learn through pain and humiliation that God's will and way are best.

Obituaries

SIDER.—Bro. Walter Sider, son of Bro. and Sr. Peter Sider of Stevensville, Ont., died at the General Hospital in Buffalo August 22, 1919 at the age of twelve years. Walter had been afflicted with a growth at the back of his ear and was taken to the hospital for an operation. When he was thought to be recovering he suddenly took cold, pneumonia set in and death was the result. Walter united with the church over two years ago and was faithful to the end. Truly our loss is his eternal gain. Beside his parents he leaves to mourn his departure, three brothers and one sister; Bruce, James, Ray, and Clara and many relatives and friends. Funeral services were held at the Brethren's M. H. August 25' 1919, conducted by Bish. Bert Sherk assisted by Eld. Jesse Winger.

TESTIMONY.

Greeting you all in Jesus Name:—

This morning I will obey my conviction as to writing for the Visitor. I was impressed for sometime, but satan always made me believe I was too young. I was convicted to write before I was baptized, but still put it off, until least evening while in prayer meeting, it just seemed they preached to me and I am glad to know if we go at his bidding we can have peace within. So I praise Him this morning that He ever gave me a will to do His will. I thank Him because He ever called me and also that He set me free. I have many things to praise him for. I thank him for the blessing He is continually bestowing upon His children. I realize the times when we are tested is the time we are drawn nearer to Him. I also praise Him for this free salvation, which we can get without money and without price. I also am glad that whosoever will may come. I ask a deep interest in your prayers, that I may yet be a bright and shining light, as I realize the time is short, and also I hope if any unsaved soul reads this it may be the means of drawing them to Christ.

From a sister,

Esther Frey.

Mt., Joy, Pa.,

TESTIMONY.

It has been some time since my name has appeared in the Visitor. But I am again reminded to write. Our dear Bro. and Sr. Long from Texas were with us a few days bringing out

some blessed truths from texts, "Ye must be born again," and

"Thou shalt not Covet," and "Thy Word is a lamp unto my feet and a light unto my Path," bringing out the Gospel truth in the good old fashioned way. The eternal and everlasting truth brought out in these texts will stick in me a while I am sure. Praise the Lord. I think of Jesus when he appeared to his disciples expounding the scripture. I believe if that is done we will say as the disciples said, "Did not our hearts burn within us . . . while he opened up the scriptures?" This was my experience as Bro. Long was expounding the scripture. I really was reminded of the old kind religion. We were all glad to have our Bro. and Sr. with us. Sorry that they made such a short stay till we had to say speed on and have a farewell hand shake. Hope they soon may return.

Pray for me,

Amanda Snyder.

Silverdale, Pa.,

THE SECRET OF A BEAUTIFUL LIFE.

There is a story of a young woman who was spending the day with a party of friends in the country, rambling through the woods and among the hills. Early in the morning she picked up a branch of sweetbrier and put it in her bosom. She soon forgot that it was there, but all day long, wherever she went, she smelled the spicy fragrance, wondering whence it came. On every woodland path she found the same odor, though no sweetbrier was growing there. On bare fields and rock knolls and in deep gorges as the party strolled about, the air seemed laden with the sweet smell. The other members of the party had their hands full of all sorts of wild flowers, but the one fragrance that filled the air for her was sweet brier. As the party went home on the boat she thought, "Some one must have a bouquet of sweetbrier," not dreaming that it was she who had it.

Late at night, when she went to her room there was the handful of sweetbrier tucked away in her dress where she had put it in the morning and where unconsciously she carried it all day. "How good it would be," she said to herself,

as she closed her eyes, "If I had such a sweet spirit in my breast that everyone I meet should seem lovely."

The incident suggested the secret of a beautiful Christian life. We cannot find sweetness on every path our feet must press, in every place we are required to go. Sometimes we must be among uncongenial people, whose lives are not gentle, who are unloving in disposition, with whom it is not easy to live cordially in close relations. Sometimes we must come into circumstances which do not minister to our comfort, in which we do not find joy, gladness, encouragement. The only way to be sure of making all our course in life a path of sweetness is to carry the sweetness in our own life.—Selected.

A MODEL COMMUNITY.

The Island of Culion in the Philippines, a segregation camp for lepers has earned the right to proclaim itself as a model in sanitation and progressive achievement. No other city of the Philippines, not even excepting Manila, can in any respect equal the sanitary record of Culion. As a result of effective quarantine regulations, small-pox, diphtheria, typhoid and cholera are altogether unknown. One hundred per cent. of the population use safe water and sanitary methods of sewerage disposal.

In spite of the fact that the entire community is composed of lepers, and the government furnishes enough food for every one, from ten to fifteen per cent. of the people have taken up farms and sell their products to the municipality. They have even offered a first and second price for the best locally grown foods. This community has brushed aside the handicap of being a colony of afflicted folk, supported by the government, and has succeeded in standing a shining example to other localities.—Mission to Lepers.

A SALARIED MINISTRY.

P. J. WEBER.

For some time the question of a salaried ministry has been discussed in various parts of the brotherhood. Like many others, this is a two-sided question—the side of the minister, and the side of the congregation. Let us first consider the side of the minister.

God has at all times had men whom He used in some special service, yet He never paid them a salary. When Lot was taken captive, Abraham went after him and brought him back, but he would not so much as take the thread of a shoelatchet for his services.

O, that we had more of the spirit of Abraham!

O, that we had men who were willing to go out after those who have been taken captive by the enemy, and would do so without looking for an earthly reward! In the end, Abraham was not the loser, for God blessed him so abundantly that he became very rich Gen. 24:35.

When Moses led the children of Israel out of Egypt, he did so without a salary. However he received a reward. Hebr. 11:26

God told Moses that the Levites should do the service of the tabernacle of the congregation, **but they should have no inheritance.** They were to be supported by the tithes which the Israelites offered, and of that the priests were to give one tenth to the Lord. Numb. 18:23-28. It is nowhere stated that they received a fixed salary.

After the Israelites had entered Canaan God raised up a number of judges and prophets who rendered very valuable service, but can you find one that received a salary? Their aim was to obey God and to be of some service to their fellowmen, not to serve for filthy lucre.

When Christ sent out the twelve disciples he told them that they should heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Matt. 10:8 There is not one word said about a salary.

They were to go to the lost sheep of

the house of Israel and tell them have received, freely give." Matt. 10:8. Paul also says. "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4:28. Here manual labor is plainly commanded and the ministers are **not excepted** from it.

One of the conditions of a bishop or elder is that he shall not be greedy of filthy lucre. I Tim. 3:3; Titus 1:7. The apostle Peter in writing to the elders tells them that they shall feed the flock of God, taking the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind; I Pet. 5:2. The same rule will apply to ministers. The question comes to me. How many ministers who receive a salary, do their work because they love the souls of men more than their salary? I do not say that there are none, but they are only too scarce.

If a modern evangelist would have as many converts as Peter had on the day of Pentecost how much would he receive? No doubt thousands of dollars. But we do not find that Peter received any worldly remuneration. When the persecution arose the disciples went everywhere preaching the gospel, but did any of them get a salary? They had such a passion for souls that they were not so much concerned about the financial side of the matter, yet God supplied all their need as he said he would do. Phil. 4:19. Perhaps no man has ever done more preaching and been more successful than the apostle Paul. And it is evident that he received no salary. How many of the popular ministers of to-day could say with Paul, "I have coveted no man's silver or gold, or apparel?" Not so, but he tells the elders at Ephesus that his hands have ministered to his necessities. Acts 20:34-35.

There are those who put a great deal of stress upon the expression which Paul uses in I Cor. 9:14 viz.—That they which preach the gospel should live of the gospel. However, we must remember that Paul himself labored with his hands as above stated. Acts 20:34. Not only so but he also says, What is my reward then? Verily that when I preach the gospel, I may make the gospel of Christ without charge. I Cor. 9:18. How nicely this corresponds with the words of Jesus, "Freely ye

the house of Israel and tell them have received, freely give." Matt. 10:8. Paul also says. "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4:28. Here manual labor is plainly commanded and the ministers are **not excepted** from it.

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Is it not a fact that our ministers, even without a salary, have shown more concern for the lost and have been better pastors than many that receive a salary? They did it because like Moses, they looked for a heavenly reward, not an earthly. A hireling fleeth when he seeth the wolf coming, because he is an hireling, and careth not for the sheep. John 10:12-13.

In conclusion let us see what we find. In the first place we cannot find that any of the disciples, apostles, or ministers of the early church ever received a salary. Second, it is possible for a man to be a successful minister and yet work with his hands for his own support. Acts 20:34. Third, those laboring in the gospel are warned against the corrupting influences of money. I Tim. 3:3; 6:6-11; Titus 1:7; I Pet. 5:2. Fourth for over one hundred years the brotherhood has had a non-salaried ministry and has prospered.

We have come into wonderful times. Paul prophesied that the time would come when men would be lovers of pleasure more than lov-

ers of God. Our fathers toiled and labored amid many discouragements and God blessed their labors. They did their work without complaining and without expecting any earthly reward. They labored because they loved God and were willing to make great sacrifices in order to see his kingdom prosper. Now there are entirely too many who don't want to do anything for the Lord unless they get paid for it. And when they do get some pay they complain that they did not get more. Did we hear anything like that fifty years ago? Some claim they are called to preach, but don't want to preach without a salary. O, dear young brethren. If God has called you to preach, go and preach. He has promised to supply all our needs according to his riches in glory. Phil. 4:19. It may mean hardship, II Tim. 1:8; 2:3, it may mean self-denial and persecution, but great is your reward in heaven. Luke 6:23; Dan. 12:3 Others may prosper in this world's goods while you stay poor. Never mind. Jesus said, "A man's life consisteth not in the abundance of things which he possesseth." Luke 12:15.

The Other Side.

We have considered the side of the minister, now let us consider the side of the congregation. We as a church have not considered it to be according to scripture to pay a salary to our ministers. But on the other hand is it fair that we should ask them to sacrifice their time and spend their own money without any remuneration? I think we will agree it is not fair. While I do not wish to advocate a salaried ministry, yet I want to plead for fairness for the minister. I do not wish to take back anything I have said in this article, however, I feel something should be said on the other side. It is true, a minister ought not to be greedy of filthy lucre neither should the lay member be so greedy of it that they are not willing to give the minister what belongs to him. I believe that at

least the majority of our ministers are willing to preach the gospel without charge, but there are other duties that fall upon the minister, and it is too much of a burden to ask him to bear it alone. For instance, a minister is called to officiate at a wedding, a funeral, or a baptismal service. His work at home is pressing and dare not be neglected. Yet he feels that he must obey the call and go and officiate. He hires a man to do His work at home, pays his own carfare to the place where he is to go, and what does he receive. Nothing but criticism that he does not get along better financially. Perhaps you think this is somewhat overdrawn. I know that such cases have actually happened. It is not overdrawn in the least. Sometimes brethren have been away from home holding meetings, they got nothing for their time and had to borrow money to get home. I hope that time is passed forever. If any one doubts these statements, he may correspond with me, I can furnish the proof. Is it fair that such unnecessary burdens should be loaded upon the minister? Is it fair that the lay members are making money, while the minister is after souls, and they all rejoice together over the conversions of so many men and women, and the minister should carry the burden alone?

Under the Mosaic law the people were to give the tenth for the support of the Levite, the stranger, the fatherless, and the widow. Deut. 14:28-29. Should we do less under the gospel? Let us be more careful in the future how we treat our ministers. How many of us have ever done one thing to encourage him. Have you ever prayed for him, or given him one word of encouragement? Or do you give him nothing but criticism? "Know them which labor among you, and are over you in the Lord, and admonish you; esteem them highly in love for their work's sake" II Thess. 5:12-13. "Be ye clean that bear the vessels of the Lord." Isa. 52:11.

"THE BIBLE"

FLOYD C. BURKHOLDER.

I John 1:3 tells us. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life;

"For the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life, which was with the Father, and was manifested unto us,

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."

The Bible to me ever since I have been saved of God, and believed Him for Heart Cleansing and the Baptism of the Holy Ghost, which is almost five years ago, has been a most **Precious Book**. My chart yea guide and Instructor. But never was the Bible such a precious object to me as it was a little more than a week ago.

While on my way to the house of prayer for a Prayer Service. I was carrying my Bible in my hands and my soul was looking to God as I was walking along all alone as far as human companionship is concerned, and I was communing with God and thinking these thoughts in my heart. Why, I am going to meet with the Brethren tonight? And oh such an intense love filled my soul with the thought of worshiping with my brethren and sisters while that wasn't an uncommon thing for I had often done that, but is was a love poured out without measure, and I looked down at my Bible and there was a thrill that lips cannot express came over my being that said, "Why this is the Word of God, and there really for a little time I was so lost to surroundings that I wasn't hardly conscious of the fact that I was on a public highway. I turned the book on the other side and viewed it and the thought thrilled me again, yes this really is

the Word of God and then it seemed my whole being was filled with an unseen something that almost seemed as if I could not stand the intense pressure for it really felt as if I was expanding, but finally it burst forth in a stream of warm tears of joy and love that flowed down my cheeks, and no mortal will ever know the hallowed meeting that God and I had on that public highway.

Then He began to show me many things that were contained in it, and really for a time it seemed more than a book it felt different to my hands than any other book, there was a certain power, a divine feeling about it that was wonderful.

Now the thought came why here I am just an insignificant mortal and have God's Word right in my hands, and of course some more joy.

But why all this joy and manifestation, just simply because I obeyed God; just simply obeyed God.

Beloved if you want joy just obey God. Sacrifice all you will, but The Bible says "Obedience is better than sacrifice."

In this precious Bible there is no writer more plain than John. I like him for that reason, for he tells us where we live, and how we may know that we are abiding in the Father. I Jno. 6. "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth. Let us see if we are saying we have fellowship with Him and are walking in darkness. How about vs. 7. If we walk in the light, as He is in the light, we have fellowship one with another.

Have we perfect fellowship with our brother or sister or has some trifle crept in almost unawares and disturbed our fellowship? Fellowship with one another means fellowship with that old gray headed brother over there that came to me and told me of something he saw in my life that wasn't exactly as it might have been or with the young brother with whom I enjoy to be in company

so much or that gray haired mother in Israel with her covering that isn't made just as precise as mine and possibly her dress with a cape, holding to the faith once delivered unto the saints, which with tears arose the other Sunday with a burdened heart and said how she could see **pride** coming into the ranks and admonished the young brethren and sisters to beware of this enemy of the cross. Yes it means to have perfect fellowship with her too.

May God bless her.

May God raise up young watchmen to stand on the walls of Zion who will dare to speak as plain and fearless as did those precious men of God, which the Bible tells about.

I Jno. 2: 28. "And now little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before him at His coming."

(Matt. 24: 32-33) "Now learn a parable of the fig tree; When his branches is yet tender, and putteth forth leaves, ye know that summer is nigh.

So likewise ye, when ye shall see these things, know that it is near, even at your doors."

Beloved can we not see these things coming to pass rapidly that the word speaks about.

O let us be at our best for God. Truly there has never been a time in this old world when there was more unrest, more commotion, blood shed, strikes, riots, cold blooded, hard hearted murders, famines, wonders, greater manifestation of worldly wisdom, than now, nor a greater falling away, all because of iniquity abounding. **Beloved Beware.**

Carland, Mich.

The worst circumstances cannot destroy the true believer's hold his God. Grace is a living power which survives that which would suffocate all other forms of existance.—Spurgeon.

HOLINESS and EMPOWERMENT.

(Continued from page 5)

his legal heirs, ratifies the contract or covenant between him and his legitimate child, and obligates himself to fulfill all other promises made to his child as long as his child keeps covenant: for God will never break His covenant. He is a covenant-keeping God, and the covenant will never be broken unless it is broken by his child.

The empowerment enables us to keep covenant with God. Now if we refuse to receive the "earnest of our inheritance" the payment of our inheritance, how can we expect to receive the promises which follow? If we are too unfaithful to be entrusted with the fulfillment of the first promise to God's children, how can God entrust us with the full inheritance?

It is an insult to God for his child to neglect, or refuse to receive this "promise of the Father." May we all like loving, faithful children, come right up and receive the "earnest of the Spirit" and thus be entitled to our full inheritance. "He that overcometh shall inherit all things." "Ye shall receive power when the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth." We all need it and must have it to be proficient laborers and witnesses for our Christ. The housewife, mothers, fathers, bishops, ministers, merchants, professionals, farmers and common laborers, all need it.

"Holiness becometh thine House, O Lord forever."

Only two ways. One broad, and the other narrow: one leads to destruction, and the other to life; many go by one, few by the other. Which is your way?

Only two deaths—the death of the righteous, and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

THE LORD'S SUPPER.

Continued from page 7)
tion with the communion (or Lord's Supper): but not one of these writers make any reference to these facts as a command, given either by the Savior or his Apostles; should these feasts have been considered indispensable, by our Savior, we should have much reason to regret the imperfection of the gospel, since they are nowhere commanded therein.

In the apostolic, as well as in the pre-apostolic age, it was customary to have their principal feasts in the evening; hence the frequent references made thereto as a supper which indicates their time more than signification as seen in the authorized version.

The German translators, however, seem more careful to refer to their signification, than to the time in which they were celebrated namely—Abend Mahl; signifying evening feast. While these feasts have an important bearing, and a significant influence, the most scrupulous care must be exercised that we attach no more to them than their original sanction will permit, lest we fall into the error of the apostate Jews; namely, of "teaching for doctrine the commandments of men," but to teach and practice what is clearly and emphatically set forth as a command, we need have no hesitancy, hence we come to the plain command—the "Lord's Supper" real, or absolute, as set forth by Matt. 24: 26-27; Mark 14: 22-23; Luke 22: 19-20, and confirmed by the apostle, I Cor. 11: 24-25.

When taking up this important phase of our subject, it becomes necessary to take into consideration, the term supper. In the original (deipnon is the Greek word used); and in the use, and application of this term, we have the adage verified as follows,—"*Custom makes law.*"

To the informed mind it is clear, that this term in its original use means "a morning repast," sometimes "dinner," but in the course

of time its use was so changed that instead of signifying a morning repast (or feast) it designated a dinner or supper.

It is evident that the original word (deipnon), indicates a feast, as Luther, and other German translators have more scrupulously defined it, namely "Abend Mahl" (or evening feast). This fact is confirmed by Elder Dillon, in the Louisville debate, when he quotes from Homer. "Deipnon in Homer, breakfast." "In attic writers, and in the New Testament, dinner, or supper." See also in Beer on the Jewish Passover, etc. pages 203, 204. "Deipnon a morning repast: dinner, Prandium; New Testament, supper the principal meal of the Hebrews, and taken by them in the evening, from the Hebrew, a feast, banquet. In remote antiquity deipnon signified a morning repast, and sometimes dinner."

From the foregoing it is seen that the Lord's Supper, as referred to in I Cor. 11, is by no means a full meal, but it is a full feast, as will be shown in the following:

That the Corinthians were in confusion is very plain from I Cor. 11: 17-21; and the most proper view that can be taken of their feast, was a conglomeration of three things: a bacchanalian feast, a feast of Charity, and the communion; the Corinthians having been idolaters before their conversion, it would be very reasonable to think, that when they deviated from the right, they would readily fall back to their former habits, just as the man who frequented the intoxicating cup before his conversion, when temptation, come, he inclines to the former habit.

The Corinthians were instructed by the apostle how to conduct affairs in the church, I Cor. 9: 1-2, but according to verse 17, failed very materially. Paul no doubt spoke to them of the agapae, or feast of Charity, but that he spoke to them of the "Lord's Supper," is beyond a doubt, since he says, "For I have received, of the Lord, that which also I delivered

unto you, that the Lord Jesus in the same night in which he was betrayed, took bread," etc., and while they meant to solemnize this sacred rite (they, already having been corrupted from the simplicity which is in Christ,) fell into this base confusion, and corruption.

The apostle, as a wise father, did not cast them away for their gross error, but after the required reproof kindly sets them in order, and his proceedings with them clearly brings out the true feature of the feast (or supper.) He does not say, Brethren, you have been very disorderly in your feast, and now that you may be in order hereafter, I will tell you how to do, and how I received these ordinances from the Lord, and how you may avoid such base disorder, and confusion hereafter which certainly will bring the Christian religion into disrepute. Now brethren, the next time you celebrate the Lord's Supper, I want you to kill a beef (or if you prefer, a number of lambs). Make ready an orderly supper, and when everything is ready, then all be seated and eat your meal in common, and when you have eaten your supper, then proceed with the bread and wine, which you must not forget belongs to this meal also. They no doubt meant to celebrate the agapae, and the communion, but before they were through with their devotions they had the base feature of their former idolatrous feasts interwoven, namely, drunkenness, (and for ought we know) other features, still worse, of which they are sharply reprov'd in the first Epistle of Corinthians 5: 1.

(To be continued)

Only two destinies—the kingdom prepared from the foundation of the world, and the everlasting fire prepared for the devil and his angles. The marriage of the Lamb within the holy city, and the weeping and wailing and gnashing of teeth. The glory of the everlasting life, and the lake of fire and brimstone, the second death. Which shall be your portion?

**HOME MISSION. ORPHANAGE
AND
TENT REPORTS.**

SOUDERTON, Pa.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reineth!"

"For ye shall not go out with haste, nor by flight: for the Lord will go before you; and the God of Israel will be your reward. Isa. 52: 7 12.

Long ago the prophet Isaiah spake of the gospel and of the glory that should follow the sufferings of Christ. Should we not praise God for thus making provision for our redemption? God's promise to mankind for salvation is without money and without price. He wants us to come to Him for he says, "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you even the sure mercies of David." Isa. 55: 3;

We can now enjoy these prophecies in a Holy Ghost dispensation and these Scriptures ought to be an encouragement to all that are laboring in God's vineyard and to the sinner that God is still calling them to genuine repentance.

We are glad to report that we as a body of believers had the privilege of hearing the good tidings of salvation from the lips of Eld. T. A. Long, formerly of Salem Texas. He was with us from Sept. 18th to 21st, inclusive, exhorting saints and sinners. He stirred up our minds by way of remembrance on different lines.

He spoke on Faith, Covetousness, Ye must be born again, etc., Some of the truths brought to us were blessed indeed but space forbids us to enter into them here. In connection with his message on faith he said that we should be careful that we do not have unbelief mixed up with it. He called our attention to the scripture that speaks of the 36,000 Israelites being destroyed on account of unbelief etc.

There was an invitation given to sinners to come to the Lord but there

were none responded to the call.

Our hearts are encouraged at this place to press the battle on.

Omar G. Worman. Cor.

DAYTON MISSION.

We can say in this report that we have many reasons to be encouraged to continue in the sowing of the good seed in this dark and needy age peradventure some dear soul might yet be saved before the door of mercy shall for ever close. It was the privilege of our daughter, wife and I to spend the month of Aug. in Tabernacle services, with the dear brethren at Carland and Merrill, Michigan. We truly did enjoy the fellowship of the saints. Also their kindness and love manifested toward us. We were so glad to hear the cries of the penitents weeping their way to the cross and confessing their sins. Also believers consecrating their all and receiving an experience of Holiness.

We trust they will continue true and faithful unto eternity. I am impressed more than ever that tabernacle work is very profitable to the church and upbuilding to the cause of Christ. The attendance was very good, and the attention was commendable. There were people attended, who do not come to the revival services in the churches. May the Lord bless the little band up in Mich. is our prayer.

We are so glad to report that Sr. Eva Dick of Canton O. is now with us, helping in the work. We do appreciate her willing and faithful service, as unto the Lord, very much and we are convinced her call and leadings are definitely of the Lord. May she continue to be a blessing to precious souls is our prayer. We do wish to thank all the dear ones who have been so willing and free in their contributions to our needs. The Lord bless you all.

FINANCIAL.

Report for Aug and Sept. 1919.

Balance on hand \$343.22.

RECEIPTS.

Harvey Ebright Cleona Pa., \$10; In His name \$12; T. J. Payne Dayton O., \$3.25; Daniel Wenger, Chambersburg Pa., \$5; Sr. Harsbarger High-land Dist, O., \$2; Bethel S. S., Detroit

Kans., \$22.20; Mission Offerings \$13.14.—Total \$415.91.

EXPENDITURES.

Table account \$39.82; beef fat, \$5.93; fruit for canning, \$3; water and meter bill, \$3.14; phone bill, \$2.45; carefare, \$.45; light \$.62; gas \$1.70; incidentals, \$10.81—Total \$68.12.

Balance on hand Oct 1, 1919, \$347.79.

Poor Fund.

Balance on hand \$2.66.

RECEIPTS.

T. J. Payne, Dayton, O., \$5.—Total, \$7.56.

Expenditures, \$7.50.

Balance on hand, Oct 1, 1919, \$6.16.

Donation of articles by the following Mamie Herr, Charlotte Myers, Norah Becker, Anna Skepic, Jacob Paulus, Mary Riber, May Mudbank, Anna Tucker, Eunice Cassel, Isaac Engle, Ruth Becker, Dortha Riber, Albert Kitley, Eliza Engle, Jesse Wise, Harry Engle, Sr. Jenkins, Emma Grav, Edith Moist, Elsie Rohrer, Alfred Gray, Edward Engle. We remain yours in Christ for the lost of earth. Your Bro. and Sr.

W. H. and Susie Boyer.

601 Taylor St. Dayton O.

DES MOINES MISSION.

Report for Aug. and Sept. 1919.

RECEIPTS.

Balance brought forward from last report \$62.81.

Eld. Isaac Engle, Clayton, O., \$10; S. W. Landis, Des Moines Ia., \$5.

—Total \$77.81.

EXPENDITURES.

Electricity, \$4.28; gas \$4.50; water, for one quarter, \$5.84; fruit to can \$10; table supplies \$95; incidentals \$.20.—Total 132.62.

Bal due mission Oct. 1, 1919—\$61.81.

Bro. and Sister Royer Dalls Center, Ia, apples and two spring chickens.

Remarks:—

We had the pleasure to have Eld Isaac Engle wife, and son make us visit in the month of Aug. also Sister Myrtle and Mable Zook from Morrison, Ill. and a goodly number of others from various localities and states.

It is a spiritual encouragement to have the saints come and participate in the services and break the bread of life to the people.

There is a great unrest everywhere and it is difficult to arrest the public attention and lead the unsaved to Jesus. We greatly need your prayers and co-operation in this work.

Thanking you all for the support you have so kindly given.

Yours in search of souls.

J. R. and Anna Zook.

OFFERINGS FOR THE VIRGINIA MISSION BUILDING.

In His Name, \$35; Anna Myers, \$11; Sol. Hoffman, \$5; Joe. Gish, \$20; Aaron Martin, \$5; Rebecca Wilson, \$5; Anna Myers, \$100. A sister \$5; Sister, \$.50; Mowersville Dis't, \$25; Antrim Dis't, \$17; Paul Wenger, \$10; Benj. Musser, \$20; Rapho Dis't \$117; C. N. Hostetter, \$10; Lizzie Hoffman, \$5; Cross Roads Dis't, \$43. Martinsburg Dis't \$46; Mifflin Co., Dis't, \$10.47; Fanny Wolgemuth, \$10; Mt. Rock Dis't, \$32.50; Rapho Dis't, \$35; Issac Herr, \$5; Henry Ginder, \$25; M. B. Hossler, \$25; D. E. Wolgemuth, \$20; Bro. Martin, \$5; Benj. Forry, \$25; Henry Frey, \$8; Herman Frey, \$5; Sr. King, \$10; Anna Myers, \$80; Bro. Sholts, \$50; Cross Roads, \$41.53; Mechanisburg Dis't, \$35.07; Elmer Engle, \$5; Junieta Dis't, \$11.75; Bro. Hoke, \$50. Fairland Dis't, \$51.35; Elizabeth Brandt, Leb. Co., Pa., \$200; Grantham Dis't, \$4.50; David Brehm, \$25; John Herr, \$10; Hermen Miller, \$10; Ed. Deal, \$10; Allen Brubaker, \$20; Bro. Geary, \$1; A. B. Musser, \$2; Elizabethtown Dis't Manheim Dis't, \$12; Manor Dis't, \$38; Anna Engle, \$15; Ephraim Brenemen, \$144.31; A Bro. Elizabethtown, \$50; A. E. Downey, Mich., \$5; Aaron Heisey, \$25; Irvin Wolgemuth, \$5; Stephen Heisey, \$10; C. S. Solenberger, Offer's, \$30.47; Aaron Boser, \$25; Mrs. Simon Heisey, \$10; Jacob Shock, \$10; D. R. Eyster, Offer's \$165; Harrisburg Dis't, \$60; Samuel Whisler, \$10; Isaac Hykes, \$5; L. H. Wenger, \$5; John Herr, \$50; A. Sister, \$5; Sam. Gish \$20; Bible Class \$16; Abram Shenk, \$10; Eli Ginder, \$10; Jacob Zercher, \$5; A. Sister Har. \$1; A Sister Har. \$1; Samuel Manhold, \$5; Joe. Eshelman, \$1.

Report by

H. O. Musser.

Treas. H. M. B.

Elizabethtown, Pa.,

UPLAND CALIF.

Sept. 24, 1919.

To the Visitor:—

"Bless the Lord O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Psa. 104; 1.

As I read this scripture the

thought came to me, it is only when we have accepted God as our God and Christ as our Savior that we can see His greatness, his honor and his majesty. The Lord is great and greatly to be praised.

We are glad for those who have met with us worship and have fellowship with us. Bro. and Sr. Daniel Brubaker, Bro. and Sr. John Ohl from Mansfield, Ohio, Sr. Lista Martin, Clarence Center, N. Y. and Sr. Laverna Ott, Ontario, Can. are here to spend the winter with us in Calif. Bro. and Sr. Harry Ickes and family moved from Tulare Co., to this place, Bro. Eyster, wife and family also moved to Upland as their home, while not engaged in the tent work on account of Bro. Eyster's health. Let us pray that God may touch his body, and restore again his usual health, for the honor and glory of God. The new church building at this place is under roof, and we are still expecting that in a few weeks we can move into the basement and have our service there until completed, while at present we have our services in the Grammar School building for which privilege we are very thankful. We are, as yet not able to state the time for Bible Conference here this fall. We extend a hearty invitation to all who can attend, and if you cannot attend you can pray, that God may have His way.

—In the past two weeks much damage has been done by fire in the mountains in this vicinity, the watersheds (that is the underbrush in the mountains) of Ponuova, Glenorda, San Diwas Azusa, and Pasadena have partly been destroyed, covering an area of at least thirty miles, while hundreds of men and maybe over a thousand have been fighting in the past few days. It looks now as if it was under full control. May the Lord's blessing be upon the work at this place, and may His will be done in the hearts and lives of his people that we may see the salvation of many precious souls.

Brethren pray for us.

Hirman Alderfer Cor.

HOW CHARACTER PREACHES.

On a bright summer morning, by the side of a country road, running along the Hudson, not many miles from New York, two men stood talking together. One was a judge of high social standing and legal distinction, the other was a stone mason, and their conversation was about the building of a new wall near the place where they were

standing to consult about which the judge had sent for the mason on this Sabbath morning.

Just coming into sight, as he trudged along the road on his way to church, was a plain Scotch farmer, well known as a God fearing Sabbath-keeping, honest, hard-working man, neither fearing nor asking favor of the great or rich. His chief ambition seemed to be to raise a large family of children in the fear of God and honorably in the sight of men, which his example was well fitted to do.

In the midst of an animated explanation of what he wanted in a new wall, the judge caught sight of the farmer. Stopping suddenly, he said:

"There comes David Stuart; it will never do to let him see us talking business on Sabbath morning; we will just step behind this bit of a wall until he passes."

And the judge and the mason crouched down behind the wall until the plodding footsteps of the farmer echoed faintly in the distance; and the good man passed from sight, all unconscious of the silent reproof, his appearance had caused while the judge, with feelings one would think, belittling to his manliness, crept from his hiding place to continue his conscious and confessed desecration of the Lord's day.

The next morning the incident was related to the farmer by the mason who was himself a Scotchman, though unhappily not so conscientious as his friend. He told the story with some glee, adding:

"Wha wad a' thocht, maun, that ye had sick a poor in ye as to mak' the judge hide behind the wall for the fear o' ye?"

Is not this illustration of the force and influence of a sincere Christian character, though devoid of the adornments in the world's sight of either position, wealth or learning? All these together could not resist the silent sermon of the good man's life, which brought home to the haughty judge the conviction of his sin.

—Selected.

EARTH TO REEL FROM MIGHTY SHOCK.

Prof. Porta, in Remarkable Forecast, Stakes All on Terrifying Prophecy of Dire Doings in December—Planets Moving Into Danger Zone Will Cause Greatest Sunspot of All History.

BY PROF. ALBERT F. PORTA,
Noted Sunspot Forecaster, Discoverer of "Porta's Weather Laws."

Owing to a strange grouping of six mighty planets, such as has not been seen for a score of centuries, the United States next December will be swept by the most terrific cataclysm experienced since humankind history began.

It will be caused by the hugest sunspot on record—

A sunspot that will be visible to the naked eye.

Since men first began to make records of events no sunspot has been large enough to be seen without the aid of instruments. This one will be.

VAST WOUND IN SUN.

The sunspot that will appear Dec. 17, 1919, will be a vast wound in the side of the sun.

It will be a gigantic explosion of flaming gases, leaping hundreds of thousands of miles out into space. It will have a crater large enough to engulf the earth much as Vesuvius might engulf a football.

Such a sunspot will be rich enough in electro-magnetic energy to fling the atmosphere of our planet into a disturbance without precedent or parallel.

Great Earthquakes.

There will also be gigantic lava eruptions, great earthquakes, to say nothing of floods and fearful cold.

I make this startling prophecy with no desire to be merely sensational or alarming. It is merely because my study of the planets has revealed certain results with mathematical certainty, that I now say to you:

"Be warned in advance. Tre-

mendous things are going to happen from Dec. 17 to Dec. 20, 1919, and afterwards."

Here are the simple, yet astounding, facts that enable me to make this prophecy:

The planets in their orbits swing in great eclipses about the sun. They are linked to the sun, and to each other, by chains of electro-magnetic energy whose compelling forces counteract each other and hold each planet in its regular path.

Whenever two planets wheel into such positions that they pull together on the sun—either in "conjunction" on the same side of the sun, or in "opposition" with the sun between them—their united pull causes the sun's gases to "explode"—to leap out into space in the whirling volcano we call a sunspot.

These sunspots in turn cause storms in the atmosphere of our earth—doubtless on other planets as well.

Two planets, united, are enough to cause a small sunspot and a small storm. Three cause a large one—four make a very great storm indeed.

But—on Dec. 17, 1919, no less than seven planets will pull jointly on the sun. These will include all the mightiest planets, those with the most powerful pull.

Six of them—Mercury, Mars, Venus, Jupiter, Saturn and Neptune—will be in conjunction; grouped together in the greatest "league of planets" ever known in the annals of astronomy.

They will be massed in the narrow limit of about 26 degrees, on the same side of the sun.

Directly opposite, coming into opposition with this gigantic league, will be the huge planet, Uranus. The magnetic currents between Uranus and the six planets will pierce the sun like a mighty spear.

Our earth is outside the league at an angle of nearly 90 degrees—in perfect position to receive almost the full force of the monster electrical disturbance as it leaps into activity on what to us, will be

the eastern horizon of the sun's disk.

This means we shall get the full strength of the storm when the sunspot is at its worst, before the exploding gases have had time to die down.

Such a close grouping of planets has never been recorded before. The whole solar system will be strangely out of balance.

What will be the outcome? My knowledge does not permit me to state beyond the fact that the storms, eruptions and earthquakes will be tremendous in their strength and scope.

Remember the Date—Dec. 17 to 20, and after.—Daily Press.

PLEASE READ.

The enlarged size of the Visitor is now a reality and lest we forget, it might be well for us to call attention to some things that are vital to the progress of the paper.

The cost of printing the paper is double the amount heretofore and owing to the increased expense in publishing the *Evangelical Visitor* we are compelled to ask that the subscriptions be paid in advance. It means a loss of several hundred dollars each year to send the paper after the subscription has expired. With the present cost of printing this would mean financial ruin. We therefore have adopted the following plan and we are sure that all of our subscribers after a little education will much prefer it to any other way.

We expect to notify each subscriber one month before their subscription expires and then continue the paper for two issues after the expiration of the subscription. This will give ample time to renew.

We trust no one will underestimate the value of a good religious periodical coming to their home from time to time, especially your church paper.

We earnestly request the co-operation of our many readers in the performance of our God given task.

PLEASE RENEW.

Religion makes fragrant and sweetsmelling lives,

WILL ROME AGAIN DOMINATE THE WORLD?

Many are asking the question "Will the Church of Rome again dominate the world?" Some interesting figures are before us. During the past one hundred years, in England, the subjects of Rome have increased about half a million the protestants have increased 2 million. But on the other hand the machinery of Rome has greatly increased. For instance, 75 years ago in Great Britain there were only 500 Roman Priests—today there are 4346; seventy-five years ago only 500 chapels—now 2150 churches; seventy-five years ago only 16 convents—now 836 convents and religious houses for women.

In our own United States 15% of the population and 75% of the offices are filled by Catholics. In New York State 30% of the population and 90% of the offices are Catholic according to the Bulletin issued by the Sons of Washington.

In the wide world over there are about 250 million disciples of the Church of Rome. It is not the figures that alarm us so much as the influence and prestige of Rome's power over governments and institutions that are not Catholic. Especially is this true in the United States and Great Britain.

Now that the League of Nations is binding the Latin countries and non-Latin countries together it gives Rome an authority far beyond anything she has had since the days of the inquisition. Senator Sherman of Illinois said of this ecclesiastical power in the League of Nations: "Catholic nations outnumber those of the Protestant faith the influence of the Vatican will dominate and control the league." He said that of the original 32 members of the League, 28 are Christian nations and four are of other faith, and of the 28 Christian nations, 17 are Catholic and 11 Protestant." Including the other nations which are invited to join

the League, Senator Sherman said, "Twenty-four of the 40 votes of the Christians are spiritually dominated by the Vatican."

"Although there has been separation of Church and State," he said, "the divorce of spiritual affairs of mankind from the temporal has never met with the approbation of the papal authority." The visit of President Wilson to the Pope, and the statement issued from the Vatican praising the League of Nations, after the President's visit was referred to by the Senator as having a "preconceived purpose." The Trium controversy in the Senator's opinion, showed that the Vatican was not in sympathy with the civil government of Italy, and "tended to connect President Wilson with influence unfriendly to the temporal power of Italy and inimical to the future welfare of the United States.

In the light of these facts and figures it is well to remind ourselves of the condition of the people in my country, past or present, where Rome holds sway: from the priest-ridden mining town to the South American countries and Europe. The following figures ought always to be kept before statesmen lest they put authority again into papal hands. "Between the years 1481 and 1808 A. D. 341,000 persons were condemned by the Inquisition, of whom 31,912 were burned alive, and nearly 300,000 tortured and condemned to severe penances. Gigantic enterprises for the extermination of Christian confessors were from time to time undertaken by the Pope of Rome. Witness the bloody 'crusade' against the Albigenses, described by Sismondi, and the religious wars against the Waldenses, narrated by Monastier and others The fierce and blood-thirsty cruelty with which these were carried on has added to history one of its very darkest chapters." The motto written over Rome down through the centuries has always been "Rome never changes." "And I saw the woman drunken with the blood of

saints, and with the blood of the martyrs of Jesus." is the testimony of Scripture.—W. H. P.—In King's Business.

PENCIL POINTERS FOR YOUNG PREACHERS.

No minister of merit can be kept out of sight. Capacity never lacks opportunity.

In five cases out of ten, my brethren, what is called genius is just common sense.

Have you ever noticed how many of your opinions are second-hand? It is better to back out than to be thrown out.

Some of us who have tried to set the world on fire have discovered that there are a lot of fire-engines always on duty.

The minister who is not known all over town as a hot enemy of the rum traffic should go forward for prayer.

Cheap sensationalism first attracts, then disappoints, then disgusts. The truth of this has been tested so often that it is not worth while for any preacher to make further experiments.

It is a good deal easier to set up a mark than to hit it.

The critical hour is now.

Eternal attention to details is the price of pastoral success.

Not all preachers who figure much in the daily papers are way-laid by reporters and compelled at the point of a gun, to consent to be talked about.

Big words in the pulpit often serve to cover up little ideas.

Some preachers get greatly excited talking about nothing.

It takes the plowshare of downright hard work to turn over the furrow of pastoral success.

An elegant whistle? Certainly. But how much did you pay for it?

After all, the success of your sermon depends upon how much your people carry home.

What is more distressing than an old man trying to act like a youth?

(Continued on page 19)

Our Young People

THE LITTLE LAD'S ANSWER.

Our little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long.
Out in the summer's noontide heat.

"I'm glad I'm home!" he cried, and
hung
His torn straw hat in the hall,
While in a corner by the door
He put away his bat and ball.

"I wonder why," his auntie said,
"This little lad comes always here,
When there are many other homes
As nice as this, and quite as near."

He stood a moment deep in thought;
Then, with the love-light in his eye,
He pointed where the mother sat,
And said, "She lives here; that's
why."

With beaming face the mother heard;
Her mother heart was very glad,
A true, sweet answer he had given,
That thoughtful, loving, little lad:

And well I know that hosts of lads
Are just as loving, true, and dear;
And they would answer, as did he:
" 'Tis' home, for mother's living
here."

Sel.—By Vivian Baldwin.

SCRIPTURAL ALPHABET

A is Adam the husband of Eve,
The first man old Satan did ever de-
ceive.

B is for Bethlehem where Jesus was
born,
In a lowly manger, the first glad
Christmas morn.

C is for Canaan, the land of perfect
love,
Where we all have to enter to gain
that home above.

D is for Daniel who obeyed God in-
stead of men,
And whose God delivered him from
the lion's den.

E is for Eli, who restrained not the
sons the Lord to him gave,
And they brought him in sorrow
down to his grave.

F is for flood, God to this earth sent
Because the people were wicked and
would not repent.
To redeem us from sin that heaven
might be won.

H is for Hell, that awful place of tor-
ment,
Where people will go unless they re-
pent.

I is for Isaac, who took Rebekah to
wife,
The two sons God gave them had
much strife.

J is for Joseph, whom Jacob loved so
well,
And whom into slavery his brothers
did sell.

K is for kiss, by Judas which so false,
Betrayed our dear Lord who was
hung on the cross.

L is for Lazarus, to whom after death
Jesus said,
"Lazarus, come forth," and he rose
from the dead.

M is for Moses, a man God did use,
To lead His people from bondage and
awful abuse.

N is for Noah, a man that was just,
Who was saved from the flood be-
cause God he did trust.

O is for Boaz and Ruth's son, """"""""""
Ancestor of Christ the meek and low-
ly One.

P is for Peter who walked on the
sea;

W is for world, that God did create,
save me."

Q is for Queen, in the Bible we're
told,
The Queen of Sheba came to Solomon
with questions untold.

R is for Redeemer, God's well beloved
Son,
Who died on the cross to redeem ev-
eryone.

S is for Samson, of the tribe of Dan,
We read in God's word he was the
strongest man.

T is for Tempter, old Satan, the cause
of all sin,
Who tries his very best all God's chil-
dren to win.

U is for Uriah, whom David caused
to lose his life,
In order that he might have Bath-
sheba for a wife.

V is for virgin, in St Matthew we
find,
The wise went into the marriage, the
foolish were left behind.

W is for world, that God did create,
But when it was made we know not
the date.

X is for Xerxes, Persian King Darius'
son,
The beautiful Esther for his queen
was won.

Y is for yoke, in St Matthew we see,
Jesus says, "My yoke take upon you
and learn of me."

Z is for Zacchaens, who climbed a
sycamore tree,
To see Jesus, who that day from his
sins set him free.

Mrs. Walter E. Richey.

THE THREE BIDDERS.

(An Incident in the Life of
Rowland Hill.)

Will you listen, kind friends, for a
moment,
While a story I unfold;
A marvelous tale, of a wonderful sale,
Of a noble lady of old;
How hand and heart, at an auction
mart,
And soul and body she sold.

'Twas in the broad king's highway,
Near a century ago,
That a preacher stood, though of noble
blood,
Telling the fallen and low
Of a Savior's love and a home above,
And a peace that they all might
know.

All crowded round to listen,
And they wept at the wondrous love
That could wash their sins and receive
them in
His spotless mansions above;
While slow, through the crowd, a lady
proud
Her gilded chariot drove.

"Make room," cried the haughty
outrider,
"You are closing the king's high-
way.
My lady is late, and their Majesties
wait;
Give way there, good people, I
pray."

The preacher heard, and his soul was
stirred,
And he cried to the rider "Nay."

His eye like the lightning flashes;
His voice like a trumpet rings—
"Your grand fete-days and your
fashions and ways
Are all but perishing things.
'Tis the king's highway, but I hold it
today
In the name of the King of kings."

Then—bending his gaze on the lady,
And marking her eye fall—
"And now in His name, a sale I pro-
claim,
And bids for this fair lady call.
Who will purchase the whole—her
body and soul
Coronet, jewels, and all?

I see already three bidders—
The World up as the first;

'I will give her my treasures, and all
the pleasures
For which my votaries thirst:
She shall dance through each day,
more joyous and gay,
With a quiet grave at the worst.'

"But out speaks the Devil boldly—
'The kingdoms of the earth are
mine,
Fair lady, thy name, with an envied
fame, -----
On their brightest tablets shall
shine;
Only give me thy soul, and I'll give
thee the whole,
Their glory and wealth to be thine.'

"And pray, what hast thou to offer,
Thou Man of Sorrow, unknown?
And he gently says, 'My blood I have
shed,
To purchase her for mine own.
To conquer the grave and her soul to
save,
I trod the wine-press, alone

"I will give her my cross of suffering,
My cup of sorrow share;
But with endless love, in my home
above,
All shall be righted there;
She shall walk in white, in a robe of
light,
And a radiant crown shall wear.'

"Thou hast heard the terms, fair lady,
That one hath offered thee,
Which wilt thou choose, and which
wilt thou lose,
This life, or the life to be?
The fable was mine, but the choice is
yet thine,
Sweet lady! which of the three?"

Nearer the stand of the preacher
The gilded chariot stole,
And each head was bowed, as over the
crowd
The thundering accents roll:
And every word, as the lady heard,
Burned in her very soul.

"Pardon, good people," she whispered,
As she rose from her cushioned seat.
Full well, they say, as the
crowd made way,
You could hear her pulses beat;
And each head was bare as the lady
fair
Knelt at the preacher's feet.

She took from her hands the jewels,
The coronet from her brow;
"Lord Jesus," she said as she bowed
her head,
"The highest bidder art thou;
Thou gav'st for my sake thy life, and I
take
Thy offer—and take it now.

"I know the world and her pleasures;
At best they but weary and cloy;
And the tempter is bold, but his hon-
ors and gold
Prove ever a fatal decoy;
I long for my rest—thy bid is the best;
Lord, I accept it with joy!

"Give me thy cup of suffering,
Welcome, earth's sorrow and loss,
Let my portion be to win souls to Thee,
Perish her glittering dross!
I gladly lay down her coveted crown,
Savior, to take thy cross."

Selected.

PENCIL POINTERS FOR YOUNG
PREACHERS.

(Continued from page 17)

If I could have my way I would
add this question to those answered
by candidates for admission to
the conference: "Will you per-
sistently seek to put a church
paper into every home of your
congregation?"

The Rev. Deuteronomy Steadpull
has been invited back for another
year.

Only positive immorality will so
surely cost a young minister his
standing in the community as lack
of promptness in meeting his
financial obligations.—**Bishop
Joseph Berry in Christian Advo-
cate.**

THE OTHER SIDE.

A Plea for Fair Play to the C. O.'s,
by a Mennonite
(3rd edition.)

The misrepresentation of facts re-
garding the release of the Conscien-
tious Objectors from the detention
camps and from the military prison
at Ft Leavenworth is one of the most
glaring samples of militaristic jour-
nalism produced by the war. The
daily Kansas City "Star," being pub-
lished so near the scene, and being
the chief mouth piece of militarism in
these parts, has taken the lead in this
misrepresentation, but the shockingly
distorted reports have been spread far
and wide in the press. The reports
in question refer especially to the dis-
charge of the C. O.'s, from the de-
tention camp at Camp Funston on
Dec. 27, 1918, and the discharge of
the 113 courtmartialed C. O.'s, from
the Disciplinary Barracks at Ft. Lea-
venworth on Jan. 27, 1919.

In spite of the amazing misrepre-
sentation in the published reports,

they served as basis for resolutions
of protest against Secretary of War
Baker on account of his act of clem-
ency, in the legislatures of Kansas,
Nebraska, Oregon and Idaho. We
are convinced that an impartial in-
vestigation would show that the state-
ments published concerning the Con-
scientious Objectors at Fort Leaven-
worth are far from the truth, which
could be very easily ascertained. It
is therefore being hoped that a pre-
sentation of the other side of the case
will also be permitted, as this would
only be in line with the American
ideal of fair play.

The account published and spread
concerning the C O.'s, at the Camp
Funston detention camp states: "At
Camp Funston they have a large
number of 'conscientious' objectors'
parading themselves as I. W. W.'s,
International Socialists and plain dis-
loya'ists. Be it remembered that the
honest conscientious objector is a rare
bird in these camps."

An impartial investigation, which
no one would welcome more than
the Conscientious Objectors them-
selves, would show that this and all
similar statements regarding the C.
O.'s, are amazingly untrue. Of nearly
a hundred Conscientious Objectors
who were at Camp Funston at the
time of that report there were not
half a dozen who did not belong to
denominations whose creed and prin-
ciples do not permit its members to
participate in war in any form, which
attitude is recognized by the laws of
the United States. Most of them are
Mennonites, and some Dunkards and
Quakers. Those discharged had all
been examined by the official Board
of Inquiry, headed by Judge Mack,
and found to be sincere in their ob-
jections. There was not a single
I. W. W. or other political objector
for that matter, discharged from Camp
Funston.

It is true there were about a dozen
political objectors in the Camp Fun-
ston guard house; but none of them
were discharged with the rest, hence
could not have been meant in the re-
ports. These men were all court-
martialed and sentenced to Fort Lea-
venworth for long-term imprison-
ments, after having suffered much
brutal treatment in the guard house,
as was later proved by government
investigation. Be it remembered,
however, that the great majority of
those sent to the Disciplinary Bar-
racks at Ft. Leavenworth were also
members of non-resistant religious
sects, mostly Mennonites, who were
sentenced to from ten to thirty years
simply because of their refusing mili-
tary service in any form, according to
their religions. To parade these be-

fore the world as I. W. W.'s, and the like, as is being done by the press, is something preposterous to the extreme.

The first large bunch of C. O.'s, court-martialed and sentenced to Ft. Leavenworth were the 45 from Camp Travis on June 8th, 1918. They were all religious objectors, about three-fourths, of them being Mennonites. A large percent also of those sentenced from Ft. Riley and the large majority of those from the various other camps were members of religious sects that do not permit participation in war. Six of the Camp Funston religious objectors and thirty at Ft. Riley were court-martialed and sentenced for long-term imprisonment after having been examined by the official Board of Inquiry and declared sincere and recommended for farm furlough, which they were also quite willing to accept. The only charge against them was their continuing to refuse to perform non-combatant military service, an account of religious scruples against warfare, which stand was clearly recognized by the Board of Inquiry according to the regulations of the War Department as authorized by the act of Congress, on the basis of Article 1. of the Constitutional Amendments.

Another print that is being shockingly distorted in the press reports is the matter of the monthly pay for these men. As regards the Camp Funston group the following statements appeared in the papers: "Furthermore there is no record that any of these objectors ever objected to drawing their thirty dollars per month." Nothing could be more wantonly untrue. These boys continually refused to accept the monthly pay and only took it in the end when told by the officers that they could not be discharged unless they signed the payroll. For obvious reasons they refused to do this unless they could know what would become of the money. Hence they signed and received the money; but most of them at Camp Funston and other camps then turned the money over to a representative of the American Friends' Service Committee at Philadelphia to be used for Red-Cross reconstruction work in France and elsewhere in Europe. Several thousand dollars were thus sent in in a single day. This can easily be proved by the receipts of the above named committee. The 160 conscientious objectors from Camp Funston who were in the summer of 1918 granted farm Furloughs accepted pay for the farm work, but also turned over from \$10 to \$30 per month to the Red Cross.

By the way, why were not all the

C. O.'s, granted the farm furlough or industrial furlough, who had been declared sincere and entitled to the furlough? Why were hundreds of them held many months in the detention camps after being accepted by the Board of Inquiry? Why were hundreds of them court-martialed and sent to Ft. Leavenworth to be passed on by the Board and to apply for the farm furlough? Why were many court-martialed even after having been so passed on by the Board? It would be futile to speculate on the reasons. The trouble is that there is no place for the conscientious objector in the military regime. They should have been examined by the Board of Inquiry at some central station before being sent to the camps. It would have been better for the morale of the training camps if those refusing military service on religious or conscientious grounds had not been present in the camps at all.

The climax of outrageous misrepresentations was reached when the 113 C. O.'s, were released from Ft. Leavenworth Jan. 27, 1919, on the recommendation of the Board of Inquiry. It is continually heralded abroad that these men received an "honorable discharge" whereas they only received a neutral discharge on blue paper, neither honorable nor dishonorable. And the remaining C. O.'s, who were discharged later on the recommendations of the Clemency Board got the yellow, or dishonorable discharge, which, without apparent reason, does not recognize them as conscientious objectors but rather as law-breakers, in spite of their having, as a rule, as scrupulously followed the official regulations put up for their cases as the 113. The statements concerning the back pay of the 113 are also far from the truth. No one received \$45 per month, as reported; and nearly all refused to accept even the \$30 offered them for their work in the government farm colony at Leavenworth, or before in the camps. Hardly any would have taken the pay if it had not been forced on them by the statement that they could not be discharged otherwise. They therefore took the money and either mailed it back to the War Department at Washington, which has been publicly acknowledged, or turned it over to the American Friends' Service Committee for reconstruction work, or to some other charitable organization all of which can easily be proved by the receipts. Only a few who were out of funds kept the money or a part of it, which they were without doubt entitled to on account of the value of their time, and also their labor, except in the case of the few "Absolutists"

who felt they could not even do the prison labor under military control.

The remaining C. O.'s, however, who have since been released from Ft. Leavenworth, did not get the back pay and don't care for it. They are only glad if the Department can thus avoid much criticism on this account.

The Camp Funston account tries to arouse special ill-will toward the conscientious objectors, because when discharged at this camp they were fitted out with a civilian suit of clothes, something that was not given to the common soldier at that time. But as this was not done as a general thing at other camps, neither at Ft. Leavenworth, in spite of the newspaper reports, one can hardly avoid suspecting that the civilian clothes were ordered by the War Department to be given only in case there was any special need of it, and that at Camp Funston a constraint was simply being staged for a purpose.

The soldier, of course, rightly gets his uniform and other clothing and equipment to keep. The Conscientious Objectors did not desire the civilian clothes and only took them because they did not want to refuse anything of a civilian nature that was required by the officers. At Ft. Leavenworth the C. O.'s, were simply asked whether they needed any clothing for the trip home. But they did not ask for any; not even those whose extra clothing had been stolen, so that they had nothing but their blue overalls to go home in. Never-the-less the manufactured news about their receiving civilian suits is being eagerly peddled about in the papers.

Another amazingly untrue statement in the Camp Funston article was the following: They refused to bathe and their uncleanness was nauseating." But such a wild statement may be dismissed as nothing but a spiteful fling based on the refusal to the tormented political objectors in the guard house to take cold showers baths forced on them unmercifully at unreasonable hours by day or by night. The same is true concerning the item about the Ft. Leavenworth men, speaking of their low mentality and poor schooling. The writer of that article could easily have ascertained that there were at least six university graduates and quite a number of college men on the list and that mentally and physically they would not need to shrink from any fair comparison with others.

It is true that some of the older branches of the Mennonites are rather backward in their schooling; but on the other hand the other branches, mostly immigrants from Russia, but coming originally from Holland, pride

themselves on their educational zeal. And it is utterly unfair to judge the objector on the whole by the low intelligence of a few. There was a deplorable percentage of illiteracy among the drafted men as a whole; but there certainly was very little of it among the conscientious objectors.

It will be recalled, that in the Middle Ages a monarch was once told that a person was not required to keep his word of honor when given to one of the persecuted heretics; now it seems a person, and especially a newspaper writer, is not required to tell the truth concerning a war-heretic. Of course, this is in behalf of patriotism; but even if the motive is all right we still can not believe that true patriotism needs any bolstering up with falsehood. If however, any lover of truth is at all in doubt concerning the facts in the matter, they are quite susceptible of easy proof to anyone who is unprejudiced. Possibly those who have been active in the spreading of such outrageous falsehoods concerning the objectors were relying on the fact that the Mennonites, who have probably suffered the most in the matter, are not apt to go to law and make complaint. But the truth will nevertheless sooner or later come to the surface.

To sum up the falsehoods that are being scattered broadcast with regard to the release of the Conscientious Objectors from Ft. Leavenworth: it is not true that these men got what in the army is known as an "honorable discharge;" the 113 got the blue, or "straight" discharge, while later cases got the yellow, or dishonorable papers; it is not true that they got \$45 per month, and that they took any money at all willingly; it is not true that they refused to work—they only refused to perform service of a military nature under military control, while they were ready for work of a civilian character, which they could conscientiously perform: it is not true that they were I. W. W.'s or disloyalists—there were I. W. W.'s in the Federal Prison at Fort Leavenworth, but it is doubtful whether there was a single I. W. W. among the C. O.'s; it is not true that they were "cowards," as every one knows who has any knowledge of what these men had to pass thru in the detention camps and in military prisons, not to speak of what they must bear from a public opinion which does not understand and approve of their religious convictions and scruples.

The most deplorable thing of all connected with this matter is the fostering of the mob spirit among the populace by the publication of such conscienceless reports of this matter

Look at the following article from a daily paper of January 27, 1919, referring to the departure of the C. O.'s from Ft. Leavenworth:

"One guard took two objectors as far as the interurban line. After being told by the objectors they were thru with his services as guard, the soldier with his fist knocked one objector flat. "That's the Army's opinion of the conscientious objectors," he said as he walked away. It has been pointed out to the objectors as they went thru the final stage in the process of discharge, that they left the protection of the government."

Is not the suggestion contained in these words plain enough, even tho the fact of the knocking down did not happen at all, as stated by the objectors and by independent witnesses? Do not such words make virtual outlaws of these harmless religious people, who are in their way endeavoring to be useful members of society even if they can't take part in warlike activities? Have not these people already suffered enough during the war, that they should be abandoned still more to mob violence? They do not ask for any armed protection at all, what they wish and plead for is justice and tolerance.

But the Mennonites and other non-resistants are not at all surprised at the misrepresentation so boldly spread in the press concerning them. Intolerance toward nonresistants in time of war is to be expected. It has always been their lot from the time of the persecutions in Holland and Switzerland, where these anti-war churches originated in the Middle Ages, when oppression drove them to Germany and Austria, or together with William Penn and the Quakers of the eastern states of America, from the time the Mennonites were driven by the militarism of Teutonic autocracy to seek a new haven of rest in South Russia; from the time they lost their "guaranteed" exemption from military service in the Czar's domain and emigrated to the western states of America in the 70's of the previous century—to this land so preeminently the home of religious freedom. The experience these people have had to pass thru in this world conflict, not only as regards the treatment by the military officials, who could not grasp the considerate policy of our President and our Secretary of War, but also as regards the indignities heaped upon and the violence practiced against the people at home by the mob in various places, has only been in line with what their forefathers suffered in former times. Some of their churches have been vilely desecrated or even burned down; mem-

bers have been tarred-and-feathered or even lynched; in many places they were not even permitted to worship in their mother tongue in church or to teach it to their children in their private school after the public schools had closed. They expected difficulties in the crisis because of their attitude toward war. But they are inexpressibly pained to see that so many men in authority so readily give ear to the most glaring misrepresentations which are at this time increasing the spirit of intolerance and hatred against a harmless people whose religion simply makes them too peaceful for the rest of their fellow citizens. We calmly trust however, that the American people will in spite of all the present turmoil again remember that the Constitution of the United States has a clause guaranteeing full religious liberty, and that even State Legislatures have in former years passed statutes recognizing religious creeds and principles which are against participation in warfare.

We Mennonites still have confidence in the American ideal of fair play; but our uppermost feeling under the circumstances will be one of gratitude toward our President, Woodrow Wilson, and his associates, Secretary of War, Baker and Third, Assistant Secretary, Keppel, for the generous consideration and clemency shown. We confidently trust that this policy will be continued, not only with regard to all of our faith, but including as well all others who have in these troublous days had to suffer imprisonment or persecution for their religious or political views. But whatever may be the present outcome of the matter, we will not cease to love our adopted country, trusting that there is a better time coming for all.

J. G. Evert.

Professor of Comparative Philology
Tabor College Hillsboro, Kansas.

Only two sides at the day of judgment—the right hand and the left. Only these two. Those on the right hand will be blessed—"Come, ye blessed of my father." Those on the left shall be sursed—"Depart, ye cursed." All must appear before the judgment seat of Christ, to receive the things done in the body, whether good or bad. What words shall be spoken to you?

* * *

Only two sorts of people. Many sorts in men's opinion; only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Foreign Missionary Department

MAWOGELANA'S EXPERIENCE

Written in the form of an essay and read at Matopo Mission school.

When I first began to see the light of Jesus I was yet a little herd boy.

I desired very much to learn but did not desire to repent. Some of the other boys and girls had the opportunity to go to school at mid day but as I was herding I could not. I was jealous of them.

Sometimes when my brother and sister would study their lesson at home I would go near and look on the book and listen to them until I learned how to study.

It was very easy for me to learn and I was soon ahead of them and was able to help them with their lessons when they did not understand. Some of my friends repented, but when I heard it, said that those who believe, did not drink beer, or eat meat which was offered to the spirits (my heart was hard,) I said they would die of famine.

The old people scolded them for repenting and I returned to the old people. Then I said, "O, I will stop learning," I wanted to learn but not to repent.

I was so against learning that my desire to learn became less until I saw that my friends were getting ahead of me. After they began to understand the way of Jesus better they told us that all those who believed would go to heaven and those who did not believe would be lost in the fire which cannot be quenched, and that Jesus was coming to take the believers to a place of everlasting life and sinners would be left to be cast into the fire.

Really I was afraid. I said, "I will be burned in the fire." Then I began to learn. I tried hard to finish the speller (1st book) quick so I could read the gospel John. I was taught by my sister. Now my heart desired to repent but I did not understand all. I began to stop drinking beer and snuffing tobacco. After a while I

found an opportunity to repent then I saw many sins in my heart. I was very much troubled and afraid. I tried to hide when I remembered about Jesus coming. I confessed some of my sins but some I left unconfessed. I tried to be happy but I could not. After this we moved to Mayezane then I did not learn until Kwidini opened the school there. I learned some while I was still herding.

In the year of 1909 I stopped herding then I went to school at mid-day also to services on Sunday.

When I heard preaching I thought the speaker was talking at me only, really I was afraid because there was bad in my heart. I was faithful in going to services and when there were testimonies I testified nice words to cover the bad in my heart.

In the year 1910 I came to Matopo Mission to school, again I confessed part of my sins only. I confessed the big ones and left the little ones. I said "They do not amount to anything." I liked to argue and joke and jest, then Satan filled my heart with sin and I sinned again, but my heart still loved Jesus. The Spirit of the Lord continued to strive with me and I could find no rest. When I could think of Jesus coming I would be very much afraid.

I kept on this way confessing only a part of my sins until I entered the church. After I entered the church I was much troubled until I confessed all my sins, then Jesus forgave me and I found rest. But I did not fully understand temptation and Satan tripped me sometimes. I did not like to be teased and I had no patience but the Lord has been teaching me. He placed me on the solid Rock, and gives me victory. It is not like at first.

Dear Ones there is greatness in the way of the Lord I have seen for myself. My heart desires very much to go on and grow in the Lord.

I thank the Lord very much because He has cared for me and now He is still caring for me.

Bish. J. R. Zook, 1194-14 St., Des Moines, Ia., Eld. D. W. Heise, Gormley, Ont., Contributing Editors.

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This is the way it was with me when I first saw the light of Jesus,

Mawogelana Kumalo.

"Your success does not mean the failure of some one else. For you to get ahead does not imply that you must trample over the bodies of those who have fallen. Such a theory is an insult to the Founder of the universe. The fact of the matter is that every man's prosperity benefits every other man, that all right success is shared. If you get ahead by means that are fair and above-board, your neighbor profits with you."

REPORT OF FOREIGN MISSIONARY TREASURER

TO OCT. 1, 1919.

Receipts.

Balance in General Fund Sept. 1, 1919,		\$4782.05
Interest received,		66.22
Merrill Congregation, Merrill, Mich.,		21.52
New Guilford dist. Franklin Co., Pa.,		10.00
Wm. L. Kreider, Palmyra, "		50.00
A Sister, Waynesboro, "		4.00
A Waynesboro Sister, "		2.00
A Little Daughter, Waynesboro, "		1.00
Est. Jacob W. Book, Ramona, Kans.,		300.00
Jos. M. Eshelman, Sedgwick, "		50.00
Sr. W. Ruter, Dakota, Ill.,		10.00
Geo. Ruter, Dakota, "		5.00
Sophia Ruter, Polo, "		10.00
H. L. Trump, Polo, "		25.00
S. W. Landis, Des Moines, Iowa,		10.00

India Famine Sufferers.

A Sister, East Petersburg, Pa.,		5.00
Daughter, East Petersburg, "		1.00
Rapho Dist., Lancaster Co., "		118.00
J. H. Hoffman, Maytown, "		50.00
Free Grace S. S., Millersburg, "		60.00
Abram and Sr. Lehman, Carlisle, "		50.00
J. K. Landis, Souderton, "		9.00
Thomas Clark, Alameda, Cal.,		1.00
Grand View S. S., Straw, "		10.71
Jos. M. Eshelman, Sedgwick, Kans.,		25.00
Rose Bank Congregation, "		123.39
Congregation, at Newburn, "		50.07
Bellsprings Congregation, "		62.80
Harvest Meeting at Belle Springs, "		75.00
Newburn Harvest Meeting, "		38.68
Zion Congregation, "		75.00
North Hebron S. S., Green, "		71.16
Rose Bank Congregation, "		144.98
Minnie Hickerson, Sedgwick, "		25.00
Fred Keisel, Fenton, Ill.,		10.00
Richland & Ashland Dist., Ohio,		38.55
Alice Ca sel, Dayton, "		30.00
A Sister, Brookville, "		5.00
Red Star S. S., Leedy, Okla.,		9.64

South African Special Fund.

J. B. Curry Est., Swatara, Pa.,		200.00
Roy and Sr. Feather, Altoona, "		10.00
Grantham S. S., Grantham, "		36.00
Lucinda Cassel, New Dundee, Ont.,		10.00
Anna Engle, Sylvatus, Va.,		5.00
Jos. Eshelman, Sedgwick, Kans.,		25.00
In His Name, He met, Cal.,		15.00
Peter Boland, Lawndale, Ohio,		5.00

India Special Fund.

Lucinda Cassel, New Dundee, Ont.		10.00
Anna Engle, Sylvatus, Va.,		5.00
W. and Sr. Maddy, Holly, Col.,		5.00
Roy T. and Sr. Feather, Altoona, Pa.,		10.00
A Sister, Grantham, "		10.00
J. B. Winger, Oakley, Cal.,		30.00

Special to Workers.

Christian Union Cong., Ind., to C. E. Heise,		91.28
Harrisburg Cong., Harrisb'g, Pa., Ella Gayman		65.18
Mechanicsburg Cong., Pa., "		41.28
Elkhart Dist., Ind., to Srs. Musser and Coons		86.00
Newburn Cong., Kans., "		75.00
Belle Springs " " "		105.28
Bethel " " "		115.08
Abilene " " "		139.20
Zion " " "		80.00
Leedy Okla., " " "		23.00
Merrill Cong., Mich., to E. and Sr. Broyles,		34.40
Harrisburg Cong., Pa., " " "		57.07
Harrisburg Cong., Pa., to Bro. and Sr. Myers		90.00
A Sister, Wayne, Ohio, " " "		10.00
Fairview Cong., Clayton, Ohio, " " "		65.00
Sandusky Cong., Mich., " " "		19.75
Mary Mc Neal, Chambersburg, Pa., H. L. Smith,		25.00

Foundation for South African Mission.

Ethel Haulman Northampton, Ohio,		10.00
Rest Home South Africa.		
Tulare S. S., Waukena, Cal.,		39.40
Cash Balance and Total Month's Receipts,		\$7983.69

Month's Expenditures.

Sundry Expenses of Missionaries at home,		234.50
Sundry Expenses of Foreign Mission Board,		123.95
Fares for Outgoing Missionaries,		925.00
India Mission and Workers (to H. L. Smith,		1450.00
Sikalonga Mission, S. Africa, (Myron Taylor,		250.00
E. Portuguese Mission S. Africa (H. C. Lady),		250.00
Johannesburg Mission, (I. O. Lehman),		550.00
Mtshabezi Mission, Walter O. Winger),		750.00
Matopo Mission, (H. P. Steigerwald),		975.00
India Famine Sufferers,		1088.98
Total Month's Expenditures,		\$6597.43
Balance in General Fund Oct. 1, 1919,		\$1386.26

S. G. Engle, Treas.

4014 Spring Garden St., Phila., Pa.

* * *

HARD TIMES IN INDIA.

Rev. A. A. Mc Bride of Sirur, Poona Dist. India, writes:—"Oh, that we had had real rains! The conditions are terrible. I drove fourteen miles day before pesterday in an ox cart through one section of my 'parish.' I went through five villages and there was scarcely a soul in any of them.. Gone to try to find work. Not a spear of grass in any of the fields where there should be fine crops ripening. Barren, barren, barren! Desolation beyond description! The hills which usually furnish abundant pasturage for thousands of cattle are burned dry and black, and a cow could hunt all day, and not find even one mouthful of grass.

Scattered along the roadsides and in the fields are the carcasses of animals who have given up the struggle for existence and become the pery of crows and vultures who alone thrive these days. It is a conservative estimate, I am sure, to say that at least 5000 cattle have either died or been sold for the value of their hides in this Sirur District alone.

We had a very serious run of influenza in this section of India. Then small-pox broke out in the police quarters just outside our Compound, and measles is prevalent in the village. Cholera is terrible in Bombay now, and we fear that people who went there to get work will become vltims and spread it to all the surrounding villages.—Helping Hand.

* * *

Two out of every three persons who walk this earth have never heard of the Gospel of Christ, or seen a copy of the Bible; of this more favored third, two-thirds are in the almost pagan darkness of an apostate church. And yet many of Christ's disciples think they are called to do little or nothing for Christian Missions.—R. Montague.

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