Societies Influencing the Brethren in Christ Toward Missionary Work

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The story of the beginning of the Brethren in Christ missionary work has been recorded in print and has received some attention by scholars.\(^1\) To date, however, little has been done in ascertaining the influence of various societies in causing the Brethren to gain a vision of missionary activity. This article indicates the influence of four societies upon the Brethren. It will be apparent that each of them moved the Brethren toward missionary effort, especially foreign work.

I. World's Gospel Union

Influencing the Brethren especially in the Abilene, Dickinson County, Kansas area,\(^2\) the World's Gospel Union grew out of the early work of the Young Men's Christian Association in Kansas and other mid-western states. George S. Fisher, Kansas Young Men's Christian Association state secretary from 1886 to 1892, fostered a strong interest in evangelism and foreign missions in the Kansas Association. Bringing in speakers like Dwight L. Moody, Robert E. Speer and H. Grattan Guiness of Britain, Fisher challenged many young people to give their lives to the spread of the gospel, especially in foreign mission work.\(^3\) Among those catching the vision were a number in Abilene, Kansas, including A. E. Bishop, chairman of the state Young Men's Christian Association for two years, A. K. Perry, E. E. Holler and D. F. Shirk.\(^4\)

When Fisher insisted on the evangelism-missionary emphasis, the International Committee of the Young Men's Christian Association and those in Kansas seeking to move the Association into an institutional direction, forced Fisher and his followers out of the Young Men's Christian Association organization. Before this rupture, the first party inspired by Fisher had sailed (1890) for the Sudan in Africa, working there in cooperation with the International Missionary Alliance (later reorganized as the Christian and Missionary Alliance).\(^5\)

Those who withdrew from the Young Men's Christian Association under the leadership of Fisher, organized (1892) the World's Gospel Union with A. E. Bishop of Abilene, president, R. A. Torrey of Chicago, vice-president and George S. Fisher, secretary.\(^6\) This new organization continued to work with the International Missionary Alliance until 1893, the plan being for the Gospel Union to make known the needs and secure the volunteers, while the Alliance would direct the work overseas.\(^7\)

The paper of the Gospel Union outlined its aim and thereby stated the central concerns of the World's Gospel Union.

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The Gospel Message will endeavour to faithfully present the claims of the Lord upon his children for the spread of the Gospel throughout the world as expeditiously and economically as possible. It will aim to stimulate its readers in the study of God's word, to awaken zeal in all forms of aggressive evangelization and to bind together those who are loyal to the atoning blood of our Lord and to the verbal inspiration of the Scriptures.8

In the second issue the methods for work were mentioned.

The base of our work is broad, including all forms of aggressive work, street preaching, house to house visitation, neighborhood meetings, Sunday school work, mission meetings, jail and hospital work, county school house services, tent work, gospel wagon.9

The basic interests of the World's Gospel Union, then, were two: aggressive local (home) evangelism (gospel work) and foreign mission work. The theological orientation was Fundamentalistic.10

The Kansas Gospel Union folk were soon busy in gospel work. Among the methods used were the gospel tent (by 1892) and the gospel wagon (by 1894).11 Since it was the Abilene Brethren in Christ folk who used a gospel tent in 1893 and 1894 and a gospel wagon in 1896 and 1897, there is the strong probability that they gained their inspiration from the World's Gospel Union.

Abilene, Kansas, was a strong center first of Young Men's Christian Association work and secondly of the World's Gospel Union work. Active in the Association, in addition to the already mentioned Bishop, Perry, Hollar and Shirk, were W. D. Rockafellar and F. G. Toms. The Association was busy at Chapman High School where Shirk was a teacher and some Brethren young people were attending. The Abilene Young Men's Christian Association engaged in evangelistic work.12

When Fisher and his followers were forced out of the Association, the local Young Men's Christian Association of Abilene disbanded, only to reorganize as a local Gospel Union.13 Among the leaders were Bishop, Hollar, Toms, Rockafellar, Perry and others. One in the group was J. H. Lee, husband of the Brethren missionary enthusiast, Rhoda E. Lee.14 No doubt this family relationship was an important link between the two groups.

The Abilene Gospel Union was very active in its outreach. A Gospel Union Convention for the northern half of Kansas was held in Abilene in 1892.15 Much consideration was given to foreign mission work at the convention. In local work the Union listed the following activities for the year 1893: 800 gospel meetings, 130 cottage meetings, 1,467 house to house visits, 239 Bible classes, 29 missionary meetings and 283 conversions effected.16

In 1892 a Gospel Union Supply Company was organized in Abilene under the presidency of A. E. Bishop,17 and in the following year the "Bible Training School and Missionary House" was opened in Abilene.18 It was in 1892 that Bishop sold his business and began to give full time to the work of the Gospel
Union. In 1895 the school just mentioned moved to Kansas City, and with it went Bishop. The following year Bishop decided to become a foreign missionary. He worked under the Central American Mission.

Businessmen Toms and Rockafellar followed Bishop in giving up a business and entering into missionary work. The two men did their work under the World's Gospel Union working in Morocco.

Mention has already been made of some of the contacts between the World's Gospel Union and the Brethren in Christ. Reference has been made to D. F. Shirk, the use of gospel tents and gospel wagons, and to Rhoda Lee's husband being a member of the Gospel Union. In addition, Editor Davidson of the Visitor mentioned or advertised, beginning in 1892, some of the major conferences and schools of the Gospel Union in Kansas. Brother P. J. Wiebe wrote of the World's Gospel Union meetings of a missionary nature held in Abilene in February of 1893. He stated some Brethren attended and "received a new vision of mission work." A second source tells of Mr. Nathan of the World's Gospel Union inspiring Mrs. Lee and other Brethren in the year 1893. Other sources collaborate that Mr. Nathan was related to the Gospel Union and preached in Abilene at different times. Two living Brethren remember from their early years the impact of the Gospel Union upon the Brethren who thereby gained a vision of mission work.

The relationship between the Gospel Union and the Brethren in Christ is further illustrated in the Gospel Union missionary party that left from Abilene in December, 1894, for Morocco. Headed by the already mentioned Mr. Nathan, included in the party was a member of the Brethren in Christ Church, Hettie Fernbaugh. Hettie was the first member of the Brethren in Christ Church to go overseas in missionary work. There can be little doubt that Miss Fernbaugh was inspired by the Gospel Union folk. Her farewell was held at the meeting place of the Gospel Union. Some Brethren church members gave her financial support; she was in Morocco for five years. Letters from Miss Fernbaugh were published in the Visitor as were letters from other members of the Morocco party. This helped to stimulate the missionary interest among the Brethren.

There were additional points of contact between the Gospel Union and members of the Brethren in Christ Church. Sarah and Jacob Cassel, Brethren in Christ members, attended the Missionary Institute of the Gospel Union after that school moved from Abilene to Kansas City. Jacob or J. G. Cassel was greatly influenced toward a missionary vision by his contact with the Gospel Union program. Whether other members of the Brethren in Christ attended the school when it was in Abilene is not known. We should also note that in the summer of 1895 J. H. Lee (husband of Rhoda E. Lee) and A. L. Eisenhower (of the Brethren) were engaged in Gospel Union tent work. The following year Eisenhower assisted at least part of the summer with a Gospel Union wagon work.

The material of the last few pages has clearly indicated that there were numerous contacts between the Gospel Union organization and members of the Brethren in Christ Church. Such contacts took place in the years just before and at the beginning of Brethren foreign mission work. The point of contact was in the Abilene, Kansas, area.
II. The Hephzibah Faith Missionary Association

The Hephzibah Faith Home Association was organized in southwestern Iowa at Glenwood in the year 1892 by George Weavers assisted by his son-in-law, L. B. Worcester. It was essentially a Wesleyan holiness association. Mustered out of the Union Army in 1865, Weavers was ordained a Baptist minister (Sidney, Iowa); his evangelistic efforts took him into the adjoining states of Nebraska, Kansas and Missouri where congregations were enlarged and new churches founded. The converts were attached to Weavers, and in 1886 at West Grove, Fremont County, Iowa, under the leadership of Weavers, these converts and their churches were organized as the Churches of Christ. Weavers identified the folk as a holiness band: it is apparent they increasingly partook of denominational trappings with an organization and a confession of faith. Out of the Churches of Christ, as Weavers sought to get away from denominationalism, emerged the Hephzibah Faith Home Association which had only the Word of God as its guide. The Association planned for a faith home for the sick, an orphanage, a holiness school and a department of religious literature. The Association was very loosely organized, it being possible to be a member of some church and yet be related to the Association. Headquarters of the Association moved to Tabor, Iowa, in 1893.

The original views of the Association are best given in an insert found in the first years in every issue of its paper, Sent of God. This read as follows:

HOLINESS UNTO THE LORD

We believe in the old time power of salvation, and we "earnestly contend for the faith once delivered unto the saints." We believe God saves FROM sin, not in our sins. Mat. 1:21; I John 3:8,9.

We believe in SANCTIFICATION as a definite work of grace. That means a REAL DEATH to CARNALITY. Rom. 6:6; Gal. 5:24.

We believe in HEALING BY DIVINE POWER in answer to the PRAYER OF FAITH. James 5:14, 15.

We believe in SOCIAL PURITY. That is in sanctification we are delivered from the power of LUST, and that we are to glory God in our BODIES and in the spirits which are Gods. Rom. 13:14.

We are opposed to SECRET ORDERS and OATH-BOUND OBLIGATIONS. 2 Cor. 6:14-17.

We are opposed to PRIDE IN DRESS. I Peter 3:3.

We have NO COMPROMISE to make with the devil on any line but expect to cry out against sin.
If the saints get blest in serving God and LEAP, 
DANCE, SING, SHOUT, LAUGH, CRY or fall under the 
power we will say, AMEN.40

The basic views were put more succinctly in another article. "We believe in Christ as our REDEEMER, HEALER, SANCTIFIER and coming LORD."41

Worthy of notice is the fact that in the first years nothing was stated in the literature about foreign missionary work. This emphasis emerged in the Sent of God paper in the first months of 1894 and soon was the burning passion.42 In meetings and in the literature foreign missions were now strongly urged. The name was changed from Hephzibah Faith Home Association to Hephzibah Faith Missionary Association.43 A school for the training of missionaries was begun.44 In the May 3, 1894, issue of Sent of God there appeared the following advertisement:

Wanted!
Three bands of fire-baptized, Spirit-called, 
faith-line missionaries: one band for India, 
one for Africa and one for Japan. Preparations 
will be made to start to the fields in September, 
1894. Who will answer saying, "Here am I, Lord, 
send me?"

By the end of 1894 L. B. Worcester was in Japan, and by the end of 1895 George Weavers was enroute to Africa.45 Others also left home and shore. The zeal was intense. It was in the context of this tremendous outburst and first flush of foreign missionary endeavor that the Brethren in Christ came in contact with the Hephzibah Faith Missionary Association.

Having briefly reviewed the origin of the Association, let us turn our attention to the first contacts between the Association and members of the Brethren in Christ Church. The first contact apparently was through the Association paper, Sent of God, for in 1892 an Evangelical Visitor correspondent, John Fohl of Chambersburg, Pennsylvania, wrote to Sent of God which published two of his letters.46 Sent of God may also have been the first contact the Noah Zook family had with the Hephzibah Faith Missionary Association, for one who married into the family stated it was "by some means a small missionary paper printed in Iowa found its way into this home and started the missionary interest in the family."47 The first person to person contact may have been when L. B. Worcester attended and preached at the Northern Kansas Holiness Association in 1892 (near Ontario, Kansas) and in 1893 (Concordia).48 Or it could have been in Brown County, Kansas (northeastern Kansas), where the Brethren had a settlement and where L. B. Worcester preached in 1893 and 1894, forming new church groups.49 But to date there is no explicit evidence indicating that these last two possibilities were the first known contact.

The first known person to person meeting took place as L. B. Worcester and his wife were making a missionary tour through north central Kansas by gospel wagon. When they came to Junction City, Kansas, Worcester stated they found a company of River Brethren with a tent engaged in evangelistic work. Worcester joined in with the Brethren, preaching in the tent and conducting street meetings with them.50 Some Salvation Army folk joined in.51 After three days together Worcester moved on. The gospel tent to which Worcester came was the one sponsored by the Kansas Brethren in the summers of 1893 and 1894 toward
the end of spreading the Gospel in North Central Kansas.\textsuperscript{52} Noah Zook was in charge of the tent party, and in his report of the meeting with Worcester, he tells of a young man, wife and child coming to the tent (July 14, 1894) and entering into their services. Noah saw this couple as "filled with the Holy Spirit," "engaged in a good work for the Lord" and preaching a repentance that went beyond "only believe."\textsuperscript{53}

The second known meeting of Nephzibah Faith Missionary Association folk and Brethren also involved the Noah Zook family. L. B. Worcester and fellow worker, F. L. Smelser, proceeding to the West Coast from Tabor for mission work in Japan, stopped at the Noah Zook home enroute. Of that date, October 25, Worcester wrote that they spent a "profitable day visiting with two ministers and their families associated with an organization called 'Brethren in Christ.'" The missionaries were given an offering of $6.75.

They bid us God-speed on our mission. As we worshipped together they sang that beautiful song, "Speed Away: Speed away on thy mission of light."
As we separated several of the brethren gave us the holy kiss.\textsuperscript{54}

It is apparent these Brethren were in full sympathy with the work and undertaking of Worcester.

It was at this time that David W. Zook, son of Noah, felt called to go to the missionary school at Tabor and prepare for foreign mission work. Some sources state it was the visit of Worcester and Smelser that was the basis of the call of David to Tabor.\textsuperscript{55} David put it otherwise in these words a month after he arrived at Tabor.

When the Lord calls us he has a field in which we are to work. The call then came to me, that I should write to a brother and offer my services as a worker in the Faith Home at this [Tabor] place, which I did. An answer came that proved that the call was from God.\textsuperscript{56}

Opposition arose which kept David home two and a half months, but on November 12, 1894, David left for Tabor.\textsuperscript{57} While David was at Tabor, he received a call to mission work in India.\textsuperscript{58} He married a non-Brethren girl, did some preaching in his home community in the summer of 1895, and sailed for the Orient in January of 1896, working some months in Japan, and then on to India.\textsuperscript{59}

Other Brethren young people followed David Zook to Tabor. In part inspired by David, J. I. Long and his sister, Mary, arrived at the Faith Home in November of 1895.\textsuperscript{60} By December of 1895 Eber, brother of David, was at Tabor.\textsuperscript{61} In March of 1898 Noah Zook reported two of his children were at Tabor as well as Josiah Martin of Elizabethtown, Pennsylvania.\textsuperscript{62} In June of the same year there were nine Brethren in Christ at the Faith Home, including Noah Zook's daughter Sara.\textsuperscript{63} Noah Zook's daughter Rhoda was at Tabor as of 1899.\textsuperscript{64} Eliaib N. Wenger wrote of the blessed time he had at the Faith Home.\textsuperscript{65} Alma Myers is known to have spent some time with the school at Tabor.\textsuperscript{66} Emma Herr went to the same school in 1902 and taught there until 1929.\textsuperscript{67} Through the years Brethren young people continued to find their way to the Association school although it is not possible to indicate the total number who attended.\textsuperscript{68}
Of the Brethren known to have been at Tabor, eight went to the foreign mission field. Of the eight, two went under the Brethren in Christ Board, and the rest under the Hephzibah Faith Missionary Association.69 Some went under the Hephzibah Faith Missionary Association even after the Brethren had their own work. In addition David Zook inspired other members of the Church to join his work in India.70 The missionaries, especially David Zook, although not officially under the Brethren Board, did contribute many articles to the Visitor, thereby fostering missionary interest.

Not only did young people go to Tabor to study, but some in the older generation visited the Hephzibah Faith Missionary Association headquarters. One of the first to do so was Noah Zook. He recorded his impressions with which he no doubt sought to gain a favorable response on the part of the Brethren Church to the Association. Noah noted the Tabor folk worked "on the faith line" and were a "very plain, self-denying people, both as to their way of living and also to their dress, discarding all useless ornaments and evil habits." He saw them as possessing the"true spirit of humility" and "willing to take the narrow way."71 In a second article, Zook summarized their views as follows:

These people are not what are known as Comeouters, though they are unsectarian and undenominational. They believe in thorough and evangelical repentance, and faith in the Lord for the remission of sins and in the definite work of sanctification and baptism of the Holy Spirit. They believe in the uncompromising way of self-denial of the old man with all his lust and affections; in plainness of dress; and standing aloof from all worldly associations, such as secret societies and worldly insurance.72

It is apparent that Noah noticed the points of continuity between the Association and the Brethren in terms of the emphasis on depth repentance, simplicity, self-denial, nonconformity, evangelism and missionary concern. In articles to Sent of God Noah Zook was much less subdued and more enthusiastic than in Visitor articles.73 Other Brethren as D. D. Steckley and Samuel Zook also visited the Tabor complex.74

It is apparent that the influence of the Hephzibah Faith Missionary Association upon the Brethren in terms of a foreign mission vision was considerable.

III. The Central American Mission

The third movement that had an influence upon the Brethren in Christ in terms of the foreign mission vision was the Central American Mission. This Mission was founded in 1890 by Dr. C. I. Scofield, Dallas, Texas, and other interested individuals. Dr. Scofield was burdened over the fact that there was no evangelical mission work in Central America and came to the conclusion, "We have passed over our Samaria." The first missionaries arrived in Costa Rica in 1891, and by 1900 there was work in Costa Rica, Nicaragua, Honduras, El Salvador and Guatemala. The Mission worked on a faith basis.75 It was, and is, a missionary society, not a denomination. Dr. Scofield defined the character and purpose of the Central American Mission as follows:
Three words define the spirit and purpose of this mission: Evangelical, evangelistic, undenominational. The Provisional Council believes profoundly in the power of the gospel to save men of "all nations and kindreds and people and tongues" and to save them just as they are, without preliminary processes, though these may fitly follow. It will seek, within its field, ... to obey literally the command to "preach the Gospel to every creature."  

The statement indicates as do other sources that the Mission was interested more in evangelism than in formation of a church on the foreign field.

Relative to relations between the Central American Mission and the Brethren in Christ, the starting point is the already mentioned A. E. Bishop. It will be remembered that A. E. Bishop was a businessman in Abilene who was very active in the World's Gospel Union. He sold his business to give full time to the Union, and when the missionary school of the Union moved to Kansas City, Bishop moved along. When Bishop became a missionary in 1896, he went not under the Gospel Union but the Central American Mission. Within months letters of A. E. Bishop appeared in the Visitor telling of his work and challenging his readers in regard to foreign missions. In 1897 Editor Engle of the Visitor introduced his readers to the Central American Bulletin, the official publication of the Central American Mission. By the end of 1898 Sarah Cassel (already mentioned as one who attended the Gospel Union School in Kansas City), now Mrs. Torrence, sailed with her husband for Honduras as a missionary of the Central American Mission. Within a few months Sarah was joined by her brother, Jacob or J. G. Cassel and wife (both from the Brethren in Christ) as the couple began mission work under the Central American Mission. Mrs. Cassel's sister, Martha Hoffman, was the fourth individual from the Brethren fold to become a Central American missionary, doing so in 1900. Some articles were written by these four that were published in the Visitor; this represented another point of influence.

It is apparent that the Central American Mission did not have the extent of influence of either the World's Gospel Union or the Hephzibah Faith Missionary Association in fostering missionary vision among the Brethren. And yet one must not underestimate the impact of A. E. Bishop and the four Brethren folk going out under the Central American Mission.

IV. Christian and Missionary Alliance

The fourth movement that had an impact upon the Brethren in Christ missionary vision was the Christian and Missionary Alliance. Begun in 1881 and formally organized in 1887, the Christian and Missionary Alliance was formed under the leadership of A. B. Simpson. From the beginning the Alliance saw itself more as an evangelistic and missionary movement than as a denomination. It has had a strong interest in missionary fields that have been neglected by other missionary bodies. Within months of formal organization, Alliance missionaries were on the way to foreign fields. It has continued to maintain a strong missionary emphasis. In its foreign work it has been more interested in evangelism than in the building
of institutions. The stress has been on giving every person an opportunity to accept Christ. In addition to its evangelistic and missionary emphasis, the Alliance has emphasized divine healing, Wesleyan holiness and premillennialism. Its cardinal doctrines have been defined as Christ our Saviour, sanctifier, healer and coming Lord.

The Alliance and the Brethren came together at several points. Mrs. Sadie (Hoffman) Engle related how Alliance missionaries would visit in her Kansas home during the early 1890's and thereby challenged the family in the direction of foreign work.\textsuperscript{85} The importance of this is seen when one realizes that four daughters left that Eli S. Hoffman home for foreign work, two with the Alliance and two with the Central American Mission (these two already mentioned).

Several of the Brethren mention in their articles having been at Alliance meetings. Noah Zook spent nine days at one (1896) in Pennsylvania and wrote about it, "Our hearts were very much stirred on many lines, and especially on the line of foreign missionary work."\textsuperscript{86} In the same year H. J. Myers of Pennsylvania went to New York to attend an Alliance convention where he was powerfully blessed, heard D. L. Moody twice and was stirred in his soul by meeting missionaries from foreign fields.\textsuperscript{87} H. N. Engle (1897) told of hearing an Alliance missionary in Abilene, Kansas.\textsuperscript{88} The probability is that others attended Alliance meetings. Two Hoffman sisters went to India under the Alliance auspices; they were Fannie (1898) and Elmina (1899).\textsuperscript{89} They also wrote letters published in the \textit{Visitor} and thus contributed to a sense of mission for foreign missions.\textsuperscript{90}

Thus, it is apparent that the influence of the Alliance was significant, especially on the Hoffman family.
Footnotes


2 The first Brethren foreign missionaries, both those going out under non-Brethren auspices and under Brethren auspices, were from the Dickinson County area.


4 "Push Into Africa," Abilene Weekly Reflector, Dec. 24, 1891. "The Annual Feast," The Kansas Pilgrim, I (April 15, 1891), 13. This was the paper of the Fisher forces within the Y. M. C. A. "Kansas State Committee," The Gospel Message, I (April, 1892), 15. This was the paper of the World's Gospel Union. Brethren in Christ Bishop R. J. Witter of Abilene, Kansas, told the writer that D. F. Shirk was Brethren in Christ.


8 Editorial, The Gospel Message, I (April, 1892), 1. On page two of the Gospel Message were listed the following points as those the Union would advocate:
   - the speedy evangelization of the world
   - adherence to the verbal inspiration of the Word
   - the doctrine of the Lord's imminent return
   - claims of the Jews upon the church
   - study of scripture
   - apostolic methods of church work
Some associated with the Gospel Union believed in the Wesleyan second work of grace and divine healing, but neither emphasis was strongly advocated. Most of the believers in the second work of grace went with the Christian and Missionary Alliance when the two groups separated in 1893. Personal letter from R. J. Reinmiller, Vice-president of Gospel Missionary Union, January 21, 1965.


10 Reed, Memories of Morocco, loc. cit.


31 This was the statement of his son, personal letter, Herbert W. Cassel, San Jose, Costa Rica, March 4, 1965.


33 In the primary materials the name Weaver(s) is spelled both with and without the s. Weaver(s) was born in England in 1840. He had a half-sister named Hephzibah. George Weavers, "A Brief History," Good Tidings, I (May 7, 1914), 1, 4. Good Tidings replaced Sent of God in 1914.


41 "Tent Meeting," Sent of God, II (July 6, 1893).


43 [No title], Sent of God, III (Oct. 18, 1894).


50[No title], Sent of God, III (Aug. 2, 1894). Of the effect of his preaching Worcester said, "Some leaped, some shouted, some wept, some laughed, others danced for joy."

51One wonders if this incident was the basis of General Conference action which in 1895 advised the Brethren not to "take part or mix with the Salvation Army in their street meetings" or take part in street parades and other excitable gatherings. Council of 1895, Held at Nottawasaga, Ontario, single sheet (Brethren in Christ Archives).


54L. B. W., "The Gospel Wagon," Sent of God, III (Nov. 15, 1894). This is the only mention of the holy kiss found in the Sent of God paper by this writer.


57If David's statement of being opposed for two and a half months is correct, his call to Tabor came before the visit of Worcester and Smelser to the home of Noah Zook.

58D. W. Zook, "My Call to India," Sent of God, IV (March 7, 1895).


G. C. and Sarah Cress, "Hearts Set on the Field," Visitor, XI (June 1, 1898), 216.

Rhoda M. Zook, "Experience," Visitor, XII (Feb. 1, 1899), 44-46.


[No title], Visitor, XVI (May 15, 1903), 194.


[No title], Visitor, XIII (Sept. 1, 1900), 334.

Noah Zook, "Home Again," Visitor, VIII (April 1, 1895), 105-106.


It should be remembered the Visitor was published in Abilene from 1892 to 1901 and that Bishop's selling of his business and going into mission work would have been close to the Brethren in Abilene. A. E. Bishop, "From Central America," Visitor, IX (Oct. 15, 1896), 308-309. A. E. Bishop, "From Honduras," Visitor, X (Feb. 1, 1897), 38.

A. E. Bishop, "From Honduras," Visitor, X (March 1, 1897), 71.

[Editorial Comment], Visitor, X (Nov. 15, 1897), 386.
82 [Editorial Comment], Visitor, XI (Dec. 15, 1898), 474.

83 [Editorial Comment], Visitor, XII (June 1, 1899), 215. Spain, op.cit., p. 156. Editorial Comment, Visitor, XIII (Aug. 1, 1900), 294.


85 Personal interview.


88 "Editorial," Visitor, X (Feb. 15, 1897), 56.


90 Fannie L. Hoffman, "God's Plan," Visitor, XII (May 1, 1899), 164-166. Fannie L. Hoffman, "From the Plains of India," Visitor, XII (March 1, 1899), 99.