

4-11-1921

**Evangelical Visitor - April 11, 1921 Vol. XXXIV. No. 623.**

V.L. Stump

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**Recommended Citation**Stump, V.L., "Evangelical Visitor - April 11, 1921 Vol. XXXIV. No. 623." (1921). *Evangelical Visitor (1887-1999)*. 781.<https://mosaic.messiah.edu/evanvisitor/781>**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

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# EVANGELICAL VISITOR

"I am He that liveth, and was dead; and behold, I am alive forevermore, Amen, and have the keys of hell and of death."

VOL. XXXIV

NAPPANEE, IND., MONDAY, APRIL 11, 1921

No. 623

## AT CLOSE OF DAY.

If you sit down at set of sun  
And count the acts that you have done  
And counting find  
One self-denying act one word  
That eased the heart of him who heard  
One glance most kind  
That fell like sunshine where it went  
Then you may count that day well spent.  
But if through all the livelong day  
You've cheered no heart by yea or nay  
If through it all  
You've nothing done that you can trace  
That brought the sunshine to one face  
No act most small  
That helped some soul and nothing cost  
Then count that day as worse than lost.

## PROGRAM FOR MINISTERIAL MEETING GENERAL CONFERENCE.

What are the secrets of a God sent revival and what part does the minister have in it?

Eld. Ray Witter, Enterprise, Kan.

Alternate, Bishop M. G. Engle, Abilene, Kan.

When can it be said of the minister that he is at his best for God?

Eld. I. W. Musser, Mount Joy, Pa.

Alternate, Bishop H. K. Kreider, Campbelltown, Pa.

What should the ministry preach and what should they not preach?

Eld. V. L. Stump, Nappanee, Ind.

Alternate, Bishop J. N. Hoover, West Milton, Ohio.

Committee:

Chairman, Eld. H. W. Landis, Des Moines, Ia.

Asst. Chairman, Eld. W. H. Boyer, Dayton, Ohio.

Secretary, Eld. Abner Martin, Elizabethtown, Pa.

## RECIPROCITY.

No doubt many of our readers have seen the appeal for help, for the Welland Mission, at Welland, Ont., and no doubt there are those who have already responded with a liberal offering for this most worthy project.

We are certainly pleased to know that the Canadian Brethren are launching out in aggressive mission work and so far as we have been able to observe, there are splendid fields open to them.

For many years the Canadian church has aided in the support of

all missions of the States and it appeals to us that this is a fine time for the states to reciprocate in aiding the Canadian Church to free the Welland Mission from debt, and at the same time encourage their hearts with the fact, that we are as much interested in the progress of Christ's kingdom across the line as we are here.

If all the Sunday Schools of the brotherhood would take up a special offering for this purpose we might be surprised at the results. "What so ever He saith unto you, do it."

## WHEN IS CHRIST COMING ?

By the Rev. Canon F. E. Howitt, Hamilton, Ont.,

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that Summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—St. Luke 21:24-31.

**When is Christ Coming?** As we ask the question, immediately there comes to our mind the emphatic statement of Christ Himself: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." And this statement is absolutely true. We may reason then, that further discussion of the question is useless, and this is the attitude that many students of God's Word take. But is it, after all, the right attitude? Does not the Word bid the faithful Christian watch? Did not our Lord give unmistakable signs by which His advent might be foretold? And did He not upbraid the Pharisees and the Sadducees of old, for not discerning the signs of their times? St. Matt. 16:

3. Did He not say: "There shall be great tribulation. And immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Surely these are signs by which the time, if not the very day and hour, of the Lord's return, may be infallibly known.

**How, then, are we to reconcile the two apparently contradictory statements?** The time of Christ's coming unknown, the time well known. The solution is to be found, I believe, in "rightly dividing the Word of Truth," and discerning the two phases of our Lord's return. The Scriptures foretell that Christ will, first of all, come for His saints. This coming will be "in a moment, in the twinkling of an eye" (1 Cor. 15:52), and so instantaneous and possibly secret. St. Paul describes it in 1 Thess. 4:16-17, "The Lord Himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them, in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

After an interval, perhaps of three-and-a-half, or possibly of seven years, Christ will return with His saints to earth to reign. This phase of His coming will be seen and known of all men. "As the lightning cometh out of the East, and shineth unto the West, so shall also the coming of the Son of man be." Then, "every eye shall see Him, and they also which pierced Him, and all kindred of the earth shall wail because of Him. Even so, Amen." (Rev. 1:7; St. Matt. 26:64.)

Now it was to the first of these phases that our Lord referred to when He said: "Of that day and hour knoweth no man." But the first phase must precede the second. Christ cannot

come with His saints, until He has first come for them. When, therefore, we see unmistakable signs that Christ's manifest coming with His saints is drawing near, we must infer that the still earlier event, His coming for His saints, is imminent indeed. This is exactly what is perceptible at the present time, and it is in this way that we may "see the day approaching." Heb. 10:25.

Let us examine, then, some of these God-given signs by which we may know assuredly that "the coming of the Lord draweth nigh." Three such signs are referred to in the text.

**1. The fulfillment of the Times of the Gentiles**—"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." By "the Times of the Gentiles," we understand the period during which God's ancient people, Israel, was to be under Gentile domination, and their land possessed by Gentile powers. The Hebrew monarchy came to an end in B. C. 606, when Zedekiah, the last King of Judah, was deposed and he and his people carried into exile in Babylonia. Jerusalem then fell into the hands of the conquerors and it has remained in Gentile possession from that day to this. During all the intervening centuries, the Jews have made no serious attempt to restore their kingdom, or to regain possession of their land. But what do we see today? A new national spirit possessing Israelites everywhere, and a deliberate attempt being made on their part to possess themselves of their land once more. Jews, the world over, are arranging to petition the victorious powers to re-establish them as a nation in their own land.

Now, our blessed Lord says: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled . . . and then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass (as they surely are doing today), they look up, and lift up your heads, for your redemption draweth nigh."

**2. Israel's National Revival**—"Behold the fig tree." By the fig tree is symbolized the Israelite nation. "As the days of a tree are the days of my people." (Isa. 65:22.) God has been pleased to make use of three trees by which to designate His earthly people during their entire history.

The vine represents them from their inception as a nation, to the first coming of Christ. It typified them as the privileged people of God. (Isa. 5:1-7; Jer. 2:21.) The fig tree prefigur-

ed their history from the first to the second Advent. It typified profession without reality (Gen. 3:7), and thus foreshadowed Israel's moral condition from our Lord's time to the present day. (Matt. 15:8-9, 23:37-39.) The olive, the symbol of productiveness, typifies Israel's future blessedness under the benign rule of Jesus, when He comes (Rom. 11:12-21; St. Luke 1:32-33; Jer. 23:3-8). It is deeply interesting to study what is said of the fig tree in the Gospels. In the parable of St. Luke 13:6, Christ is represented as the certain man who had a fig tree planted in his vineyard to which He comes for three years seeking fruit, but finding none, He orders it to be cut down. The dresser of the vineyard, who doubtless represents the Holy Spirit, pleads that it may be spared a little longer. So it was not until Israel had rejected the Lord Jesus, and resisted the Holy Spirit's testimony to Him, that it in turn was rejected by God (Acts 7:51-53). In St. Matt. 21:19 we have the cursing of the fig tree. Our Lord's words on that occasion are deeply significant, as foretelling the duration of Israel's rejection. "Let no fruit grow on thee to the age." Not until the new, the millennial age, is brought in by Christ's return, will Israel become fruitful once more. Our text refers to the approach of this very period. "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." We have seen how Israel is already showing wonderful signs of national revival; "so", says our blessed Lord, "when ye see these things come to pass know that the kingdom of God is nigh at hand."

**3. The Revival of the Nations.**—"Behold . . . all the trees." If the fig tree represents the nation of Israel, then "all the trees" must represent other nations. But what other nations? Not all the nations of the world, but all the nations that come within the purview of the prophetic Scriptures. The nations that went to make up those great Gentile empires which conquered and dispersed Israel, and trod Jerusalem under their feet—Babylonia, Medo-Persia, Graecia and Rome. These nations, as the prophecies show, are, like Israel, to revive again before the advent of Christ's reign. (Dan. 2:34-35, 7:1-7, 13-14; Rev. 13:1-2, 17:8). Now this is exactly what we see taking place today. Within the past century two of the old empires, Greece and Rome, have had at least a partial resuscitation. Babylonia, too, by the recent introduction of railways, and the recon-

struction of its ancient irrigation canals, is about to take on a new lease of life, and doubtless the ancient city of Babylon will once more arise to greatness upon its former ruins. More wonderful still is the resembling of the long separated portions of the old Roman Empire. The present conflict has already done much to bring this about, and will doubtless accomplish much more before it ends. Already it has drawn together the countries that formed the great western province of the Roman empire—England, France, Belgium, Spain and Portugal, Italy and Greece, and bound them closely to one another. But it is truly wonderful to see how its eastern province, which has been so long separated, is again coming within the sphere of its power, and will doubtless soon form a great whole. In 1864 Algeria came to France, likewise Morocco in 1911. Tripoli came to Italy in 1912, and Egypt to England in 1914. It only remains for the Turk to be driven from his present usurped territory in Asia Minor, and Turkey, and we may soon see Rome's eastern province entirely restored. "Now", says our blessed Lord, "when ye see these things come to pass, know ye that the kingdom of heaven is nigh at hand."

We learn, then, that if we would know the time of our Lord's return, we must look at God's clock, which is Israel, round it all the portents cluster, and to it all the signs have been given. We have only to see how He is preparing both His people, and their land for the return of their King, to realize how very near the Lord's coming must be.

So we answer the question with which we began by saying that, while we may not, indeed cannot tell, the day nor the hour when Christ will come, we are assured, by the ever accumulating signs of the times, that His coming is ever imminent, that it must be very near, and may occur at any moment.

What then is our urgent duty in view of these facts? Surely this—to take to heart and at once act upon our blessed Lord's solemn injunction: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

—The Evangelical Christian.

#### SHOULD CHRISTIANS ENGAGE IN WAR?

Lowell H. Coate.

Should Christians engage in war? Is a soldier accountable to God for those he kills in war? Is the Old Testament law, "An eye for an eye,

and a tooth for a tooth," still to be considered as the Christian's proper spirit and attitude in this dispensation? These questions are being frequently asked today by many who are earnestly seeking for Gospel light and truth, and we believe that their sincerity justifies an answer in the same spirit.

In a religious periodical there appeared some months ago an article by Col. S. L. Brengle, in which the author undertakes to justify Christians in bearing arms and in engaging in carnal warfare. We desire to enter into brief discussion of his statements with no spirit of antagonism nor controversy, but merely to compare by means of contrast the attitude of two classes towards the war question.

In the first place, there are those who feel it their duty to answer the call of their country under any and all circumstances; and, secondly, there are those who cannot conscientiously engage in war under any circumstances whatsoever. The first class believes that we are citizens first and Christians second; the second class insists that we are Christians first and citizens second. The first class believes that the Old Testament law in Gen. 9:6 is law for all time; past, present, and future: "Whosoever sheddeth man's blood, by man shall his blood be shed;" but the second class believe that in Christ this law was fulfilled, and that in His sermon on the Mount he set forth a new law for this dispensation, and that he exemplified this law perfectly by his life among men. "Ye have heard that it hath been said. Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:43-45.

It is needless to say that in times of great national crisis and general patriotic demonstration, the second class mentioned are usually in the minority; for unless one has thought and prayed the matter through in advance, he is likely to be swept entirely off his feet by the excited, frenzied spirit of the day. All those who have made a study of mob psychology understand thoroughly well the truth of this statement.

We frankly admit that in his article Col. Brengle advances a rather interesting and impressive line of argument in justification of Christians bearing arms; but upon the slightest touch of investigation it will be seen

that, like a house of blocks, it topples and falls. Indeed the man has yet to be born who can satisfactorily explain the difference in principle between individual and wholesale, destruction of human life. We believe, however, that the author is sincere in his presentation, and is worthy of an honest and candid reply by one who differs from him.

We shall first refer to the statement which the Colonel makes in reply to the question: "Is killing in battle murder, when a nation fights in defense of the sacred rights of men?" He replies by asking another question: "Is physical life the most precious thing entrusted to men in this world? That question we can answer with an unqualified No. Truth, right, justice are more precious than life. Jesus and the martyrs died for the truth's sake. If life were more precious than truth, they would have denied the truth and saved their lives; but instead they denied their lives and saved the truth. There are some things for which it is not only a man's right, but his duty to die, if needs be."

Now the above statement is an absolutely good one, and, I believe, one to which every intelligent Christian can subscribe. The fallacy does not appear in the statement of the proposition itself, however, but is found in the conclusion which he deducts from it. His conclusion is the most skillful juggling of truth and error that we have ever seen. Certainly "Truth, right, justice" are more precious than life; and every consecrated Christian is ready to lay down his life for these principles. He is entirely willing to sacrifice himself in order that the principle may live; but in war this is not the case; and it is just here that the fallacy appears. It is not the object of war to sacrifice one's self, but instead the object is to sacrifice the enemy; and the side that wins the war is always the side which succeeds in sacrificing the most of the enemy, rather than itself.

Jesus Christ sacrificed his own life for our Salvation, in order that we might live; but He refused to sacrifice the lives of his enemies; nor would He permit any other to defend him with carnal weapons. The great New Testament doctrine of Non-Resistance, as taught and exemplified by Christ, was believed and practiced by the early Christians for 300 years after his death, and until the time of Constantine, 313 A. D., there were no Christians to be found in the Roman armies. The early Christian fathers, almost without ex-

ception, refused to participate in war. The reason given was: "I am a Christian and, therefore, I cannot fight." In all Theological debates, the strongest argument that can be presented in behalf of a doctrine is that it was believed and taught by the early Christians. Why, then, does the Church at large today hesitate to accept the doctrine of Non-Resistance, which is supported by the writers of both profane and sacred history?

Literally millions of those worthy Christians coveted and received martyr's crowns, and rejoiced in doing so, in order that this great principle might live. But when after Constantine's fake vision in 313 A. D., numbers of them entered his army and sought to promote Christianity by the sword, they were no longer "martyrs" but "soldiers." In the endeavor to defend one's self and to sacrifice the enemy lies the vital difference between the martyr and the soldier. Personally I should glory in being a martyr in order to perpetuate this Christian "truth," but if I sacrifice the life of another, I not only betray the truth itself, but I also forfeit all claim to a martyr's crown.

Col. Brengle warns the soldier against "harboring hate in his heart, lest he become a murderer." An officer who returned from the front told me that before a big battle in France the officers received from their Commanders messages to be read before all the soldiers. These messages recounted all the atrocities of the enemy and were especially calculated to arouse and create the deepest possible hatred for those whom they were to attack in a few hours. It is sheer nonsense to warn soldiers against hatred under such circumstances. Old soldiers tell us that no one who has ever witnessed a bayonet attack would have any doubt in his mind as to the hate and vengeance which fires their whole being at such times. So it is a practical impossibility to avoid hatred in war.

There is, moreover, another weakness in the Colonel's defense of militarism. His interpretation of the 13th chapter of Romans places no limit upon the obedience to be rendered the "higher powers,"—a limit which the Bible recognizes and clearly states.

Many rulers in past centuries have required impossible things of Christians, and have frequently brought them to the point where they were obliged "to obey God rather than man." For instance, some rulers have demanded that all Christians in their dominions shall renounce their

(Continued on page 12.)



## MINISTERS' PAGE

### MUCH DEPENDS UPON THE PREACHER.

First of all, to be an effective preacher of the gospel the preacher must feel the power of the gospel in his own heart. He must have an experience, unquestioned. He must know that the Christ he preaches is able to save because that Christ has saved him.

\* \* \* \*

The preacher must not only declare the truth as written in the word of God, but he must also be a witness to the power of the truth. He must offer Jesus to the people and then he must be able to say, "I have tested Him myself. I know in my own heart that He is able to save; to save here and now, and to keep saved, because He has demonstrated within my own being the power of the gospel I proclaim.

\* \* \* \*

A gracious experience of grace gives the preacher unction. It puts power into the simplest words. It makes the gospel on his lips indeed the sword of the Spirit. A thoughtful layman remarked to me some time ago, speaking of his pastor, that he said many good things but he seemed to have no feeling. I went to hear said preacher myself, and I was grieved at his utter lack of unction. There was no more warmth or holy power in his tone, no more divine emotion in his words or movement than you will see in the clattering man selling can openers or corn medicine on the street corners. He uttered some truth, but it was dead born; it fell helpless from his lips. Nobody was convicted for his sins, no Christian was comforted. It was like hungry people sitting down to a promised feast and finding empty plates.

\* \* \* \*

An ex-United States Senator said to a friend recently, "I am tired of the kind of preaching I have to listen to. A lot of talk about uplift and drives and money getting and putting things over. I want to hear the old-time gospel. I should like some preacher to preach to me about the conversion of St. Paul, the power of God, salvation from sin, the necessity of repentance, the danger of postponing the giving of one's heart to Christ." The wife of one of the most prominent men in this nation said to the Editor of The Herald, not long since, "I want my pastor to preach so I will be afraid to sin. I

want him to stir up my soul and make me think of the judgment day, and of the world of woe to which sinners go."

\* \* \* \*

The faithful preaching of the man of God with the power of the Spirit on him has a powerful effect among men. The word of God proclaimed with holy unction has a purging power. It changes men, it leads them to give up their bad resolutions, to break up their selfish plans, to turn from their evil ways, to rebel against the spirit of revenge, to overcome the temptations to licentiousness. The word of God regulates the lives of men. It converts them, it makes them in Christ new creatures, it leads them on to the fulness of the blessing of the gospel of Christ.

\* \* \* \*

There is no way to estimate the value of a true gospel preacher in a community. He stands up in the pulpit as the messenger of God. He feels the dignity of his place; he stands there unafraid. He is to speak to men about the most important matters that can claim their attention. He is to warn rebuke, entreat, and promise. The Spirit of God is upon him. His face shines. There is a strange, sweet unction in his voice. He denounces sin, he thunders against the wickedness of the times, the sins of the community; he pleads with men to repent; he warns them of judgment to come. He is like a giant full of new wine. He is intoxicated with holy power. He is the messenger of the Lord; he offers redemption, he lifts up the Lord Jesus Christ. There is the mist of tears in his eyes. There is pleading and tenderness in his voice; it is blessed to look at him! It is food to the soul to hear his words. The sermon is finished, prayer is offered, the song is sung, and we go out refreshed: we feel like a gracious rain had fallen after a dry spell. Life takes on new joy, and fresh vigor and promise. We have been to church, and we have heard the gospel and it has lifted us up into communion with the Lord Jesus. How blessed it is to have in a community a holy, Spirit-filled, powerful preacher of the gospel.—H. C. Morrison in Pentecostal Herald.

The church that ceases to be evangelistic will soon cease to be evangelical.—Dr. Alex. Duff.

### HOMELITICAL HELPS.

Supplied by M. P. Krikorian.

**Text.** "Redeeming the time because the days are evil." Eph. 5:16.

**Theme.** The Redemption of Time.

**Introduction.** The Apostle Paul at this junction of this most excellent Epistle in exhorting the believers to walk as new men in Christ is also challenging them to redeem the time, yea, buy up the opportunity; because the days are evil.

In no Epoch of Christian History have men inhaled the oxygen of this truth, tasted its concrete contents, and felt it in the very air they breathed as we in our generation. After the war, the greatest single catastrophe in all the chronicles of creation, which, according to the carefully compiled figures by Prof. Richard P. Strong of Harvard University, cost the world not only the stupendous sum of three hundred forty-eight billion dollars (\$348,000,000,000.) but an actual and potential loss of forty-three million (43,000,000) human lives, men, women, boys and girls; despite the peaceful outlook by a hopeful and anxious world, the cosmopolitan crime and ruthless felony is still the chorus of the day; and the millions are still in the kingdom of grief, spending the night with bitterest weeping enshrined with evil days.

Humanity at once finds itself in a world of chaos, even though the Apostles of Materialism and Modernism would keep on philosophizing that the world is getting better. Is not this a challenge of human knowledge against Divine revelation: yea, is not this a day of battle between science and faith, that faith, "Which was delivered to the Saints once for all?" These are indeed the offspring of evil days, and we must redeem the time by praying with bowed head and holy resolve, coupled with hopeful loyalty within the sacred shrine, the church of the living God. This is a charge laid upon us all with new force and a new trust to discharge it by redeeming the time. But let us understand from what, why, and how we must redeem the time.

#### I. From what must we redeem the time?

1. From sin.
2. From Satan's subtlety. 1 Cor. 7: 5: 2 Cor. 2:11.
3. From slothfulness. Prov. 19:15.

#### II Necessity of redeeming the time.

1. Because the days are evil.
2. Because time and opportunity are uncertain.
3. Because we are unqualifiedly challenged.

#### III How must we redeem the time?

1. At the cost of self denial. Acts. 20:24. Titus 2:12.

2. At the expense of self watchfulness Eph. 6:18; 1 Thess. 5:6.

3. By the Apostolic energy.

4. By Christlike diligence and zeal. Ps. 69:9. Jno. 2:17.

**Conclusion.** The solemn fact of our text is that every fragment of existence is being overwhelmed by temptation. Self-indulgence, fear of danger, desertion of duty, defiance of law and order, times of incalculable immorality, and incomprehensible ignorance of the uplifting and divine precepts of God, alarming profaneness, pitiless and painful persecutions,—all of these in one chorus cry out trouble, trouble of the evil days.

Let us then by grandeur and sufficiency of His grace, redeem our time and thus hasten back our Redeemer so that His blessed will may be done on earth as it is done in Heaven. Redeem it from sin; redeem it from the sleeping slothfulness; redeem it because the days are evil; redeem it because the time and opportunity is uncertain; redeem it because we are challenged by God's Word. Every believer can redeem the time by denying self, by watchfulness, by the Apostolic Baptism and energy, by the example of our perfect pattern, even the Lord Jesus Christ.

Lady Holland once complained to Rogers that she did not know how to employ her time and felt miserable in consequence. Rogers told her to try to do somebody good. A rich lady who fancied that she was sick and needed medicine called in the doctor. The prescription that he left her said, "Do something for somebody." The lady afterward acknowledged that she had taken the medicine and that it had cured her.

Are you redeeming the time? Are you buying up the opportunity?

### "PLAY A CHURCH FUNCTION."

By I. J. Rosenberger  
Number Two.

On page 684 in Gospel Messenger of last year, will be found an article under the above caption, which I now call No. 1. The essay was read with some interest. In said article the writer sought to acquaint the readers of the Messenger with the painful fact that the growing appetite for play and dramatic entertainment had robbed many city churches of their Sunday evening services. Many of them are compelled to close their houses on Sunday evening—their congregations having gone to the movies and theatres. These ministers had been feeding their hearers on

entertainments, tainted with the stage, and as humanity grows on what it is fed, these had made such prodigious growth that their longings craved "advanced" food, more congenial to carnal desires, and they had gone from the church to the playhouse and theatre to get it. I felt like warning my brethren concerning this lamentable experience. I had the foregoing previously in embryo, but the Literary Digest gave me full details of their methods and the path they had followed with such sad results.

Since writing the foregoing, my fears, then expressed, have, in some measure, painfully materialized. That hydra-headed monster, "Play a Church Function," has invaded our own endeared sanctuaries.

A letter lies before me, in which the brother says: "During our meeting, one evening, it was announced: 'The Drama of Life in Three Stages,' interwoven with select music." Webster defines drama as "A composition of prose or poetry, . . . designed to be spoken or represented on the stage." Another brother writes: "During our meetings we had a stage exercise on different scenes, with a pantomime and speeches." A third brother reports this announcement: "From the Palace to the Pig-pen." The number of scenes is not named.

I pause to raise the question: Have we so lost out? Has mankind so degenerated that we must employ the stage to obtain results in our church work? Must we heed the call to please, entertain and amuse? I admit that there is a call to be pleased and amused, but Paul well says: "If I yet please men I should not be the servant of Christ." It was the fatal mistake of Aaron and King Saul when they sought to please the people. I gather from an article in the Messenger that some of our missionaries employ the same tactics in their efforts among the heathen.

I invite the reader to try to imagine Paul and Silas going out on their missionary journey with a movie and stage equipment. I see you shudder at the thought, saying: "It is all too modern, to think of it in connection with their heavenly mission." Paul bids Timothy: "Preach the word," and he says: "Woe is unto me, if I preach not the gospel."

Let me inquire of the serious reader: "Would it be possible for Christ personally to enter an assembly in the midst of stage exercises?" Would not the Spirit of the Master have been stirred and aroused as it was when he entered the temple and be-

held them selling oxen and doves, and noted the activities of the money changers? No wonder he drove out the intruders with a scourge of cords, giving them a most scathing reproof! To me the foregoing facts indicate a sad departure and apostasy of the church. Hence, I urge proper measures of restraint. I feel that wisdom justifies my effort.

I noticed that the Sunday-schools of Hamilton, Ontario, furnished three actors for the stage. Another pitiful experience is as follows: A young man left his church and Sunday-school and joined a theatrical troupe. His former pastor visited him on his deathbed. The dying man acknowledged his fall, but then added: "I got my first lessons and taste for the stage at your Sunday-school." My vocabulary lacks words to delineate this dark and lonely picture in its true colors. It ought to help us to take heed to Paul's warning: "Neither be ye idolaters, as were some of them; as it is written: The people sat down to eat and drink, and rose up to play." Hence, "Play a Church Function," very early polluted God's people and his service. I accept the plain wording of the text. Their worship and their eating and playing were associated. I wonder if some of our Fourth of July services are not of this kind. We are told of their feasting and plays. Of course, they have prayer and song. Their main activities, however, sound very much like revelry. Webster defines revelry: "Feasting with noisy merriment." Of this Paul says: "They that do such things shall not inherit the kingdom of God."

Our law provides that our coin shall contain a certain per cent of alloy, but the Law of God provides that our religion must be 100 per cent pure. It must have no alloy. The reader will remember how painfully God was disturbed, when his people affiliated in worship with the nations around them, in violation of his law. Must not heaven be disturbed at his modern Israel, affiliating with those who preach and practice a fragmentary Gospel, for he says: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed." The conscientious reader will readily see the propriety of such restraint, for God, like a wise parent, carefully guards the environment and associations of his children.

May the Lord have mercy—great mercy—on his needy Zion, is my prayer!

Sebring, Fla.—By courtesy of the writer.

# Our Young People

## HERE AND THERE.

"While we look not at the things which are seen but the things which are not seen; for the things which are seen are temporal but the things which are not seen are eternal." Seen—not seen; temporal—eternal. There are two visions portrayed in these words of Paul. Through the medium of the natural eye we look upon the things of time and sense, the concrete material things of creation; but the spiritual vision carries us away to realms beyond the natural gaze and we see the things which forever remain. In viewing the wonderful things of this world, both natural and artificial, at times our minds are unable to anticipate the day in which all shall come to an end. Nevertheless, God's Word has specifically stated that "heaven and earth shall pass away;" and only with the eye of faith which penetrates beyond the things temporal, do we understand the momentous truth of the words of our Lord Jesus Christ. Equal in momentum are the closing words, "but my word shall never pass away."

As we travel here and there, on our way to the land to which we have been directed by the hand of an unerring guide, we have often thought of the words of Paul, seen—not seen; temporal—eternal. Passing through the metropolis of the western world, sky scraper upon sky scraper met our gaze. The largest and most securely built edifices of the whole world are found in New York city. The Woolworth building, towering toward the heavens, with its numerous office rooms, other office buildings of magnificent proportions, the banking structures of Wall street, the old, speaking in terms of the occident, churches which have stood for decades,—these and many other things keep the traveler bewildered and amazed. But regardless of their foundation, being temporal, they shall pass away. To us they are already gone from our sight and are now but nominal conceptualisms. Thank God, His Word remains, and we look upon its pages daily, for we love to peruse its pages, knowing it reveals the eternal things.

The last farewell having been given, the last shaking of the handkerchiefs having been seen, the final look we had of loved ones through the field glasses fading from our view, we sailed out into the mighty deep and were lost in immensity. The sea was calm the first two days of sailing, but then a brisk wind arose and soon the white caps of the breaking waves could be seen in their majestic splendor. The organic sensations of the early days at sea being passed, we enjoyed the sea voyage in a sense that the person whose feet have always trod a firm foundation, cannot understand. Our minds were carried away in visionary ecstasies, and our souls lost in wonderment at such greatness. One stanza from a poem on "The

Sea," written while on board the S. S. Lapland, about midway between America and England, expresses part of the rhythmical feelings we had:

Roll on, roll on, thou mighty sea;

Leap forth with joy thou splashing wave,  
And roar your song, 'tis filled with glee;

Sing, ever sing your note of praise.

As we glided along, we could see the splashing wave and hear its roar; but then all was passed and another would take its place. Seen—not seen, but yet going on until dashing its ripple against the shores and affecting, God knows what. Shall its result pass away? Yea, it surely will, for God's Word hath said all shall pass away. The only abiding things in all the world are God and the Word given by Him. Heaven and earth are temporal; but God is eternal, yea, He is Eternity, having no past or future in His divine essence, but is one grand present. We look, with our spiritual vision, upon Him and Him alone. We thank Him for the privilege we have had of directing the minds of the second class passengers on board the S. S. Lapland, toward the necessity of worshipping Him, our God, who is not corporeal, but a Spirit, not temporal, but eternal. The deck steward having asked if we desired to have religious service on Sunday morning, we availed ourselves of the opportunity, and as the Spirit gave utterance, gave the people a short message from Isaiah 40:25. Our words may be forgotten, but God's Word abideth ever.

After eight days of sailing, we embarked at Plymouth, England, Sunday night, January 17, 1921. Before getting off of the boat, we passed the immigration inspectors; and upon landing, went through the customs. Following that, we went to the Duke of Cornwall Hotel, in Plymouth, for the night.

Mention should have been made of the other missionaries we met and the spiritual fellowship we had when on the S. S. Lapland. Dr. Lehman of Worcester, Ohio, a member of the Presbyterian church, and for years a medical missionary to the French Cameroon, deserves special mention because of his deep spiritual life, his kind considerations, and the valuable assistance he gave us. While mind lasts, he will never be forgotten by us. He accompanied us right to the hotel and saw that we were not cheated by the cab drivers of Plymouth. We bade each other farewell in the morning, Dr. Lehman going to Liverpool to get a boat the following day, and we proceeding to London to see the metropolis of the eastern hemisphere.

Our stay in England was educational, both to us and others, for it seemed to us that we were not only spectators, but also speculators. It may be that the educational element was the greatest feature realized by us while in England; but we would not

have you think that there was nothing more, for we believe that we received spiritual benefit and may have been the means, in a small way, of conveying scriptural light to others.

America and England are nothing alike. Modes of worship, means of travel, methods of transacting business, and things in general are quite different. Physical, architectural, and farming characteristics were an oddity to us. The quaint, narrow, antique streets of Plymouth were the first things we noticed after we had successfully landed and cleared both ourselves and our goods. Upon arriving at the hotel, we could see antiquity on every side. The Duke of Cornwall hotel is one of the finest hotels in the south west part of England. The rooms are large and commodious, also well mirrored on every angle; but they are cold, no steam heat in the rooms like the hotels of America. Most of the buildings we saw were made of stone, and looked as if they stood, not for decades, but for centuries, and built securely enough to stand for centuries to come, if the Lord delays His coming. They too are temporal and must pass away. The scenery between Plymouth and London is superb. Thatched, slated, and wood shingled houses gave variety and added beauty to the farming landscape. Apparently the people of England live in hamlets, and not on their farms as the people of America. Most of the buildings seen by us were made of brick and picture greater permanency than the country buildings of America.

We arrived in London, Monday evening, and hired a taxi to take us to the Home of Rest for missionaries. This institution is under the auspices of the Church of England (Episcopalians in United States) adherents. Mrs. C. T. Studd, a lady who is now interested in missionary deputation work in America and who spent a few days at Grantham, but whose home is in London, gave us the address of the The Home of Rest and advised us to go there. The treatment given was splendid. In many respects the devotion of the Church of England people is admirable. No doubt Brother Elliot, deceased, received some of his pious ideas from his early contact with them. They can teach us some lessons in praise and adoration. There manner of addressing God is very reverential. Usually it is not best to speak of mercenary topics, but the Home of Rest were so very reasonable in their charges that it deserves mention. The things of time and sense are not the first things with all people. England, as a whole, is more expensive than in former years; but it is not as greedy as America according to our observation. In some things, conservatism is worthy of laudation; in other things, it is not. English methods, as a whole, are not as up to date as American methods are.

London is a marvelous city. The varia-

tions are great. Some of the streets and buildings are modern, some speak of decades; others of centuries; while still others of milleniums. Our time to see it all was too short, but we saw as much as we were able from Monday evening to Thursday morning. A partial description of Wednesday's tour and a reference to Tuesday afternoon's visit we deem sufficient information. Other things might be given which to us were very interesting; but to you, personal contact being lost, would not be so interesting, and thus not to edifying.

Securing a guide and an automobile, or motor car as they are called in England, from Thos. Cook & Son, we were first of all taken down through wide, medium, and narrow streets to the historic London bridge crossing the Thames. While crossing this bridge, the poet, Thomas Hood, came to our minds; and we quoted part of the poem,

"One more unfortunate,  
Weary of breath,  
Rashly importunate  
Gone to her death,"

From the "Bridge of Sighs."

From the London bridge many an unhappy person, tired of living, jumps to the waters below, thinking thus to end their misery. They forget that the things eternal are not seen, and that "it is not all of life to live, and not all of death to die."

From the London bridge we went to the Tower of London. Don't think of something high, but of something exceedingly historic. The most historic building or fortress ever entered by us. The time of its building, as it now stands, extends from Julius Caesar 55 B. C., to the present, for changes are being continually made. Here, on the banks of the Thames, it stands as a mark of Romish, Celtic, Danish, Saxon, and Norman antiquity, the greatest fortress in all England. Many a person, at one time in power, met their fate within its walls. Adherents of both Roman Catholic and Protestant churches alike, sealed their testimony with their blood within its gates. If Catholics were in power, then Protestants had to suffer, and vice versa. Within the fortress or tower proper, for it was necessary to pass guards and walls before getting to the main fortress, are kept the old armours of past warriors and knights. In the innermost chamber is a room in which the coronation regalia of the king and queen are kept. When the present king dies and another king or queen is crowned, it will be brought out for the occasion. These treasures are kept as securely as possible. It is as secure an ancient, medieval, or modern talent and ingenuity can make it; but it too must crumble and fall to the ground, because it is temporal and cannot eternally stand. The security of a soul, hid with Christ in God, is far greater. Considered from the divine side, the security of the soul cannot be compared to anything earthly.

From the Tower of London, we were taken to the old Saint Paul's cathedral, a

unique church building of Greek architecture. Passing through the aisles, corridors, and rooms of this place of worship, we were almost led to exclaim, what strength! what grandeur! how magnificent! and yet how frail and small compared with the eternal city which is four square.

Leaving Saint Paul's cathedral, we were taken to the place of eating. Here we saw scenes that, to any religious person, could not help but be heart rending. Our guide directed us to this place. We would have looked for a different eating place than this place proved to be. Arrogance is no name for the way some people behave themselves. To say that some of the men and women of London are dissipated and low is putting it mildly. We saw life from different view points. The place was supposedly a classy place, but the class did not suit us nor agree with the tastes of a child of God. Men and women alike sat, and, between servings, smoked the damnable, blighting, cursing, hellish cigarette. Our guide was careful to inform us that all of it is the result of the war, and yet some theologians would have us believe that the world is getting better. God pity them and their vision, for all the goodness of man is but transitory and passes away as a morning cloud.

Luncheon being over, we were conveyed to the old historic Westminster Abbey, the coronation place of the kings and queens of England, and the burial place of warriors, statesmen, philologists, philanthropists, missionaries, and other persons of note. Here, the ones who are great in the sight of men, who designate no other burying spot, are lain to await the resurrection morning. Others, whose wishes were to be buried elsewhere, are given a tablet or have a bust erected to their memory in this church of Gothic structure. We saw many, but none brought such thrills of joy and loving remembrances as the place which marks the place of the remains of David Livingstone, the great missionary to Africa, who gave his life for the betterment of the dark continent. Within this Abbey is also found the stone upon which Jacob is supposed to have rested his head when he had that wonderful vision of the descending and ascending angels. This of course is traditional, but the stone is exceedingly old and every king and queen of England, since the days of James I, has been crowned on, or over this stone. Our guide gave us the information that the Kaiser was looking forward to the time that he would be crowned king of England upon this stone when once he had conquered the kingdom. The strength of the English nation is the pride of many, with others it is the glory of the United States; and while politically they are both mighty, yet our trust is in God the Almighty One, against whom the powers of darkness have no victories. The Tower of London, Saint Paul's Cathedral, and Westminster Abbey, with all other earthly monuments, wherever found in all

consumed in smoke in the great day of purification; but the buildings of the city which is coming down, the eternal city, will remain.

A hurried trip through the national gallery, passed the Parliament buildings, thru Hyde Park to the Victorian monument, and back to the Home of Rest, completed the day's tour. A day of great sights; yet the memory lingers, but the real is behind. We look forward to the future where greater things shall be realized and eternally remain.

In point of time, Tuesday afternoon's visit preceded the tour of Wednesday; but we give it the last mention because it was the more spiritual of the two days events. While at Clarence Center, N. Y., the Davis brothers, formerly from England but now residents of America, learning that we intended to go to Africa via the United Kingdom, wanted to know if we expect to get to London; and, upon receiving the information that time and health permitting, we expected to go to London, said, "Won't you go and see our mother and explain to her what kind of women we have? We have often written to her, but it is hard to make her understand." We promised them that we would look up their mother, and they gave us the London address.

Tuesday afternoon we all got into a taxi and were conveyed to the home of Mrs. W. Shepherd, formerly, prior to her second marriage, Mrs. Davis. We had tried to phone to her, but were unable and thus she knew nothing of our coming. Having driven up to the number, the taxi driver was ordered to remain until we would see whether we would be received or not. A knock at the front door brought to the opening the face of a typical English wash-woman. To the question, "Is this the mother of the Davis boys in America?" we received the reply, "Yes, you ain't got my boys in that bus have you?" The answer, "No," was given; but she was told that we knew her boys and that they desired us to see their mother. We asked her if it would be alright for us to come in; and after apologizing for her dress, we were heartily invited to come inside. The taxi driver was ordered to return in about an hour, and we all went into a little home in the poorer section of the city of London. Our reception was royal and interesting. Words cannot describe scenes of entertainment. Photographs of the boys and their wives were shown to us. All the things Mrs. Shepherd knew how to do to make us feel welcome were done. She sent for her husband to come home from the factory to help entertain the Canadian and American friends. He came and the term, "fancy how interesting," used extensively by the English, almost became a living reality to us. Mr. Shepherd is a wood turner by trade and he wanted us to see the factory in which he works. He took us to the factory just a few squares

(Continued on page 12.)



# EVANGELICAL VISITOR

A RELIGIOUS JOURNAL

And Official Organ of the  
Brethren in Christ Church

(Known as "Tunkers" in Canada)

U. S. A., Canada and Foreign Countries

Published Bi-Weekly by

EVANGELICAL VISITOR PUBLISHING  
HOUSE

Nappanee, Indiana

Editor and Manager, V. L. STUMP

ASSOCIATE EDITORS—J. N. Hoover  
and Enos H. Hess.

Contributing Editors to Foreign Missionary  
Department.

Bish. J. N. Engle, Abilene, Kans., Eld. D.  
W. Heise, Gormley, Ont.

PUBLICATION BOARD—O. B. Ulery,  
E. N. Engle, John Nigh, Jesse Culp, A. Z.  
Hess, H. C. Shank and Girvin Bearss.

SUBSCRIPTIONS—\$1.50 per year in Ad-  
vance, 75 cents for six months. (Sample  
copies free.)

Entered as Second Class Matter at the  
post office at Nappanee, Ind., under the Act  
of March 3, 1879.

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denotes the time to which your subscrip-  
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Let me conjure you not to be seduced  
into neglecting, curtailing or hur-  
rying over your morning prayers. Of  
all things guard against neglecting  
God in the closet. There is nothing  
more fatal to the life and power of  
religion. More solitude and earlier  
hours—prayer three times a day at  
least. How much better might I serve  
if I cultivated a closer communion  
with God.—Wm. Wilbedforce to his  
son.

## LOVEFEAST ANNOUNCEMENTS.

### Pennsylvania

Mt. Pleasant, Rapho dist., May 19-20.

Mechanicsburg, May 28-29.

Gratersford, May 14-15.

Elizabethtown, May 17-18.

Silverdale beginning at 1 o'clock, May  
21-22.

Martinsburg, May 21-22.

Philadelphia Mission, May 28-29. with  
cordial invitation to all.

Montgomery Dist., May 28-29, 1921. An  
invitation is extended to all. Green-  
castle is the nearest station. Trains will be  
met in the forenoon.

Air Hill, May 25-26.

Fairland church, Pa., May 25-26.

Manor-Pequea, May 14-15. Visitors com-  
ing by train leave train at Lancaster take  
Millersville trolley at depot change cars at  
Millersville for Morton's shops where they  
will be met and conveyed to place of meet-  
ings.

### Michigan.

Merrill, Mich., May 14-15.

Mooretown Center, Mich., May 21-22.

Carland, Mich., June 25-26.

District meeting on Monday, June 27. A  
special invitation is extended to those re-  
turning from Conference to stop over to  
the Carland love-feast.

### Indiana

Elkhart Dist., May 28-29.

### Ohio

Valley Chapel, Canton, Ohio, May 21-22,  
1921.

Highland, M. H., May 21-22.

A hearty invitation is extended to all to  
attend these meetings.

# MARRIAGES

## BRAUEN-NEIDRAUER.

At the home of the bride's parents Mr.  
and Mrs. Nelson Neidrauer, Tonawanda,  
New York, there occurred the marriage of  
their daughter Esther Pearl to Bro. John  
Brauen of Clarence, N. Y., on March 30th,  
1921 by Elder E. C. Bossert.

## COBER-HEISE.

On March 23rd, 1921, at the home of the  
bride's mother, Gormley, Ont. There occur-  
red the marriage of Eld. Joseph Cober, to  
the eldest daughter of the John W. and  
Annie Heise. Eld. D. W. Heise, officiating.

# Obituaries

FRENCH—Sister Margaret Stewart  
French was born June 1, 1856 at County  
Down, Ireland. She was married March 1,  
1892 to Erastus French, and died at her  
home in Upland, Cal., March 15, age 64  
years, 9 months, and 14 days. She  
leaves to mourn her loss a husband,  
five sons and two daughters. Sister French  
united with the Brethren Church a number  
of years ago of which she has been a faith-  
ful member. Her beautiful Christian life has  
been an inspiration to all with whom she  
came in contact. Always improving every  
opportunity possible in testifying for her  
Master in her home life as well as in church.  
She bore her suffering patiently. Inward

cancer causing her death.

Funeral services were held at the Brethren Church at Upland, conducted by Bishop C. C. Burkholder and Eld. J. B. Leaman. The text Matthew 25:21. Interment in Bellevue cemetery, Ontario, California.

**CROWL**—Mrs. Lewis Crowl, known to many of the brethren and sisters of Grantham as "Mother Crowl," passed to her rest at the home of her daughter in York on March 18th, 1921, aged 81 years, 10 months and 20 days. The funeral services were held on Monday morning, March 2, in the Church of God at Bowmansdale, conducted by Rev. Asper, pastor of the church, assisted by Eld. E. H. Hess of Grantham. Interment was made in the Mount Pleasant cemetery.

"Mother Crowl" was always welcomed at the Grantham Bible School where she attended many services when she was able. Her spiritual words in public testimony and private conversation were a source of much inspiration and she will not soon be forgotten by the many students who knew her.

**KERN**—William P. Kern of Trappe, Pa., was born December 9, 1853 and died March 3, 1921, age 68 years, 2 months and 22 days. Deceased was a member of the Brethren in Christ Church for many years. He leaves to mourn their loss three children, Jerry at home; Milton of Blackwell and Mrs. Arthur Lee of Blackwell, Okla., and many friends, especially little children. Bro. Kern's first marriage was to Hannah Harley, and his second marriage to Ida Harley, she passed away just a little over a year ago. The hand of affliction came upon Bro. Kern in the form of dropsey. He bore his affliction with much patience and was resigned to the will of God just as God would have it. He felt ready to go. He was a faithful worker in the church. The church has lost a faithful servant. As long as he was able he would attend services tho sometimes his body was very weak. Funeral services were held March 8 at the Methodist church, Trappe, conducted by Rev. Fred Bowers and Rev. Furgeson, Methodist. Interment in Methodist cemetery.

"Peaceful be thy silent slumber,  
Peaceful in the grave so low,  
Thou no more shall join our number  
Thou no more our songs shall know."

**HOOVER**—Andrew B. Hoover was born May 6th, 1849 in Franklin County, Pa., and came to Richland County, Ohio, in 1850 in which vicinity he lived all his life. He was married Jan. 8th, 1874 to Caroline A. Lutz. Surviving are his widow Caroline A. Hoover and five children, John H. Hoover, Arthur G. Hoover, Minerva and Florence Hoover, and Mrs. Laura Mahon, also three brothers and one sister, Mrs. Lydia Lantz, B. F. Hoover, G. E. Hoover, Jacob B. Hoover all of near Mansfield, Ohio; Bro. Hoover was a member of the Brethren in Christ, having joined this church some forty years ago, he was a devoted and faithful member living the life that he professed. He was kind and devoted to his family and a friend to his neighbors. He died March 24, 1919, aged 69 years, 8 months and 18 days. The service was conducted by Eld. W. J. Myers and the Lutheran minister of which church the family are members.

**HOOVER**—Mary Ann Hoover, daughter of George and Margaret Hoover, was born in Bedford Co., Pa., in the year of our Lord, 1838, Nov. the 10th. At the age of eighteen she with her parents moved to Middle Branch, Ohio, at the age of twenty-one she was united in marriage to Daniel Paulus, to this union were born ten children, four sons and six daughters. At the age of nineteen she was converted and united to

the Brethren in Christ Church and later to the York brethren where she remained a faithful member until death. About seven weeks before she died, she took her bed, and bore her sickness with patience to the end, and often said her desire was to go home and be with Jesus. She died March 12th, 1921, age 82 years, 4 months and 2 days. She leaves to mourn her departure thirty-nine grandchildren, eleven great grandchildren and a host of relatives and friends. Two daughters preceded her to the spirit world.

Services conducted by Bish. B. F. Hoover, Eld. Aaron Bechtel and Eld. W. J. Myers. Interment at Valley Chapel Text Jno. 14:1, 2, 3.

**WOLGEMUTH**—Bro. Samuel Wolgemuth of near Mt. Joy, Pa., was born February 22, 1857 and died March 12, 1921, aged 64 years and 18 days. Deceased spent the winter at Seabring, Florida, where he had an attack of heart trouble. He was a member of the Brethren in Christ Church for many years. He leaves to mourn their loss, a wife, one son, one daughter and one brother. Funeral services were held at the Mt. Pleasant M. H. conducted by Bish. Hiram Kaylor of the Church of the Brethren; Bish. Henry B. Hoffer and Elder Henry O. Musser of the Brethren in Christ Church. Text Psa. 103:14-18. Interment in the Mt. Pleasant cemetery.

**Ginder**—Bro. Noah S. Ginder of near Elizabethtown, Pa., was born Oct. 20, 1866 and died March 12, 1921, aged 54 years, 4 months and 22 days. Bro. Ginder was seriously hurt while working at a saw mill near his home. A piece of wood was caught by the saw and struck him in the abdomen. After suffering great pain for one day he died. Deceased was a member of the Brethren in Christ Church for many years. His wife, sister Ginder preceded him to the spirit world in 1914. He leaves to mourn their loss a father, two brothers and one sister. His funeral was held at Mt. Pleasant, conducted by Bish. Henry B. Hoffer and Eld. Henry O. Musser. Interment in the adjoining cemetery. Text: Ruth 1:16-17.

**Boyer**—Sister Elizabeth Boyer was born February 25, 1840 and fell asleep in Jesus, February 22, 1921, having reached the age of 80 years, 11 months and 27 days. She is survived by one son where she had made her home for many years and one daughter, widow of Elder Samuel Books. She was a faithful and a consistent sister for many years.

Services were conducted at the home of her son at York, Pa., by Bish. L. O. Musser. Text: Rev. 7:16-17.

**ZERPBY** Sister Katherine Rauch Zerphy was born December 20, 1843 and was relieved from her illness and fell asleep March 21, 1921, she reached the age of 77 years, 3 months and 2 days.

She was converted and accepted into the church of her chosen faith many years ago, and was a devout and faithful sister until death. She was of German descent, and was married twice, both husbands preceded her to the spiritual world. There remain three daughters and some grandchildren. Her death took place at the Messiah Home, Harrisburg, Pa.

Services were conducted at the Chapel by Eld. Geo. Detwiler on Thursday evening and her remains conveyed to the Cross Road Church and on Friday morning at 10 o'clock funeral services were conducted by Bish. L. O. Musser and Eld. A. Z. Hess. Text: 2 Cor. 4: 17-18. Interment in the adjoining cemetery till Jesus comes.

**STUMP**—Catherine Charlotte Nusbaum Stump was born in Switzerland, Jan. 4, 1834, and departed this life, March 9, 1921, having reached the age of 87 years, 2 months, and 5 days. Her mother died when she was sixteen years of age. At the age of twenty she with her father, five brothers, and four sisters came to America and settled in Harrison township, Elkhart county, Ind.

In March, 1856, she was united in marriage to Jonathan Stump, and to them were born eleven children, five sons and six daughters. Her husband preceded her in death about nine years ago, also one son and one daughter died in infancy. Of the immediate family there remain to mourn their loss, four sons, and five daughters, also forty grandchildren and twenty great grandchildren, and one great, great grandchild.

She was a good mother, always concerned about the welfare of her family. She was a member of the Brethren in Christ church, and the past few years of her life were especially marked by her blessed testimony of the ever abiding presence of Jesus as her strength and her Redeemer.

Funeral services were held on Saturday, March 12, and were conducted by Eld. W. H. Boyer and Eld. V. L. Stump. Text, Rev. 2:10, last clause. Interment in Union Center cemetery.

Word has been received announcing the death of Bish. Jonathan Wert of Carlisle, Pa., on April 4, 1921.

## REPORTS

### A BELATED REPORT.

God has asked me to write an article for the paper.

I praise God He gave me the Holy Ghost at a meeting at Martinsburg, while Bro. J. A. Stump from Indiana was preaching for us. He surely came filled with the Holy Spirit. Oh, the love of God is truly wonderful to the children of men. "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." I do praise God that my life is hid with Christ in God.

About two weeks ago I was at Hamsburg at the Messiah Home. I enjoyed my stay of a few days very much. When we see how people are suffering in their bodies, we are truly thankful we are as well as we are. I have been reading and praying God to direct my life and help me to walk in the light, as He is the light. I am so glad we have his blessed Word to comfort and cheer us along our pilgrim way to heaven. Please read from Malachi 1:2. We truly have a wonderful picture of the burden of the prophet of the Lord. Notice verses 7-9.

"Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts, And now, I pray you beseech God that he will be gracious unto us: this hath been by

your means: will he regard your persons; saith the Lord of Hosts."

Oh, dear people, who once loved God and served him in your hearts and lives but now are back in sin and away from the truth, do you realize how sad it is to turn away from Jesus who has done so much for us all? Dear ones, some seem to think we need not give God the best; but he wants all; and the best service we can give is very small. He gave up His place in heaven to redeem us; why should we think we can take and keep what we want for ourselves. So many of our own dear people are forgetting God. They get to making money and do not attend prayer-meeting as they should. They also neglect family worship. What does it all mean? Let me entreat you in the name of Jesus to take up your cross for Jesus; He will help you, if you try. The priests offered daily unto the Lord, so we shall bring our offerings unto Him also daily. When I come into homes where they do not as much as ask God's blessing on the food, it grieves me very much.

The weather has been so that the farmers could get in their corn and it just seemed as though God allowed it for a purpose, as the people are so busy they forget to read and pray to God. If they cannot work maybe they will pray. I want to pray more myself, than ever in my life before.

I gave myself a living sacrifice to God for time and eternity. (Rom. 12:1.) I want to be what He wants me to be, and do what he would have me do. My will is the will of my God. Praise God, it is sweet to obey when we love Him. Oh, sweet will of God, Thou hast girded me, I mean by God's grace and help to keep low and humble at the foot of the cross, learning every day from my blessed Saviour. His Word tells us he will never leave us nor forsake us. Praise His holy name. We have so many blessings we cannot count them. Count your blessings, name them one by one.

Hindustani  
Barakat geno, geno,  
Nam by nam  
Barahat geno dahhar  
rab he ham,  
Nam by nam,  
Our hairan tam  
Hohar, dah he rab  
Ho ham.

We learned this while we were in India. Many times I pray God to send missionaries to help carry the Gospel to souls who are in need of a Saviour and Redeemer. Brother, sister, He is calling, will you heed his loving call? The fields are white already to harvest. We can all be helpers with our dear Saviour, if we will only come. Oh, it will be grand if we can bring dear souls for our king. When the Master calls us, shall we stand the test, for the love of Jesus. Oh, have we done our best to rescue dying sinners and bring them into rest. Can we say at even that we have done our best

May dear Jesus help me and all of us to

be real faithful to our call for the time is short, but we will have a long eternity to praise God. Sinner it will be a long time to think of how you rejected his love and mercy, will you not come while it is called today. Will all who know how to pray remember a weak one? But yet Jesus says he will help us if we trust him. So I want to live for Him who died for me and let Jesus have His way with me.

Yours in the name and love of Jesus  
Anna J. Stoner, Martinsburg, Pa.

#### EVANGELISTIC SERVICES AT THE LANCASTER MISSION.

After a continuance of two weeks our revival service which was conducted by Bishop Wilbur F. Snyder of Philadelphia, was closed on Sunday evening, March 27, with good interest and a full house.

Nine persons heeded the wooings of the Holy Spirit and took a public stand for Christ. Conviction rested upon others. The believers were refreshed and encouraged and there is no doubt but that many resolves were made for a fuller walk and closer fellowship with the Heavenly Master.

Workers.

#### BETHEL MISSION.

Dear brethren and sisters in the Lord Jesus:

We greet you in His precious name with Gal. 5:1. We at Bethel rejoice in the Rock of our salvation continually, praise the name of the Lord. We are thankful that the Lord has kept us up to this present time amidst the evils of this day in which we live. We find people bent upon everything but seeking the righteousness of God through faith in our Lord Jesus Christ. However, we are thankful that we find a few hungry souls who will listen to the Gospel message. We are surely living in the closing days of this age, and the devil realizes that his time is short, so he is doing his utmost to tear souls away from God.

The interest is good in our meetings here at Bethel; and at the other places at which we hold services. We have services at two other places besides Bethel. The Baptist people of Sylvatus kindly gave us their church to hold services in. We were glad for this as it gave us opportunity to follow up our tent work of last summer. Then we have meetings at a school house about three or four miles from here. Last Sunday we had a very attentive crowd at this school house. How we do long to see these dear souls give their hearts to God, please pray God in some way to use us to win them to Jesus. Since the weather is opening up our Sunday School is growing and good interest is manifested.

We surely thank God for the wonderful healing power that He displayed in healing Marie. She is well and strong now. She began to steadily, and speedily recover from the time God sent the healing touch through her body at the time of anointing. She is

the strongest that she has been since we had the "flue" in Buffalo last winter. Oh that the saints would learn to trust God more, He is able for our every need.

We wish to express thanks to all that have helped with the work in support financially and with prayer. We need your prayers that we may be strong in the Lord and bold for Him. We do thank the Lord for the way He is blessing our farming here. Our wheat is looking extra good, and with the Lord's blessing we will make more than we need for our use this year. The Home Mission Board helped us buy lime to lime all the ground this spring that needed liming. So by the blessing of God we think we are nearing the place that we have longed for since Bethel was established, that is self-supporting or nearly so. We would far rather be able to make our support with our own hands and be able to give to the sending of the Gospel to other places than to be dependents ourselves. This summer we will still have to buy some things, feed, etc. Also some fertilizer for our corn and oats.

#### Financial report for Feb. and March.

##### February Offerings

Balance, \$25.48; Sr. F. Stauffer, \$1; Valley Chapel S. S., \$14.21. Total \$40.69.

##### Expense

Needy, \$1; Postage, \$ .11; Butter \$1.75; Feed, \$11.75; Seed, \$7.50; Hot Bed Glass, \$5; Groceries, \$3.25; Door Lock, \$ .50. Total \$30.86. Balance, \$9.83.

##### March Offerings.

Balance \$9.83; Bro. Eli Eshelman, \$5; In His name, \$10; In His name \$5; In His name \$10. Total \$39.83.

##### Expense

Postage, \$ .03; Oil Cloth, \$ .60; Groceries \$2.40; Feed, \$5.50; Fencing and Roofing, \$16.60; Feed, \$5; Clover Seed, \$11.62; Miscellaneous, \$1.09; Oats, \$3.75. Total \$46.59. Deficit, \$6.76.

#### MARSHVILLE, ONT.

According to previous arrangements the Church of Wainfleet started their revival services on January 30. The meeting was in charge of Eld. Frank Brechbill. Our brother certainly aimed to do his duty, and as we read in II Cor. 3:12, he used "great plainness of speech." The meeting was blessed of God throughout, although there were many souls who did not avail themselves of the opportunity to seek God. There was a three day Bible Conference held in the second week of the meetings. This no doubt helped to make the meetings more of a success. Eighteen were received by the right hand of fellowship. Some were young people and quite a number were children. A number of new testimonies to the definite experiences of pardon and sanctification were given, so that we could say, that we had a time of refreshing from the presence of the Lord. To God be all the glory.

Jesse A. Sider, Cor.

## DAYTON MISSION.

We are glad to submit one more report of the work here at this place. We can say the interest is good and that the attendance has been increasing since the first of the year. It is our prayer that our Lord may have His way in our hearts and in our services for His glory.

We were very much pleased to have with us on Feb. 20th our dear missionary, Sadie Book; we truly did enjoy her message of the far off field of Africa. It shall be our prayer that the Lord may continue to so order in her life that many more dear souls across the sea may yet be saved.

We are very glad to report that our needs have been so liberally supplied, and may our dear Lord greatly bless and reward all the dear ones for all they have so willingly done for us, and in the behalf of the work here.

Financial report for Feb. and Mar., 1921  
Balance on hand \$300.92

## Receipts

George Culley, Springfield, O., \$ .50; Mary Cassel, Springfield, O., \$1; Willie Betz, Mansfield, O., \$5; Katie S. Mummaw, Florin, Pa., \$2; Bro. and Sr. Abe Stump, New Paris, Ind., \$5; Bro. and Sr. Ira Weaver, New Paris, Ind., \$2; Louis Berg, N. Laurence, O., \$2; Harvey Bosler, Louisville, O., \$5; Valley Chapel S. S., Canton, O., \$12; Mission offering, \$12.01. Total \$46.51.

## Expenditures.

Table account, \$21.31; phone bill \$3.50; car fare \$1.17; light and power bill, \$1.58; gas bill \$2.38; water bill and meter rent, \$3.14; incidentals \$8.20; ten ton of coal, \$110.00. Total \$151.28. Balance on hand April 1, 1921 \$196.06.

## Poor Fund.

Balance \$7.51. Paid out for needy \$3.23. Balance on hand April 1, 1921, \$4.28.

Donations of articles by the following: Daisy Miller, Edward Engle, Rachael Leffel, Jesse Wise, Emanuel Bechtel, Isaac Engle, Elsie Rohrer, Ohmer Herr, Albert Hoke, Charlotte Myers, Iva Herr, Edith Whisler, and Harriett Kohler.

We remain as ever, yours seeking for the lost,

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

## RICHLAND AND ASHLAND CO., O.

A series of meetings conducted by Eld. Jesse Winger of Ridgeway, Ontario was held at these two places, beginning Nov. 28th with two weeks meeting at each place. We surely believe the Lord came with Bro. Winger.

How glad we are that the Lord met with us again in this meeting; and we appreciate it more fully as we believe the evening shades are gathering when time will be no more. The attendance was not as good as we could have wished as weather conditions were unfavorable.

Our brother broke the bread of life in faithfulness to God, we believe, night af-

ter night and what more can we ask, but that we may hear and do. We are very thankful for the attendance and help of our sister churches at both places. Bro. M. L. Dohner stopped one evening with us, for which we are glad. We are sorry that no one stepped into the waters that they might be made whole; however two souls received real help at the altar.

How glad we can be that the journey heavenward becomes better and more real, and how we can afford to have patience with younger pilgrims. When I think back over my Christian life, the way seems dim to what it does now. The Lord surely has patience with us when we are so long learning His ways; and we want no other hand, O Lord, but thine our guide to be.

Yours,

Maud E. Hout.

## CANTON, OHIO.

On the evening of March 17th, a ministerial meeting was held at Valley Chapel, Canton, O., followed by the Ohio State Council March 18th and 19th. Quite a number were present from the different districts in Ohio.

We realized God's presence through these meetings which continued over Sunday. Conviction was on hearts, but they did not yield as we so much longed to see, but we believe God will care for the seed sown.

—Correspondent.

## SILVERDALE, PA.

On March 23, a prayer meeting was held in the Souderton church, at which our Bishop J. K. Bowers announced that those that wanted to be baptized should come forward as this meeting was special for the purpose of receiving those who came out during the revival efforts held here by Eld. M. L. Dohner of Ohio. Six precious souls went forward and it did our hearts good. Our Bishop read Rom. 6:1-23 with exhortations thereon. They were examined as to their faith and calling. Baptism was deferred till on Easter, March 27, when these six precious souls, mostly young folks were taken into church fellowship. The day was lovely, just like a summer day, reminding us of the resurrection both natural and spiritual. There were at least two hundred and fifty people who witnessed this baptismal service. The services were held at Silverdale instead of Souderton. Fifty automobiles, one truck and a number of teams were there to give you an idea how large the crowd was. Praise God for souls that still step out for Jesus.

Does it pay to pray for souls to be saved?

Yes.

Omar G. Worman, Cor.

## TESTIMONY.

Greeting you in the precious name of Jesus: I praise the Lord this evening for what He has done for me, and for His saving and keeping power and that He didn't give me any rest till I yielded my all to Him and

confessed all my wrongs. "Praise His holy name." Now I can say like the poet: "I've anchored my soul, in that haven of rest,

I'll sail the wild seas no more;  
The tempest may sweep o'er the wild,  
stormy deep,

In Jesus I'm safe ever more."

Your brother in Christ,  
Robert Doubledee, Sippo, Ohio.

## I AM OFTEN WEARY HERE.

I am often weary here  
As I roam  
Far from home  
In a world so sad and drear  
And were not my Saviour near  
Whispering to me, "Do not fear"  
I should soon  
Be overcome.

But He does my strength renew  
Day by day  
He's my shepherd kind and true  
Showing me just what to do  
When I can see no way thru  
Oh, how good  
Is my Lord.

He has told me of a place  
Where I may  
Some glad day  
Live with Him and see His face  
And because He gives me grace  
I shall win in life's hard race  
And ere long  
Wear a crown.

In that land with glory bright  
I will come  
To a home

Where there shall be no more night  
And my soul will with delight  
Leave this world where sin does blight  
And destroy  
Peace and joy.

Christ will bear my spirit o'er  
Tho death's stream  
Dark may seem  
I shall reach the other shore  
Safely and forever more  
With the saints who've gone before  
I will sing  
To my King.

(Selected.)

## DON'T DESPISE

The day of small things  
and

DON'T FORGET

That larger things

DEPEND ON YOU.

New Subscriptions

Received to date.

Pennsylvania—23.

Illinois—6.

Ohio—5.

California—5.

Michigan—3.

Indiana—3.

Kansas—3.

Canada—1.

New York—0.

Oklahoma—0.

Iowa—0.

Virginia—0.

Kentucky—0.

Watch this space for leading state in next issue.

## THE WATERED LILIES.

(Continued from page 3.)

The Master stood in His garden,  
Among the lilies fair,  
Which His own right hand had planted,  
And trained with tenderest care.  
He looked at their snowy blossoms,  
And marked with observant eye,  
That His flowers were sadly drooping,  
For their leaves were parched and dry.

"My lilies need to be watered"  
The Heavenly Master said;  
"Wherein shall I draw it for them,  
And raise each drooping head?"

Close to His feet on the pathway,  
Empty, and frail, and small,  
An earthen vessel was lying,  
Which seemed of no use at all;

But the Master saw and raised it  
From the dust in which it lay,  
And smiled as He gently whispered,  
"This shall do My work today.

"It is but an earthen vessel,  
But it lay so close to Me;  
It is small, but it is empty—  
That is all it needs to be."

So to the fountain He took it,  
And filled it full to the brim;  
How glad was the earthen vessel  
To be of some use to Him!

He poured forth the living water  
Over His lilies fair,  
Until the vessel was empty,  
And again He filled it there.

He watered the drooping lilies  
Until they revived again;  
And the Master saw with pleasure  
That His labor had not been vain.

His own hand had drawn the water  
Which refreshed the thirsty flowers;  
But He used the earthen vessel  
To convey the living showers.

And to itself it whispered,  
As He laid it aside once more,  
"Still will I lie in His pathway,  
Just where I did before.

'Close would I keep to the Master,  
Empty would I remain,  
And perhaps some day He may use me  
To water His flowers again."

We have this treasure in earthen vessels  
that the excellency of the Power may be of  
God and not of us. II Cor. 4:7. —Tract

**The only true way to serve God is Daniel's way.** Grasshopper Christians, who take a leap in God's service during a revival, and then sit still in cold and trying times when their activity is most needed, are of very little account in God's kingdom. —Wm. Law.

**A careless reader of the Scriptures never made a close walker with God.** —Robert Chapman.

religion; but what Christian worth of the name would give need to such a mandate? St. Paul, the author of the words in Romans 13, referred to by the Colonel, could not have meant that any Christian should go to such foolish extremes and inconsistencies, for he himself was the greatest champion the Christian church has ever known, and did not hesitate to surrender his own life at the executioner's block, rather than violate his own conscience at the request of the Roman authorities and "higher powers." If those in authority require it, shall Christians steal, or swear, or lie? Then why should they be expected to destroy life? Does wholesale theft make stealing right? Does much falsehood make lying right? Does universal swearing justify oaths? Then how shall we justify the wholesale destruction of life? True patriotism will cause one to do his duty to his countrymen as God has revealed it to him, and to walk in the light as God gives him to see the light." He will obey the "powers that be" so long as their commands do not conflict with the commands of God; but when they conflict, then the Christian must "obey God rather than man."

How many of us are willing to accept equivocally the Colonel's interpretation of the passage in question? It is very clear that St. Paul could not have meant unconditional obedience to all rulers, he himself suffering martyrdom at the hands of the Romans rather than to do so; and certainly we are not justified in appropriating his words to bolster up an argument for war. In fact, the apostle seems to have anticipated this very thing and, fearing lest someone should take the first seven verses of the passage referred to, as a license for vengeance and warfare he took the precaution to incorporate in the following seven verses such expressions as these: "Thou shalt not kill;" "Thou shalt love thy neighbor as thyself;" and "Love worketh no ill to his neighbor." It is manifest then that no man can intentionally kill, wound, or injure another, and at the same time love him. It is impossible to love a man and pierce him with a bayonet, for "Love worketh no ill to his neighbor."

There are in the United States today more than a million Christians who have not bowed their knees to the Baal of militarism. They are regularly identified with the different

evangelical denominations who, by their statements of faith, are consistently opposed to all war; their loyalty to the government is not doubted; and their patriotism is unquestioned. There are other thousands whose churches are not committed definitely on this doctrine, but who are still contending for this faith, once delivered to the saints. This Twentieth Century Reformation is winning its way, and the revival of Primitive Christianity with its "cross and its crown" is what the world needs everywhere. —Prof. Coate is Editor of one of our Exchanges, The Prophetic Voice, published at Olivet, Ill.

(Continued from page 7.)

away and showed us the English way of wood turning. He made a rolling pin, broom handle, and a few other trinkets, and gave them to us for souvenirs. The boss of the department in which Mr. Shepherd works was also very congenial, and took great delight in showing us the different things made in the factory. After looking around for some time, we returned to the house and had a cup of tea together. Did we drink tea? Of course we did, not to have done so would have been considered a great insult. The words of Paul, "To the Jew I became as a Jew that I might win the Jew," must not be forgotten when traveling in a strange country. We tried to explain, as best we could, the faith of the boys and the manner of their dress, as well as the dress of their wives. The coverings of the sisters and the shape of their dresses were shown to them, and an attempt was made to give the significance of the different things shown. The driver having returned and having waited for us for some time, we bade the people farewell, and left, feeling as if we had been instrumental in brightening at least one home in the metropolis of England.

Thus we move on not knowing what a day will bring forth. Our last hours in London were spent in getting ready to leave. We left London for Southampton, Thursday morning, and spent the night in Southampton prior to leaving for Cape Town. While there we took a ride on a double decked tram (street) car. In London we rode in cab, taxi, motor bus, tube, and metropolitan means of conveyances. In all the places we were while in England, our best riding was done on the gospel train above the turmoil and strife of this old world. The Lord willing, our next article will describe the journey from Southampton to Cape Town, and thence in to Bulawayo. Continue to pray for us and the work of God in the dark continents of this old world.

Yours for the lost of earth,  
John A. Climenhaga and Party.

## SUNDAY SCHOOL LESSONS

O. B. Ulery

### POVERTY AND WEALTH.

April 24 Isa. 5:8-10; Amos 8:4-7;  
Luke 16:19-25.

Our scripture texts readily lend themselves to the grouping of unsatisfied wealth, unjust wealth, and unkind wealth, and as thus considered are negative warnings against "trusting in uncertain riches, but the underlying principle which is responsible for the grasping, greedy, oppressing, cheating, unmerciful spirit revealed in our text, and manifested in the world today, is covetousness.

We are repeatedly warned against covetousness by Jesus, who speaks of it as an evil principle in the heart, Mark 7:22, to beware of it, Luke 12:15; and by Paul, who tells us "no covetous man hath any inheritance in the kingdom of God." 1 Cor. 6:10; Eph. 5:3, and in Eph. 5:5, "a covetous man is an idolator" i. e. worships himself and his possessions instead of God.

Luke 12:15 tells us that "a man's life consisteth not in the abundance of the things which he possesseth." This is sufficiently proven by the fact that during the year 1920, a year of unparalleled prosperity, 36 millionaires and 23 millionaires committed suicide.

How sad that such a false standard is held before the young people for their emulation, when men are held before them for examples whose only recommendation is wealth, fame or position; when their wealth may have been acquired by unfair and unjust means, and by their crushing competitors; their fame thru bloodshed and unholy strife; their position by intrigue, compromise and sacrifice of moral principles and justice.

How much better to have a Paul, a Timothy, a Charles Finney, a John G. Paton or a D. L. Moody for an example, men who have the "follow me as I follow Christ" spirit, instead of men whose only attainment is wealth; fame and honor, which often perish in a night.

Paul says "Godliness with contentment is great gain." Read 1 Tim. 6:6-10. God says a man is a "fool that layeth up treasures for himself and is not rich towards God." Luke 12:21.

Again James tells us "that God hath chosen the poor of this world, rich in faith and heirs to the kingdom." When such faith is real it is a priceless possession. It is related of a certain saintly old preacher who loved to sing:

"Not one foot of land do I possess,

In this lonely wilderness."

that he in later years purchased a lot in Florida, to build himself a winter home for his old age; but when he discovered he could no longer sing his favorite hymn, became so burdened that he sold his lot and went on singing as before. Such a spirit can rejoice in the reality of Heb. 11:16.

If you will carefully read Mark 10:17-22; Luke 12:16-20, and Luke 16:19-25, in the order named, you have a biography or life history of one who sought and clung to earthly riches and lost all in a moment.

We need to recognize that the desire and faculty for accumulating is inherent and God given in our creation: but sin, working in man, has prostituted that faculty to seeking only things of earth, when God intended we should "lay up treasures in heaven and seek those things which are above," for "Where your treasure is there will your heart be also."

We fear that many parents are only placing a snare before their children when they seek to train them to find and fill a place of ease and luxury, (to thus escape the toils and hardships of productive labor) a snare from which they may never escape. 1 Tim. 6:9-10. Rom. 12:16. "Mind not high things but condescend to men of low estate." This was "the grace of our Lord Jesus Christ, that, tho he was rich, yet for your sakes he became poor, that ye thru his poverty might be rich," which truth was beautifully exemplified in the life and labors of Paul, as "poor yet making many rich."

Again we are sure were the spirit of Phil. 2:4 lived out in practical life, it would forever settle the strife between capital and labor.

### BIBLE TEACHINGS ABOUT EDUCATION.

May 1. Prov. 3:13-18; Deut. 6:4-9  
Luke 2:40-52.

It will be found a difficult problem to collate scripture texts on "Education" because of the simple fact that the word education is not found in the scriptures. In its common use and definition, it means to "inform, cultivate and improve the mental powers of" (a head work entirely.) God's terms for training, or the synonyms for education as found in the Bible have a far weightier meaning; for God's training deals with the heart, first of all.

The terms wisdom, understanding, knowledge, to enlighten, discretion, and edification, as found in God's Word, convey not only the thought of mental cultivation, but a heart pre-

paration, and enablement for service and usefulness as well.

We notice in our lesson text, the first thought emphasized is, "Thou shalt love the Lord thy God with all thy HEART," also in Prov. 3, from which part of our lesson is taken, the writer introduces his exhortation with "Trust in the LORD with all thine HEART, and lean not to thine own understanding." Prov. 3:5. In vs. 11-12 we are exhorted to cherish the corrections of the Lord.

Again God's Word clearly distinguishes between the wisdom of this world and the wisdom of God. Examine the following texts, 1 Cor. 1:21, and 2:4-8; and in 1 Cor. 2:13, he shows that heavenly things and the hidden wisdom is not taught in words of man's wisdom, but in words which the Holy Ghost teacheth. We also find the two classes of wisdom clearly outlined in James 3:15-17.

How sad that so much of the teaching in the world today, spoils men "thru philosophy and vain deceit, after the tradition of men and not after Christ. (Col. 2:8) who of God is made unto us wisdom." 1 Cor. 1:30. Too many are "ever learning and never able to come to a knowledge of the truth."

No wonder that crime, lawlessness and corruption are ever on the increase, when we find that in our so called Christian nation the Bible is not permitted to be read in the schools in many places, and even in places where it may be read no comment is permitted. We must believe the cause for this is the lack of love and reverence for God's Word, as evidenced by the lack of study of the Bible in the home. A recent census of one of the largest Protestant bodies of the U. S. revealed the fact that only two per cent of their membership had any form of family worship in the home, yet our text says "thou shalt teach them diligently unto thy children" and have God's Word continually in our meditations and conversations; This is in harmony with Psm. 1:2, "And in his law doth he meditate day and night."

A beautiful example of "Christian Education" may be found by reading Paul's exhortation to Timothy, if we read from 1 and 2 Tim. in the following order. 2 Tim. 1:3-5; 3:15; 1 Tim. 4:11-16; 2 Tim. 2:15-16; 1 Tim. 1:4; 2 Tim. 3:14, 16-17.

There are many facts, principles and rules to be acquired only in secular studies, which are necessary to understand scriptural language: indeed since the author of the Bible is also the Creator of the universe, as

(Continued on page 15.)

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# Foreign Missionary Department

"The Fields are White Already to Harvest"

ARRIVED SAFE.

Matopo Mission, Bulawayo,  
South Africa, Feb. 16, 1921.

Dear Editor:

The Lord has been very good unto us and has brought us safely to the Matopo Mission. We have all been fairly well. The scenery along the line is grand and I am sure you could not help but appreciate the wonderful work of God shown forth in His creative work in Africa. \* \* \* \* \*

The workers here certainly gave us a royal reception and tried to make us feel as welcomed as possible. They are glad for new recruits and I am trusting that they will not be disappointed in us. Pray for the whole staff of workers now on the field and especially for us that God's plan will be accomplished in us.

Lovingly yours,  
J. A. C.

## FROM AFRICA.

In a trip which carried me through important sections of South Africa I was much favored in an early experience which enabled me to estimate the possibilities and values of the missionary work in practical as well as spiritual ways. It was at Umvoti in Natal, a station of the American Board of Commissioners for Foreign Missions, where work had been carried on for many years. A reception in my honor had been arranged in the large stone church, and as I approached the building I was wondering what impression would be made upon me by a Christian congregation after the scenes of pagan degradation which I had witnessed in other parts of the continent. Entering by the pulpit door, with a missionary who was to act as my interpreter, I found myself looking into the faces of an African congregation which completely filled the church. They were divided, the men to the left of the center aisle, the women to the right. All were neatly clothed, the men with trousers, coats, shirts, and collars; the women in well-laundered calicoes and wearing sun-bonnets. There was perfect decorum, as in an American church; their faces indicated earnestness and intelligence; the impression was of a congregation not only civilized but educated and prosperous. To look upon that throng was in itself a demonstration of the value of missions.

Finally, my eyes dropped to the seats immediately in front of the pul-

pit, and there I beheld a row of the nakedest, the dirtiest, the most unutterable pagans I had ever seen. They stretched from one wall to the other, the men on the left, the women on the right. The men were nude, save for a bunch of monkey-tails hung at the loins and a head-dress of feathers which gave them a peculiarly weird appearance. Each man carried a spear. The women—how can I make my readers see those women? About their shoulders they wore a cloth which was saturated with red clay and grease. Their hair was done up also in clay and grease and hung in snake-like strings to the level of the tip of the nose. Their wild eyes peered out from among these strings like the eyes of a French poodle. They were all of one color—skin, clothes, and hair. They were of the earth, earthy. They looked as if they had just been created by being pushed up through the mud. I had seen many savages, but none like these.

While I was wondering what brought these creatures into this decent assembly, the native chief came forward and made all clear. The chief was garbed like a city gentleman. He was a Christian and a highly prosperous man, being the owner of a sugar-cane plantation. It seems he had set this scene for my special benefit. In his Zulu head he had thought out a scheme by which this American visitor should get an idea of what the missionaries had been about. Turning to the row of heathen men he commanded in a loud voice, "Stand up!" and up they got, spears in hand, a dangerous looking bunch. Turning to the women, in a still louder voice he commanded, "Stand up!" and up they got. Then turning to me he said, "Mfundisi (teacher), take a good look at these people." And I did: I took them all in—through more than one of my senses. The chief continued: "These are heathen, as you see, just like the wild beasts; and, Mfundisi, we want you to know that all of us people (he waved his arm impressively across the congregation) were once like that, just like the wild beasts, until Mr. and Mrs. Grout came among us to live. And, Mfundisi, we want you to know what a great change has come over us Zulus, and we want you to know how grateful we are to those who sent Mr. and Mrs. Grout and the

other missionaries who have lived among us; and Mfundisi, when you go back to your people over the seas, we want you to tell them what a change has come over us and how grateful we are."

Was there ever a better speech or demonstration made in behalf of foreign missions? There was not another word to be said or thought on the subject. It was staring you in the face. In my response I said: "Chief, if I could take you and this row of heathen men and women with me to America, and could have you visit our churches in New York, Boston, Chicago, and other places; and if I could have you make this same speech, I would convert every last remaining unbeliever in foreign missions."—C. H. Patton, in Missionary Ammunition.

Selected from Gospel Herald by T. A. Long.

(Continued from page 13.)

well as the originator of every natural and scientific law, we can expect that many scriptures can only be understood as revealed in natural science, but any claim or theory of science not in harmony with God's word must be rejected at once, for it would fall within what Paul declares as "oppositions of science, falsely so called." 1 Tim. 6:20.

But after all this, we will find that natural and cultivated abilities, educational and literary attainments, and acquirement of scientific knowledge, only serve as vehicles to convey, express and illustrate truth, but to receive and comprehend divine truth, we must have, and are given the glorious privilege of having the author of all truth, the Holy Ghost, 2 Pet. 1:21, as our personal, abiding, faithful teacher, who is able to teach and reveal all things, John 14:26. 1 Cor. 2:10, and to whom Paul refers in his exhortation to Timothy in 1 Tim. 1:6 and 14.

Let your mind be filled with Christ. Make not your sanctification the object of your contemplation, the theme of your meditation. Do you wish to ornament yourselves, and to come before God beautiful, or as a sinner?—Saphir.

Motive has to come from within, not without, if it is to be worth anything.



## AN APPRECIATIVE LETTER.

We do not often publish letters from those who write in appreciation of the paper, but the following is of special interest to us, because of the fact that the Visitor reaches there in answer to prayer.

Not every one in our family of readers is blest with two or three farms and a high powered automobile, but some are blest with a desire for good religious reading and are anxious enough to get it, to actually pray our Heavenly Father to supply the necessary money for the subscription price.

The letter follows:

Dear Editor:—

Greeting:—How I do praise the Lord from the bottom of my heart for the way He cares for us. He answers prayer if we pray in earnest to Him.

It is too good to keep so I must tell how the Lord answered prayer for me to renew the Visitor. My grandmother gave me \$ .50 and my first thought was, I will keep this for the Visitor, but where and how Jesus, will I get the rest, so I began in earnest prayer to ask the Lord for the balance I needed and He answered in this way. A bundle of clothes was given me by my cousin for the children and pinned to one of the dresses. was a sealed envelope, and when I saw it I tore it open hastily and there was a one dollar bill. Praise the Lord I knew without a question that there was the answer to my prayer and that I was to use the money to renew the Visitor. It says to serve Jesus and I mean to go all the way with Him.

Wishing you God's richest blessing, I am your sister in Christ,

## RELIGION AND THE HIGH COST OF LIVING.

A great concern in the United States whose business it is to tabulate information on every phase of industrial activity for the use of financial and business houses, recently in sending out its reports, issued a special letter with the heading: Production a Moral Issue. It states that "Increased cost of living can only be reduced by increasing production or decreasing consumption, or both." It reasons the "The High Cost of Living is a necessary reaction to the grasping attitude which 95 per cent of us take toward life. We are taught to get all we can and give as little as we can." It further states: "The country will stand a certain amount of burglary and still prosper, but when all turn burglars, production falls off, and prices shoot up. That is what we are up against now. Hence, I say, the cost of living can be reduced only by a nation-wide revival which will change men's hearts. The cost of living is more of a religious question than economic one. Its solution awaits a religious revival rather than the passage of more legislation or the adoption of a new industrial order."

So writes Roger W. Babson to whom thousands of business men look for business wisdom and guid-

ance on economic questions. Mr. Babson touches the root of the matter when he declares that until men's hearts are right no economic system will heal the body politic of its sickness and suffering, but that if men's hearts were right any system would work.

We do not know what Mr. Babson's theological views may be, but he has given the business men some things to ponder.

The seething unrest of the world, in business, politics, theology, in things national and international, can never be better apart from a spiritual revival in the church or the personal return of Christ.—Ev. Christian.

## AN AFRICAN SCENE.



This is an ordinary scene in the kraals, and this is a good specimen. This is beer drink and the one standing is the chief.

## LABOR AND CAPITAL RECONCILED.

Dr. Masee when in Toronto made the statement that "in Christ" was the only place where labor and capital could be reconciled.

How beautifully the truth as it is in Christ harmonizes the two classes, can be seen by placing the Scriptures related to both together.

To the working man the Word of God speaks, bidding him to:

"Labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need."—Eph. 4:28.

To the wealthy the Spiritual injunction is:

"Charge them that are rich . . . that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come." I Tim. 6:17.

These two verses enjoin both classes to lay aside the thought of self-aggrandisement for a life devotion to the enrichment of others.

When that day comes there will be no need of labor unions or capitalist

combines and strikes will be no more.

But that day cannot come without the cleansing of the human heart from its selfishness and a reigning Christ in control.—Ev. Christian.

As I was thus in a muse, I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet, now I cried, Let me die! Now death was lovely and beautiful in my sight, for I saw we shall never live indeed till we be gone to the other world. Oh! methought this life is but a slumber in comparison with that above. At this time also I saw more in these words, "Heirs of God," than I ever shall be able to express while I live in this world. "Heirs of God!" God Himself is the portion of the saints.—Bunyan.

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