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## Evangelical Visitor - March 13, 1921 Vol. XXXIV. No. 621.

V.L. Stump

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# EVANGELICAL VISITOR

Earnestly Contending for the Faith Once For All Delivered to the Saints.

VOL. XXXIV

NAPPANEE, IND., MONDAY MARCH 13, 1921

No. 621

## GENERAL CONFERENCE.

General Conference will convene June 9th, at Upland, Cal., just three weeks later than the regular time.

This change being ordered for the reason, or purpose, of giving everyone who desires to attend, the benefit of Trans-Continental summer excursion fares which only go into effect June 1st.

The Trans-Continental Passenger Association authorize summer excursion fares from Chicago, St. Louis, Memphis, New Orleans, and the territory west thereof to the Pacific Coast, on approximately fare and one-third for round trip.

Excursion tickets will be on sale daily commencing June 1st, with final return limit of October 31st, 1921; stopovers will be allowed at all points in either direction, and tickets will be issued going and returning same route, or going via one direct route, returning via another direct route.

All conventions, annual meetings, and conferences, held on the Pacific Coast during the summer season of 1921, will be referred to such fares; and travel, single, or small group, is just as cheap as in large body movement, the only advantage if we have one hundred and twenty-five passengers from Chicago, will give us a special train.

At this date we are not prepared to give exact rate figures, later information will convey this.

General Conference Sec'y,  
C. N. Hostetter.

In as much as General Conference is expected to convene at Upland, Cal., we desire to make a few statements that may be of interest to those that contemplate attending.

First, Upland is located on the Santa Fe R. R., twenty-two miles west of San Bernardino, forty miles east of Los Angeles. All parties coming on Southern Pacific or Salt Lake R. R., will come to Ontario, which is two miles south of Upland. Electric cars can be had every thirty minutes from

Ontario to Upland.

The church in Cal., is looking for a large delegation. No time or means are being spared in making ample provision for all that will come. The distance to Cal., may be somewhat discouraging to some, but you will find R. R., services of the very best in the west. Any one desiring information along transportation or any other line, will find out by writing to Bro. B. L. Byer, Upland, Cal.

C. C. Burkholder.

## ONE BY ONE.

This number of the Visitor contains the obituary of Bro. Ephriam Engle of Abilene, Kans., who was well known throughout the church, and whose influence and counsel have no doubt greatly influenced the life and development of the church. We take the privilege of paying the following tribute to brother Engle.

In the beginning of our Evangelistic efforts, while stationed at the Chicago mission, we had agreed to hold revival meetings in Kansas, beginning January 1st of that year. We were living a life of faith and trusting the Lord to supply our every need; and as the time drew near for us to make preparation for the trip, we found ourselves without the necessary railroad fare. We earnestly prayed the Lord if it was His will for us to go to Kansas that He put it on someone's heart to send us the required amount on or before a certain date.

While we did not ask that it all should come from one source, the spirit seemed to signify that it was to be so. In the noon mail on the day we specified in prayer, a check came from our dear departed brother covering the cost of the railway fare, with sufficient added for a berth with this explanation: "When I travel on business, I usually take a berth at night. I feel the Lord's servant is worthy of the same." We are happy to state that it was our privilege to tell our brother several times what his obedience to the Lord, as He spoke to him in family prayer one morning,

meant to us, not merely in supplying our need at that particular time, but in strengthening and developing our faith in God.

## THE GREAT QUESTION.

We are sometimes inclined to think that the Savior was entirely indifferent to what people thought of Him when He was on earth. A deeper search into a few passages of Scripture, however, reveal the fact that He was desirous to know what men thought of Him.

He said to the disciples on one occasion, "Whom do men say that I the Son of man am?" His disciples answered and said, "Some say that thou art John the Baptist: some Elias; and others Jeremias, or one of the prophets." Not satisfied with this, He puts the question up to their hearts where each of them were compelled in some way to answer; and Peter said, "Thou art the Christ, the Son of the living God."

It is still the same. God is putting up the question of the divinity of Christ to all mankind and each one sooner or later will be compelled to answer the question from their own hearts, and not from the say so of others.

The Lord tells Peter that flesh and blood had not revealed it unto him, but His Father which is in heaven. The greatest assurance the human heart can have as to the divinity of Christ is the individual revelation from the Father by the Holy Spirit. We are told in one place that "No man can call Jesus Lord except by the Holy Ghost."

The great purpose in God revealing to the wondering disciples the fact that Jesus was the Christ, was that He might teach them the great truth that He was not only carpenter but Redeemer. We are living in a day when nearly everything pertaining to religion has the name of Christ attached in some form or another, and yet the greater percent of it merely emphasizes the earth life of Jesus. To the multitudes. He is only a great teacher. They still think of Him

only as one of the prophets. The new religious thought and teaching has no need of Him as Redeemer, for it fails to deal squarely with the problem of fallen man.

Immediately after Peter's confession, the Lord began to point out the way and fact of His cross, and said, If a man deny not himself and take up his cross and come and follow me, he cannot be my disciple. They knew full well under that Roman rule what taking up the cross meant, for every man who took up his cross bore it to crucifixion. It meant He was to die on that cross. It was at this point when Jesus began speaking of His death, that Peter said, "Be it far from thee, Lord," which shows clearly how an individual may receive some revelation of Christ, but when the truth concerning the crucifixion of the old man, (the carnal nature) is proclaimed, there is rebellion. The old man does not like the cross. The great masses of mankind do not like the cross. It always speaks of humiliation, mortification and death. Natural man has never found anything attractive in the cross. He constantly dotes about things beautiful; i. e. beautiful to the natural eye, attractive to the flesh.

The time honored slogan, no cross no crown, is after all the great truth of the Gospel message. Jesus not only clearly set forth the suffering of the cross, its humiliation, and ignominy, but He also bade us look to the future when cross bearers shall be crown wearers. To do this with the proper Bible faith, requires the revelation of Jesus Christ to the human heart thru the direct operation of the Holy Spirit acting upon God's revealed word, and accomplishing God's holy purposes which He purposed in Himself, that He would "make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

#### EDITOR'S NOTE.

We wish to take this opportunity to express our appreciation of the many letters and expressions of sympathy which we recently received. Our time and strength do not permit us to answer them all individually. We have sustained an incomparable loss, and it is only God's grace that keeps us from despondency. We appreciate your prayers in our behalf.

#### ANNOUNCEMENTS.

According to present arrangements, a Bible Conference will be held at the Fairview church, Englewood, Ohio, beginning with evangelistic services on Tuesday evening, March 29, and continuing throughout the following Wednesday, Thursday, and Friday inclusive. Among those whose names are on the program are Bro. and Sr. H. L. Smith, returned missionaries from India.

A hearty invitation is extended to the brethren and sisters of other districts to be present at this special occasion of Bible study and fellowship of the saints.

#### AN APPEAL FOR HELP.

To all the readers of the Visitor, greeting:

The brethren of Canada have been carrying on mission work in Welland, Ont., for some time in the Public School building.

For different reasons they found it necessary to change their location and either rent or buy a property. After the committee had spent some time in looking up a suitable place, they found it impossible to rent, but found a very suitable property, which could be bought for six thousand dollars. After considering it, the committee was authorized to proceed and purchase the property. At a later council, two brethren were appointed to solicit the church in Canada for funds. This has been done and four thousand dollars raised by cash and pledges.

The writer was appointed to make an appeal through the Visitor for the members in the States to help.

Since the Church in Canada has been helping in buying property and carrying on mission work in the States, we felt sure the brethren in the States would be ready to help pay the balance, which is about two thousand dollars. Anyone so led can send to the writer, cash or pledge to be payable this fall. If any of the Bishops would bring this matter before your congregations, it would help us.

Eld. L. Shoalts,  
Wellandport, Ont., Can., R. 1

#### PRAYER.

Omar G. Worman.

"Hearken unto the voice of my cry, my king, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up." Psa. 5:2, 3.

One of the most needful things in this day of the age is prayer, prevail-

ing prayer with God that many precious souls may be saved before it is eternally too late.

"O thou that hearest prayer, unto thee shall all flesh come." Psa. 65:2.

God is a prayer hearing and prayer answering God. Men and women are exhorted to pray. "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18. "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." Prov. 15:8. In this text David prayeth to God; he says, "I direct my prayer unto thee," beautiful thought. That should be our attitude toward God, to pray to Him whatever confronts us.

The poet says so beautifully:

"When torn is the bosom by sorrow or care,

Be it ever so simple, there's nothing like prayer;

It comforts, it softens, subdues, yet sustains,

Bids hope rise exulting, and passion restrains.

Prayer, prayer, O sweet prayer,

Be it ever so simple, there's nothing like prayer.

"When far from friends that are dearest we part,

What fond recollections still cling to the heart;

Past scenes and enjoyments live painfully there;

And restless we languish till peace comes in prayer,

Prayer, prayer, etc.

"When earthly delusions would lead us astray

In folly's gay mazes, or sin's treach'rous way,

How strong the enchantment, how fatal the snare!

But looking to Jesus we conquer by prayer.

Prayer, prayer, etc.

"While strangers to prayer, we are strangers to bliss:

The world has no refuge, no solace like this;

And 'till we the seraph's full ecstasy share,

Our chalice of joy must be guarded by prayer.

Prayer, prayer, etc.

"For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil." 1 Peter 3:12. Beloved reader, trust in the promises of God. Look up as the text says. There are many

Gods, so-called which are only idols which cannot help us; but there is none like the god of the universe, who created all things. This is the only God that will help us, yet sad to say many do not know what a good God He is. Satan trembles when he sees the weakest saint upon his knees.

Let us first study the definition of prayer. Someone has said, prayer is talking to God, holding converse with the Almighty. It is essentially a social exercise, like conversation. It takes two for conversation, and it takes two for prayer. But the word prayer is a religious word: it takes us into the realm of the divine and the spiritual; it is conversation between God and the soul. Think of the immensity of the fact that we can converse with the God of the Universe!

God is not so great that we may not speak to Him; we are not so obscure that He may not speak to us. God is not far away to the man who prays; heaven is not a distant country to Him. When the Persian king said to Nehemiah, "For what dost thou make request?" Nehemiah said, "I prayed to the God of heaven. And I said unto the king, 'if it please the King \* \* \* that thou wouldest send me unto Judah'" (Neh. 2:45). Between the king's question and the cupbearers answer, a prayer shot to heaven. He who prays constantly can pray suddenly. He who prays without ceasing will not be taken off his guard when a sudden perplexity arises. Nehemiah's prayer shot to heaven in a moment of time, and God's answer shot back in the same moment. Prayer brings God down to us that He may share in our need; prayer lifts us up to God that we may enter into His fulness.

David says in this text, "Hearken unto the voice of my cry, my king and my God." Did God hear him at this time? I believe He did, because the reference says, "I cried unto the Lord with my voice and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the Lord sustained me." Psa. 3:4-5. Praise His name! O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." Psa. 8:1.

Let us study the seven essentials of prayer which Arthur J. Smith gives in his booklet entitled "Without Excuse." 1. Sin must be put away. "If I regard iniquity in my heart, the Lord will not hear me." Psa. 66:18. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that

he will not hear." Isa. 59:2.

2. We must be obedient. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." I John 3:22.

3. Our wills must be surrendered to God. "And this is the confidence that we have in him, that if we ask anything according to His will, he heareth us." 1 Jno.

4. We must pray in the Spirit. "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18.

5. We must pray in the name of Christ. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Jno. 16:23.

6. We must pray in faith. "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Jas. 1:6-7.

7. We must be in earnest. "I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Luke 11:8. "Peter therefore was made without ceasing of the church unto God for him." Acts 12:5. "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling to the ground." Luke 22:44.

Prayer has wrought wonders. Every individual that has been saved has been saved by prayer and the precious blood of Christ.

The only prayer that is condemned by God is that of the hypocrite. "When he shall be judged, let him be condemned; and let his prayer become sin." Psa. 109:7. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. 1:28. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." (i. e., the praise of men.) St. Matt. 6:5.

Let us consider prayer from the pure Word of God, how it is to be in faith. Prayer is that which brings

the fire down from heaven to burn all uncleanness of the flesh upon the altar of men and women's hearts and this is to be offered.

### I. In Faith.

"The Lord is nigh unto all them that call upon him; to all that call upon him in truth." Psa. 145:18. "The Lord is far from the wicked: but he heareth the prayer of the righteous." Prov. 15:29. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." St. Matt. 21:22. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." St. Mark 11:24. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." St. John 15:7. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11:6.

### II. With Perseverance.

"And he said unto them, which of you shall have a friend, and shall go unto him at midnight and say unto him, Friend, lend me three loaves." Luke 11:5. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." St. Luke 18:1. "Rejoicing in hope: patient in tribulation; continuing instant in prayer." Rom. 12:12. "Continue in prayer, and watch in the same with thanksgiving." Col. 4:2. "Now she that is a widow indeed and desolate, trusteth (hopeth) in God, and continueth in supplications and prayers night and day." 1 Tim. 5:5.

We could still give more exhortations on prayer, but we only want to give the essence of prayer; and lastly how secret prayer is to be performed. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." St. Matt. 6:6. "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." St. Matt. 14:23. (Jesus is our example). "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." St. Luke 11:1.

"Every many praying or prophesying, having his head covered, dishonoureth his head" (God) 1 Cor. 11:4. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." Eccl. 5:1.

Instances of prayer answered in behalf of Abraham, his servant, Jacob, Moses, Samson, Jabez, etc., could be enumerated; but space will not permit it.

Let me give you a beautiful story called "The Valley of Burdens," in "The Traveler's Guide" (a British publication, page 304) which illustrates the meaning of prayer, and shows the attitude of soul toward the Lord, of one who "prays without ceasing" (1 Thes. 5:17). It is as follows:

Weary with toil and care I sat one evening musing until surrounding objects faded away, and other forms and scenes filled their place. There came one to me who gently bade me follow him. Together we moved on till we came to a long and narrow valley. In this valley were many travellers, each bearing a burden.

"What place is this?" I asked my guide.

"It is the valley of burdens," he said.

We descended into the valley, and drew near some of the travellers. I soon observed a great difference in the way these pilgrims bore their burdens. Some sighed and groaned at almost every step; others bore themselves manfully, or at least uncomplainingly.

At last my eyes fell upon a burden of unusual size. "That man must have a hard time of it," I said. "Draw nearer," said my guide. I obeyed; and found that he was treading the ground with a firm and even elastic step, much as if he had no burden. He was singing a cheerful song; and his face was radiant with a tender, subdued, chastened joy. I expressed my surprise.

"Draw nearer still," said my guide. I did so, and saw that there was One, before invisible, who was walking by his side, and while the burden seemed to rest on the pilgrim's back it was in reality borne by the strong hand of the One who was walking with him.

"Speak to him," said my guide.

I went up to him, and said, "My friend, I thought you the most heavily burdened of all; but now I see that you do not carry the burden. How is it that you are so favored?"

"All might be equally favored if they would," he said. "When my burden was smaller, I tried to carry it myself, and a sad time I had of it. Then the Friend who walks by my side, instead of making it lighter, added to its size and weight until I could bear it no longer, and gave it up to Him. It was in mercy and love that He made it so heavy. He would carry every burden in this valley, if those who bear them would only let Him do it."

After we left this man I asked my guide if this was the gracious design of every burden. "It is," he said, "but many resist this gracious purpose. See that man yonder with a similar burden. He has fallen under it, bruised, crushed, nigh unto death." "Has this man a friend by his side who is willing to take his burden?" I asked.

"Yes, but the man will not give it up."

"What folly!" I exclaimed.

Soon we saw another man with a very heavy burden. He seemed to be pleading with someone to bear it for him. "Is not that man asking his Friend to take his burden?" "He is." "I understood you to say that He took every burden He was asked to take." "Every lawful burden! but this man has no right to his burden.

Nearly all of it has been gathered up where he has no right to go. It is made up of borrowed trouble, while the Lord of the valley has said, 'Take no thought for the morrow.'"

Souderton, Pa.

#### WORSHIP IN THE FAMILY.

Of all the forms of worship known to man, there is none that is more beautiful than that which we see around the family altar, where father and mother act as priest and priestess, they and their children consisting a "household of God."

As a means of grace, it occupies a distinct place of its own. There is nothing that can be substituted for it. Even the important personal "quiet hour," when the soul is alone in the presence of its God, communing with Him as friend communes with friend, cannot take its place. Neither can the hour of public worship, when Christians meet at the house of God for united prayer and praise, take its place. Family worship stands alone in beauty, influence and power. Modern Christian life needs more of the spiritual reinforcement that comes from the family altar.

Selected by Ellen M. Whitmoyer.

#### OUR TRIP TO KENTUCKY.

On January 14th, it was my privilege to accompany Bro. O. B. Ulery to the hills of Kentucky, this being Bro. Ulery's first trip to that field.

We left home on Friday evening, of the 14th, and arrived at Campbellsville on Saturday, about noon. The steam road not running any closer than about twenty miles from where we wanted to go, we went to Columbia by auto, arriving about two o'clock. The first stop was made at the home of Bro. and Sr. M. O. Stevenson's and family. All seemed glad to make acquaintance with Bro. Ulery.

The first meeting we held was on Saturday evening of the 15th, in a little school house at Garlin, where we first pitched our tent in July 1919. We had a good attendance the first evening considering the roads, as they were almost impassable for an auto. The little school house was almost filled and all seemed eager to hear the message that was brought to them through the newly met brother. I am sure we enjoyed the testimonies of victory that were given, even the first night of the services.

On Sunday morning we had another service, and in the afternoon we had the privilege of hearing Bro. Merrill from the Methodist people. He brought us a message from God's eternal word encouraging precious souls to wait on the Lord that their strength might be renewed in their hearts and lives. This was Bro. Merrill's regular appointment at this place, as he gives them a meeting once a month. This service was well attended showing their appreciation of Bro. Merrill, as we believe they all enjoy hearing him bring forth God's word in its simplicity.

On Sunday evening we had another meeting with the people at Garlin, this being our last meeting at this place on the account of shortness of time. All seemed attentive to hear the message brought to them of the Cities of Refuge, given through our Bro. Ulery. Not only did we enjoy hearing the testimonies of God's children, but rejoiced to see souls that feel a need for prayer manifest the same by uplifted hands.

On Monday morning we did as much visiting as possible, walking about five miles and taking dinner with Sr. Flossie Calhoun and her parents. We left in the afternoon for our next meeting at Freedom in the evening. We enjoyed our trip of about six miles, as we had enough things

to attract our attention, especially at one place where Bro. Ulery was on one side of the buggy and myself on the other side holding it from upsetting in the mud. (But none of these things move us.)

We reached Bro. and Sr. Conovers in time to go with them to the meeting. We had meeting there Monday evening, and after services we had an invitation by Mr. Leach to have a service in the little store room at Roy. So we accepted the invitation, and had one service there on Tuesday afternoon. The blessing of the Lord was on this service and a few testimonies were enjoyed. Returned to Freedom for services again there for that evening and also the last one at that place. We had a good attendance, the church almost filled. And as our brother brought forth the judgments of God upon sin, it seemed they sat almost spellbound and were very attentive; and a number here held their hand for prayer, mostly among the young people.

We spent three nights with Bro. and Sr. Conover and their family and were treated fine; and also enjoyed good spiritual talks, hearing Sr. Conover tell again and again how the Lord stripped her of her pride and fashions of this world. Thank God for the few that are taking the way and going out to pride, and all the trashy things of this world that hinder folks from letting God have his way.

We left Freedom and went to Free Union on Wednesday afternoon, and had our first services there that evening. Not so many out, as there seemed to be a misunderstanding among the people as to whether we would be there or at Mt. Olive, where we held tent meetings both summers. Both these places have church houses and only services by appointment,—occasionally a prayer meeting at Free Union. On Thursday evening we had another meeting at this place, and also the last one here. We had a goodly number out to services, and it seems the Lord gave His children special liberty in this meeting. A number testified to a definite time when they became a new creature in Christ Jesus, and to the cleansing of the heart, an anointing for service, a power to live above sin, and a purpose to go through and to follow as He leads. They were wishing we could labor with them for about two weeks. We spent the night with Mr. Craven's and enjoyed being in their home. Every one wherever we went gave us a warm welcome and made us feel at home.

On Friday we went to the Allen district. We visited as many homes here as time would allow. This is the new place we held meetings last summer, and is also the place where Bro. J. N. Hoover killed the copperhead measuring three feet and two inches. We had service in the church on Friday evening, and it surely looked as if they appreciated the meeting, as the little church was filled and people were standing in the rear.

We enjoyed this meeting and also had a praise service and was glad to hear some definite things the Lord was doing for some souls. Especially were we made to rejoice when one young man arose, and standing beside the pulpit, fearlessly gave his testimony before his associates and to his community of how God through Jesus Christ saved him from his wicked life and now through secret prayer he was strength from day to day to live the "over coming life." I spoke to one young man after the services and he said that, "That boy lives what he testifies to, for I watch his life." As he told his experience, it seemed every one was trying to catch every word he said, and I am sure a testimony like that, with a life behind the testimony, preaches louder than any minister can preach of the grace of God that frees, and liberates captive souls. If the world would see Christ, it must see Him through His followers. Does the world see Christ in your life as His professed follower and in me? Surely, if no more definite work was done at this place during our tent meeting than this, it is money and time well spent. But we know of other souls receiving just as definite things from God as me. Does it pay to carry the Gospel to this needy field?

After bidding farewell to the dear ones at this place whom we learned to love last summer, we commended them to the Lord on whom they believed, and started for a drive of about eight miles back to Bro. Stevenson's. O yes, Bro. Stevenson's horse and buggy served as the circuit riders vehicle, and I assure you they served us faithfully considering the roads and the mud we traveled thru. On arriving there we found almost the entire family up yet awaiting our return. After putting the horse and buggy away we had a short talk with the dear ones of that home; and then closing the day and trip with prayer around the family altar, we retired for a few hours of rest. But we were soon awakened for breakfast, and then leaving for Campbellsville by

auto at 3:45 a. m., returned home at 9 p. m., Saturday evening of January 22nd.

May the Church as a whole pray for this needy field, and that this dear people may receive the Gospel and return from the ways of the world and be saved from their filthy habits and return unto our God for He will abundantly pardon. And also pray the Lord of the harvest that He may send forth more laborers into His vineyard for the harvest truly is plenteous and the laborers few.

Walter L. Reighard.

#### FIFTY WANTS.

- I want to feed on Jesus' word;
- I want communion with my Lord.
- I want salvation, full and free;
- I want my Father's face to see.
- I want to prove each promise sweet;
- I want to live at Jesus feet.
- I want His mercy every day;
- I want upholding all the way.
- I want to live as Jesus' bride;
- I want in His dear wounds to hide.
- I want to prize His fulness more;
- I want His person to adore.
- I want to hear His heavenly voice;
- I want in Jesus to rejoice;
- I want to trust Him with my all;
- I want on His dear name to call.
- I want to die to all things here;
- I want on Him to cast my care.
- I want to see His Gospel spread;
- I want on Satan's power to tread.
- I want my Jesus as my friend;
- I want Him to my journey's end.
- I want Him as my Priest and King;
- I want His precious love to sing.
- I want Him as my Rock and Tower;
- I want Him in each trying hour;
- I want Him as my brother dear;
- I want my Jesus always near.
- I want His eyes, His hand, His heart,
- I want with all besides to part.
- I want Him as my husband kind;
- I want in Him my all to find.
- I want Him as my daily bread,
- I want Him as a living head.
- I want Him as my hiding place;
- I want Him as my God of Grace.
- I want Him as my life and peace;
- I want Him as my righteousness.
- I want His own atoning blood;
- I want to bathe in that dear flood.
- I want His Spirit's voice to hear;
- I want the love that casts out fear.
- I want Him now in Achor's vale;
- I want Him when all hell assail.
- I want Him when my flesh gives way;
- I want Him as my only stay.
- I want His smiles, His looks of grace.
- I want to see Him face to face.
- I want His wisdom, strength, and love;
- I want with Him to dwell above. Sel.



## MINISTERS' PAGE

TEXT, "And Philip Ran." Acts 8:30  
**THEME.** "THE SWIFT AND SUCCESSFUL SOUL WINNER."

**Introduction.** Philip, the swift and successful soul winner, was one of the seven men of good report, full of the Holy Ghost and of Wisdom, chosen to be deacons to look after the interest of Greek speaking widows. Soon after his appointment the infant Church found herself in the bitter gall of persecution which resulted in the death of Stephen and the dispersment of Christians abroad. Out of this fiery trial was born Philip the flaming evangelist. His Gospel Campaign for Christ was marvelously blest, not alone in the conversion of many, but in working miracles, which expelled the unclean spirits, put an end to palsies, and quickened the sleeping ankles of the lame, until the mixed chorus of Hallelujahs filled the city, Acts. 8:4-8. One of the chief sinners, Simon the sorcerer, became Simon the saved. The mighty flames of the Gospel swept that portion until the Judean Hills and Jerusalem re-echoed with the sound of joy from Samaria, as the last prophecy of Jesus (Acts 1:8) was being wonderously fulfilled.

God saw in Philip an overwhelming devotion and a consuming passion and an incarnation of His love for lost souls; and to test all that was in him, He by the direction of the Angel, sent him by the desert of Gaza, the last place to win souls; but ah! when God sends it is the best place to win souls. While God prepared the soul of the Ethiopian Eunuch for him, the Holy Spirit gave him the signal which made Philip leap for his spiritual prey.

When D. L. Moody was asked, "What is the most effective way of soul winning?" he said, "Go after them." God, incarnate us with the holy go of Philip, and a run for the redemption of the ruined souls!

And Philip ran.

### I. The Characteristics of Philip.

1. Philip was a man called of God. 6:5.
2. Philip was a man in communion with God. 8:26.
3. Philip was a man clothed with the Holy Ghost. 6:5, 8:39.
4. Philip was a man mighty in Faith. 37.
5. Philip was a man of implicit

obedience. 29:30.

6. Philip was a man of tremendous zeal. 30.

7. Philip was a man mighty in Scripture. 35.

### II. The Course of Philip.

1. He led a soul to Christ. 37.

2. He baptized him in command of Christ. 38.

3. He left him rejoicing in Christ. 39.

**Conclusion.** "Who is wise?" (Hos. 14:9) "Where is the Wise?" (I Cor. 1:20) "Who is the Wise Man?" (Jer. 9:12.) "Who is a wise man and indued with knowledge?" (James 3:13) What a catalogue of burning interrogations and searching arrow points!

The cry of both the Old and New Testament is for wise men. Who is Wise? Let the Wise Man of all the wisest give his ultimatum, "He that winneth souls is wise" (Prov. 11:30.) "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3.) Behold the answer to your question.

"Will there be any stars in my Crown, When at evening the sun goeth down?"

Philip was a man of wisdom, and he demonstrated it triumphantly in winning souls. Ah, who can measure the height, depth, length and breadth of the wisdom of Andrew who brought Peter to the Messiah, Jesus of Nazareth, whose one sermon brought three-thousand souls to Christ, which was the birth of the Church.

Can we fathom the wisdom of Kempbell, that Sunday School teacher who was God's chosen instrument in leading the young shoe clerk to Christ, who turned out to be the famous Evangelist, D. L. Moody.

Should we not revere Caesar Milton, whose words of wisdom pierced through the young heart of that beautiful society woman, who at her conversion at midnight, gave us the words of that immortal song:

"Just as I am, without one plea

But that thy blood was shed for me,  
 And that thou bid'st me come to thee,  
 O lamb of God, I come, I come!"

Soul winning is the birthright of every believer who is wise in Christ. It is his privilege, it is his practice, it is his call, it is his consecration, yea, it is his Crown.

We can all be soul winners; but to be a successful soul winner like Philip, we must be in close communication with God; we must be clothed with the Holy Ghost; we must be incarnated with that Sovereign Faith; we must have an implicit obedience to the Will, Way, and Word of God; we must possess that white heated zeal for souls; finally, we must! must! have a practical working knowledge of the Bible.

If these things be in you, you shall be vessels unto honor; you shall lead men to Christ; and you shall leave men rejoicing in Christ. **Are you a soul winner?**

D. L. Moody, while walking down the street in Chicago one day, noticed a young girl of about ten years of age who occasionally attended his Sunday School, but was absent for some time. As he went near her to find the cause of the absence, she ran, and he, heavy as he was, ran after her. She ran down the street, through a narrow alley, then over a railroad crossing, and Mr. Moody ran after her. She ran through another dark alley, and then up the steps, entered her house and crawled under the couch to hide herself from her lion-hearted chaser; but Mr. Moody continued to follow her, crawled underneath the couch and pulled her out by her legs, and led her to Christ. She then became one of the most successful soul winners, not alone in Chicago, but throughout all America.

Lord, make us Soul Winners!

### THE FATE OF THE APOSTLES.

The following is the manner in which the apostles died according to the most reliable authorities on the subject.

Matthew is supposed to have suffered martyrdom by the sword at a city in Ethiopia.

Mark was dragged through the streets of Alexandria in Egypt until he expired.

Luke was hanged upon an olive tree in Greece.

John was put in a cauldron of burning oil at Rome, but escaped death. He afterwards died a natural death at Ephesus in Asia.

James the Great, after suffering great persecution was beheaded at Jerusalem.

James the less was thrown from a pinnacle or wing of the temple then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross where he preached to the people until he expired.

Thomas was run through the body with a lance near Malipar in the East Indies.

Jude was shot to death by arrows. Simon Zelotes was crucified in Persia.

Matthias was first stoned and afterwards beheaded.

Peter was crucified with his head downward.

Paul, the last and chief of the apostles, also died by violence. He was beheaded at Rome.

—Selected

#### THE NAZARETH SHOP.

By Bishop Robert McIntyre

I wish I had been His apprentice,  
To see Him each morning at seven,  
As he tossed his gray tunic far from Him,  
The Master of earth and of heaven;  
When he lifted the lid of His work chest,  
And opened His carpenter's kit,  
And looked at His chisels and augers,  
And took the bright tools out of it;  
While He gazed at the rising tinting  
The dew on the opening flowers,  
And smiled as He thought of His Father,  
Whose love floods this planet of ours;  
When He fastened His apron about Him,  
And put on His working man's cap,  
And grasped the smooth haft of His hammer,  
To give the bent wood-work a tap,  
Saying, "Lad, let us finish this ox yoke,  
The farmer must put out his crop."  
Oh, I wish I had been His apprentice,  
And worked in the Nazareth shop.  
Some wish they had been on Mount Tabor,  
To hearken unto His high speech,  
When the quick and the dead were beside  
Him,  
He holding communion with each.  
Some wish they had heard the soft accents  
That stilled the wee children's alarms,  
When He won the sweet babes from their  
mothers;  
And folded them fast in His arms  
Some wish they had stood by the Jordan,  
When holy John greeted Him there,  
And seen the white dove of the Spirit,  
Fly down o'er the path of His prayer.  
Some wish they had seen our Redeemer  
When into the basin He poured,  
The water and girt with a towel,  
The servant of all was the Lord.  
But for me, if I had the choosing,  
Oh, this would them all overtop,  
To work all day steady beside Him,  
Of old in the Nazareth Shop.  
These heavenly wonders would fright me,  
I can not approach to them yet;  
But, Oh, to have seen Him when toiling,  
His forehead all jeweled with sweat;  
To hear him say softly, "My helper,

Now bring Me the level and rule;"  
To have Him bend over and teach me  
The use of each artisan's tool;  
To hear him say, "This is a sheep gate,  
To keep in the wandering flock,  
Or, "This is a stout oaken house sill,  
I hope it will rest on a rock;"  
And sometimes His mother might bring  
us  
Our meal in the mid-summer heat,  
Out spread it so simply before us,  
And bid us to sit down and eat.  
Then with both of us silent before Him,  
The blessed Messiah would stop  
To say grace and a tremulous glory  
Would fill all the Nazareth Shop.  
Selected by Jacob Zercher, Mount Joy, Pa

#### SPARKS FROM DIFFERENT ANVILS.

Joining the church is not conversion. It may be a barrier to it.

The man who rejects Christ makes it impossible for God to fit him for Heaven.

The people who continue to stand outside the church and laugh, will stand outside Heaven's gate and weep.

Some who claim to be sound in the faith are often sound asleep.

There are those who refuse to blacken their shoes, but do not hesitate to blacken other men's characters.

Did you ever hear of a man on his death bed renounce Christianity and turn infidel?

While we are to be dead to the world, we are not to be dead in the world.

Envy suffers pain at the pleasure of others.

Everybody who carries a horse-ship is not a horseman.

Meet face to face, it will clear many a case.

Feed your farm before it is hungry; weed your life before it is foul.

He is a good speaker who makes his hearers good.

S. G. Engle.

#### HOW READEST THOU?

It is one thing to read the Bible thru,  
Another thing to read to learn and do.  
Some read it with design to learn to  
read,  
But to the subject pay but little heed.  
Some read it as their duty once a  
week,  
But no instruction from the Bible  
seek;  
While others read it with but little  
care,  
With no regard to how they read, nor  
where.

Some read to bring themselves into  
repute,  
By showing others how they can dis-  
pute;  
While others read because their  
neighbors do,  
To see how long 'twill take to read it  
thru.

Some read for the wonders that are  
there,—

How David killed a lion and a bear;  
While others read it with uncommon  
care,

Hoping to find some contradictions  
there.

Some read as if it did not speak to  
them,

But to the people at Jerusalem.

One reads with father's specs upon  
his head,

And sees the thing just as his father  
said.

Some read to prove a preadopted  
creed,

Hence understand but little that they  
read;

For every passage in the book they  
bend

To make it suit that all-important  
end.

Some people read, as I have often  
thought,

To teach the book instead of being  
taught;

And some there are who read it out of  
spite.

I fear they are but few who read it  
right.

But read it prayerfully, and you will  
see,

Although men contradict, God's  
words agree;

For what the early Bible prophets  
wrote,

We find that Christ and His apostles  
quote.

So trust no creed that trembles to  
recall

What has been penned by one and  
verified by all.

Selected by Sr. Rachael Leffel,  
Dayton, Ohio.

#### A LITTLE GIRL'S QUESTION.

"Mamma," said a child, "my Sun-  
day School teacher tells me this world  
is only a place in which God lets us  
live a little while, that we may get  
ready for a better one, but I don't  
see anybody getting ready. You are  
ever so busy getting ready to go to  
the country, aunt Kate is getting  
ready to go to the mountains, and  
uncle Tom is all ready to go abroad.  
But no one says anything about go-  
ing to heaven. If they really want to  
go, why don't they get ready?"—Sel.



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Beneficiary and Poor—D. R. Eyster,  
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Executive Board—Amos Wolgemuth, Mt.  
Joy, Pa.

Publication Board—Jesse Culp, Goshen,  
Indiana, R. R. 6.

"The wisdom of this world" provides no  
righteousness for the guilty, no holiness  
for the unholy, no salvation for the lost;  
Christless, they are hopeless. To those  
who are in Christ Jesus, He, the wisdom of  
God, is made both righteousness, sanctifi-  
cation, and redemption; as our righteous-  
ness, He settles the past; as our sanctifica-  
tion, He secures the present; as our re-  
demption, He seals the future.

Can we, beloved brethren, do better than  
consider Him in these His glorious charac-  
ters?

—Selected

# MARRIAGES

## WENGER-HAYNES.

At the home of the bride's parents at  
Abilene, Kans., on February 16, 1921, David  
S. Wenger of Grantham, Pa., and Ethel  
Haynes of Abilene, Kans., were united in  
marriage, Elder R. I. Witter, officiating.

## Obituaries

ROBSON—Henry T. Robson, a resident  
of Mount Joy, Ont., for over forty years,  
died January 1st, 1921, aged eighty-three  
years. He was born in Yorkshire, Eng-  
land in 1838, and came to Canada with his  
parents in a sailing vessel when he was  
seven years of age. He first settled on the  
four h of Markham, and in 1879 moved to  
Mount Joy.

In 189 he married Esther Raymer, who  
died in April, 1902. In September 1904 he  
again married Susan Byer. For many years  
he engaged in gardening and was active in  
church and village affairs. He was a man  
of good religious principles and a splendid  
counselor. The Mennonite B. C. Church,  
of which he was a member for many years,  
has lost a faithful member, and he will be  
missed in many ways.

He is survived by his wife, five daugh-  
ters, and one adopted son. The funeral was  
conducted at Dixon Hill by R. Elthering-  
ton, assisted by Bish. P. Steckley. Inter-  
ment in adjoining cemetery.

BEAR—Mrs. Bertha Myers Bear, wife  
of Lester A. Bear, passed from this life to  
the great beyond, December 30, 1920 at her  
home in Denver, Colo., aged 34 years, 4  
months and 24 days.

She was the daughter of the late Bro.  
Amos and Sr. Mintie Bear. Funeral ser-  
vices were conducted at Chapman, Kans., in  
the Methodist church, of which she was a  
member, by Rev. G. C. Albin. Text, Ps. 39:  
4. Interment was made in the Bethel  
cemetery near Moonlight, Kans., on New  
Years Day.

She leaves to mourn her departure, of  
the immediate family, a loving and devoted  
husband, one sister, Mrs. Samuel Eyer,  
of Tulare, Cal., and two brothers, Emory  
and Paul Bear of Dickenson Co., Kans. Two  
sisters preceded her to the land where no  
good-byes are ever said.

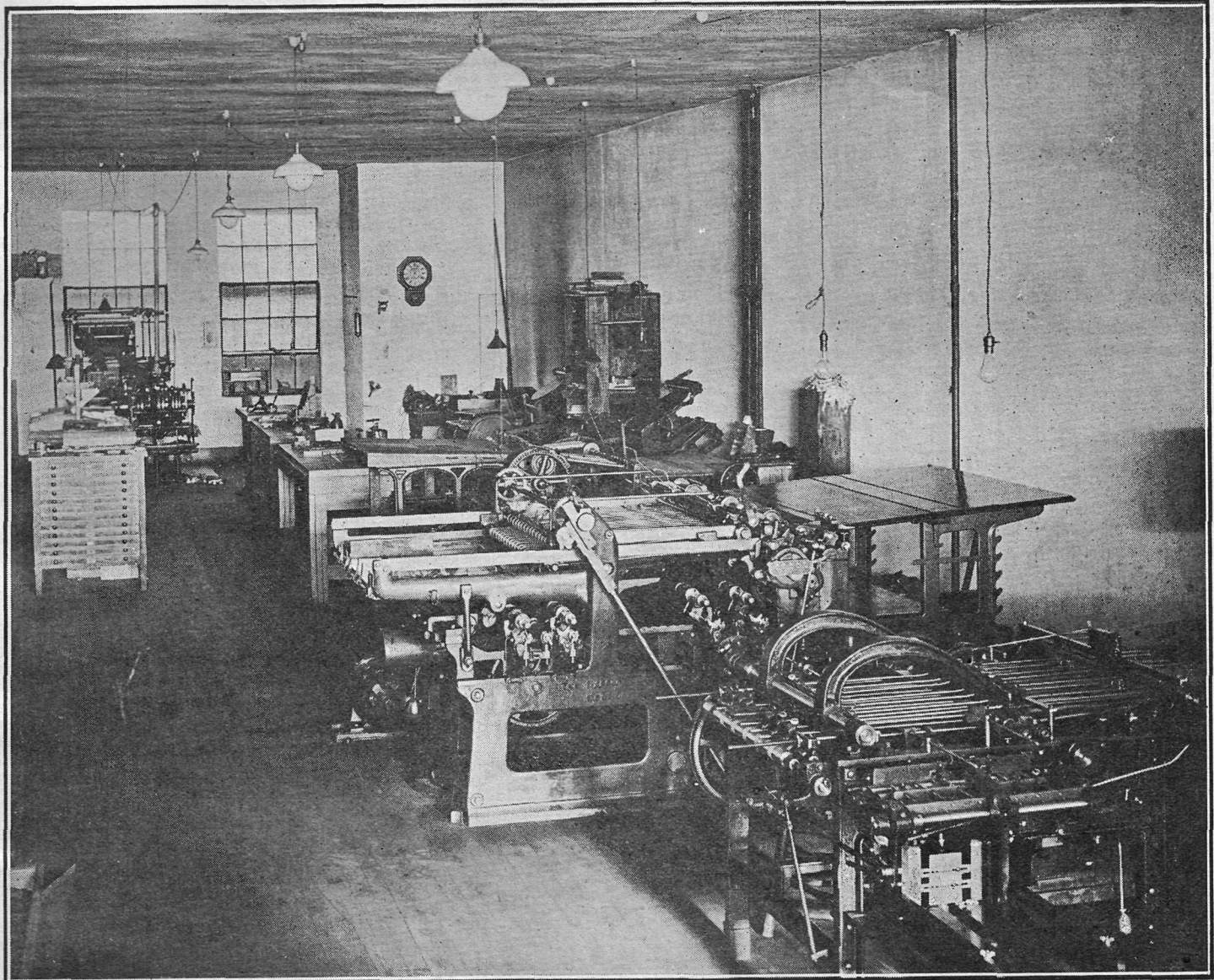
"Wife and sister gone to that clime  
Wait for the others coming some time.  
Though her voice is stilled, it's calling,  
Sweetly calling us to come.

Memory hears the accent falling,  
Meet me in the heavenly land."

BAKER—Bro. Simon Baker died at his  
home near Elgin Mills, Ont., January 22nd,  
1921, aged 77 years. His wife, Frances  
Ann McCague, preceded him seven years  
ago. He was converted about sixteen  
years ago and united with the Brethren in  
Christ Church, where he remained a faith-  
ful member until the home call came. There  
remain three sons to mourn their loss,  
one daughter having preceded him. Funeral  
services were conducted at the Heise Hill  
church by Bish. Peter Steckley and M.  
Bricker (Mennonite). Interment in adjoin-  
ing cemetery.

DOUST—Verna Doust, beloved daughter  
of Bro. James and Sr. Mary Doust of Gor-  
mley, Ont., departed this life January 26,  
1921 at Vicksburg, Miss. She was only  
twenty-three years of age, and all who  
knew her predicted a future of much use-  
fulness as a Salvation Army officer.

The late captain was a Salvation Army  
attendant from her earliest years (altho  
converted and baptized under Baptist in-  
fluence.) She entered the training college  
in 1916 and later was sent to Wireton in  
the London division. For two and a half  
(Continued on page 10.)



Looking at this picture one hardly gets an idea how large the room or the machinery really is, the distance covered in length is about 75 feet and the width about 25 feet. The length of the large press over all is about 11 feet.

Beginning with the first machine you see, we have an Anderson high speed folder which will fold 7000 Visitors an hour, (providing you feed the sheets that fast, it can be done.)

2. A No. 43 Optimus, cylinder press.

3. Campbell cylinder press.

4. Imposing stones and jobbing presses.

5. Type and electro cabinets.

6. Linotype machine.

Paper trimmer, stitcher, perforator and other cabinets, imposing stones, proof press, paper stock and mailing tables not shown.

**PRINTING PLANT REPORT.**

Following this is a report of the printing plant to March 1, 1921. An effort has been made to keep the report free from errors of any kind, but in case there should have a mistake occurred in reporting any remittance, kindly notify us at once and we will be glad to investigate.

It was thought at last Conference that about \$10,000 would be sufficient to complete the equipment of the plant; but after carefully going over our present and future needs with men familiar in this line of work, it was decided to purchase better equipment so as to make the plant one of the best for its size.

The prices of printing machinery have not fallen in the least; and were we to purchase the same machinery at the present time, it would in some instances cost us more than when first contracted for.

There are a few items of equipment that we have not yet secured, such as book binding machinery, etc., for books larger than one-half inch.

For the benefit of those who possibly cannot have the privilege of visiting our institution, we are showing a few half tones of the machinery, and also of the building in which we are located. The building is not owned by the Church.

**WILL**

All those who have pledges for the

Printing Plant, and are counting on remitting this spring, favor us with your remittance by April 1?

In case you are not prepared to remit at this time, please send the amount of your pledge to the Treasurer, Jesse Culp, Goshen, Ind., R. R. 6, at once. We wish to complete our reports April 1st.; and if we can ascertain the amount of outstanding pledges, we shall be very grateful.—Mgr.

**PRINTING PLANT REPORT.**

**Receipts**

Previously reported in Visitor	\$8276.37
Treasurer's report from Oct. 1920 to March 1 1921.	
John A. Stump, Nappanee, Ind.,	25.00

Jacob Nunemaker, Elkhart, Ind.,	5.00
Henry F. Rosenburger, Souderton, Pa.,	10.00
John K. Landis, Souderton, Pa.,	10.00
Howard B. Stout, Souderton, Pa.,	10.00
Harvey G. Landis, Souderton, Pa.,	8.00
Omar S. Worman, Souderton, Pa.,	5.00
John Q. Hunsburger, Souderton, Pa.,	5.00
Wm. C. Rosenberger, Souderton, Pa.,	5.00
Amos D. Rosenberger, Souderton, Pa.,	5.00
Garret D. Tyson, Souderton, Pa.,	5.00
Henry S. Detweiler, Souderton, Pa.,	2.00
Frank D. Garis, Souderton, Pa.,	2.00
Israel Ruth, Telford, Pa.,	3.00
Milton M. Conrer, Telford, Pa.,	3.00
Allen L. Freed, Telford, Pa.,	5.00
Mary R. Kindig, Hatfield, Pa.,	5.00
Frances Kindig, Hatfield, Pa.,	2.00
J. H. Wagaman, Tulare, S. S., Waukena, Cal.,	5.00
George K. Benner, Sellersville, Pa.,	1.00
E. F. Thuma, Miami Dist., Ohio.,	120.00
H. J. Fishburn, Hummelstown, Harrisburg Dist.,	90.00
Frances P. Hess, Manor and Pequa, Dist., Pa.,	260.00
A. L. Eshelmen, Souderton, Pa.,	5.00
Harvey S. Long, Souderton, Pa.,	2.00
Joseph D. Garis, Sr., Souderton, Pa.,	2.00
Bell Springs Cong., Kans.,	55.00
Cedar Springs S. S., Clinton Co., Pa.,	13.73
A brother, Canton, O.,	50.00
Ray Witter, Bell Springs Cong., Kan.,	50.00
Clark Co., Dist., Kan.,	27.00
Albert Dohner, Miami Dist., O.,	307.00
B. F. Thuma, Troy, O.,	130.00
Bro. Shank, Cumberland Dist., Pa.,	5.00
Jesse Culp, Goshen, Ind.,	50.00
Mearl Mishler, Nappanee, Ind.,	25.00
Daniel Myers, Clark Co., Dist., O.,	35.00
M. F. Bert, Zion Cong., Abilene, Kan.,	20.00
M. F. Bert, Zion, Cong., Abilene, Kan.,	100.00
Saloma Brown, Nappanee, Ind.,	50.00
J. E. Brechbill, Bethel Con., Detroit,	

Kans.,	75.00
Contributions sent directly to the office from October 1, to March 1.	
Jonathan Lyons, Carland Dist., Mich.,	22.00
G. G. Lyons, Merrill Dist., Mich.,	53.00
Harvey Ebright, Eastern Lebanon and Daushin Dist., Pa.,	180.00
S. G. Engle, Black Creek Dist., Ont.,	194.75
In His name	2.75
E. F. Engle, Upland Dist., Cal.,	90.00
John Rellinger, New Paris, Ind., (bond)	100.00
J. L. Charles, Hamlin, Kan.,	100.00
Edgar Heise, Hamlin, Kan.,	50.00
A. J. Heise, Hamlin, Kans.,	25.00
Wm. H. Stump, Nappanee, Ind.,	20.00
Wm. Gnagy, Waterloo, Ia.,	2.75
Contributions from Canada	903.96
D. B. Stump, Nappanee, Ind.,	75.00
Paul Heisey, Manheim, Pa.,	3.50
Eli Ginder, Manheim, Pa.,	.50
David Ginder, Manheim, Pa.,	.50
Monroe Dourte, Manheim, Pa.,	1.00
A. O. Brubaker, Grantham, Pa.,	5.00

Total contributions to Mar. 1, '21	\$11,697.81
E. V. Blair, paid on paper contract	400.00
	<hr/>
	\$12,097.81

**Expenditures**

G. N. Murray, original plant,	\$5,750.00
No. 43 Babcock Optimus press	2,608.25
New Anderson folder	2,175.00
New Linotype machine	2,664.47
Electric attachment on paper cutter	234.78
Motor for paper cutter	105.00
Motor for press	275.00
Freight on Linotype machine	11.63
Freight on press	44.79
Freight on folder	13.51
New switch box and work on paper cutter	27.96
Expense erecting linotype machine	35.00

Pulley, labor, and incidental expense erecting press	31.30
Lumber, etc., for press support	7.64
Linotype metal	61.23
Molds for linotype metal	23.08
Brass galley and press chases	28.78
New type and printing supplies	41.86
Smelting furnace	41.80
Lumber for paper rack (rear shelves)	13.90
Book shelves	39.64
Office supplies	12.28
Paid on adding machine	72.00
Two tables	14.00
Miscellaneous supplies and expenditures	40.49
<b>Total</b>	<b>\$14,373.39</b>
Unpaid notes on above	3,050.00
Notes receivable and cash on hand	1,174.72
Balance still needed to cover equipment cost	\$1,875.28

**OBITUARIES.**

(Continued from page 8.)

years she did excellent service at this corps, especially among the young people. Then she was sent to Palmerston, where she labored fifteen months. An illness developing, she was obliged to take a rest. While staying with friends in the United States, appendicitis became pronounced, and she was hurried to the hospital for an operation. From the effects of this she never recovered.

The remains were brought to Gormley for burial in the Heise Hill cemetery, where services were conducted by Lieut.-Colonel Rawling and Staff Captain Ritchie. Several memorial services were held in Toronto, where she had resided for some years. She leaves to mourn her loss a mother and father, two sisters and one brother.

**EYER**—On the 30th of January, 1921, death removed another old and highly respected resident of Richmond Hill, Ont., in the person of Mrs. Jacob Eyer, in her 75th year. The sad event took place at the residence of her daughter, Mrs. Jonathan Brillinger Richmond Hill. Interment was at the Heisey Hill cemetery, Gormley.

The deceased, whose maiden name was Elizabeth Heise, was born in York county, near Richmond Hill, where she was married to Jacob Eyer of Markham. After living on the farm for sometime, they moved to Richmond, where Mr. Eyer was a tinsmith for a number of years. Mr. Eyer died on March 10, 1920, and from then until the time of her demise, a widow, she resided with her daughter, Mrs. Jonathan Brillinger.

Mrs. Eyer was noted for her loving disposition. She was always ready to give a helping hand in sickness or in time of need. She was a member of the Dunkard church for a number of years, and was a faithful Christian until the end came.

The deceased had enjoyed good health until the death of her husband. She was confined in her bed ten weeks before her death, when she suffered a great deal. She is survived by three daughters, one brother, seventeen grand children, and eleven great grand children.

"Blessed are the dead which die in the Lord

They die in Jesus and are blest;

How calm their slumbers are?

From sufferings and from woes

Released and freed from every snare."

**CARVER**—Mrs. Sophia Carver died at her home near Stevensville, Ont., Feb., 20, 1921, at the age of 78 years, 6 months, 24 days. About two years ago Sr. Carver was converted and united with the Brethren in Christ Church. She had been ailing in health for the past nine years. Being of a kind and patient disposition, she was loved



A glimpse at our front office from the street.

by all who knew her. She leaves to mourn their loss, six sons and three daughters; also fifteen grandchildren and six great grandchildren. Her husband having preceded her two years ago.

Funeral services were held in the Brethrens M. H. conducted by Bish. Bert Shirk and Rev. Elmer Pitman of the United Brethren church. Interment in adjoining cemetery.

**ENGLE**—Ephraim S. Engle was born near Mt. Joy, Pa., November 26, 1856, and died suddenly February 21, 1921, aged 64 years, 2 months, and 25 days.

He was married in 1879 to Susan E. Gish and they came to Abilene to make their home the following year. They fully contributed their part in the development of the community. Sr. Engle preceded him in death in the year 1919. Bro. Engle was a thoughtful adviser and will be missed by many friends. Because of his deep interest and unselfish efforts in Christian work, he will be very much missed in the Church of which he was a member for forty-five years.

He had been recently married to Sadie H. Engle. Besides his wife, one son Elmer G. and two daughters, Mrs. I. J. Zercher, and Miss Ethel and three grandchildren, he is survived by four brothers and three sisters.

Funeral services were held in the Brethren in Christ Church in which Elders C. O. Musser, G. E. Whisler and Bishop J. N. Engle took part. Interment in the Abilene cemetery.

**NYE**—Sr. Ella Minerva Nye, wife of Bro. Daniel Nye of Bachmansville, Dau. Co., Pa., fell asleep in the Lord, at her home on Thursday morning, March 3, 1921, aged 43, years, 7 months, and 13 days. She is survived by a sorrowing husband and the following children: Edna, wife of Bro. Jere Keefer of Palmyra, and Ralph, Ellen, Sarah, Daniel, Eva and Mable at home. Sr. Nye was converted and united with Brethren in Christ about fifteen years ago, and led an exemplary Christian life unto the end. The family has the sympathy and prayer of the neighbors and friends, who feel the loss of a true Christian neighbor. Text, John 14-2. Services and interment at Hummelstown, conducted by the home ministry.

**EMENHEISER**—Esther H. Emenheiser, infant daughter of Bro. and Sr. Harry Emenheiser of near Rheims, Rapho Dist., Pa., was born Sept., 2, 1920, died Feb. 23, 1921, aged 5 months and 21 days. Funeral services were held at Mt. Pleasant meeting house, conducted by Bish. Hiram Kaylor of the Church of the Brethren, and Bish. Henry B. Hoffer and Henry O. Musser of the Brethren in Christ church. Text, St. Mark 10:15, 16, 17. Interment was in the adjoining cemetery.

#### DES MOINES MISSION.

Greetings in Jesus:

We can say with the Psalmist, "The Lord is good, and His mercy endureth for ever."

God surely has met with us in the past few months. The mission in Oak Park, Des Moines, Iowa, is now altogether under the supervision of the Church. The work is very encouraging; we feel there is a great field for future labors in the Lord. Last Sunday the attendance at S. S. was 52; just about all our present building will hold:

we rent this building at present. Hope and pray by God's direction and assistance to be able to build a church in that neighborhood, as there are no other churches within nine or ten blocks of our present location. Will all the dear ones who read this pray that God may work things according to His will, as there are many children in that neighborhood that do not go to S. S. anywhere. Our attendance could be increased to 100 or 150. There are many people also around there who do not go to church. Surely the harvest is great, but the laborers are few.

The services at City Gospel Mission also are encouraging. God has made Himself manifest in the salvation of souls. Also at Gospel Temple Church, the work is encouraging. Sunday School and church services are on the increase.

There may be a question in the minds of some as to how we take care of the three places.

Sunday morning we have S. S. and church service at Gospel Temple; Sunday afternoon we have S. S. at Oak Park mission; Sunday evening we have services at City Gospel Mission and Oak Park mission. We go to one place and Bro. Samuel Harley's take care of the other place.

Monday evening we have cottage prayer meeting; Tuesday and Thursday, meeting at City Gospel Mission; Wednesday and Friday, meeting at Oak Park mission. So you see we are kept busy trying to help the poor and visiting the sick. We are very thankful for the dear ones who stand by the work and help as willing workers. We are very much in need of a sister whom God has called, to help in the work at this place. Anyone feeling the call from God, please make it known to the Home Mission Board, or to us.

On the first day of January, we held our lovefeast, and God richly blessed our souls. Our Bishop, M. G. Engle, Elder Clayton Engle from Hummelstown, Pa., Elder Wm. Deemy, and a number of brethren and sisters from Dallas center were with us. We were richly fed on the good things of God. At the same time two sisters and two brethren united with the church. They were from Oak Park mission.

We are very thankful for the good support of the work at this place. May God richly reward all who have had a part in it.

Please continue to pray for the work at this place.

#### Financial report for Dec. and Jan.

##### Donations

Sr. Winger, \$1; Bro. Rotz, Chambersburg, Pa., \$5; Black Creek S. S., Can., \$72.77; Fannie L. Sanders, Springfield, O., \$2; Newburn S. S., Kan., \$17.36; John

Good, Dallas Center, Ia., \$1; Sr. Rohers, Dallas Center, Ia., \$2; Rosebank S. S., Kan., \$19.97; A sister, Lancaster, Pa., \$1; S. W. Landis, Des Moines, Ia., \$2; Bro. Woolsey, Des Moines, Ia., \$ .50; Fairview S. S., O., \$13.38; Messiah Home S. S., Harrisburg, Pa., \$10; A brother, Des Moines, Ia., \$25. Total \$162.91.

##### Expenditures

Table supplies, \$110; Gas, electric, water and telephone, \$32; carfare, \$19.20. Total \$161.20. Balance in treas. \$1.71.

##### Other Donations.

J. K. Landis, Souderton, Pa.; A. J. Heise, Hamlin, Kan.; M. G. Engle, Kans., Sr. Deemey, Dallas Center, Ia., Pro. and Sr., Davis, Des Moines, Ia.

Yours for souls,

H. W. Landis and wife

#### SAN FRANCISCO, MISSION.

Greeting you in the precious name of Jesus:

We submit to you our report for another two months. "Grace be to you and peace from God our Father, and from the Lord Jesus Christ." "Blessed be God, even the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

We have been blest in seeing the Lord undertake in some of the needs here in our midst. Several hungry and sin-sick souls came forward for pardon and then one brother, who has been seeking God for heart-cleansing, has taken the way thru and found the Lord in His sanctifying power. There is nothing in this world which brings so much joy to a Christian worker's heart as a soul plowing his way through in the light which God has given, and it always means certain victory. Thanks be unto His name forever.

Some ask the question, if it pays to give your time? Is it encouraging? Yes, it pays an hundred-fold in this life, not as gold and silver are valued, but as God reckons things. We consider the value of a soul, and then how Jesus said, lay not up treasures on earth, but in heaven. May we have the vision clear before us and see Jesus.

We thank all the dear ones who have stood by the work at this place with their means and their prayers. Pen and words cannot express our appreciation for all His care through His children. God bless you all. Amen.

#### Financial report for Dec. and Jan.

##### Receipts.

Hall offerings, \$237.61; Bro. Hiram Wolgemuth, Mt. Joy, Pa., \$7; Sr. Annie Schwend, New Danville, Pa., \$1; Bro. Alfred S. Rotz, Chambersburg, Pa., \$5; Messiah Home S. S., Harrisburg, Pa., \$10. Total \$260.61

**Expenditures.**

Table supplies, \$74.03; carfare, \$7.40; House incidentals, \$14.02; House rent and hall rent, \$116; Hall exp. and gas, \$22.02; sack of sugar, \$8.25; poor, \$ .50. Total \$242.22.

Balance on hand Dec. 1st \$286.17  
Balance on hand February 1st, 304.56  
Yours until Jesus comes,  
Maggie E. Sollenberger and workers,  
3739 20th St.

**SHENKS CHURCH, DAUPHIN CO., PA.**

On Sunday evening, November 19, 1920, the brethren and sisters of the Dauphin and Lebanon district opened a series of meetings at Shenks church, near Deodate, Dauphin Co., Pa., with Eld. H. O. Musser of Elizabethtown, Pa., as the leader. This was the first venture for the brethren at this place for many years, and Bro. Musser being filled with zeal and ardor, it was a very interesting service from the very beginning. The meetings continued for two weeks and closed with the church crowded to the doors. One soul was born into the kingdom, and many glowing testimonies were heard by the recording angel to the wondrous saving and sanctifying power of God's grace.

Another meeting held in the same district, opened at Hummelstown on Jan. 9, conducted by Elder Jacob N. Martin, who taught us many beautiful truths from the Blessed Book, and gave the Gospel a genuine ring. There were hearts that gave strong evidence of conviction but refused entrance to the light, so the meetings closed without anyone making a start for the kingdom; but the brethren and sisters received light and encouragement to press forward in the battle.

May God bless our dear brother Martin who has rendered many years of service to God and the church.

**CHAMBERSBURG MISSION.**

Dear ones of the Visitor:

We will greet you all in the precious name of Jesus. We want to thank all the dear ones who have so faithfully helped to support this place. May God bless the givers. We know He is faithful and will do what He says in His word, so pray that we may be kept by His power, and just fill the place He has entrusted to us. Pray for us unworthy ones.

**Report for January and February****Receipts**

Messiah S. S., Harrisburg, Pa., \$10; A brother, Nyesville, Pa., \$2; A. S. Rotz, \$5; offering box, \$2.10; South Dayton Dist., S. S., O., \$11.40; Sister Mickey, Upton, Pa., \$ .25; A brother, Chambersburg, Pa., \$5. Total \$35.75.

**Expenditures**

Provisions, \$24.23; fuel, \$9.25; light, \$3.67; incidentals, \$11.90. Balance due mis-

sion, last report, \$31.85. Total \$80.90.  
Due mission February 28, 1921 \$45.15  
A. O. and Elizabeth Wenger, Chambersburg, Pa., 463 Centre St.

**ALTOONA MISSION.**

To the Evangelical Visitor, greeting:

We greet you with the Psalmist: "Great peace have they which love thy law, and nothing shall offend them."

We were glad to have Sr. Sadie Book with us on Saturday evening, February 12, to tell us of the work in Africa. We were also glad to have Bro. Longacre of Juniata Co., who preached the word to us Sunday morning and evening..

We see the need is great here, so many souls headed the wrong way, and unless they are rescued they will be eternally lost. We thank all who stand by us in the work and ask your prayers. We know it takes the power of God to move things.

**Cash Donations**

Herman Stoner, \$1; Charles Hester, \$1.72; Abram Brubaker, \$2; Richard Shmits, \$2; Maggie Oldham, \$1; Anna Whitmer, \$1.

Other donations by Harvey Lauer's Herman Stoner; David Sigenwheat, Elizabeth Miller, Bro. Henry Fry, Bro. Charles Hester, Bro. William Feather, Bro. J. R. Kuhns, Sr. Emanuel Oldham, Bro. Avery Kanode.

Brothers or sisters who go east or west are invited to stop at the mission if you can.  
Herman G. and Laura Miller.

**ELIZABETHTOWN, PA.**

A series of meetings began at Elizabethtown, Pa., January 30th, and continued until February 13th.

The meetings were very well attended throughout. We believe that the meetings were an uplift to all who attended them. The messages that came to us from God through Bro. T. A. Long were very inspiring to believers and should have stirred every sinner. Six souls made a start for the kingdom. The meetings closed with a full house and good interest.

May Bro. Long be richly rewarded for his labors.—Cor.

**MERRILL, MICH.**

A series of protracted meetings began at this place December 5th, and continued until December 21.

Bish. Bert Shirk of Canada conducted the services, and faithfully did he deliver the messages night after night, and truly we could feel it was the Holy Spirit speaking through lips of clay; but on account of the bad weather and the roads being almost impassable at times, the attendance was not as good as we would have desired. Nevertheless God's Spirit was faithful and a few souls again renewed

their covenant, and are standing true. While conviction was upon others, they decided to put it off till a more convenient season.

We are also glad to state that God has very graciously met with us in our Sunday morning services the last few Sundays. One dear young man and wife were gloriously saved in their own home a short time ago and gave such definite and inspiring testimonies at the Sunday morning service following their conversion. They have a family of three children.

We crave a deep interest in your prayers for us as God's children may be at our best for Him continually—Cor.

**ROSEBANK CHURCH, RAMONA, KAN.**

On January 23, Bro. William Page of Detroit, Kansas, came to us and started a series of meetings, which continued to the evening of February 14.

Our dear brother came filled with the Spirit, and preached the word. A number sought the Lord, and others renewed their covenant. It truly was a time of rejoicing.

We had fairly good weather and attendance. The interest was fine. We have reasons to believe that the Lord was with us. We ask an interest in the prayers of the brethren and sisters that we may all be real true to Him and that many more may be won for Him.

Yours in His service,  
Emma Long.

**CHICAGO MISSION.**

Financial report for two month's ending  
February 15, 1921

Balance carried forward \$30.19

**Donations**

In His name, \$8; S. H. Bert, Detroit, Kans., \$10; J. F. Wilson, Chicago, \$5; Eunice Deter, Morrison, Ill., \$10; In His name, \$8; Bethel S. S., Detroit, Kan., \$50; Anthna Heise, Hamlin, Kans., \$10; Y. P. O., \$10; E. Auston, N. Y., \$2; Valley Chapel S. S., \$13.85; Bro. Hoke, Ohio, \$3; Cross Roads S. S., Mount Joy, Pa., \$35.83; In His name, \$5; Bro. Sailor, \$5; Martha Kauffman, Abilene, Kans., \$2; H. Paulglase, Seattle, Wash., \$10; offering, \$8.25. Total, \$223.87

**Expenditures**

Provisions \$78.42; Gas for cooking, \$11.19; Electric lights, \$14.85; Household goods, case soap, \$16.00. Bal. \$100.51.

**Offerings for Christmas dinners.**

Elizabeth Bolton, Chicago, \$5; Mary McNeal, Chambersburg, Pa., \$5; Sr. Brubaker, Ashland, O., \$8; Mrs. Olson and daughters, \$20; Mrs. Miller, Lanark, Ill., \$2; Congregation offering, \$58.85; Viola Eshleman S. S. Class, Ramona, Kan., \$5; Total, \$103.85.

**Expenditures**

Groceries, \$20; meat, \$15.50; vege-

tables, fruit, etc., \$12.30; coal, \$25. Total \$72.80.

Provisions donated by the following: Zion Sewing Circle, Abilene, Kan.; Sisters Hamlin, Kans.; Sisters, Garrett, Ind.; Elizabeth Gnagy, Chicago.

We wish to thank all who have so kindly remembered us again at this time, so that we were able to visit about twenty homes with not only material things, but with a message of God's love and care for them. What a privilege is ours to minister to those who have need. "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" (Matt. 25:40.)

Days of multiplied duties and heavy strain, made the hours of quietness on Christmas day especially sweet, Jesus, whom we remembered as a babe and to whose coming we look forward, made His presence very real to us, and souls were blessed.

We were glad to have with us Srs. Mary and Fannie Bert. They proved their being sent to us in answer to prayer by seven weeks of faithful service in sewing. We enjoyed Bro. and Sr. Wenger's short stay with us; how sweet is the fellowship of the saints.

We are sorry our report is late; but this has been unavoidable because of the illness of our Sister Anna, who was near death's door. The Lord touched and is restoring her for His glory. We praise Him.

Now may the grace of our God be with all saints until He comes.

Sarah H. Bert and workers, 6039 Halsted, St., Chicago, Ill.

#### ARE WE DOING OUR PART?

Dear readers of the Visitor:

Greetings in the precious name of Jesus. Who not only cleanses us, but keeps us clean. Praise His holy name.

This evening while thinking of renewing my subscription for the Visitor, the Lord spoke to me and asked me to send a testimony with it.

Surely the Visitor is wonderful to me. Often when feeling perplexed or somewhat discouraged, I would look forward to its coming. I love to read the contributions as well as the testimonies, and oh, how often would they bring light or a cheering thought to me. I want to give God all the praise, for I know it is alone through Him that we are permitted to enjoy these blessings.

I praise Him tonight for what He is to me. I am glad we can have Him as an every day companion to guide us along our pathway. What comfort and joy it is to be a child of His with no fear of His coming. I often wonder how unsaved souls must feel when they see the condition of the world, especially those that have the word preached to them time after time.

But how about those that know nothing of the Gospel? Surely they have souls that should be saved. I have to think especially of a certain town that has many churches in it, but yet there are souls that know nothing about the Gospel, as will be plainly seen in the following:

One of the churches was holding harvest home services. As the people were going in and out the church doors, one precious soul stood watching and asked what was going on. They told her they were thanking God for the things He had given them the past year. She then asked, "What things?" They told her, "For the bread and everything they have." Her answer was, "Why don't they buy their own bread like I do, then they would have no one to thank?" Here was one soul that didn't know about the One who gives these blessings. Yet here are a lot of churches. Where is the lack?

Oh, fellow soldiers of the cross, where are we in telling the old, old story? Are we contented just to sit at ease when we see these conditions? I am sure if we are in the right attitude toward Christ, we cannot. Let us as never before be up and doing, winning precious souls.

Yours in the Master's service,  
Emma H. Frey.

#### A TESTIMONY.

Listen! I'll tell you a story of marvelous love,

That has been showered on me from above,

That has made my pathway wondrous bright,

And filled my life with hope and light;  
And I know with me you will agree,  
'Twas love following after me.

I had wandered far in sin away,  
Grieving my Lord from day to day,  
Until it seemed my hardened heart  
From willful sin could ne'er depart;  
But now I can look back and see  
How even then love followed me.

I was out in the cold, hard, cruel world,  
Where men and women care not for their souls;

Where evil thoughts at me were hurled  
And fell in my soul like living coals;  
O God, today—where would I be,  
If thy love had not followed me.

My whole ambition was to be "someone,"  
And to strive for laurels hard to be won,  
And in my blindness I could not see  
How salvation would be a help to me,  
So from my God I turned aside,  
But His love with me did still abide.

I rejected the counsels of friends most dear,

Who warned me from my path to turn.  
They told me my heart would be so

seared

That God would some day my pleadings spurn,

And that from my sins I could never be free;—

But even then love followed me.

I grew tired of those who came to me  
To tell me of Jesus the Holy One,  
And determined I would from their warning flee

By going where they could not come to me,

And living a life for pleasure alone;  
But still His love followed me.

O yes, I had set the hour and day,  
When from my friends I would go away;

But four short days before time to go,  
A dreadful affliction came to me.  
For days I hovered near death; but lo—  
'Twas only God's love following me.

Ah yes, 'twas then I saw my sins;

My soul was dark without, within.

In agony to Him I clave,

Till He in love forgiveness gave.

Oh, how I praise Him for setting me free,  
And forever following after me.

He not only saved me through and through,  
But gave to me a work to do.

He told me I was needed in His great field.  
And that I should to Him my whole life yield.

I promised to go over land or sea,

And tell of His love which followed me.

And though my tests have been fierce and long,

In my heart is ringing a joyous song.

For "grace sufficient" has been given  
"free,"

For each test and trial that has come to me;

And I pray that I more like Him may be,  
Since I know 'tis His love following me.

So I will trust Him come what may,

For He hath promised my Shepherd to be.

He says, "Lo, I am with you all the way;"  
And that means on land or on the sea;  
And I know that I'll see His face some day,

And praise Him for following after me.  
—A sister.

#### TESTIMONY.

"My voice thou shalt hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity." Ps. 5:3, 4, 5.

My thoughts were directed to these words of the Psalmist very often of late,  
(Continued on page 16.)

# SUNDAY SCHOOL LESSONS

O. B. Ulery

## THE LIVING CHRIST.

March 27 Matt. 28:1-20

The hope of the Christian is inseparably connected with the "death of the cross," and the resurrection from the tomb of the Lord Jesus Christ. This truth is emphasized in Rom. 5:10, "being reconciled by death, much more saved by life."

The greatest and most comforting truth of Christian hope is that we need not worship at a burial place, or the tomb of the founder of our faith, but worship Him who declares, "I am He that liveth, and was dead, and, behold, I am alive for ever more, amen; and have the keys of hell and of death." Rev. 1:18.

Many honor and revere the memory of the babe of Bethlehem, others linger around the cross, while others do homage to the day on which he arose; but how few hasten to the "Secret place of the Most High," to associate with Him who is made a "high priest forever after the power of an endless life, and ever liveth to make intercession."

The vital truth of our lesson is summed up in the words of the Master in the glorious declaration and promise, "All power (or authority) is given unto me in heaven and in earth, and lo, I am with you always."

No wonder Peter declares, "He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead;" and Paul in Rom. 6, shows us our privilege to be united with Him in death and resurrection, that we may be partakers of the "power of His resurrection;" and Paul himself, had counted all things but loss and dung that he might "know Him in the power of His resurrection."

"Our old man," which is in other scripture terms, "the flesh, with the affections and lusts," must be crucified, and we reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," partakers of that life over which death has no power, and the tomb can not hold.

Again, the resurrection of Christ as the "first fruits," is the pledge of our resurrection "from among the dead" at His coming. There is a peculiar, transcendent glory and privilege associated in scripture with the first resurrection. It is for a particular class, "they which shall be accounted worthy," Luke 20:35. Those who are "blessed and holy," Rev. 20:6. (See Psm. 32:1-2; Heb. 12:14; 1 Pet. 1:15-16.)

The Apostle Paul considered this resurrection "from among the dead," such a high, rare, and glorious privilege, that in consecrating himself to attain to it, he "counted all things" (of earth and flesh) as but dung. Phil. 3:7-8, thus "counting" in harmony with God's "accounting" of

Luke 20:35; for only thus are we made to be partakers of the inheritance of the saints in light, Col. 1:12-22. God's word emphasizes the fact that our inheritance is among the sanctified, Acts, 26:18, and 20:32, for no unclean or unholy person can have any inheritance, Eph. 5:5, Gal. 5:21.

May the Lord help us to embrace by faith the reality of Eph. 5:26-27, which will assure us a part in the first resurrection, when immortal, incorruptible, glorified, we shall be as the angels, Luke, 20:36, "ministering spirits, a flame of fire," moving with the velocity of thought. Ezk. 1:14. Hallelujah! Hallelujah! No wonder Paul says, "if by any means I might attain unto the resurrection of (from among) the dead." Phil. 3:11.

## THE IDEAL CHRISTIAN; OR THE CHRISTIAN LIVING WITH OTHERS.

April 3 Rom. 12:1-2, 9-21

The general outline of our next quarters lessons, under the caption, "Some Social Teachings of the Bible," we fear may lose their force and benefit to many, who pass over them with the thought of their being an "ideal" teaching, instead of the real standard of God's word.

Too sad that the mass of Christian profession today is only "Idealistic," instead of "Realistic;" even sinners have an "Ideal Idea" of what Christians ought to be, and are able to pass judgment as to how far short the average professor comes from being an "Ideal Christian."

The mass of Christian professors are more engaged in confessing their sins, and in apologizing for their short-comings, than they are in praising God for deliverance, and overcoming and keeping grace.

We need to realize that God's salvation is not a "want to be," "try to be," "ought to be," or "has been," but is an eternal, imperative, and positive "Be" and "Are" and "Do."

The root of Ideal is Idea, which is merely a "head or think" conception. Rom. 12:3 tells us we are not to "think more highly than we ought to think;" i. e., to think in terms of heart condition, instead of head conception, for he concludes, "to think soberly, according as God has dealt to every man the measure of faith;" for with the heart man "believeth (present, continuous) unto righteousness," (right doing.)

The opening verses of our lesson text beautifully emphasize the reality of salvation in experience and purpose; and unless the reality and fulness of vs. 1 and 2, are wrought in the soul, it is an utter impossibility to live the requirements of vs. 9 to 21.

The apostle Paul, in the term, "beseech," uses one of the strongest words in the vocabulary of love, with the sense of beg, implore, persuade. He lays his foundation in the "mercies" of God as recounted

in the preceding eleven chapters, in which he unfolds how men in the awful condition of Rom. 1:18-32, and 3:9-19, who are sinners and enemies, 5:8-10, servants of sin, under wrath and judgment, by the "mercies of God, have been redeemed, forgiven, justified freely, 3:24-25; and with the old man crucified, chap. 6, they are delivered from indwelling sin, and the carnal mind, filled and indwelt by the Holy Ghost, adopted as sons, made joint heirs with Christ, strengthened by His Spirit, until we are more than conquerors through Christ, and kept so securely that nothing can separate us from the love of God, Rom. 8.

This is but an outline of God's purposes and provisions for us, to be appropriated as we go from faith to faith, Rom. 1:17.

No wonder he beseeches us to have this real in experience, presenting (putting into the possession of another) our bodies, a living (quicken with Christ) sacrifice (completely yielded to use or purpose of another), holy (cleansed, sanctified,) acceptable unto (or into) God," a perfect blending, union and unity. Col. 3:3.

And be not conformed to (in harmony with) this world; but be ye transformed (entirely changed in character) by the renewing of your mind. Notice the double emphasis, "Re" as a prefix means anew, and in connection with "newing," gives us a double meaning. First, we must be delivered from the carnal mind and its workings, Rom. 8:7, which alone would transform most folks wonderfully; and then, in addition, we are to receive the mind of Christ, 1 Cor. 2:16. When this becomes a reality, we indeed will prove (or demonstrate) both in our lives and to the world what is that good and perfect and acceptable will of God

Verses 9 to 16 of the lesson text are a beautiful outline of Christian living within the body or church; vs. 17 to 21 give an outline for Christian conduct to those without.

Verse 9 is a compend of the truth as outlined; first, "Love be without dissimulation," not feigned or put on, but real. See Rom. 5:5; John 13:35; 1 John 4:12, 16-18. Second, abhor (loathe, detest, or hate extremely) that which is evil. Rom. 7:13. Third, cleave (united so firmly that there is no possibility of separation) to that which is good. Rom. 11:22, 15:14.

"For if these things be in you and abound they make you that ye shall be neither barren nor unfruitful."

## SACRIFICE IS STRENGTH.

"Measure thy love by loss and not by gain, 1 Corinthians 13:4-7.

Not by the wine drunk, but by the wine poured forth, 1 John 3:16-18.

For love's strength standeth in love's sacrifice, Ephesians 5:2.

And he who suffers most has most to give." 2 Corinthians 1:3-7.

# Foreign Missionary Department

"The Fields are White Already to Harvest"

## A LETTER OF APPRECIATION.

(The following is a letter written by the native girls of the Mtshabezi Girls' School, in which they express their appreciation to the Home Church for supplying the Mission with a gasoline engine and grinder to make the corn meal for their porridge.)

Mtshabezi Mission  
Bulawayo, S. Africa  
Dec. 13, 1920

Beloved in America:

By the mercy of the Lord we write to you, our church.

We inquire about your health, beloved in the Lord.

Oh! we are surpassed, what shall we say concerning the mercy of the Lord which we have received? Oh! we thank you very, very much.

Before the machine arrived, we were to be pitted; we needed sleep. We slept only a short time; we awoke; we ground until very early in the morning, then we slept a while again.

Sometimes when the ones who ground were not very strong, the meal ran short and we had to eat boiled mealies (corn). Also, if Nkosikazi (Sr. Winger) chose some for grinding who were not very strong, they cried, (putting their hands on their heads, which expressed sorrow.) because they did not have sufficient strength. Sometimes one of them woke up early, then she called the others; and they refused to get up because they wanted to rest. This caused temptation to the one who called them. There was no peace. Also Nkosazana Alvis had to urge them all the time. At night they disturbed some by their continual singing. Then Nkosikazi did not consent for them to grind at night. Then they were surpassed, because it was so hot, their strength failed them.

Sometimes when the machine did not grind fast, they opened it: then our meal was so coarse and hurt our stomachs. Then Umfundisi said, "Yes, we see this; but let us have patience, perhaps on ahead the Lord will give us a machine." Oh! but our faith was weak, that this should come to pass so soon. When we heard that it had arrived, we could hardly believe it. Oh! there was great peace

with us and our missionaries on account of the mercy of our Lord, who gave you such love toward us, that you remembered us by your offering; this surprised us very much. One said, "It is well to have patience in trouble, because it will bear precious fruit."

I will tell you about the hymn which they sang at night. It was, "Is my name written there?" They aroused me by their singing, which sounded so weak. I then awoke properly and remembered that it was they. They said we cannot learn well in school, because we are too sleepy. One said she is unable to thank you properly, because you cannot see her face. Another one said she thanks you very much for the machine, because her body was not strong to grind.

When they saw the meal which was ground by the machine, their thanks were expressed by the words: now we can sleep. Above all, we thank you, and have prayed that God will bless you, and that your love may increase more and more. We will close with thankfulness to God, because He has given us the well of salvation.

Good-bye, the Lord bless you, beloved of the Lord.

Signed, from the girls at the Mtshabezi Girls' School.

## REPORT OF FOREIGN MISSIONARY TREASURER TO MARCH 1, 1921.

Bal in Gen. fund to Feb 1, '21 \$2715.23

### Receipts from Feb. 1 to Mar. 1, 1921.

Pell Springs Cong., Kan.,	37.73
Abilene Cong., Abilene, Kan.,	35.00
Bethel Cong., Abilene, Kan.,	101.00
Rosebank Cong., Rosebank, Kan.,	66.93
Rosebank Cong., Rosebank, Kan.,	32.05
Geo. E. Whisler, Abilene, Kan.,	25.00
Lizzie Lenhart, Abilene, Kan.,	30.00
Maggie Hav. Roaring Springs, Pa.,	100.00
A sister Harrisburg, Pa.,	20.00
Manor & Pequa Dist., Lanc. Co., Pa.,	140.00
Lancaster Mission, Lancaster, Pa.,	7.70
Carlisle Cong., Carlisle, Pa.,	15.67
New Guilford Cong., Fayetteville, Pa.,	71.00
Montgomery Dist., Fayetteville, Pa.,	20.00
Rapho Dist., Lancaster Co., Pa.,	40.00
Souderton & Silverdale Dist., Pa.,	70.50
Altoona Mission, Altoona, Pa.,	24.65
Rapho Dist., Lancaster Co., Pa.,	81.25
Grantham Dist., Grantham, Pa.,	42.63
C. N. Hostetter, Washington Boro, Pa.,	4.50
Katie Engle, Elizabethtown, Pa.,	.50
R. T. Speckler, Elizabethtown, Pa.,	5.00
D. G. Heisey, Elizabethtown, Pa.,	5.00
Homer Wolgemuth, Elizabethtown, Pa.,	5.00
Susan Breneman, Quarrville, Pa.,	25.00
David Hills, Markham Dist., Ont.,	25.00
Mary Macklem, Markham Dist., Ont.,	5.00

L. B. Heise, Markham Dist., Ont.,	50.00
L. Doner, Stayner, Ont.,	10.00
Sarah McTaggart, Stayner, Ont.,	5.00
Geo. Hogg, Stayner, Ont.,	2.00
O. B. Ulery, Springfield, O.,	40.00
Dayton Mission, Dayton, O.,	24.21
Cora Alvis, Bridgeport, Okla.,	10.00
H. W. Landis, Des Moines, Ia.,	10.00
Chicago Mission, Chicago, Ill.,	25.70
Interest	85.50

### Special India Campaign

Bell Springs, Bell Springs, Kan.,	95.00
Abilene Cong., Abilene, Kan.,	10.00
Abilene Cong., Abilene, Kan.,	50.00
Bethel Cong., Abilene, Kan.,	10.00
Zion Cong., Abilene, Kan.,	125.00
Posebank Cong., Rosebank, Kan.,	6.00
Newburn Cong., Rosebank, Kan.,	12.50
Lizzie Lenhart, Abilene, Kan.,	5.00
Palmyra, Palmyra, Pa.,	10.00
Lebanon Dist., Lebanon, Pa.,	85.77
Ringgold Dist., Waynesboro, Pa.,	25.00
Philadelphia Mission, Phila., Pa.,	72.00
Buffalo Mission, Buffalo, N. Y.,	275.00
Manor & Pequa Mission, Lanc., Pa.,	1.00
Cedar Spring Cong., Mackeyville, Pa.,	37.85
Sarah Long, Mackeyville, Pa.,	100.00
T. A. Long, Mackeyville, Pa.,	10.00
A Sister, Souderton, Pa.,	2.00
Fairview Cong., Fairview, O.,	20.00
Valley Chapel Cong., Canton, O.,	25.00
Miami Dist., West Milton, O.,	15.31
Markham Dist., Ont.,	791.00
Nottowa Dist., Ont.,	85.15
Hespler Cong., Waterloo Dist., Ont.,	30.05
Maple Grove Cong., Waterloo Dist., Ont.,	78.71
Union Church, Garrett, Ind.,	75.00
Peter & Fannie Bucher, New Paris, Ind.,	50.00
Elkhart Dist., Nappanee, Ind.,	109.00
Moorestown Cong., Snover, Mich.,	21.00

### Personal and Special

Waynesboro S. S., Native Teachers, Waynesboro, Pa.,	50.00
Holly Col., Junior S. S., to Ruth Byer	3.00

### Armenia, Africa and India Campaign.

Rapho Dist., Lancaster Co., Pa.,	50.00
Lebanon Dist., Lancaster Co., Pa.,	36.00
Carland Dist., Carland, Mich.,	140.00

### China Famine Relief.

Hamlin S. S., Hamlin, Kan.,	29.60
Anna Sollenberger, Fayetteville, Pa.,	4.00
Sr. Elizabeth Graybill, Grantham, Pa.,	5.00
North Franklin Dist., Pa.,	120.00
Manor & Pequa Dist., Pa.,	32.37
Manor & Pequa Dist., Pa.,	296.87
D. and F. Wagner, Dayton, Ohio	10.00
Carland Cong., Carland, Mich.,	42.00

### Armenian Famine Fund

Gratersford S. S., Gratersford, Pa.,	11.24
Peter and Fannie Bucher, New Paris, Ind.,	50.00

Total month's receipts & cash bal. \$7635.67

### Month's Expenditures

Home Missionaries expenses	208.64
Sundry Office Equipment, India	146.50
Stationery	3.00
China Famine Fund	539.84
Savings Fund, Dr., to General Fund Deposit	3,500

Total month's expenditures \$4,397.98

Balance in General Fund \$3,237.69

S. C. Engle, Treasurer, 4014 Spring Garden St., Philadelphia, Pa.



(Continued from page 13.)  
 hearing of so much evil going on in our cities and towns, thefts, holdups, divorces, suicides, drunkenness, and even murders, causing the blood to almost run cold in our veins. And then to hear of the terrible suffering throughout the world caused by famine, we must surely believe that the coming of the Lord draweth nigh. Woe be then to those who have not accepted His offered mercies. Oh, I do thank God for the hope I have within my soul, that when He comes to gather up His jewels, even I may be found among the number. I can say with the Psalmist, "Bless the Lord, O my soul: and all that is within me, bless His holy name." Ps. 103:4.

I'm not living for what this world is to me, though I have many comforts that many others have not, but I know God has a plan for me in life and I want to fulfill it according to His blessed will. I feel it is very little I can do, but even a cup of cold water given in His name, will not lose its reward, it is not so much what we give or do, as it is the motive by which it is given or done. Oh, may God help us to keep our eyes off the world.

My prayer is that I may be kept with an eye single to His glory, and unspotted from the world. This we cannot do of ourselves; but the eye that never sleeps, the One that even sees a sparrow fall and cares for them, the One that counts the hairs of our heads, surely He is able to keep us. Where are we so safe, as when "we abide under the shadow of the Almighty?" When I read over this wonderful book of Psalms, with all its blessed promises, I am made to wonder what attractions this world could have to draw us away from the good things we enjoy while trusting and feasting on His word. God's children have ever been a tried people; but when faithful, have been overcomers. And so can we overcome, if we say as did the Psalmist, "My voice shalt thou hear in the morning." Yes, if in our awakening hour and all day long, we have Him foremost in our thoughts, we surely will have victory in our souls. Praise the Lord.

When I see people, especially the rising generation, running headlong after the pleasures of this life, it makes my heart ache. So many have so very little instructions from the word of God that they are very little better than the heathen. This is awful to say, as we are living in a land of Bibles and can hear preaching at least every Sabbath; but I'm sorry to say all ministers do not preach Gospel sermons. Many sermons have very little Gospel connected with them. Sad, but true. My belief is that that accounts largely for our young people living as they do. The dance, skating rink, theatre, movies, and dress seem to be uppermost in their thoughts, even more than their school

studies, while many fathers and mothers are over-working themselves in order to educate their sons and daughters, and get them into society. Education is alright, providing they are kept from these evils.

A young lady, professing Christianity, asked a minister if he thought it any harm to attend the theatre. His only reply was: "Just a little more of Jesus will settle that." "Well," she said, "I believe it would." That is what they want. When we have enough of Jesus, we won't desire to go to these places, for I'm sure we can't take Jesus with us.

I'm so thankful there is a satisfying portion to be found in Jesus. I'm so thankful He has promised to be a husband to the widow, and I can enjoy His presence when none other is near, alone, yet not alone.

Your loving sister,  
 Sarah McTaggart, Stayner, Ont.

#### REPORT OF TRIP TO OKLAHOMA.

According to arrangements, the writer left Canada for Thomas, Okla., arriving on Saturday, January 8th. Special meeting began on Sunday the 9th, at the Catholic church.

We found at this place a precious band of praying saints. A special day meeting was appointed on Friday of the first week for fasting and prayer, and it was a real day of victory. Truly we thought of the words of Jesus when he said to His disciples after they failed to heal the son which had a dumb spirit (Mark 9-29.) "This kind can come forth by nothing but by prayer and fasting."

Quite a number sought the Lord. A few sinners were saved, some backsliders were reclaimed, and a number sought for holiness. The meeting closed Wednesday evening, January 26, with victory and with a number at the altar.

While here we also had the privilege to visit the Jabbock orphanage and were much impressed with the great need of workers. We hope that since the appeal has gone out, some are feeling the call of God and are saying, Here am I, send me.

On Thursday, Bro. and Sr. Friesen of the orphanage conveyed the writer by auto to Leedy, Okla., where meeting was announced to begin in the evening. Here we continued one week, also had three cottage meetings. There was a good interest and attendance and much conviction; a few sought the Lord. We praise God for a special outpouring of the Holy Spirit, especially at some of the day meetings. The Lord gave real liberty in preaching the word. The writer has a regret to think of closing that service so soon; but as it had not been arranged for, it seemed our way was not open.

We enjoyed our fellowship also at Leedy, and in the home of Bro. Ira Engle,

who is the only minister. Bro. and Sr. Engle have a precious work and need our prayers; it is a good mission field.

On our way home the writer called at Rosebank, Kans., Bell Springs, Abilene Zion and Bethel. Past fellowship was renewed. Arrived home, February 9th, where a Bible Conference was in full session, also a revival conducted by Eld. Frank Brechbill. The Lord used Bro. Brechbill in a special way and many sought God.

L. Shoalts.

#### A TESTIMONY.

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

I feel to honor and praise God for what He has done for me. Truly we have a great God, a wonderful Savior. I am so glad He called me and gave me a will to serve Him. He is just as able to heal the body as He is to save the soul. I can say with the poet,

"It pays to serve Jesus,  
 I speak from my heart.  
 He will always be with us,  
 If we do our part."

We have our part to do, and Jesus will do what we cannot.

When we look around us and see so many out in the cold world it makes us feel sad. If the unsaved could realize how much more pleasure there is in serving God than there is in serving the world, they would turn to God and serve Him for the pleasures of the world are not lasting, but will soon pass away.

I believe Jesus will soon come, and then it will be too late to call upon God. Pray for me.

Your unworthy sister,  
 Susan Garwick, Coleta, Ill.

#### BOOK BARGAINS

Old Testament Messages, Huffman, was \$1.00 75c  
 Upper Room Messages, Huffman, was \$1.00 75c  
 Job a World Example, Huffman, was 60c 45c  
 Any of Dr. Watson's \$1.00 books listed in our catalogue 85c  
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