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EVANGELICAL VISITOR

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you and give you an inheritance among all them which are sanctified."

VOL. XXXIV

NAPPANEE, IND., MONDAY, MAY 9, 1921

No. 625

EDITORIAL.

The Society of Friends is making an earnest effort to interest all Churches and Christians to do their utmost at this time to bring about disarmament.

We believe that every right thinking man and woman would welcome that wonderful day, when the nations will beat their swords into ploughshares, and relieve the masses of the great burden of taxation and constant dread of war at any time.

We stand in favor of disarmament at any price, but we are not overly sanguine in the hope that the day of disarmament is to dawn at once.

The world has not yet learned its lesson sufficiently well enough for this, and as long as there is a constant effort to square the world politically, it will never be squared morally, or spiritually.

Ever since the signing of the Armistice, there has been a concerted effort on the part of individuals, parties and nations to accomplish their own political dreams and that regardless of the way it might affect the rights or privileges of others, and each seems distrustful of the other. As long as this continues there will be a constant preparation for war or as it is called "preparedness for protection."

We appreciate what the Society of Friends is doing in this direction but believe we should go a step farther and awaken the backsliden church of Europe and America to a full evangelical realization of what the teachings of Christ really are.

SYNOPSIS OF MATTHEW XIII.

We believe this chapter to be one of the most important in the New Testament. It therefore demands our closest attention. Precisely that which our Lord did not mean has been read into this chapter. The whole chapter has been, so to speak, turned upside down by most of the learned commentators of Christendom. We believe if this one chapter was rightly understood by the professing church, the consequences would be far-reaching.

Let us first notice two verses in

DO WE PRAY AS WE OUGHT ?

"Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3). "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God." (John 11:40.)

"If My people, which are called by My name, shall humble themselves, AND PRAY, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

"O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God" (Hab. 3:2; Dan. 9:19).

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). ARE YOU PRAYING AS YOU OUGHT ?

this chapter—"Because to you it is given to know the mysteries of the Kingdom of the Heavens, but to them it is not given" (verse 11.)

"All these things Jesus spake to the crowds in parables; and without a parable he did not speak to them, so it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world" (verses 34-35.) There verses then tell us what our Lord makes known in this chapter; namely, The mysteries of the Kingdom of the Heavens—things hidden from the world's foundation.

In Genesis we read of one who is called Zaphnath-Paaneah which means, Revealer of secrets. It is Joseph, the Hebrew lad, rejected by his brethren. After his rejection by his brethren, Joseph becomes the revealer of secrets, and that through the wisdom of God. Here in this chapter, Christ appears as the re-

jected one; and now after the offer of the kingdom is rejected by his brethren after the flesh and he as King is likewise rejected, he becomes the revealer of secrets to show what will take place after the Kingdom has been rejected and postponed.

The closing verses of chapter XIII tell us that his mother and brethren were outside desiring to speak with Him, but He refuses to speak to them. The opening verse of chapter XIII tells us that, "The same day went Jesus out of the house and sat by the seaside." Refusing to see his own, shows a broken relationship; leaving the house, means he severed His relation with His people Israel. Taking His place by the sea alone, shows His rejection. The sea typifying nations, shows that His testimony to be given now has a wider sphere. Great multitudes gathered together so that He takes a boat (verse 2). What a scene it must have been! He cannot be touched now; all is significant; then, all eyes hang on His lips, He began to speak. He utters seven parables: they appear in consecutive order. Why is this? This is the great dispensational Gospel. Here God's plan of the age is revealed; the number seven denotes completeness. Jesus and the Kingdom being rejected, He gives a word picture of the condition of that which He leaves in the hands of men (His Word) during His absence. Six times He says the Kingdom of the Heavens is like unto. What does He mean by this term? Alas, here is where the professing masses fail; they say Jesus means the church. How can that be when Jesus for the first time speaks of the church in the 18th chapter, and then in the future tense (Matt. 18-1.) How can there be a church before His death and resurrection? The church was born on the day of Pentecost, and by His spirit are we all baptized into one body (the church.) Having then these facts before us, it becomes at once apparent that He can not mean the church. What then does He mean? In one word, the Kingdom of the Heavens, in Matt. XIII, is equivalent to Christendom. It includes the whole sphere

of Christian profession, saved and unsaved, so-called Romanists and Protestants, all who are naming the name of Christ. Therefore, the church is not the Kingdom of the Heavens, though the church is in the Kingdom of the Heavens.

The time of Christ's absence is man's day, and these seven parables tell how matters will go on earth and what men will do until He comes again.

In the first parable (verse 3) He tells us that a sower went forth to sow. In explaining the second parable, He tells us that He himself is the sower. The good seed is the word of God; but we take notice that only one-fourth of the seed took effect, and then a marked difference in quality in this class. Again, He says the field is the world. Let us hold this in view throughout this study. The very fact of the statement that the sower went forth to sow, shows a new order of things; sowing had been going on in all ages, but Israel is unfruitful; the sower goes forth to sow a new order of things. Dispensationally, this parable covers the first one hundred years of the Christian age compared with the message to church of Ephesus (Rev. 2.) The beginning with failure, only one-fourth taking effect, falling from first love. The parable proves that only a small percentage will accept the truth, which percentage grows less as these parables unfold their picture. Thus we see in these three classes in which the seed perishes and brings no-fruit, the Devil, the flesh, and the world represented. The Devil snatches up and devours, the flesh attempts and fails, the world surrounds and chokes.

In the second parable, we notice that the Kingdom of Heaven is likened unto a man which sowed good seed in his field. The connection with the first parable is clear. It is the same sower and the same field (the world); but it is not the seed which the sower sowed, but that which the good seed produced; that is, the wheat, or, in other words, the sons of the Kingdom. Like produces like; the good seed has produced good results. Next we notice that while men slept, not while the sower slept, but while men slept, an enemy appears on the scene and sows darnel among the wheat. Such an unwatchful condition, the falling away from first love, gave the enemy his chance. The darnel is evil doctrine, a counterfeit of the true faith. Men say we cannot have a pure church; but let us remember the field is the world

and not the church, so we are told to let both grow together (in the world, not the church) until the completion of the age, when He will send forth the reapers (angels) to make the separation. Compare with message to the church of Smyrna, (Rev. 2-9) the blasphemy of them which say they are Jews (Christians) and are not, but are the synagogue of Satan. This period extends from 100 to 316 a. d.

In the third parable, He likens the Kingdom of heaven to a grain of mustard seed, which developed into a great tree and the birds of the air found lodgement. Men tell us that here the development of the church is shown until it extends over the whole world and the nations (birds) find shelter and rest. Alas, what an optimistic picture men give us of the separation from the world, giving shelter to everything which is in the world. In the first place, the mustard seed never develops into a tree, but only produces a shrub; this developing into a tree then shows an abnormal growth and unnatural greatness. Then again, the birds find lodgement in its branches. What do birds represent? In the first parable our Lord tells us they came and caught up the good seed; this, then, shows that they are enemies, agents of the devil, who find shelter in the tree. How true it is that the professing church gives shelter to every agent of the evil one; Genesis 15 and Rev. 18-2 give us the true character of these birds. Compare this parable with the message to the church of Pergamos. Pergamos means twice married. In the fourth century Constantine, Emperor of Rome, for state reasons, embraced the Christian faith, and the professing church became a state church; it grew to abnormal proportions; but notice what the Spirit says to this church: "Thou dwellest where Satan's seat is (Rome) thou hast there them that hold the doctrine of Balaam who taught Balac to cast a stumbling block before the children of Israel and to commit fornication" (verse 14.) Here, then, is the truth of the matter. The professing church twice married has committed spiritual fornication, which shows an abnormal condition.

The fourth parable is that of the leaven which a woman took and hid into three measures of meal until the whole was leavened. Here again they tell us the church is in view, and of course this shows a converted world. We must again use the sharp knife in order to arrive at the correct an-

swer. In the first place, we have three measures of meal; where does the meal come from? From the wheat, of course; and hence, stands for that which is pure, the word of God and the good seed. Next, we have a woman; what does a woman represent in Scripture? The apostate church, of course. Let us look at leaven. It is mentioned thirty-four times in scripture, and always stands for corruption. Jesus himself defined it to mean malice, wickedness, and evil doctrine (Matt. 16-12; Mark 8-15.)

The holy spirit uses it in an evil sense (1 Cor. 5-6; Gal 5-9). In the Old Testament it was excluded from every offering by fire before the pass-over. Every Jew was requested to search the house and destroy all sources of leaven. So we see that it was evil doctrine which the woman hid in the pure meal; and by the subtle working of this evil influence, the whole lump of humanity will be influenced by corruption. Turn to the message of the Spirit to the church of Thyatira (Rev. 2-18). Here we find that the thing He has against this church is that she permits a woman apostate to teach and seduce His servants. A woman is used to represent the apostate church because of her enticing and seducing propensities.

All these parables show the growth of evil, and are prophecies extending over the entire age in which we are living. May we bow before the Word of God and follow its teaching rather than the doctrines of men. After this our Lord dismissed the crowds (verse 36). The rest of the parables He spoke in the house to the disciples, this showing that they have a deeper significance.

"Again the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath and buyeth that field" (verse 44.) "Again, the kingdom of heaven is like a merchantman, seeking beautiful pearls: and having found one pearl of great value, he went and sold all he had and bought it," verses 45-46. That these two parables are closely connected is seen by their similarity. In both a man is mentioned and he sells all in order to possess the treasure and pearl.

Let us look at the first, the parable of the treasure. That interpretation which makes of the man the sinner seeking salvation (the treasure) and selling all to possess it (salvation), is open to fatal objection. A sinner has nothing to sell. All his righteous-

ness is filthy rags. Again, salvation cannot be bought. It is a free gift (Romans 6-23). Neither does a sinner having found it, (salvation), go and hide it again. Thus we see that this view finds no application in the text. We find that the treasure is in a field; what is the field? Our Lord in the first parable tells us it is the world. Can a sinner then buy the world in order to secure the treasure? No. Then, if the man of the parable cannot be the sinner, who then is the man. Our Lord himself, the same who sowed the good seed in the first parable. What, then, is the treasure? Psalms 135-4, Exod. 19-5, tells us that it is Israel, the Jews. It was Israel, then, that our Lord found in the field (world). When He came. He found His treasure in the field; and because Israel failed to yield fruit when He came, He hid them, and gladly giving up all, went to the cross and with His blood bought the field (world), that He might at some future time possess His treasure; and when he comes again He will take up that treasure out of the field (world) and make it His inheritance. During this age, Israel is hid in the world; but when he comes again He will gather them again. (Read Romans 11-25.)

The next parable is that of the pearl. This one pearl is the true church. He loved the church and gave Himself for it. Down at the bottom of the sea is a shell, the house of an animal, oyster. A grain of sand imbeds itself between the animal and shell and creates by its presence a wound in the side of the animal. Upon this grain of sand, the animal deposits a brilliant substance. How often this is repeated no one can tell; but at last in the side of this animal, there is found a beautiful pearl—one pearl of great price in which the colors of the rainbow are blended. It is taken up and becomes a jewel in the crown of some mighty monarch. We see at once why our Lord used the pearl as a type of the true church. Like Eve who was taken out of the side of Adam, so His blessed side was opened; and out of that side, He is building his pearl (church). This pearl is still forming; it is still in the dark waters of the sea (nations.) How many more members will be added, no one can tell; but sometime, perhaps soon, He will come to take it to Himself. It belongs to Him. He bought it with His own blood that it might adorn Him, that in the ages to come He might show the exceeding riches of His grace. Glory to His matchless

name. Amen. When He comes to take up His treasure (Israel), His church will be with Him. May we meditate on it and rejoice in that love which gave up all to take us out of ruin and sin untold and make us objects of His marvelous grace.

One more parable remains, the seventh. "Again, the kingdom of heaven is like unto a net, that was cast into the sea and gathered of every kind; which, when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away. So shall it be in the completion of the age. The angles shall come forth and sever the wicked from among the just and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth;" verses 47-50. This is not the Gospel net, as it is often called. After the church is taken up, the tribulation period begins, (Rev. 14:6-7; Matt. 24-21,) the last week of Daniel's prophecy of the seventieth week, a period of not more than seven years, during which time a remnant of Jewish brethren will go forth and again herald the coming of the King. This is the net of this parable. This parable speaks of Judgment. It is the same judgment spoken of by our Lord in the first parable, the same judgment as revealed in Matt. 24:30-32, and Matt. 25:31-46. This, judgment is to be distinguished from the great white throne judgment of Rev. 20:11-15. The judgment of this parable falls in the end of this age, at the beginning of the millennium. The great white throne judgment is at the end of the millennium. The judgment of this parable is the one referred to by our Lord in this chapter (verses 41-44.) "And it came to pass that when Jesus had finished these parables, he departed hence" (verse 53.) The revealer of secrets had given His revelation, and now He departs hence. It stands for His bodily absence during this age. Thus we see that from a pure beginning, we find degeneration in consecutive stages, until it ends in judgment. It is the history of all ages. Man has ever proven a failure. When will humanity learn the lesson and flee the wrath to come? May we bow before the revealer of secrets until He comes to take us to Himself. May it spur us on to a deeper study of His word and more prayerful meditation as objects of his marvelous grace. Amen.

A. C. Rosenberger.

It is unwise either to get the "blues" over failure or the big-head over success.—C. B.

Watch It Grow! Did You Help! If Not Why Not?

New Subscriptions received to date.

Indiana	47
Pennsylvania	35
Michigan	11
Ohio	10
New York	10
Illinois	10
California	9
Kansas	6
Canada	5
Iowa	2
Oklahoma	0
Virginia	0
Kentucky	0

LETTERS OF CHEER.

No. 1.

Dear Bro:

Enclosed you will find money order for \$7.50 for ten new subscriptions for the Evangelical Visitor that I solicited.

I remain, yours in love.

No. 2.

Dear Editor and Brother in Christ:

I truly am glad for all the encouragement the Evangelical Visitor pages have been to me in times past; but can say of late I find a growing eagerness for the paper.

I want to respond to the challenge made in the last two issues of the Visitor. While my response may seem small, yet if I can, in the near future, I want to raise the number of my subscriptions; but at present you can count five new subscriptions. Names are as follows: * * * * *

May God bless the paper in these homes. May it be an Evangelical Visitor in deed and in truth to them. I am

Your brother in Christ,

No. 3.

Dear Brother:

I notice the offer in the Visitor for new subscribers, and I am very much interested in the Visitor. I got busy and found some that will be interested in the paper. Their names and addresses are: * * * *

Yours in His service,

When Satan, the Law-Adversary, doth extend his pleas against us, it is meet that we should enlarge our counter pleas for our own souls; as the powers of darkness do lengthen and multiply their wrestlings, so must we our counter wrestlings of prayer.—Thomas Cobbet, 1657.



MINISTERS' PAGE

Text. Phil 2:8-11.

Theme. THE EXALTED CHRIST.

Introduction. The sublime humility of Christ was the gateway to His supreme and sovereign exaltation. Humility that accepted the Divine challenge and laid aside his Godhood; His Immanuelship; His, I AM the Jehovahship; His eternal identity with the Father; His divine attributes of Omnipotence, Omniscience, and Omnipresence, possessing ALL yet voluntarily renouncing them, refused to retain His pre-existent and eternal equality. Humility that through the determinate counsel and fore-knowledge of God distinguished itself in the self-surrender of His glory which He had with the Father before the world was, making no reputation, as God Incarnate assumed the place of a Servant and was clothed in the likeness of man. Is this all? No. Humility that trod the thorny path of Calvary: here with its betraying kiss, there with its Gethsemane and sweat of blood, yonder the scourge of Pilate and the crown of thorns, enduring the scornful smiting of Pagan soldiers and shameful spitting of His own People, at last climbed the hills of Golgotha with the symbol of the World's sin laid heavily upon His immaculate shoulder. Behold the Lamb of God in this perfection of humility, who, instead of the joy that was set before Him passed through the incomprehensible agony of the cross; and with the words, "It is finished," majestically atoned for the sin of the world. But ah! the wonder of all wonders is that after three days He emerged from His dressing chamber with marvelous glory and overwhelming power (over those who tried to silence and entomb Him), with an "ALL HAIL" rejoice! that filled the soul of His mourners with the irresistible throb of omnipotence, and praise God, fills us still.

"Wherefore God also hath highly exalted him, and given him a name which is above every name." "That at the name of Jesus every knee should confess that Jesus Christ is Lord, to the glory of God the Father." God thus makes Him the embodiment of His creed: "He that is greatest among you, let him be your Servant."

In Bavaria, ROYALTY is forced by a CUSTOM centuries old to a service of humility. The prince regent on Holy Thursday must WASH the

feet of twelve beggars in the presence of the multitude. The feet of the twelve mendicants are bared, and beginning with the oldest and neediest, the PRINCE upon his knees, bathes the extended foot in holy water from a silver bowl. He dries the feet on a towel of finest linen. We are living in a generation of partial piety and once-a-year humility; but the true humility takes the addition of the other 364 days to fill the EXAMPLE of the Christ. For humility that does not lay the best, dearest, and ALL at the feet of Jesus, is no humility at all. The mere external profession, though coupled with quiet spirit and individual impression of a harmless dove, may sound sweet; but this cannot survive the heat of the testing hour. The true humility must demonstrate itself in the furnace of Service and in the good fight of faith, patterning after Christ who is the triumphant founder of the true humility. The height of Christ's exaltation had its roots in the depth of humility, and therefore God has highly exalted him. Let us at this junction look into the constitution of Christ's exaltation, the seven-fold nature, the scope, and the antiphonal escorting of Christ's exaltation.

I. The Constitution of Christ's Exaltation.

1. Superlative in Name. Phil 2:9.
2. Superlative object of worship. Phil. 2:10.
3. Superlative in Authority. Phil. 2:11.

II. The Seven-fold Nature of Christ's Exaltation.

1. Exalted in Power.
2. Exalted in Riches.
3. Exalted in Wisdom.
4. Exalted in Might. Rev. 5:12.
5. Exalted in Honour.
6. Exalted in Glory.
7. Exalted in Blessing.

III. The Scope of Christ's Exaltation.

1. Higher than the inhabitants of Heaven. Phil. 2:9.
2. Over the things on earth.
3. Over things under the earth. Rev. 5:13.
4. Over things in the Sea.
5. Over all creation.

IV. The Antiphonal Escorting of Christ's Exaltation.

1. By the Angels. Rev. 5:11.
2. By the four beasts. Rev. 5:14.
3. By the twenty-four Elders. Rev. 5:13.
4. By all the Universe

Conclusion. The man Christ, God's perfect man with true creed, true character, true conduct, was triumphant and exalted to the exceeding height of Heaven by virtue of His own absolute perfection. The greatest wonder is that it would seem as though one could hear the antiphonal singing of the heavenly choirs as the exalted Christ enters in.

"Life up your heads, Oh ye gates:
And be ye lifted up ye everlasting doors,
And the King of Glory will come in."

is the jubilant challenge of the angels escorting Him.

To the question of passion and inspiration,

"Who is this King of Glory?"

Comes back the answer in the surging Anthem that rolls like Niagara.

"The Lord strong and mighty,
The Lord mighty in battle;
He is the King of Glory."

The exalted Christ sanctions this, Yes, Yes! YES!! "I am the Living One: and I was dead; and, behold I am alive forevermore."

Our souls with rapture join the celestial choir in singing to our exalted Christ, Vanquisher of Satan, the Overcomer of death, the One Whose insignia of victory were the wounds that He bore,

"Rock of Ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood
From thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Jesus! Oh, what a precious name. A name so exalted, a name above every name; and there is no other name whereby we can be saved but through this victorious name.

This name, who said, "And I, if I be lifted up from the earth, will draw all men unto me." Are you in? "He found me the lost and the wandering,

The sinful, the sad, and the lone;
He said; "I have bought thee, beloved,
Forever thou are Mine own.

"O soul, I will show thee the wonder,
The worth of My priceless Blood;
Thou art whiter than snow on the mountains

Thou are fair in the eyes of God.

"O vessel of living water,
From the depths of the love divine,
The glorious life within thee
Flows from My heart to thine.

"O soul altogether lovely,
O pearl for which Christ was given.
Wouldst thou know the joy and the glory

That welcome thee into Heaven?
 "Wouldst thou know how near to the
 Father
 The place that is granted thee?
 Behold Me, O soul, in His bosom
 And measure His love to Me.
 "Are the love, and the joy, and the
 glory
 More than my Blood could win?
 In the Name of the Son Beloved,
 Beloved one, enter in."
 M. P. K.

SPARKS FROM DIFFERENT ANVILS.

God hath not called us unto uncleanness,
 but unto holiness.

Lose not today by trusting to tomorrow.
 You won't find it half so hard to please
 God as you do the folks you live with.

There is nothing a guilty man hates so
 much as to hear the truth about himself.

Bury yourself not in the cares of this
 world, or the world will bury all of you.

He who preaches for gain, don't gain
 much.

Ill temper so mars beauty that even
 paint will not remedy it.

No one is called to a higher place, un-
 til he is wanted in a lower one.

There is something better than a revival,
 and that is a Christian life that needs no
 revival.

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

Faultfinding is one of the surest marks
 of a backslider.

The thing you don't say now, can be said
 at any time.

Don't talk of my debts unless you mean
 to pay them.

S. G. Engle.

The day of God's long-suffering is rapid-
 ly drawing to a close, and the day of wrath
 is at hand. The wheels of divine government
 are moving onward with a rapidity truly
 soul-subduing; human affairs are working
 to a point. There is an awful crisis ap-
 proaching; precious souls are rushing for-
 ward along the surface of the stream of
 Time into the boundless ocean of Eternity.
 In a word, "the end of all things is at
 hand" (1 Peter 4:7). "The days are at hand,
 and the effect of every vision." Now, see-
 ing these things are so, let us ask each
 other: How are we affected thereby? What
 are we doing in the midst of the scene
 which surrounds us? How are we discharg-
 ing our fourfold responsibility to the Lord,
 to the Church, to perishing sinners, to our
 own souls?
 C. H. Mackintosh.

I have never read in the Scripture of
 God of such a place as purgatory, nor yet
 believe I there is anything that can purge
 the souls of men but the Blood of Jesus
 Christ.—Patrick Hamilton, Martyr.

A Family Message

For the EVANGELICAL VISITOR Family

My Dear Brethren and Sisters, Greeting:

We have set the mark of New Subscriptions at 2,000 by June 1.

And

we entreat you by the love you bear to the Lord Jesus, His church and
 people, that you think this over

FOR JUST ONE MINUTE

Will you make it possible for these 2,000 homes to live better lives, pray
 more, or perhaps be fully saved, by getting them to subscribe or sending
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Just think of that unsaved neighbor, who might be saved at an in-
 vestment of

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 of them to the new name you give us.

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NAPPANEE, INDIANA

United Zion's Children Department

BISHOP H. G. LIGHT, Editor

THY WILL BE DONE.

I ask not Lord that all my path
In sunny places be;
I know my Saviour passed the night
In dark Gethsemane.

But Father, stay Thou near, I pray,
My wavering faith increase;
And pour into my rebel heart
Some measure of thy peace.

Help me victorious to be
O'er myself, I pray;
And lead my stumbling feet into
The straight and narrow way.

In paths of service and of love,
My erring steps incline;
And teach me, Father, thus to pray,
Thy will be done, not mine.

Truly it is blessed to live continually in His hands, even though dark seasons cross our pathway. I often wonder why He planned it so. I am glad my life is consecrated to Him. What would I do passing through affliction if I had not found Him as my Saviour and friend? One who helps us, each day. He never gets tired as we do. I am deprived to a great extent of the blessed sunshine, the good fresh air, and many precious sermons and glorious things, which would do my body and soul good. How I would enjoy them! When I think what I have missed, it causes tears to dim my eyes. We can afford to miss many things in this life, but we can not afford to miss Jesus when He comes. How important it is that we are ready. Praise His name, that I have found an open door through His grace and suffering, which no man can close.

I can praise God that I am not weary or discouraged in the Master's service. My heart is filled with love for Him. I can always find something to do. My life is His to be used as He sees best. I must confess I have many a long hour and sometimes feel as if all were going wrong. Then is the time to watch as it does not take the enemy long to get after us. How glad I am we have a true and living Christ to whom we can flee with all our troubles. I often go into the secret of his presence. I have learned many precious lessons at His side. Obedience brings blessings.

What a beautiful life to live for Jesus, to be helpful to others. We can help each other in so many ways. If that selfishness is all out of our

hearts, then we can scatter seeds of kindness and blessings all along life's pathway. The life of Jesus was full of deeds of kindness. He led a life that all should follow. As a candle throws its beams into the darkness, so shines a good deed in a sinful world.

We feel grateful to the dear ones for the many acts of kindness, the sunshine and encouragement, brought into our home from time to time during a long siege of sickness. May the Lord richly bless and reward them. My brother often refers me to Job, the sorrows and afflictions he had, and the fortitude with which he bore it all. Dear reader, in times of sorrow, tribulations, and all the trials of life, there is no book like the Word of God for our weary souls. When we feel sad and cast down and friends deceive and forsake us, let us turn to the book of Job and read of his trials and how he remained true to God in spite of all. None of us ever suffered half as much as good old Job.

Are we grateful for joys and blessings we enjoy, as well as for the sorrows and tribulations which are for our good, to draw us closer to Him? It is an inspiration to me to meditate upon God's goodness towards me, the wonderful power He has shown and the heavenly streams which seemed to pour through every fibre of my being at various times. The love I owe to Him, I can never repay. I want to spend eternity with Him in that city prepared for His own, where we have loved ones waiting. We have the promise if we live according to His will, we shall turn bitterness into joy. Oh! what a glorious meeting that will be, if we can be so happy as to strike glad hands with Jesus on the sunny banks of sweet deliverance and meet the redeemed of all ages in that beautiful city of God.

I would ask an interest in the prayers of all God's people for me and my husband, because we are taught, "the fervent prayer of the righteous availeth much."

Anna M. Eshelman.

Let us follow the strait road of the Word. It does not concern us what the Fathers have done, but what they should have done.—Latimer.

NISSLEY—Bish. Jos. Nissley was born Sept. 15th, 1830; died April 10, 1921, aged 90 years, 6 months, and 25 days. He was ordained to the ministry in 1864 and served as Bishop for 41 years. He had strong executive ability, was a forceful speaker, clearly defining his position whenever he spoke. His faculties served him up to the last. He delivered his last sermon only last fall. He lived nearly all his life time near Hummelstown, only the last few years in Middletown, from which place the funeral was held. Services were in the Brethren in Christ Church in Hummelstown, and the burial in the adjoining cemetery. The church was too small to hold all who attended. Services were conducted by Bishops Sol. H. Brinser, Jos. H. Martin and H. G. Light, and Eld. John S. Brinser. Six ministers acted as pall bearers. Text, 2 Cor. 5-1.

SHOWALTER—Rev. Daniel W. Showalter was born October 8, 1865, in Lancaster Co., Pa.; died February 26, 1921. Age, 55 years, 4 months, 18 days. His widow and one son, Addie, are left to mourn their loss. He was for many years a member of the United Zion's Children Church and for twenty-one years was active in the ministry, and stood very high in his community. The church lost a faithful laborer and wise counselor. He was a member of the board of trustees of the United Zion Home, Lititz, Pa., and is missed very much.

Services and burial were held in Denver, Lancaster Co., Pa., conducted by Bishops H. G. Light and Jos. H. Martin, and Eld. Elias Hornberger. Texts, Luke 23-46 and Acts 7-55.

KREIDER—Anna M. Kreider, young daughter of Bro. John H. and Sr. Rosa M. Kreider, was born near Annville, Lebanon Co., Pa., Sept. 28, 1910; died March 4, 1921; age 10 years, 5 months and 6 days. Through an accident her clothing caught fire, and she was so badly burned that death relieved her of her intense suffering in a few days. She was a bright young girl and loved in school among her companions. Services were conducted by Bish. H. G. Light and Eld. Ad. H. Wenger. Text, Psa. 23-1, by request of the family, as the 23 Psalm was her favorite chapter. Burial at Annville, Pa.

HOLLINGER—Sr. Emma B. Hollinger, wife of Bro. Samuel Hollinger, was born January 7th, 1864; died March 5th, 1921; age, 57 years, 1 month and 28 days. She suffered patiently for many months with rheumatism, sometimes perfectly helpless, but was always happy in her Saviour. She, with her companion, gave her heart to God several years ago, and then united with the United Zion's Children Church. She was always ready to give a helping hand wherever needed. She is certainly missed in her home, in the community, and also in the church. Hospitality was one of her natural virtues; their home was always a mecca for the brethren and sisters.

Services were held at Hossler's meeting house, and burial at Mastersonville, Lancaster Co., conducted by Bish. H. G. Light, and Elders I. H. Kauffman and John D. Brubaker. Text, Rev. 21-4.

KISSINGER—Sr. Salinda W. Kissinger, wife of Bro. Thomas Kissinger, was born

Dec. 20, 1861; died March 6, 1921; age, 59 years, 2 months, and 16 days. She was a victim of pneumonia, only sick one week. She was for many years a member of the United Zion's Children, an exemplary mother and christian. She always had a glowing testimony for the Lord; and shouted for joy many a time. Services and burial at Mt. Airy, Lancaster Co., Pa., conducted by Bish. H. G. Light and Jos. H. Martin, and Elder Elias Hornberger. Text, 2 Tim. 4:7-8.

NOFZGER—Mary Nofzger nee Kettering, and widow of the late Michael Nofzger, was born July 29, 1832; died March 9, 1921, aged 88 years, 7 months and 13 days. She was an extraordinary Christian pilgrim. For many years she was feeble, but always encouraged in the services of the Master. She was an inspiration to both young and old; her mind and memory were well preserved. She fell peacefully asleep in Jesus and we miss her loving, kind and tender encouragements. She was one of the oldest members in the United Zion's Children Church.

Services were held in Palmyra in the Brethren Church and burial at Hershey, conducted by Bish. H. G. Light and Bish. John C. Zug of the Brethren church. Text, Phil. 1-23, which was her own choice.

ENSMINGER—Sr. Elizabeth Ensminger (nee Heagy), born December 5, 1830, died April 1, 1921, aged 90 years, 3 months and 26 days. She was well read in the scriptures. Her hearing had been very bad so she spent much time in reading. Some months ago she fell and broke her hip, which finally caused her death. Her home was with her step grandson, J. A. Brand, Fredericksburg, Pa.

Services and burial at Annville, Pa., conducted by Bish. H. G. Light and Eld. John G. Light. Text, Psa. 94-19, which was her own choice.

THE NAMELESS BOOK.

It is now eighteen hundred years since there came into the world a book under auspices modest enough. No prospectus was sent forth months ahead to announce the forthcoming sensation; no posters were urging the passer by to read the book, since every one else was reading it. It was not thrown into the lap of passengers in the railway coaches, nor were pictures of its author displayed in the shop windows. The Gladstones of those days wrote no lengthy reviews thereof. It was not dramatized for the stage, and was talked of neither at reception nor at club. So little stir did it make at its entrance into the world of letters that the popular dry goods seller of the day did not deem it worthy of being made a premium for every dollar of hose disposed of. Softly, silently it came; like all that is great, like every true gift from the heavens, like the falling snow, like the rays of the sun; yea, like the voice of Him that speaketh unto the heart of man neither in the thunder nor yet in the

earthquake, but in the still small voice.

So softly indeed did this Book glide in that even unto this day, some eighteen centuries thereafter, no adequate name has yet been found therefor at the hands of men. As in its highest moments, the soul confesses before God that He is the great Unspeakable, the Great Unnameable, so have men in their highest wisdom had to confess that this Book cannot be named, and it has ever since remained simply "The Book"—The Bible.

And yet this nameless Book somehow gets itself translated into every tongue, circulated in every clime; and read and studied, and lived by every age, every rank, and condition of life.

—Ivan Panin.

WHY IS THE BIBLE THE BEST SELLER?

Why is the Bible the Best Seller?

Because it is the most universal in its appeal.

It knows no class, race, sect or cult.

It is Humanity's Book.

It is the common reservoir from which all men draw their supplies.

It is the community Power House of the spiritual world.

It is read by the white man and the negro, the oriental and the occidental, the proletariat and the aristocrat, the college professor and the hcd-carrier, the ruddy-cheeked boy in the Sunday-school and the pale and wasted old man on his dying bed.

Nobody, no group, no organization has been able to box it, or fence it, or own it, as exclusive property.

Churches are founded upon it, rise, increase and in time decay; theologies are constructed from its texts, they flourish and dissolve; it abides, as the mountains abide, whence flow the inexhaustible springs of human hope.

It is a Book that reaches back into gray antiquity; forward to the Golden Age.

It is the great tree Ygdrasil, whose roots are in the past and whose branches wave in the sky of the future.

It contains the only program of civilization.

Its principles constitute the only practical basis of commerce; it is the cornerstone of business.

It is not the Jew's Book, nor the Catholic's, nor the Protestant's, nor the orthodox's nor the heretic's; it is Man's Book; and wherever a soul is

born into the world, this Book is for him.

It treats of the most interesting of subjects, How to Live and How to Die.

It contains the rarest traditions, the noblest poetry, the most convincing preachment; it is the world's greatest literary masterpiece.

It portrays for mankind the Hero of history, the majestic, baffling, alluring Jesus, who was rightly called Wonderful.

The Bible utters the soul of man. It is mysterious as He is full of mystery. To its commands he responds with an instinctive Amen. To its visions of holiness his heart turns, as a flower to the sun. Its appeal to conscience lays upon him ghostly, compelling hand.

It restrains crime more than all the police. It solves more problems than all the philosophies. It wins more wars than all the armies. It promotes progress more than all the reformers. It is the terror of the oppressor, the liberator of the slave, the solace of the disillusioned, the morning star to them that overcome and the cup of comfort to them that fall by the way.

It is the pledge and program of the millennium.

It is the secret source of the world's optimism.

And in that final hour that comes to all men, when the spirit shudders forth into the unknown, this Book alone brings the word, like a bell in the fog, of Him who says: "I am the Resurrection and the Life."—Dr. Frank Crane, in World Outlook.

"It Just Happened."—The story is told that a friend of Henry Ward Beecher once presented him with a planetary—a machine that showed the movements of the earth and the heavenly bodies in their orbits. Altho they differed widely in their views on religion, Beecher and Robert G. Ingersoll were close personal friends. One day, while Ingersoll was calling on Beecher he saw the wonderful machine and spent a good deal of time in studying its mechanism and movements. It will be remembered that one of Ingersoll's favorite doctrines was that all things came by chance and there is no God. After asking a number of questions about the machine, Ingersoll turned to Beecher and asked "Who made it?" Quick as a flash Beecher came back at him. "Nobody made it—it just happened!"

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1, or Ridgeway, Ont.

Eld. A. C. Winger, Upland, Cal.

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Executive Board—Amos Wolgemuth, Mt.
Joy, Pa.

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

LOVEFEAST ANNOUNCEMENTS.

Pennsylvania

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

Mechanicsburg, May 28-29.

Cedar Springs, May 14-15.

Fox Hollow Church, May 22.

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.

Fox Hollow Church, Lycoming, Co., Pa.,
May 15.

Millersburg, Pa., May 14-15.

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.

Canada

Walpole, May 21-22.

Nottawa, May 28-29.

Howick, June 4-5.

Bertie, June 4-5.

Markham, June 11-12.

Waterloo, June 18-19.

Wainfleet, June 25-26.

Michigan.

Mooretown Center, May 14-15.

Merrill, 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

Sippo Church, June 11-12.

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.

Kansas

Belle Springs, May 14-15.

Clay Co., May 21-22.

Brown Co., May 28-29.

Bethel, June 4-5.

A hearty invitation is extended those go-
ing to Conference to stop over for any of
these love-feasts. After Bethel we can leave
on Monday and get out in time for Con-
ference.

CONFERENCE INFORMATION.

The route chosen for the Penn-
sylvania delegates to General Confer-
ence, at Upland, California is, via
the Pennsylvania Line from Harris-
burg to Chicago, then via. Sante Fe
from Chicago to Upland, Cal., re-
turning via. Southern Pacific to San
Francisco, Western Pacific to Salt
Lake City, Denver and Rio Grande to
Denver, Rock Island to St. Louis and
Pennsylvania Line from St. Louis to
Harrisburg.

This will enable all the delegates
from the states east of Chicago, as
well as the delegates from Eastern
Canada, if they so desire, to meet to-
gether at Chicago and travel in one
body. Passing through Kansas, those
from that state can join the party at

Strong City, if so desired.

One hundred and twenty-five is the minimum number for a special train, which however can be obtained, if the Kansas delegation will join at Strong City, and by their addition bring the party up to this number.

The fare from Chicago and return to that point via the above route will be \$115.34, to this must be added sleeper privileges, upper berth \$11.02, lower \$13.77. There also will be diner fees. Eastern rates have not been obtained complete, but the full fare from Harrisburg and return will be approximately \$165.00, to which must be added sleeper and diner fees.

The exact schedule will be announced later, but will probably be to leave Chicago the evening of June 4th, and will be arranged to spend one day at the Grand Canyon in Arizona, if so desired.

C. N. Hostetter, Conf. Sec'y, Washington Boro, Pa.

MARRIAGES

HOUSE-WINGER.

On April 13, 1921 at the home of the bride's parents, Bro. and Sr. Emanuel Winger, there occurred the marriage of their youngest daughter, Ada Viola, to Fred G. House, son of Mr. and Mrs. G. F. House, Bish. Bert Sherk officiating. All are of near Stevensville, Ontario, Canada.

Obituaries

CULLEY—Sister Eldora D. Culley, wife of Bro. Geo. Culley, born Mar. 16, 1863, in Augusta Co., Va., departed this life at her late home, Springfield, O., April 14, 1921, aged 58 years, 28 days. Her sufferings from the dread disease, cancer, were borne with patience, but she often expressed her desire for relief. She leaves as immediate relatives to mourn her departure, an aged mother, husband, two sons, and two daughters.

She united in fellowship with the Brethren in Christ congregation in Springfield about twelve years ago, and for a number of years was an active worker.

Funeral services were conducted by the brethren, O. B. Ulery and Wm. Boyer, on April 18 at Beulah Chapel, Springfield. Interment in Ferncliff cemetery.

Lenhart—Minnie Engle Lenhart, daughter of Bro. and Sr. D. S. Engle, was born at Abilene, Kans., Nov. 11th, 1885; passed away at the home of her parents in Abilene, April 2nd, 1921. Age, 35 years, 4 months and 21 days. She was converted at the age of 22 years, and united with the Brethren in Christ Church of which she remained a consistent member, giving faithful service as a Sunday School worker.

On Sept. 12th, 1917 she was united in marriage to Samuel W. Lenhart, also of Abilene. An infant son born to this union March 19th, died April 7th, and was laid to rest by the side of his mother. Besides the sorrowing husband and parents, there remain to mourn their loss, five brothers and three sisters, also a large circle of relatives and friends.

Funeral services, held in the Brethren in Christ Church, were conducted by Bishop

J. N. Engle, Elders C. O. Musser and G. E. Whisler. Interment in the Abilene cemetery.

REPORTS

REPORT OF HOME MISSION BOARD TREASURER.

From Jan. 1st. to April 1st, 1921.

Expenditures

January 11—George Whistler, workers allowance, \$20; Sarah H. Bert, workers allowance, \$105; Maggie Sollenberger, workers allowance, \$75; W. H. Boyer, workers allowance, \$60; George G. Haagen, workers allowance, \$60; Henry W. Landis, workers allowance, \$45; Wilbur Snider, workers allowance, \$45; D. E. Jennings, workers allowance, \$45; Levie F. Sheets, transportation and rent \$19. January 15—Evangelical Visitor Publishing House, S. S. supplies, \$8; Evangelical Visitor Publishing House, song books, \$18. January 18—Wilbur Snider deficit, Philadelphia, \$14.56. January 24—William Asper, fare, evangelistic service, \$38; David Brehm, fare, evangelistic service, \$46.68. January 31—J. N. Hoover, evangelistic service, etc. \$89.41.

February 1—A. O. Wenger, \$90. February 5—C. N. Hostetter, Conference Minutes, and H. B., \$3.75; Levie F. Sheetz, fuel, \$5; J. R. Eyster, tabernacle expenses, \$45.96; J. R. Eyster, tent service, \$210; Sr. Malinda Eyster, tent service, \$40; Cyrus Heilman, tent service, 140; Sr. Elizabeth Heilman, tent service, \$40. February 25—Cyrus Heilman, quarterly allowance, \$30; O. B. Ulery, fare from Ohio to Kentucky \$25.64; Walter L. Reigard, fare from Ohio to Kentucky, \$25.90; Earl Bossert, workers entrance and fare, \$31.20.

March 3—D. E. Jennings, roofing, lime, etc., \$54.85. March 8—Evangelical Visitor Publishing House S. S. supplies, \$3.15; Herman G. Miller, folding chairs, \$61. March 17—A. O. Wenger, deficit, Chambersburg M. S. \$45.15; Jacob W. Heisey, trip to Bethel Mission \$26; H. O. Musser, trip to Bethel Mission, \$26.50; Sarah H. Bert, workers allowance, \$105; Maggie Sollenberger, 5 workers alms. \$75; W. H. Boyer, 4 wrks. alms., \$60; H. W. Landis, 3 wrks. alms., \$45; Wilbur Snider, 3 wrks. alms., \$45; D. E. Jennings, 3 wrks. alms. \$45; Herman Miller, 3 wrks. alms., \$45; Cyrus Heilman, 2 wrks. alms., \$30; Earl Bossert, 3 wrks. alms. \$67.59; Levie Sheetz, 2 wrks. alms. \$50; A. O. Wenger, 2 wrks. alms. \$30; Clayton Engle, Hummelstown, Pa., \$18; March 12—Levie F. Sheets, horse and buggy, etc., \$175; March 19—Wilbur Snider deficit, \$10; March 23—Clayton Engle, car fare and evangelistic service, \$44; George Whisler, quarterly alms. \$20; Samuel H. Wenger to Center Co., Mission Field, \$13.22; L. F. Sheets, transportation Jan. and Feb. \$26.14; March 30—M. G. Engle, fare Abilene to Des Moines, \$10.20; Evangelical Visitor Publishing House S. S.

supplies, \$3.86; Evangelical Visitor Publishing House, S. S. supplies, \$3.15; Evangelical Visitor Publishing House, S. S. supplies, \$3.78; Evangelical Visitor Publishing House, S. S. supplies, \$6.78; Jonathan Lyons, two wrks, Moortown, Mich., \$120. Total \$2,791.34.

Receipts

Balance in treasury last report, \$1754.48; Hamlin, Kans., S. S. by E. C. Heise, \$44.56; Mowersville Congregation, Pa., \$44.56; Abilene Congregation, Kans., \$50; Belle Spring S. S. by S. B. Longanecker \$7.68; Rose Bank S. S. by C. S. Sollenberger \$82.64; Monroe, Book Ramona, Kans., \$10; Geo. Whisler Workers offering \$20; Montgomery Congregation Franklin Co., Pa., \$40; Free Grace S. S., Millersburg, by Jacob Keefer, \$50; W. D. Eshleman, Philadelphia, Pa., \$5; Dallas Center Congregation, Iowa by W. C. Deemy \$23.35; Fox Hollow S. S. by H. T. Frey, Lycoming Co., Pa., \$15; Chambersburg Congregation, \$50; A. O. and Elizabeth Wenger, Quarterly alms. returned, \$90; Cross Roads S. S. by E. H. Zercher, Lancaster Co., Pa., \$29.81; Wm. W. Asper, Mowersville, Pa., \$24; Ringgold District, Franklin Co., Pa., \$35; Montgomery District, Franklin Co., Pa., \$27; New Guilford, Franklin Co., Pa., \$78; Cumberland District, Franklin Co., Pa., \$155; Abilene Congregation, Abilene, Kans., \$87.69; Pequa Dist., Lancaster, Pa., J. Z. Miller, \$23; In mistake and returned by J. R. Eyster, \$45.96; Chambersburg S. S., Pa., special for L. F. Sheetz \$25.56; Souderton District, Pa., by Earl D. Garis \$41.50; Dauphin and Lebanon District special for L. F. Sheets \$34; Grantham Dist., and M. B. S., Grantham, Pa., \$55; A. O. and Elizabeth Wenger, Quarterly alms. returned \$30; Graters Ford Congregation by Henry B. Hunsberger \$24; Clayton Engle, Hummelstown, Pa., \$18; Upland, Cal., S. S. by Herman Trautwein \$25.04; Montgomery Dist., Pa., special for L. F. Sheets, \$15; Harrisburg Congregation, Pa., \$100; Carland Congregation, Mich., by Jonathan Lyons, \$24; Mowersville S. S., Pa., special for Levi F. Sheets \$10; H. W. Landis, 1194 W. 14th St., Des Moines, Ia., \$10; Waynesboro S. S., Pa., special for L. F. Sheets, \$6; Waynesboro Dist., Pa., special for L. F. Sheets, \$9; Bell Spring Dist., Kans., \$129.50; Mt. Pleasant Congregation, Lancaster, Pa., special for L. F. Sheets, \$120; North Franklin District, Pa., special for L. F. Sheets, \$29.54; Samuel H. Wenger, Chambersburg, Pa., \$6.25; Cumberland Dist., special for L. F. Sheets \$17.50; New Guilford Dist., special for L. F. Sheets, \$15.50; Elizabeth, Pa., special for L. F. Sheets, \$70; H. E. Wolgemuth, Pa., special for L. F. Sheets, \$15; M. Pleasant Dist., Pa., special for L. F. Sheets \$15. Total \$3,627.77. Expenditures, \$2,791.34. Balance in treasury April 1st, \$836.43.

Samuel H. Wenger, treasurer, 38 Glen St., Chambersburg, Pa.

SOUDERTON, PA.

A series of Bible teachings were conducted at this place by Ex-Rabbi Dr. Max Wertheimer, of Ada, Ohio. The Bible subjects were as follows: on Monday, April 11th, "The Diety of Jesus Christ;" Tuesday, "God's Gospel;" Wednesday, "The Function of God's Church;" Thursday, "Our Lord's Return and Signs Pointing There-to;" Friday, "Satan and His Program;" Saturday, "His Conversion." Dr. Wertheimer is a recognized Bible teacher, and a master of the Hebrew language, a strong defender of the Word of God, giving its proper setting. The meetings were well attended with the exception of Monday and Friday, those being off nights. Saturday evening there was a large turn out of people.

We can truthfully say that he realized 2 Cor. 5:11. "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." The Holy Spirit was working, for which we praise the Lord as one young man raised his hand for prayer. Beloved, we love to see men and women raise their hands as it is a signal of distress. Pray for this young man and for the work at this place that precious souls may be saved. Eld. T. A. Long was with us during these meetings till Friday evening.

Omar G. Worman, Cor.

REPORT OF MT. CARMEL ORPHANAGE
For January, February and March, 1921

Receipts

Carried forward, \$17.48; Smith Trust & Savings Bank, Morrison, Ill., \$25; S. R. Wolfe, Galesburg, Ill., \$10; Mrs. Fox, Lyndon, Ill., \$.65; A. J. Heise, Hamlin, Kans., \$20; A friend, Lancaster Co., Pa., \$1; A friend \$.50; Mrs. Julia Nelson, Chicago, Ill., \$5; Martinsburg S. S., Blair Co., Pa., \$25; Highland S. S., West Milton, O., \$22; Henry P. Heisey, Pa., \$.65; Elizabeth E. Zook, Pa., \$.65; Anna Witmer, Grant-ham, Pa., \$1; Anna Myers, Harrisburg, Pa., \$10; A brother, Elizabethtown, Pa., \$5; Lizzie Herr, Florin, Pa., \$1; Sr. Stevenson, Chicago, Ill., \$10; A brother, Elizabethtown, Pa., \$10; Mr. and Mrs. J. H. Hoffman, Maytown, Pa., \$12; John H. Shank, Maytown, Pa., \$1; Miss Lizzie Hoffman, Maytown, Pa., \$2; A brother, Elizabethtown, Pa., \$5; F. F. LaGrange, Upland, Cal., \$50; Miss Sophia Reeter, Dakota, Ill., \$5; A brother, Elizabethtown, Pa., \$1; Geo. Bollinger, Kans., \$10; Jolly Neighbor Club, Prophetstown, Ill., \$5; Mrs. Samuel Legron, Tiffin, O., \$3.65; Eggs, \$9.21; Albert Bush, Morrison, Ill., \$15.50; Robert Shirk, Shannon, Ill., \$10; David Krieder, Shannon, Ill., \$5; Katie S. Mum-mau, Florin, Pa., \$2; Junior Girl's Class, Ramona, Kans., \$5; Clayton Engle, Pa., \$10; A brother and Sister, Fairland, Pa., \$10; Solicited by W. E. McCulloh in Morrison,

\$414.00; Solicited by Esther Garwick, Dal-las Center, Ia., \$36; Bether S. S., Kans., \$26.13; Valley Chapel S. S., Canton, O., \$13.35; Hebron S. S., Clay Co., Kans., \$15.81; Mrs. H. J. Ludens, Morrison, Ill., \$25; Mary E. Hoffman, Bareville, Pa., \$2; Mrs. Gsell, Morrison, Ill., \$1; County Al-lowance, \$90. Total \$949.58.

Expenditures.

Groceries, \$255.39; dry goods and shoes, \$133.99; Tidings \$34; Sewing machine \$15.10; hardware \$28.26; gas and kerosene, \$115; Light plant repairs \$35.65; telephone \$6; fuel \$106.75; lumber, etc., 113.42; taxes \$38.76; seeds \$20; doctor and dentist bills \$33; miscellaneous \$9.56. Total \$944.88.

Unpaid bills amounting to \$700.

H. W. Hoke, treasurer.

We come again with the three months report to the Visitor family. We are glad that we can report that the children are all in good health at the present time, which is a great blessing and one which is appreciated very much.

Spring is here again and with it came many duties, in the field as well as in the house. Quite a bit of time has been put in on the poultry department. At present we have 400 little chicks, which includes those at the Home and on the farm.

At present there are twenty-three children being cared for, two of them will be eighteen before long and will leave the Home, which will leave a vacancy to be filled by those not being able to care for themselves. Our hearts go out to those who do not have the proper care, many not even having gospel privileges as these children do here.

May we continue to have your prayers for us at this place that some seed might be sown that will spring forth into everlasting life.

Yours in Him,
Mrs. Elizabeth Hoke.

WAUKENA, CAL.

Dear readers of the Visitor:

Greeting in Jesus' precious name. I praise him this evening for His saving and sanctifying power.

The joint council was held at this place on Friday, March 4; and as Upland was pretty well represented, a love-feast was held Saturday and Sunday, after which a five weeks revival started, beginning March 7. Eld. J. H. Byer of Upland conducted the services. Eternity alone will reveal what was accomplished. Quite a number of souls were saved and sanctified.

On Sunday, April 3, a special opportunity was given for the children to accept Jesus. About twelve or fifteen came forward and had prayer together.

We are truly thankful for what was done; but oh, their is yet so much more to do. So many do not come out to the house of the Lord at all. They spend their time in making money and pleasure seek-

ing, showing us plainly that we are in the latter days. Really it is alarming how many are sleeping that once were awake and active in the service of the Lord. May we all pray that the Lord of the harvest may send forth laborers into the harvest, that many precious souls may yet be saved before He shall come.

J. J. Meyer, Cor.

A TESTIMONY.

I believe it is the will of the Lord that I should write a little of my experience in the Visitor.

I would just say that I was converted in the year 1868 in the city of Buffalo. I was a very wild, wicked young man, and felt that I was a great sinner; but thank God, I found a great Saviour that saves to the very uttermost. In about two years from the time of my conversion, I was sanctified wholly, soul and body. Praise the good Lord. I have been kept by the power of God through faith in Jesus up to this present hour.

About twenty years ago my health failed. I was living in the town of Uxbridge. I went to the Doctor to see what was the trouble. He said that I had heart trouble. I asked him if he could help me, and he said, No. He said my heart was wore out, and he could not give me a new heart. I went to the great physician, and He restored me to perfect health. Bless His holy Name!

I was called into the Mission work, and by the help and grace of God, I am still able to do a little. Sometimes I preach in the Life Line Mission (Brethren in Christ) in San Francisco. I believe that is the best Mission in the city. God blesses that Mission and saves sinners and sanctifies believers. I am glad to say the Visitor is a regular visitor at my home, and I get blessed and encouraged reading it.

I have great reason to thank and praise my heavenly Father for the wonderful things He has done for me. I have been kept and preserved through faith for over fifty years. I have been engaged in Mission work for over twenty years, and during that time I have not lacked any good thing. The blessed Lord has supplied all my needs according to His riches in glory by Christ Jesus. I can read fine print without glasses; and I am still able to preach the glorious gospel of Jesus Christ. I am glad to say the dear Lord blesses my soul. I can say with the poet:

I am marching close by the river,
Close by the shore,
Waiting for the heavenly boatman
To come and bring me o'er.

Yours in Jesus,
Thomas Clark.

The answer to the Bible problem in last number will be given in the next issue of the paper.

SUNDAY SCHOOL LESSONS

O. B. Ulery

REST AND RECREATION.

May 8 Lev.23:39-43; Deut. 5:12-15;
Mark 6:31-32.

We are sure as many as have experienced the glorious reality of a "new creation" in Christ Jesus, Eph. 4:24, and have learned the precious secret of the "rest of faith in the Lord" Heb. 4:3, 9-10, will find Isa. 40:31 in its complete setting, a beautiful revelation of rest and recreation. "They that wait upon the LORD (rest) shall renew their strength (recreation); they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Too many, alas, have lowered the privileges and opportunities of the LORD'S Day (the Christian's day of rest and recreation), to the exercise of carnal pleasure seeking and enjoyment; have taken the day which was to be a "feast unto the Lord," Ex. 32:5-6, as a day "to eat and drink and sit down to play." Against such a spirit we are straitly enjoined, 1 Cor. 10:7.

I wonder if many do not manifest the same spirit and fall under the same condemnation by their practice on the Lord's Day: sleeping late, getting late to God's house for service, watching the clock and complaining if they must sit a few moments after the "proper" closing time. Then they hasten home or to some friend's home and sit down to the most luxurious meal of the week (which entails more labor on the housewife than thru the week); eat until they are uncomfortable, and then spend the balance of the day in secular or merely social conversation.

Is it any wonder they arise on Monday morning unfreshed, tired and "blue"? From such may the Lord deliver us.

We take pleasure in giving the following exposition, as found in MacIntosh's Notes on Leviticus, on the "Feasts of the Lord," as associated with the Feast of Tabernacles in the 23rd chapter of Lev., as it will give you a happy key to the study of the same.

"Israel's first feast was the Passover, and their seventh was the feast of tabernacles; that is to say, divesting them of their typical dress, we have, first, redemption; and last of all, we have the millennial glory. The paschal lamb typified the death of Christ; (1 Cor. v, 7); and the feast of tabernacles typified 'the times of the restitution of all things, of which God hath spoken by the mouth of all his holy prophets, since the world began.' (Acts 3:21.)

"Such was the opening and such was the closing feast of the Jewish year. Atonement is the foundation, glory the top-stone; while, between these two points, we have the resurrection of Christ, (ver. 10-14) the gathering of the Church, (ver. 15-21,) the

waking up of Israel to a sense of their long lost glory, (ver. 24-25,) their repentance and hearty reception of their Messiah. (ver. 27-32,) and that not one feature might be lacking in this grand typical representation, we have provision made for the Gentiles to come in at the close of the harvest and glean in Israel's field, (ver. 22). All this renders the picture divinely perfect, and evokes from the heart of every lover of Scripture the most intense admiration. What could be more complete? The blood of the Lamb and practical holiness founded there on—the resurrection of Christ from the dead, and His ascension into heaven—the descent of the Holy Ghost, in pentecostal power, to form the Church—the awakening of the remnant—their repentance and restoration—the blessing of 'the poor and the stranger'—the manifestation of the glory—the rest and blessedness of the kingdom.

"We shall close this section with a view of the feast of tabernacles—the last solemnity of the Jewish year: read Lev. 23: 33-43. This feast points us forward to the time of Israel's glory in the latter day; and therefore, it forms a most lovely and appropriate close to the whole series of feasts. The harvest was gathered in; all was done; the store-houses were amply furnished, and Jehovah would have His people to give expression to their festive joy; but, alas! they seem to have had but little heart to enter into the divine thought in reference to this most delightful ordinance.

"They lost sight of the fact that they had been strangers and pilgrims, and hence their long neglect of this feast. From the days of Joshua down to the time of Nehemiah, the feast of tabernacles had never once been celebrated. It was reserved for the feeble remnant that returned from the Babylonish captivity to do what had not been done even in the bright days of Solomon. 'And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun, unto that day, had not the children of Israel done so, and there was very great gladness' (Neh. 8:17.)

How refreshing it must have been to those who had hung their harps on the willows of Babylon, to find themselves beneath the shade of the willows of Canaan! It was a sweet foretaste of that time of which the feast of tabernacles was the type, when Israel's restored tribes shall repose within those millennial bowers which the faithful hand of Jehovah will erect for them in the land which He swore to give unto Abraham and to his seed forever. Thrice happy moment when the heavenly and the earthly shall meet as intimate in 'the first day' and 'the eighth day' of the feast of tabernacles.

"The feast of tabernacles shall yet be

celebrated in the land of Canaan, and the nations of the saved shall go up thither to participate in its glorious and hallowed festivities. Jerusalem's warfare shall then be accomplished; the roar of battle shall cease; the sword and the spear shall be transformed into the implements of peaceful agriculture; Israel shall repose beneath the refreshing shade of their vines and figtrees; and all the earth shall rejoice in the government of "the Prince of Peace,"—such is the prospect presented in the unerring pages of inspiration. The types foreshadow it; the prophets prophesy of it; faith believes it; and hope anticipates it."

Note—At the close of our chapter we read, "And Moses declared unto the children of Israel the feasts of the Lord." This was their true character, their original title; but in the Gospel of John they are called "feasts of the Jews." They had long ceased to be Jehovah's feasts; He was shut out. They did not want Him; and hence, in John 7, when Jesus was asked to go up to "the Jews' feast of tabernacles," He answered, "My time is not yet come;" and when He did go up it was "privately," to take His place outside of the whole thing, and to call upon every thirsty soul to come unto him and drink. There is a solemn lesson in this: Divine institutions are speedily marred in the hands of man; but oh! how deeply blessed to know that the thirsty soul that feels the barrenness and drought connected with the scene of empty religious formality, has only to flee to Jesus and drink freely of His exhaustless springs, and so become a channel of blessing to others.

WORKING WITH OTHERS.

May 15. 1 Cor. 12:4-27.

The Apostle Paul in his epistles is the great expositor of church truth, and continually exhorted to oneness and unity with Christ, and pleads for unity in the church, his body; and he clearly shows by repeated declarations of truth, that Christ is the head of the body, the church, (Eph. 4:15; Col. 1:18; Eph. 5:22), and that our union with Him is to be so compacted and perfected that "we are members of his body, of his flesh, and of his bones." Eph. 5:30.

This "joining" 1 Cor 1:10, Eph. 4:16, is a work that God alone can do; and His method of operation is revealed in our lesson text, vs. 13, "For by one SPIRIT are we all BAPTIZED into one body;" and as baptism of the Spirit, "sanctification," and "holiness" are practically synonymous terms, and essentially connected in this great work, you will find that in almost every place where this vital union with Christ is revealed, one of these terms or its equivalent is associated.

Let us note a few scriptures: In our lesson text it is the "baptism of the Spirit," as already referred to; in Eph. 4:12-16, 24

(Continued on page 13.)

Our Young People

HERE AND THERE.

(Concluded)

The night of January 20 being passed and the dawn of the new day arriving, all preparations to leave England having been made, we stepped board the S. S. Armadale Castle about 10:30 Friday morning. We were in England just long enough to have our systems readjusted to the land and thus all the adults, but Sister Coon, again had a touch of that peculiar disease named "Sea Sickness." However none of us were very ill at any time. The sea was calm for a few hours but as we passed the Bay of Biscay the ship was rocked in the cradle of the deep and quite a number of the passengers became sick. This and also some inward disturbance in the digestive system caused one of our party to write a little poem on "Sea Sickness" as follows:

An organic sensation then a real demonstration

With your contents right out on the spot;
It is all the good ration with its vast variation

Of sweet cakes, and cold meats, and foods hot.

An odoriferous rising of the scents most surprising

With a sudden reaction of more;
Till the awful rebounding and the mighty resounding

Is sufficient to make the heart sore.

Sort of empty now feeling with your head somewhat reeling

There's a hurried resort to your cot,
And there quiet remaining, there's no use in complaining

You most humbly submit to your lot.

Here in deep meditation in your present location,

You may wonder just what will come next;

But no speedy commotion nor a sudden promotion

Will be found, for you're somewhat perplexed.

Here's a brief introduction to that sort of production

Known as sickness preceded by sea;
It is stomach ache trouble so severe that you double

If perchance on the land you should be.

The first and only stopping place for the mail steamers between Southampton and Cape Town is Madiera Island. We arrived there at about 6:00 o'clock Tuesday morning and left about 11:00 the same morning. The large steamers do not go into the wharf at this place but simply cast anchor in the bay. Soon after casting anchor there was a great stir on hand. The mer-

chants of Madiera came out to us in small boats and such a time we never saw before. Madiera Island is Portuguese territory and the vendors were Portuguese men who know just enough English to advertise and sell their goods, if possible. These men crawled up our ship and got board anywhere they could. For the time being they took possession of our deck chairs and turned them into display counters upon which to display their goods. Laces, doilies, table linens, beads, post cards, and what not, were for sale. Those who had fruit for sale placed their baskets upon the deck floor, others carried their trinkets from person to person attempting to sell their wares, and then in addition to this crowd there were representatives of touring trips in and around Madiera who made an effort to get people to take a trip to the island giving them the assurance that they would get them back in time to get aboard the ship before its time of leaving. Below in small boats were the divers awaiting the chance to dive after a shilling or six-pence, and before the boat left for pennies. They are all experts in their profession, the merchants know their business, the vendors understand their line of work, the ticket agents are up to their game, and the divers are trained from youth to be dexterious. Among the divers are small boys not over eight or ten years of age. The truth of the words of Solomon "Train up a child in the way he should go and when he is old he will not depart from it" came to our minds. The older divers were exceedingly supple and, for a shilling, would climb up to the top of the boat and dive to the waters below. Some boys, who did not appear to be over twelve years of age, would do the same thing. Every one would stay at their business as long as possible. Even after the merchants and vendors were ordered off of the boat they would try just a little longer to sell their merchandise and when once they were again in their own boats they would still display their laces and linens in a final effort to make a sale. If Christian workers were as zealous and energetic in shining for their Christ and attempting to win souls for Him what good might be done. Are not the children of the world wiser than the children of light?

The last signal of warning having been given, all preparations to depart having been made, we again sailed out in the mighty deep to enjoy the voyage for two more weeks or a fortnight as it is termed by the English people. The air was light, the sky clear, and the sea calm. The first stanza of "The Inchcape Rock"

"No stir in the air no stir in the sea

The ship was as calm as she could be,

Her keel from heaven received no motion

The ship was steady in the ocean." is certainly applicable to that part of the ocean known as the doldrums. One, who has not had the experience, can scarcely believe that so large a volume of water can be so quiet and undisturbed. As far as the eye could see, and even beyond that, there was one large unwrinkled sheet of water as smooth as unmolested water in a bucket. This kind of sailing lasted for a few days and then a light wind brought a ripple upon the sea. That was more pleasant for the traveler since the splashing wave adds variety to the voyage. Just so in life, if no ruffles or trials came over our path on our voyage from earth to glory the life might become monotonous and we would fail to appreciate our captain as we ought. Our voyage may be calm or laden with tempests yet we can sing "It is well with my soul" if our minds are centered on the things above, the eternal things.

We were on board the S. S. Armadale Castle three Sundays. The first Sunday we attended Divine Services in the first class dining saloon. The morning services are always conducted by the captain of the ship. The second Sunday we again attended Divine Services in the morning and then in the evening we, in company with the other missionaries on board, had evangelistic services in the second class dining saloon. Altogether there were sixteen missionaries on board. Some Africans, who had been in America for sometime, some Norwegians, some Dutch, some English, some Canadians, and one American. They represented the Colored Baptists of America, the Salvation Army, Church of Scotland, and the Brethren in Christ. The evening service was in charge of the Salvation Army captain, your humble servant bringing the message of the evening. The last Sunday we again attended Divine Services in the morning and had evangelistic services in the evening. The Church of Scotland man had the meeting in charge and the Salvation Army Captain gave us an inspiring message. The meeting of the last Sunday evening was not as well attended as the previous Sunday, as many were busy packing preparing to disembark the next morning.

The trip from England to Cape Town takes seventeen days by a Royal Mail Steamer. The last few days of the voyage the sea is usually a little rough and this trip proved no exception to the rule. Retiring for the night, Sunday night, February 6, most of the people rested awaiting the coming of the dawn when we would be brought safely to land. However the writer could not sleep. The joy of placing his feet on African soil, the consciousness of having been protected throughout the whole voyage, the anxiety to see the land to which God had called, the desire to have a glimpse of Cape Town as soon as as possible, the anticipation of years crystalizing into an

actual realization, and the thrills of joy which seized his soul kept his mind busily engaged causing sleep to be taken away. About 1:00 A. M. a peep through the port hole of the cabin brought to view the glittering lights of Cape Town. We were pulling into Table Bay and the lights sending their ray of brightness to all, whose wakeful eyes were beholding, brought subdued cheers of inward happiness which cannot be expressed. Sister Climenhaga was also awakened and she too was filled with overpowering happiness. Together we were as quiet as possible in our demonstrations but suddenly the bright brown eyes of Arthur met our gaze and he, peering through the port hole, exclaimed "Isn't that wonderful?" The ship was destined to remain in the bay until day break and we again lay ourselves down to sleep, but slept but little. As soon as dawn came the immigration officers came out and then every one was busy showing their passports and other credentials necessary to permit them to go ashore. We had no trouble whatever in entering Africa. Due preparation having been made our way was easy but it took time. About eleven o'clock Monday morning, February 7 we again placed our feet upon mother earth, however in another continent with other people before us. When the great ship of Zion has made her last trip will our passports to heaven be properly signed and sealed by the blood and will we be able to enter the city without the least trouble, everything having been made secure?

Being safely landed the first thing to do was to look after our baggage. This being done we next went to the hotel to which we had been directed by cousin Walter Winger, who is now home on furlough. Two and one-half days were spent in Cape Town awaiting a train which would take us to Bulawayo. The first afternoon some of the party rested while others went to look after getting their drafts cashed and money exchanged. In the evening several large water melons were purchased at a shilling a piece, about twenty cents in American money, and we had our fill of water melon. Grapes, such as grown in California, were purchased at three pence a pound, about five cents at the present rate of exchange.

The second day in Cape Town was spent in seeing some of the beauties of nature in and around the city. We had taken a walk in and around the garden, a large park of flowers and foliage of nearly every description, the previous evening. This day we went on a sight seeing car on a trip to Hout Bay. The whole trip is a delightful one. The scenery is simply grand. It is said to be one of the most beautiful and scenic trips in the world. The peaks of rocks are over three thousand feet in height and the uppermost points are often hid by the clouds. The high towering mountain peaks on the one side and the splashing wave of the ocean below is a most marvelous scene.

Here the work is the work of the Creator, the structure in London being the work of man. Both are great, but natural architecture is much more magnificent. The car would crawl and climb, higher and still higher, suddenly come to an elevation which would present to our view a large area of sea and land, then go over a precipice, dash behind rocks, again emerge into the open, bringing new beauties as we went along. On our return trip we passed through wooded sections, fruit orchards, flower gardens, vineyards, farming lands, landscapes, hamlets, and barren country. There is no drive ever taken by us which is more fantastic and fascinating.

The last day was spent in shopping in the forenoon and in getting ready to take our up country trip. We left Cape Town at 3:00 P. M. Wednesday, February 9 and until twilight came the mountains on either side enhanced us. They are not as high as the Rocky Mountains but they are very pretty. On the first day we could see marks on every side which told us we were in a land of heathendom yet we could also see the trace of civilization. The farther north we went the more raw the people seemed to be. At every small station until we reached Mafeking there would appear men, women, boys, and girls, some clothed, some partially dressed, others with but little upon their body, while still others were scarcely protected at all, begging for something to eat or attempting to sell their furs and trinkets of various descriptions. Previous missionaries have given a minute description of these things and nothing more need be given. From Mafeking to Bulawayo the native seemingly is more Anglesized.

Our train was four hours late reaching Bulawayo. The rainy season being here, it was raining when we reached Bulawayo. Soon after the train stopped the kindly face of our beloved bishop was seen by us. After changings of greetings the hand baggage was handed out the window. It was then cared for by the writer and Brother Steigerwald took the sisters and children over to the waiting room. Then the shining faces of the mission boys appeared and assisted Brother Steigerwald in placing our luggage on the wagon to be hauled to the Matopo Mission. We were then placed in the useful Ford car and conveyed to a place of rest and had luncheon. It being too late in the day we could not clear our trunks from custom and thus they were left behind. After luncheon we started for the Matopo Mission and the eagerness with which we observed every foot of the territory and the manner in which we behaved ourselves as we thought we were nearing the mission station can only be known by those who have had like experiences.

The mountain scene, the beautiful drive taken, with the majestic rocks now lying all around us shall pass away. We are not here and we feel exceedingly grateful to

our heavenly Father for His protective care all along the line. Pray that the work undertaken by us and the visions seen by us may be a work and visions planned and given by Him who is not temporal but eternal. God guiding and directing the work, with your cooperation with us, will no doubt be the means of accomplishing a work which shall stand eternally.

Lovingly,
John A. Climenhaga and party.

(Continued from page 11.)

and 30 the analogy is clearly apparent. Eph. 5:24-32 needs no comment. Col. 1:18-22 explains itself. Is it any wonder that people who will not accept, and who do not enjoy the glorious reality of experience as embodied in the above terms and scriptures, so often manifest discord and division ready to separate themselves from the company of the saints, leave the church if you please, when things do not go to please them, (and usually they are not pleasant, even when they have their own way.)

Perhaps their analogy is found in the artificial false limb, held on by straps, (church ordinances, rules and regulations,) which must be well padded to suit the flesh, or there is constant irritation. It is to be clearly seen that this is only man's sacrifice and invention to supply the loss and lack of that which is real.

But Divine inspiration tells us, Eph. 4:16, the whole body is "fitly JOINED together and compacted by that which every joint supplieth," in which there is a beautiful reference to the Holy Spirit; for as in the natural body every joint supplies its own "jointwater," the oil without which it becomes stiff and useless, so the Holy Spirit is the oil that lubricates, so that every member may work in harmony, and without friction, set in its proper place "as it hath pleased Him." vs. 18.

If every believer could only realize the glorious privilege and blessing of being set in the body, (the church) by the Spirit, working under control and direction of the head (Christ) in harmony with all the members of His body, God would be glorified beyond that we have yet beheld.

We should note the deep teaching of vs. 22-24. Naturally, the vital and more important members of our body (the digestive, assimilative, excretory and reproductive), which are so imperatively necessary to life and existence, are hidden away within the body itself, content to work unnoticed, and indeed are scarcely ever given a thought as long as they are properly functioning. What a rebuke to that self-seeking, honor-coveting spirit so often manifested, which unless it is noticed and honored, gets peeved, pouting and sulking.

May we never rest until we know that we are set in the body by the "baptism of the Holy Ghost."

Foreign Missionary Department

"The Fields are White Already to Harvest"

KEEPING BUSY AT MTSHABEZI.

Mtshabezi Mission
March 5, 1921

To all the Visitor family:

Greeting with the words of the Psalmist; "The law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple," Psa. 19:7.

Yes, we yet see that the Lord is converting some souls that are willing to come to him; but there are so many that are not willing to come to Christ, but are willing to stay out in the cold world.

Many of the readers of the Visitor are no doubt wondering what the workers are doing out at the Mtshabezi Mission.

Well, if you would come around some time, you would no doubt find something like the following: Say it is Monday morning; the writer rings the bell at sun up and the natives start to the church for morning prayers, or worship; after this we all go to work. The men gather under the little tree close to the store hut, and the girls gather together near the laundry; and you will see Bro. Steckley quietly walking to give them their work. One lot may go to one of the fields to hoe the corn, and another go to take care of some trees, and another lot may go to do some cleaning and scuffing off of grass. This with many other things, you would see; and if it were the plowing season, you would see the ox herd boy coming up thru the veldt with about thirty oxen and he may be whistling at them to cause them to go in the right direction; and there come the girls with their hands full of straps, reams, as we call them here; and soon you will see the girls in among the oxen each with a ream in her hand and trying to throw it over the head of the ox that she wants; and ~~sooner~~ **or later** you will see them go off to the field to plow. Girls! yes, and they do a lot of it in their homes, so it is nothing new to them. Many of the American girls would be afraid of the great horns which some of these African cattle have, and they are careful that they do not get the purpose of the ox when he shakes his head at them.

Possibly if you will go out to the field, you will see some with large hoes and axes; they are cutting

down and digging out trees. In fact, they do anything from hauling out fertilizer to thatching their own huts.

Yes, and there is Sr. Doner; she has some of the girls and is speaking to them about some matter. And there she goes to the sewing class, where they mend their own clothes and make new ones, as the rule is when a girl comes here she starts to make her own clothes, of course, with the help of the teacher.

Just then you will no doubt hear Sr. Steckley give orders thru Bro. Steckley for the driver boy to hitch up the mules, as there is a call from some one who needs medical help, as there are many calls of this kind, or else there is some one at the medicine room with her child with itch so bad that it is covered all over; many of these people have cuts, burns, bruises, and diseases of all sorts. Many times it would be better and much easier to treat if they would come when their disease or trouble is in the first stages; but they will try their own remedies till they see that it will prove fatal, and then they will come to the Missionary.

And while the above mentioned are so busy, Sr. Baker is possibly superintending the rug making, and when this is not in progress, she may have the mules busy out among the kraals, visiting the people. This is a very needy part of the work, and there is no other part that is so discouraging as visiting among the kraals. You may ask the question, Why? Well, you see the people near here have heard the Gospel and their hearts are hard; and they know if they leave their sins and customs, the other people will grant unto them a great deal of persecution; and this they do not like, for they are a great people to click together. If the head man of the kraal says anything, it is usually, Yes, with all the other people of that kraal. This being one of the hardest parts of the work, we are greatly in need of your prayers for the work and the one that carries on this part of the work.

Well, and while we are talking about the work and the workers, we may see the milk boys coming with the milk, and Sr. Heisey is there with the girls that she is teaching the work about the dairy; and when this is finished and the clock has struck

eleven, this finds the girls winding their way into the church, which is now used as a school till there can be other buildings built. This is a great necessity at this time when there are about one hundred girls here. The work of the school is progressing nicely; and the girls seem to be, in a large measure, contented. For this we thank God, and we trust that it will continue.

To teach about one hundred native girls, the gospel, as well as other things of which they have need, is no easy task, as they are given instruction in the Bible first and foremost; and God help us to ever keep it in the foreground. Then they are taught the elements of the other branches as they reach the place where they can take them; but you see they must learn English before they can take many of the secular branches, as the text books are nearly all written in English.

Well, and while you are talking about the rest, what are you doing? Well, sometimes you will find me in my room with my grammar trying to make clicks and peculiar sounds, or out with the boys while at work, asking them questions and trying to say the words as they do. This is quite a task but by God's help I am determined to conquer, and some day be able to preach to the people in their own native tongue.

Yes, and tomorrow is Sunday, and then what? Well, just like at home with the ministers, it is the busiest day of the seven, with the usual morning worship; and then at 11:00 A. M. we go to Sunday School, and after this we give them a little intermission, and again the bell is rung and they come into the regular service. This service is held almost like the service at home, but our church is filled with benches without backs, upon which sit black people instead of white; and when the benches get full they just sit down on the floor as contented as if they were sitting on a velvet cushion. After this service, we again give the people a short intermission; and again many of them go into the church, for this time the service is for the inquirers class. This service is for those who have shown a desire to get right with God, and they are given special attention; and while this is going on,

usually one of we brethren, and sometimes some of the sisters, are out at one of the out places holding services; and then in the evening we have the regular evening worship. This completes the days services, only sometimes there are those that come and report that some one is sick or is in need of help, and then there is another trip.

This is the part of the work that seems to have fallen on me, and for this and many other things, I want to ask your prayers.

There are so many that are not saved, and so many that are here who need a deeper experience, as they have just come from heathendom and some have not the least idea of what it is to be a child of God and to live a life for God. They are so liable to think that refraining from drinking and dancing and other sins will make one a Christian; this has to be taught against most all the time; and those churches who have things all tied down with church laws and every thing cut and dried, miss some things which we do not miss, who try to teach justification and sanctification by faith.

The attendance in the regular service has been quite good, usually about two hundred and over, till the time for digging came when some had to stay home to watch the babboons and stray goats and sheep out of their gardens; but we are looking for them to be in church soon as the harvest time will soon be here, and then when this is over they will not need to be in the gardens all the day.

However, people who do not want to go to church will always find an excuse.

There seems to be a spirit of unrest all over the world, and this country has not been missed; but yet I think that it is more quiet here politically than at home, but in the church there is that spirit of dissatisfaction. You see the church is just coming out of heathenism and it is now seeing the things of the worldly civilization; and those who have not yielded all to the Lord, are desiring the things of the world. The desire to make money has been holding the foremost place; and yet some are making great sacrifices for the cause of Christ. Just now I think of two boys that each have given an animal; one gave a heifer and the other an ox, for the work of the Lord.

The work needs your prayers as well as your support, when you think of it that there are over one hundred people getting the Gospel every day

at this place and then these that work here that do not go to school, are compelled to come to the services in mid-week and to the morning and evening worship. In view of this fact, we have a right to expect that there is going out an influence that is saturated with the Gospel. Thank God, and we trust that the bread cast on the waters will soon return.

We, unitedly, are praying for the out pouring of the Spirit on the church; and if the Lord wills, we will soon start a special effort for the salvation of souls. May the Lord help us that the effort will result in many coming to Him.

We thank the Lord for keeping us well, as neither of our family have felt any fever since we have been here; to God be all the glory.

Your brother and sister for Africa's lost,

J. L. and Emma Myers.

TENTING ON THE VELDT.

Dear readers of the Visitor:

Greetings from Africa. My appointed place being the Macha Mission, I was accompanied by Sr. Davidson. Our train arrived in Choma late in the evening, so we tented till morning. Choma is a station stop, and consists of one store, through which we can order our groceries from Bulawayo.

We were up and off on our trekking by seven o'clock on Saturday morning, and most interesting this was to me. Over veldt, in and out of forests, through bridgeless rivers in a two-seated ox-cart drawn by four oxen, and driven by three native boys. One went ahead to lead, another was dexterious in the use of his whip, and the third followed along behind to watch the load. There were no speed limits, so we went as rapidly as the oxen could take us, and 10 o'clock found us a few miles out where we outspanned and had some breakfast. The boys made a fire of waste wood, and on this we cooked porridge and eggs, and with this we had bananas and oranges from the Mission.

Four o'clock found us several miles farther on and the oxen were ready for another feed. Being wearied ourselves, we spread a blanket on the grass and lay down to rest. The grass stood about us nearly eight feet tall; and we almost felt like we were in a baby's crib. As I looked straight up in measureless space into the paleless blue, we saw one lone bird soaring above, and the words of the poet came to us thus:

"He who from zone to zone,

Guides through the boundless air
thy certain flight—

In the long way that I must tread
alone,

Will lead my steps aright."

I am sure I do not know what snakes or animals were about me in the grass, but I saw none while I was asleep. We must not rest too long for we had a long journey ahead.

About seven o'clock the dark began to close out our way, so we stopped. The boys gathered wood for a fire and mowed down the giant grass so they might pitch the tent. Strange thrills and sensations filled our hearts, but a peaceful calmness withal. Supper being ended and preparations all made just before we retired, Sr. Davidson and I knelt with the three native boys about the camp fire and had our evening worship. I am sure the Lord understood the different languages that night away out on the veldt, many miles away from other white people, because our prayers were answered. The fire was left burning all night to keep the lions away; and as a storm was threatening, we hung our lantern up high and left it burning also.

We were sorry to have to finish our trek on the Lord's day; but for a couple of miles before we reached the mission, we met one after another of the natives coming out to meet us. Their happy faces bade us welcome to our new home.

Yours in Him,

Lila Coon.

CONFESS AND HONOR CHRIST.

King Edward VII was visiting Holland. To receive him with due honor, a carpet had been woven for the occasion to go from the station to the Palace. When they laid it down it was found to be too short by a yard and a half. There was not time to weave any more, so they covered the space with the national flag. When King Edward came to it, he stopped—he would not walk on the colors. He honored that flag—he saluted it. The people standing by were greatly affected by this act and tears sprang to many eyes.

If Christ is your Saviour, stand up for His honor. Do not trample on His name. Do not join in a laugh at the jest about holy things. Confess and honor Christ in all your ways. He has said, "Them that honor me, I will honor."

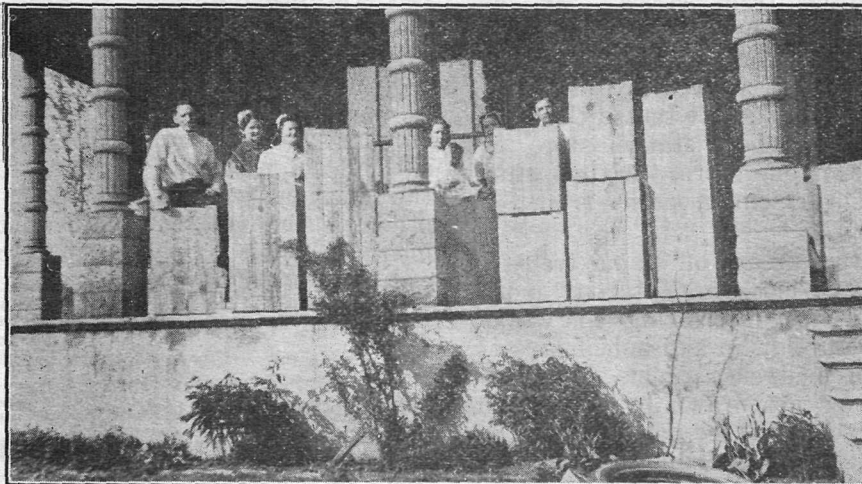
—Scattered Seed. Sel. by P. H. D. Stayner, Ont

AN INTERCESSORY MISSIONARY

A story is told in "The Zenana" of a young girl who became an "intercessor" for a Scottish Missionary, thereby bringing "unspeakable help" to the one for who she prayed and unspeakable enrichment to her own life. The missionary herself relates the story of how, returning from a Keswick Convention in England, she fell into conversation with a young girl, the only other occupant of her compartment. Learning that the missionary had been at Keswick, the girl said, "I've read about the request of the Indian missionaries for missionary intercessors, and I thought I'd love to be one; but I don't know a single missionary anywhere." A moment later she said, "Why, I believe you are a missionary! Oh, may I be your intercessor?"

The missionary goes on to say: "That was six years ago, and I have never seen that girl since. But we have been in close touch by letter all the time. To be my effectual interces-

sor, she has read and studied and asked questions, till she knows and understands, to an almost incredible extent, about my work and surroundings, my helpers, and the people I am working among. And I—I cannot tell what unspeakable help her prayers have brought me hundreds of times, how real a fellow-worker I have felt her to be all along. I should never think now of counting up our staff in that district without counting her as one. And only last week I had a letter from her, in which she tells me how her life has been quite changed by this missionary service. Her lonely, quiet village life has been filled and made rich and large by the spiritual partnership, which is as real to her as it is to me. And she tells me, too, that through becoming a missionary intercessor for me, the missionary cause everywhere has become real and dear to her as it never was before."—The Life of Faith. Selected by Stella L. Heise, Gormley, Ont.



"OFF FOR INDIA."

April 16, 1921

This is not a picture of Missionaries going out to the Foreign Field, but it is a picture of the gifts of the Brotherhood of New York, Pennsylvania, Ohio, Indiana, Illinois and Kansas, boxed up in strong boxes just ready to go forward to the dear Missionaries in India. These boxes include office equipment for the Mission Stations; food stuffs such as dried fruit, noodles, macaroni, tinned goods; dry goods, including cloth for the Missionaries, clothes, a goodly number of made up garments for the Orphanage boys and girls, bedding and useable remnants; general household material such as brushes, soap, home made, etc, etc; stationery, as paper, envelopes, pencils, etc; and a number of other useable articles which are needed and which will be

appreciated.

These boxes, ten in number, are standing on the front porch of the Smith Home at Grantham, now belonging to the Messiah Bible School; and we felt that many of the dear saints of the Brotherhood, who have helped to make this shipment possible, would be glad to see it; and since that was not possible, we have taken this method of showing you that which we have every reason to thank you and the Lord for, and which the dear ones in far off India will be happy to receive.

We desire to take this opportunity to thank all the dear ones who have counted us to be worthy recipients of their munificent gifts, and be assured that we shall not fail to lovingly remember both the gifts and the givers.

Yours for India,
H. L. Smith.

A CONVERSATION WE OVERHEARD.

Bro. C: Good morning, Bro. D——. Well, how are you this morning?

Bro. D: Pretty well, thank you. How's yourself?

Bro. C: Can't complain. It's pretty damp this morning isn't it?

Bro. D: Yes its quite wet.

Bro. C: I suppose you have noticed the special offer that is being made in the Visitor to send the paper to new subscribers till January 1, 1922 for 75 cents.

Bro. D: Yes.

Bro. C: And I suppose there are a number of people you are expecting to send the paper to aren't there?

Bro. D: Well, there are some that I would like to send it to if I knew they would read it.

Bro. C: Now, Bro. D, listen, if they get the paper, the chances are that they will read at least a part of it, won't they?

Bro. D: Yes.

Bro. C: But if you don't send it, you know they won't read it then.

Bro. D: Well, that's so. I believe I will send it to my son in I——, and my brother in C——, and my neighbor G——, that lives just down the road.

Bro. C: Alright, Bro. D, I will put down their names and addresses and turn them in right away. I feel sure that the Visitor will be a great blessing in these homes; and an investment of 75 cents for each one is certainly not very large.

Bro. D: No it is not; a person can spend that amount for little knick-knacks here and there before you realize it. Well, I must be going. I see the sun is coming out.

Bro. C: I notice, it looks as if it would clear off.

Bro. D: Yes, I believe it will. Good-bye.

Bro. C: Good-bye, Bro. D.

Some people seem to think twice without speaking once during a testimony service; but to listen after the meeting, it would sound as if they could speak about three times without thinking at all.—C. B.

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