

12-5-1921

## Evangelical Visitor - December 05, 1921 Vol. XXXIV. No. 639.

V.L. Stump

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/798>

---

### Recommended Citation

Stump, V.L., "Evangelical Visitor - December 05, 1921 Vol. XXXIV. No. 639." (1921). *Evangelical Visitor (1887-1999)*. 798.

<https://mosaic.messiah.edu/evanvisitor/798>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

# EVANGELICAL VISITOR

R I Witer

1-22

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Volume XXXIV

NAPPANEE, IND., DECEMBER 5, 1921

Number 639

## EDITORIAL

**Funeral Sermons** as Dr. Torrey has said should not be directed to simply work upon the feelings of the bereaved, nor should they be preached to the dead, but to the living and the occasion should be utilized to bring a message of a living Christ to living men and women.

We are pleased to be able to give our readers in this issue of the paper a funeral sermon by Bish. J. N. Hoover, one of our associate editors which we believe is a sample of the kind of preaching people should have on such occasions.

**Perpetual Motion** is a subject which has always interested certain classes of people and even the every machine thus far invented to run by its self has proven a failure, there are still those who try to accomplish that which to all known laws is impossible. Some time ago a man made a machine which to all outside appearances ran by itself. He had folks baffled for a time, but one day it was discovered that a fuel supply pipe, came up thru the leg of the table upon which this machine was being demonstrated and the secret was out. Some humans have tried to make us believe that this vast universe of ours with all its various changes and even its continuance was just sort of a perpetual motion affair, but the nearer we approach the real truth of these things the more we are made to realize that God (as His word declares) is the primary agency in it all and that the world which **now is**, is kept in store by His Word. There are also many professors who have tried to live a Christian life on the perpetual motion plan, only to be

awarded with a complete stoppage of all progress in the divine life. The great forces of the earth are moved thru the energy of heat and it is much the same with the forces of the soul. Soul heat and energy are supplied by prayer, reading God's Word and personal soul winning.

**A Disarmament Conference** is now being held in Washington D. C., by the great earth powers, for the purpose of reducing the present program of building huge battleships and other expensive fortifications. Thus far some real progress seems to have been made and it is our earnest prayer that the nations may realize the utter folly of war and take such steps that will turn the minds and labors of the masses toward the pursuits of peace.

There is a sevenfold peace which may now be enjoyed by all who become the loving and loyal subject of the King eternal.

They are: The Peace of Pardon, Rom. 5:1.

The Peace of Purity, 1 Thes. 5:23.

The Peace of Security, Phil. 4:7.

The Peace of Protection, Phil. 4:9.

The Peace of Charity, Eph. 4:3.

The Peace of Christ, Jno. 14:27.

The Peace of Translation, 2 Pet. 3:14.

---:---  
**SERMON PREACHED BY BISH. J. N. HOOVER AT THE FUNERAL OF SISTER HANNAH ENGLE.**

Since the passing of this dear aged sister is the passing away of one of the older members of the church, an aged sister who stood for our belief in the simplicity of the Gospel and the reality of experimental salvation, it seems altogether proper on this occasion to review some of the underlying principles of the Gospel of Jesus Christ, including of course experimental salvation, and simple home

piety, and all that is included in the simplicity of an humble Christian life and experience.

So for a text on this sad occasion I invite your attention to 1 Thessalonians 4:14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

"If we believe"—and the apostle assumes that his statement is accepted, and implies the word "since." Since "we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

I think perhaps it might be to our edification to read the entire paragraph in which this text is found. "But I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Repeating the text: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Now there are about six conditions or events stated or implied in this text. First, the death of Christ—"if we believe that Jesus died." Second, the resurrection—"if we believe that Jesus died and rose again." Then he says "them also which sleep in Jesus," and that clearly implies that if we would fall asleep in Jesus we must first become new creatures in Christ Jesus. We are told that "He was delivered for our offences and

rose again for our justification." Therefore, accepting these scriptural facts, the third condition is that of becoming new creatures in Christ Jesus. "If any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new." The fourth condition is falling asleep in Christ Jesus. The fifth is the resurrection, in connection with the sixth, the second coming of our Lord, Jesus Christ.

I scarcely think it probable that there are those here today who are trying to believe—and I say that advisedly—who are trying to believe that there is no such thing as a future existence. I am taking it for granted that everyone of us believe in a future state of existence, and expect that after we have closed our eyes in death we shall open them again in the future eternal world. So I want to state here that according to the inspired Word of God, if we ever enter into the courts that Christ has prepared for them that love Him, we must believe the teachings and principles of this Old Book, for "there is none other Name under heaven given among men, whereby we must be saved" except through Jesus Christ. The Word of God has provided our only hope of eternal life.

I am well aware of the fact that we are living in a day of skepticism, when folks have deviated far from scriptural teaching.

Let me tell you there are seven great supernatural events and conditions in connection with the life and existence of Jesus Christ that are fundamental to our faith. They are as follows:

The immaculate conception, the virgin birth, His sinless life, His atoning death on the cross, His glorious resurrection, His ascension and the fact of His coming again. Now everyone of these sacred, holy teachings has been attacked, and men of scholarship have tried to disprove the truthfulness of these great fundamental truths. If we question either of them we are weakening the foundation of our faith in the inspired Word of God. I know that they—our scholars of today—are telling us that in these days it is no longer necessary for men to believe in the virgin birth of Jesus Christ; that it is not so fundamental to our faith as Christians. But I want to tell you since the Bible is the inspired Word of God, we are putting a question mark after its Divine authority when we doubt any of these seven things mentioned in connection with the life of Jesus Christ. The Scriptures declare that the Bible is the inspired Word of God, and that

Jesus was the Divine Son of God before he was conceived by the virgin Mary: and I believe it.

I want to say more: Everyone of us who remains orthodox in the simplicity of faith in the Word of God, and obtains and retains a real experience of experimental salvation, must remain orthodox in these fundamental facts concerning the plan for our redemption.

It may seem peculiar that we dwell on these thoughts on an occasion of this kind, but I want to tell you our children are going out into the world today and coming in contact with doctrines that are damnable. We want to lead them and hold them to the sacred Word of God, and what it has done for those that believe it, and what has been the effect in the lives of those that believe it, and what has been the effect in the lives of those who doubt it and tamper with its divine inspiration, and divine truthfulness. So I want to emphasize the fact that it is a fundamental factor in our faith to believe in these supernatural things.

Of course some are so far advanced these days that they are trying not to believe anything that is supernatural. You may try to disbelieve the supernatural if you will, but after all you can never prove your opinion to your own satisfaction, nor to the satisfaction of anybody else.

There is a certainty about an experience of salvation that gives assurance. I say there is a certainty, a supernatural something about it. Folks that have obtained a real experience, and a witness that they are born again receive something, that, in spite of all opposing arguments, remains secure, even in the face of death. So today we can rejoice if in these days of skepticism and doubt, we have retained our faith in the scriptures, and the Divinity of Jesus Christ: and in addition to that, our fellowship with Him as a personal Saviour, and realize the abiding presence of the Holy Spirit.

Now the fact of the atonement is so clearly stated in the Word of God and we are so definitely told Christ is the Divine Son of God, that it seems almost incredible that intelligent men and women will try to bring us their arguments that they do not believe in the divinity of Christ. I believe, however, that there are some who become so perverted, and the devil gets such a hold on them that for a time at least, they believe an untruth instead of the truth, but after all, it is much like a certain infidel said: "There is one thing mars all the pleasure of my life, and that is the fact that I am afraid the Bible might

be true; and one thing is sure, if the Bible is true, then I am lost forever."

And so there are overwhelming evidences of the divinity of Christ. The folks who dare to doubt His divinity are often disturbed by forbiddings lest the Old Book might be true. If you have a simple faith in the divinity of Christ, and walk in fellowship with Him as your personal Saviour, you are in a place most secure in all the world, even in the face of death, with the assurance that no other religion can give.

There are many other religions in the world, and yet I do not care to refer to them particularly. There are a great many teachings today that are not orthodox,—Christian Science, Millennial Dawnism, Spiritualism, and a great many other "isms," but I invite,—I challenge any one to point me to any religion or doctrinal teaching anywhere that has the effect in transforming men's lives, and putting the assurance in the heart as does this simple faith in Jesus Christ. Just the embracing of the simple principle laid down in the Bible lifts men from the gutter who have failed before it attempts to lift themselves. Then, let me suggest, the principles of the great atonement are not simply formula for the assent of the mind, but living principles for the realization of the heart, so real that neither men nor devils are able to dislodge the folks that rest on that foundation. I challenge men with all their religions to point me to any other religion that can give evidence of its genuineness in the transforming of men's lives as does this simple faith in the soul, in the Lord Jesus Christ, and His atonement for sin. I challenge the world to show me a man with any other belief that has an assurance in the soul in the face of eternity as has the man who rests his eternal interests on the virtue of the precious blood of the Lord Jesus Christ:

I want to say again there are some remarkable things connected with the various false teachings that are abroad in the world today.

I may refer to Christian Science, which is in reality neither Christian nor Science, for it positively denies the Divinity of Jesus Christ, and the reality of the atonement. This latter statement is of necessity a fact since it denies the reality of sin. Sin is taught to be only a mental delusion. That only sin which is that to be sin. The atoning death of Christ is positively denied.

Millennial Dawnism denies that that Jesus Christ was the Divine Son of God until after the resurrection.

denies the resurrection of His physical body, etc. It includes the doctrine commonly called "soul-sleeping," that when we pass from the world we fall asleep and have no conscious existence until after the resurrection. One scriptural reference should be sufficient for the answer to this question. In Revelation 6, at the opening of the fifth seal, the Revelator "saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried saying, "How long, O Lord, dost thou not avenge our blood," etc. This proves their conscious existence after death and before the resurrection. The Holy Scriptures state over and over again the fact of Christ's resurrection. Some of the disciples suffered martyrdom for their testimony to the resurrection. There must be something very definite about a thing when men will die for the statement of a fact rather than to recant. And the promises for the resurrection of the saints are just as definitely stated as are the facts of Christ's resurrection.

I have said that Millennial Dawism teaches no conscious existence until after the resurrection, and on the other hand, Spiritualism not only believes in and teaches the future conscious existence of the soul after death, but claims that we may now converse with our departed friends. Only a few months ago we read a statement to the effect that the discoveries and developments connected with Spiritualism are so great and so rapid that soon we shall be able to consult with such statesmen as Lincoln and Jefferson and secure their aid and co-operation in conducting the affairs of government.

But we must not forget that all these teachings utterly fail to bring to the heart the consolation that the heart is longing for. There is something so vague and definite about them, and they always fail to recognize and supply the conscious need of the sinful human heart. We are totally depraved and fallen creatures, and when we are trying to rest on a false hope there is always vagueness, indefiniteness and uncertainty about what we are trying to believe, and oftentimes, fearful forebodings. There is a consciousness of sinfulness in our very makeup, a condition within our very souls that makes us conscious of the fact that we are guilty. But our consciousness of guilt is removed and we are filled with joy unspeakable and full of glory when we have repented toward God, and exercised faith in the Lord Jesus Christ, and realized the pardon of our sins.

To some this may seem like foolish talking—and in fact, it is foolishness, for the apostle referred to the foolishness of preaching, and said that we by the foolishness of preaching may be able to save some.

The Psalmist David looked at the unrighteous, and saw a certain class that prospered, and said that they had no bands in their death. But mark! He does not say that they have the sweet assurance, and the joy in their hearts, and you cannot find anywhere a class of folks that rejoice with joy unspeakable and full of glory in death, like the folks that have an experience of the saving power of the Blood of our Lord Jesus Christ. Many who are members of churches, and profess to believe in the Lord Jesus Christ do not have this sweet assurance, and sweet joy. There are many,—I find them everywhere,—so many that do not have this sweet consolation and satisfaction, a confidence that unites them with their Lord, with a living faith that brings assurance.

There are comparatively few that are really experiencing the joys of full salvation, but thank God! it has been provided for the whole human race. So many fail to meet the conditions necessary in order to experience the reality which the Gospel provided. A thorough repentance brought about by definite Gospel teaching of full salvation produces a godly sorrow for sin which puts a man on his backtracks with a result which no other religion nor religious teaching produces. When a man becomes willing to humbly confess his sins, renouncing and forsaking them, it is then that he may by faith look up and appropriate the promises, realizing the truthfulness of the apostle's statement when he said, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

The thoughts connected with the passing away of a Christian mother, together with the contrast between the assurance of God's true children and that of those who try to rest on false hopes, takes our mind to Kansas, where a few years ago it was my privilege to visit in the home of a man about seventy years of age who was trying to be an infidel, an unbeliever, a skeptic,—trying to believe that when he died that would be the end of him. I was told before we reached his home that he had one tender spot. The brother with whom I was visiting said, "If you cannot reach him anywhere else, talk to him about his mother who was a real saint of God." After allowing this aged man to talk for a while about his in-

terests—of a trip he had made, and of an investment he was expecting to make in the near future,—we began to draw a little closer. Since he was already an old man, we asked him what his anticipations were for the future. Hesitatingly, he told us of his belief, etc. He said among other things that he was living an honorable upright life, and that if there was a future he felt that he would be saved because of his good life. I then asked him of his parental training, and if his people believed as he did. He stated that his mother believed in experimental salvation. "Well," I said, "undoubtedly your mother lived an honest, upright life also, didn't she? But look here! If there is a future state of existence, and since the Bible tells us that Jesus Christ is the Son of God, and since your mother believed that, and claimed to receive the joy that it brought, does not your mother stand one chance for eternity that you do not?" Then he said that he would rather we would not talk about his mother. When put to this test he was convinced of the fact that his mother, a woman of God, had a chance that he did not have, but he was not willing to admit it. Before we left we told him of another old man that believed as he did. This man finally became conscious of his condition and remarked that "all his righteousness was as filthy rags in the sight of God," and later sought the Lord. We then told him we hoped he would do the same before it was too late.

Now, since the passing away of this dear sister has meant the passing away of one of those identified with a people of that simple faith held forth today, we feel like emphasizing again the need of that faith in our Lord Jesus Christ. You heard us read in the obituary of the peace which this dear mother had,—of her sweet communion with her Saviour, and of her expressions of comfort at the consciousness of being ready, and as we sat by her bedside a little more than a week before her passing away it brought real joy to our hearts to hear her expressions of comfort and joy, and to see the beautiful expression on her face as she spoke of her full assurance,—but now mother's gone.

Children—you will pardon me for calling you "children." you are mother's children—children, since mother has passed away, no doubt you in your memory lived over again some of your childhood days. Your mind has gone back to the old farm, and you have remembered there the old family altar, and remembered father's and mother's prayers. You

have remembered their godly advice. Say, I want to tell you, friends, that the sons and daughters that have the privilege of being reared under the influence of godly parents, and family altars, have been blessed with a privilege that they should appreciate. There are too many homes these days where profession is made to believe in the Lord Jesus Christ, but the simple home piety is lacking.

To these mourning friends I again say you will never be able to forget, —you won't want to forget,—the godly influence of your father and mother. I want to encourage the children, grandchildren, relatives, and all the friends that are here to rest your faith on the dear Son of God, and His Word.

In the conclusion, friends, the hour of death is coming, sooner or later, to you and to me. We may get along with something else in this life but say, when all things earthly are slipping away, and we realize that eternity is just ahead, we will want only that which will really stand the test at the judgment. Don't forget, friends, that "it is appointed unto men once to die, and after that the judgment." And all must appear before the judgment seat of Christ. He who shed His blood to save us from our sins will be the Judge that will judge us for all eternity. May God bless you all.

—Reported by Dorothy Dohner.

---

### OUR STRENGTH.

C. R. Heisey.

Text: Neh. 8:10.

Whatever field we may enter, it is the strong man who accomplishes things. Strength is an ideal admired by each one who we may not possess it. We stand by a masterly iron-horse and admire its power as it moves the long train of cars along the steepest grade. It is the graceful figure of the well built horse, we admire as he moves the heavy load with ease. We read with eagerness of the mighty men who have accomplished things and whether it is expressed or not, deep in our heart there is a secret longing that we too, might be able to conquer the weak things that hinder. We may never lift the biggest loads, nor possess the largest brain able to master the greatest things, yet we admire that ability in the one who possesses it and are ever striving to attain a greater degree of efficiency in

our labors. In the test we are ever ready to step aside and let the strong man pass ahead, that we may do and must do for we cannot be a master in every field but true as that may be, there is one field in which each one of us may be strong and must be strong, that is in the mighty conflict against sin. Each may sing the song of triumph and come out more than conqueror thru Him who hath loved us and purchased us with His own precious blood. Nehemiah gives us the secret in his eighth chapter and tenth verse when he says, "In the joy of the Lord is your strength."

We must be strong if we are to succeed in any earthly ambition and strength is just as essential if we are to overthrow the powers of darkness arrayed against us. The essential to strength, so Nehemiah tells us is the joy of the Lord. From a natural standpoint we cannot but wonder that he gives us this as a condition of strength, but when we look about us we can more readily understand for on every hand it is the man who loves his work that succeeds and is a power in the field he has entered. If he loves his work of course there is joy in doing it; he enjoys a little of it and is happier when he has more of the same kind to do. Every little thing that will help in his work he is keen to perceive and welcomes it gladly because it strengthens his work, thus he becomes efficient in the work that gives him pleasure in doing.

The farmer delights in adding new machinery to his equipment that will lighten his labors, strengthen his effort and increase the efficiency of his service. The doctor doesn't love to see people sick but he enjoys the sick-room because it offers an opportunity to make some one well. He delights in anything that will make him an able doctor, capable of accomplishing that for which his profession stands. Does he enjoy the disturbances that may come to him at any hour of the night, or the long drives in whatever weather may meet him as he goes out? Nay, but the joy he finds in his work makes him gladly perform whatever duty is required.

If unwilling to face the hardships; if there is no joy in the effort, he will never become a strong doctor. The student who is strong, enjoys his studies and works with a will to succeed at whatever task he is given because there is pleasure in it. To the youth who finds no joy in study there will never come strength. We might enter any field and continue our investigation indefinitely, the result would be ever the same: the man who is strong is the man who finds joy in his labors.

Is our Christian life so far different than the secular that the same conditions of success do not prevail? No, Nehemiah knew, therefore he spoke the words that we might know the source of strength and be happy in the life God has called us to live. Many people have the idea that the more sanctimonious we look and act, the greater our strength of Christian experience, but have you ever seen one of that type who was really happy? They are always fearful lest some word or act of impiety will divorce them from their religion and the biggest difficulty they usually have is with the folks who seem to be less pious than they. Do you find them strong in the Lord and accomplishing things in His service? On the other hand, have you ever seen a really strong Christian who was not happy? I am convinced already that Nehemiah was inspired of God when he wrote those words for they are true. Joy is necessary if we are to be at our best for God. For this reason Paul tells us to "rejoice evermore."

Not only is joy essential to strength but it is the inevitable result of strength. Joy and strength are inseparable, where you find the one, the other will be at least in development. Show me the man who is happy at his work and I will show you a man who is strong. Again, show me the strong man who succeeds in his work and you will find a happy man. Each man has his own standard of success but if he is attaining the end desired he has success in his own eyes and is happy. Man is so constituted that he cannot

be satisfied short of accomplishing something, for the purpose of his creation is that he glorify God, even tho he is not consciously living with that end in view, he is glorifying God, partially fulfilling the purpose of his Maker, in using the marvelous body that has been given him. Thus his happiness is inevitable, a result of God's original plan that His creation be strong and happy. In His great love He allows this blessing to fall upon man hoping that in return a life of service will be given Him.

O, the contrast of joy in the life of that one who is consciously serving Him out of pure love and a desire to bring glory to His worthy name, and in the life of the individual who is ignorant of that purpose, living only with self in view, his is a selfish joy, but the other savors of heaven. To the one there is no vision beyond the grave, but to the child of God who has a hope in this life and of the life to come, there is joy unspeakable and full of glory. He cannot be otherwise than strong in the Lord. It is impossible for that man to be a long-faced Christian for the floods of glory that flow over his soul as he labors for God, will bring to his soul an inexpressible joy.

Strength is an indication of health. What can give greater joy than to exercise a strong, healthy body? No one admires the weakling who maliciously impairs his health by vicious habits which sap his energy and rob him of the vitality so essential to strength. We cannot but pity that one who is deprived of health and made weak by sickness, the dread foe of God's best in humanity. Can we see here anything that will better enable us to understand Nehemiah when he says our strength is in the joy of the Lord? He knew that strength could come only from a strong soul. It signifies that the blood of Jesus has been applied and the soul has been made white in the blood of the Lamb; that it is growing in the exercise of the grace God has given. What sweeter thot than to know our sins are forgiven and that the smile of our Saviour rests

upon our efforts. Such is our privilege. Let us drink deep of the fountain of life; ask largely that our joys may be full. Strength is assured and a long faced religion cannot be ours. Joy is the inevitable result of power in our life.

Sometimes we think our lot is such that we cannot be joyful, if this be true Nehemiah would tell us we cannot be strong for to him, the joy of the Lord is our strength." I wonder if he leaves any room for the sad folks—the odd sparrow—as some folks seem to be. No, I hear him say, "Neither be ye sorry, for the joy of the Lord is your strength." We must be joyful, there seems to be no other way laid down for us. Is it possible? Indeed, Nehemiah was a man of God and impartial, he would not choose to exclude any one from the happy privilege of the joy and strength of our heavenly Father.

Listen! I hear John speaking in his first epistle, surely he knows for he was the disciple whom Jesus loved. "These things I write unto you that your joy may be full." Full of joy! It must be true for John would not deceive us. Again in his second epistle and the twelfth verse we find the same thot repeated; "I trust to come unto you and speak face to face, that our joy may be full." And about what has he been talking but the good things of God? Here is the possibility—our joy is to be full and if our joy is full we have all the strength we need for Nehemiah tells us "the joy of the Lord is our strength." If our joy is not full let us plunge a little deper into the fountain for our God needs strong men.

Isaiah speaks of "everlasting joy that shall be to the redeemed."

Naught but the joy of the Lord can be everlasting, for all other joy fades ere life closes. We listen to Nehemiah again and then look up to God with gratitude in our hearts for a strength that shall evermore endure. In Psalms 16:11, David would have us know "there is fulness of joy in the presence of the Lord." By constant communion we can ever be in His presence, our joy will be full, and our strength sufficient for every need.

We might stop here and be well satisfied but it is better farther on as we anticipate the joy that is in Father's store for us. Nehemiah tells us there is strength in the joy of the Lord. We take his word that there is joy for every one who loves the Lord and that there is strength for every bit of joy. In Isa. 9:3 we find the prophet telling us of "increased joy," which means more strength for the waiting soul. With our joy full and our strength equal to it already, when it is increased we shall have strength more than sufficient for every need. But this is not all: again we advance as Peter informs us of the "exceeding joy" in his first epistle fourth chapter and third verse, nor is the limit reached here for in 1 Pet. 1:8 he speaks of joy "unspeakable and full of glory"—indescribable joy! According to Nehemiah our strength is in direct proportion to our joy. Who can present an obstacle so difficult as to overcome those who have recourse to such an unlimited supply of strength? Not even the Devil himself. Shall we not be happy for "in the joy of the Lord is our strength?"

If it was so good for Nehemiah and that other dear old prophet Jeremiah it must be better for us, for they knew nothing of the story of redemption that we can sing—we who are born of God. Who can separate us from His love and joy? Neither height, nor depth, nor any other creature. Our strength is assured. Let us not be dismayed by the enemy but ever press forward in the joy of the Lord, our strength, for there is joy, more joy, exceding joy, and joy unspeakable and full of glory to that

#### REVISED SPIRITUAL HYMNS.

The ideal book for Sunday Schools, Revival Meetings or regular Church Services. Contains 269 appropriate songs, words and music.

Flexible cloth, 35c each, postpaid. \$30.00 per hundred, not prepaid.

Stiff board cover, 40c each, postpaid. \$37.50 per hundred, not prepaid.

Order of  
Evangelical Visitor Publishing House  
Nappanee, Indiana

one who loves the Lord and walks in obedience to His will.

We see that joy and strength go hand in hand, one is essential to the other. Why not be all God would have us be that our joy may be full? Why trifle with the enemy of our best interests and listen to his falsehoods? Neither can he make us happy nor can he give us strength. Our joy is of the Lord, He alone can make us overcomers in the conflict and more than conquerors in the fight. Shall we not obey the command of Nehemiah: "Neither be ye sorry, for the joy of the Lord is your strength?" and be the stalwart men and women for the kingdom that the King would have us be?

---

#### THE INFLUENCE OF THE SUNDAY SCHOOL TEACHER'S LIFE UPON HIS OR HER CLASS.

In Gal. the 2nd chapter and the 20th verse you will find these words: I am crucified with Christ never the less I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.

Truly there is a depth of meaning in those words, we all know our influence is going out continually either on the side of right or on the side of wrong, but when the words which we have just read become a living reality to us it will cease to be a question, which way our influence is going out. The Sunday School teacher we know has a very responsible place to fill. It means much more than just having the lesson well prepared and being able to teach it in an efficient way, but I believe back of all this should be a heart full of love for each scholar and an intense longing to see each one saved and standing true.

Much interest and forethought is taken these days in selecting a teacher for our public schools and that is right, but how much more careful should we be in the selection of a Sunday School teacher. Should not

the Spirit be the one to choose, knowing that the Spirit is faithful? For he or she which ever the case may be is not dealing with problems such as arithmetic, geography or grammar, but with precious immortal souls. How sad then it would be if the influence would go out on the opposite side from that which God intended that it should and one of those precious souls be lost on account of something that is said or done.

Speaking now more expressly of the younger classes do you not think that the child has a spirit of discernment and foresight that we sometimes overlook

How vividly I remember when I was yet but a child, possibly twelve or thirteen years of age, of one of my Sunday School teachers passing through some great trial, you could tell it on her very countenance as she stood before her class, but how brave she was and how my young heart went out to her as I saw with what patience and Christian fortitude she bore her trial. Dear ones if we by our lives prove to those by whom we are daily surrounded that God's grace is sufficient to carry us through the hardest trial or test, can our influence go out other than the side of right?

Will it not strengthen their faith in the God we are serving that He will likewise carry them thru? But if on the other hand we fail to go thru; fail to keep our lives momentarily consecrated to Him; fail to obey in the little things, or possibly fail to spend as much time in secret prayer as God would have us to, our influence, (no matter how much we would long for it to be otherwise,) will not be going out on the side that it should.

Jesus said in one place, "And I if I be lifted up will draw all men unto me." These words we know Jesus spoke concerning his death, but can we not appropriate them to our daily life in such a way that we could say, "And I if I be lifted up will draw all my Sunday School class to Thee." Keeping in mind of course

that it is not I, but Christ that liveth in me; that our lives would be so magnetized by the Christ which liveth within that it will draw those to Him with whom we come in contact.

Now we would not have you think for a moment that we have the idea that the Sunday School teacher is living in a sphere all of their own, where temptations do not come, and trials assail, and that the enemy does not come with all his power to try to overthrow the work they are doing, but this we do know it is our blessed privilege to look away to Christ and say with the Apostle Paul. But thanks be unto God which giveth us the victory through our Lord Jesus Christ. Victory over everything that would tend to draw us away from God.

There is one thought yet we wish to especially emphasize and that is the great importance of secret prayer. I firmly believe it is impossible to live a life "hid with Christ in God" without spending much time in secret prayer.

One poet has so beautifully expressed the thought of the hidden life in these words:

"Beneath the toil and stress of life  
This hidden stream flows on  
No longer is my soul athirst  
Nor am I sad and lone."

Dear ones that is a blessed experience and the one enjoying such an experience has a far reaching influence.

Now in conclusion we would say, when you fail to see the results in your class that you would wish and discouraging thoughts come let these words comfort your hearts.

"Therefore my beloved brethren (and sisters) be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."  
—Myrtle Hill.

---

You may not know very much but if your sins are forgiven you have eternal life and know you are ready for heaven. That is more than many a university professor can say.

—C. R. H.

### THE BLACKSMITH WHO STARTED A REVIVAL.

The revival begins in prayer. The prayerful spirit is the spirit of the revival. The spirit of supplicating prayer is the pledge of the revival, its harbinger and source. The revival begins in prayer, continues by prayer.

In a certain town there had been no revival for many years. The church was nearly run out. The people were unconverted. Spiritual desolation reigned. There lived in the town an old blacksmith, who stammered so greatly in his speech that it was painful to hear him speak. At work in his shop his mind became greatly exercised about the church; his agony was so great he locked the door and spent the afternoon in prayer. He prevailed with God. He then obtained the reluctant consent of his pastor to appoint a meeting, but with no hope on the preacher's part of any attendance. But the room was more than filled. All was silent for a time until one sinner broke out in tears and begged, if any one could pray, to pray for him. Others followed, and it was found that persons from every quarter of the town were under deep conviction—all dating their conviction from the hour the old man was praying in his shop. A powerful revival followed. This old stammering man prevailed and, as a prince, had power with God.

Several members of Jonathon Edwards' church had spent the whole night in prayer before he preached his memorable sermon, "Sinners in the Hands of an Angry God." The Holy Ghost was so mightily poured out, and God so manifest in holiness and majesty during the preaching of that sermon, that the elders threw their arms around the pillars of the church and cried, "Lord, save us, we are slipping down to hell."

The revival begins always in mighty prayer. The number praying may be few. The pastor alone may be carrying the burden of a broken heart and crying mightily to God in his penitence, sighs, and tears. The praying ones may be a small circle, but, whether the praying ones be the pas-

tor or the people, the circle of prayer is always the center of the revival. It begins with the praying ones. The ones who beset themselves up to take hold on God are the human sources of the revival.—Methodist Protestant.

### SOME HINDRANCES TO A REVIVAL OF RELIGION

Failure on the part of the pastor, evangelist or people to pray earnestly for the meeting.

Members of the church failing to attend and labor for the salvation of souls.

Any members who are not on good terms with each other or with their neighbors.

Pastor and laymembers not on good terms.

Church members refusing to work, if they cannot be in the lead.

Failure upon the part of members of the church to confess their sins, if they have been living inconsistent lives. Also, refusing to make restitution to their fellowmen, if they have wronged them and it is in their power to make such restitution.

Members of the church engaging in light, frivolous talk, before and after the services also during services.

Christians refusing to walk in the light as it is shown to them by the Holy Ghost.

Division of opinion among the members of the church as to the time for a revival.

Worrying and complaining about paying expenses if evangelist is employed.

Unwilling to make any sacrifice for the revival and the salvation of lost souls.

Members of church saying they do not like the preacher or preachers and the methods used by them.

Little or no concern for unsaved men and women or boys and girls.

Church members absenting themselves from the services to attend some other meeting of the world. This indicates that they are more interested in such meetings, than they are in the salvation of souls, and the upbuilding of the church.

Failure upon the part of Christians to do personal work.

The Official Board opposing the revival.

Thinking that sinners are beyond redemption.

Lack of faith and trust.

Not laboring solely for the glory of God.

—Selected by John C. Byer

### THE "MUSTS" OF JOHN.

1. The Must of Regeneration (John 3:7.)
2. The Must of Self-sacrifice (John 3:14.)
3. The Must of Self-effacement (John 3:30.)
4. The Must of Worship (John 4:24.)
5. The Must of Service (John 9:4.)
  - a. Wayside Service (John 4:4.)
  - b. World-wide Service (John 10:16.)
6. The Must of Resurrection and Final Reward (John 20:9). —R. H.

It is not by a man's purse, but by his character, that he is rich or poor.

Some people spend so much time in earning a living that they have no time to live.

Men are born with two eyes but with one tongue, in order that they may see twice as much as they say.

Would we be strong in the Lord, then let us quit ourselves as men for God and leave the beggarly elements of this world to the children of the world whose hope is not beyond this life.—C. R. H.

In the cool of the day God had walked in Eden and centuries later one walked with Him who had this testimony before he was translated that he pleased God. Still lower in the history of the race, "Noah found grace in the eyes of the Lord," and from the first recorded altar, that which he built on the typically new earth, there ascended to Jehvoah that which He accepted as a savor rest; while lower down the stream of time, Abraham enjoyed His confidence, and was called "the friend of God."—Selected.



# EVANGELICAL VISITOR

A RELIGIOUS JOURNAL

Committed to the teaching of Justification and Sanctification received by faith through the merits of the sacrifice of Christ as our Redeemer and Lord; Divine Healing as provided in the atonement; the Second and Premillennial coming of Christ; and all sacred ordinances and truth pertaining to the Christian life. It is an earnest advocate of Gospel Missions at home and abroad and stands ready to espouse every good thing in Christ Jesus.

Official Organ of the  
Brethren in Christ Church  
(Known as "Tunkers" in Canada)  
U. S. A., Canada and Foreign Countries

Published Bi-Weekly by  
EVANGELICAL VISITOR PUBLISHING  
HOUSE  
Nappanee, Indiana

Editor and Manager, V. L. STUMP  
Associate Editors—J. N. Hoover and Enos H. Hess.

Contributing Editors to Foreign Missionary Department—Bish. J. N. Engle, Abilene, Kans., Eld. D. W. Heise, Gormley, Ont.

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

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

Entered as Second Class Matter at the postoffice at Nappanee, Indiana.

NOTICE—The date printed on your label denotes the time to which your subscription is paid. Keep it in the future.

CHANGE OF ADDRESSES—Be sure to give both the old and new addresses. Address all business letters to

EVANGELICAL VISITOR PUBLISHING  
HOUSE

## CITY MISSIONS

Altoona Mission, in charge of Herman G. and Laura Miller, 613 4th Ave., Altoona, Pa.  
Bethel Mission, in charge of Eld. and Sr. D. E. Jennings, Sylvatus, Va.  
Boston Mission, in charge of V. S. Bilezikian, 613 Mass. Ave., Boston, Mass.  
Buffalo Mission, 25 Hawley St., in charge of Eld. and Sr. Earl Bossart.  
Centre County Mission, in charge of Levi F. and Lizzie M. Sheetz, Howard, Pa.  
Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and workers.  
Dayton Mission, 601 Taylor St., in charge of Eld. W. H. and Susie Boyer.  
Des Moines, Iowa Mission, 1194 14th St., in charge of Eld. H. W. Landis and wife.  
Lancaster Mission, in charge of J. H. and Barbara Martin and workers, 633 Manor Street.  
Oakley Mission, in charge of Bro. Cyrus Heilman and wife, Oakley, Cal.  
Philadelphia Mission in charge of Bish. Wilbur Snider and wife, 3423 North 2nd Street.  
San Francisco Mission, 3739 20th St., in charge of Sr. Maggie Sollenberger and workers.  
Welland Mission, 336 Elizabeth St., Welland, Ont., in charge of Eld. W. B. Duxbury and wife.

## Orphanages

Messiah Orphanage, Grantham, Pa., in charge of Anna Witmer, and D. S. Wenger and wife.  
Jabbok Orphanage, Thomas, Okla., in charge

of Thos. Ross, Supt.; Lear White, matron. Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bollinger and Harvey W. Hoke and wife.

## Old Peoples' Home

Messiah Home, in charge of David H. and Lottie Engle, 1175 Bailey St., Harrisburg.

## NAMES AND ADDRESSES

### Foreign Missionaries

#### Africa

Elder and Mrs. L. B. Steckley, Elder and Mrs. J. A. Climenhaga and Mrs. Naomi Lady, Matopo Mission, Bulawayo, S. Africa.

Elder and Mrs. J. L. Myers, Mrs. Sallie Doner, Miss Mary Heisey, Miss Sadie Book, and Miss Annie Winger, Mtshabezi Mission, Private Bag, Bulawayo, S. Africa.

Elder and Mrs. H. J. Frey, P. O. Box 5, Bulawayo, S. Africa.

Elder and Mrs. Myron Taylor, Miss Beulah Musser, Sikalonga Mission, Choma, N. Rhodesia, S. Africa.

Miss H. Frances Davidson, Miss Lila Coon, Macha Mission, Choma, N. Rhodesia, S. Africa.

#### Home on Furlough

Bishop and Mrs. H. P. Steigerwald, Pannonia, Ohio.

Mrs. Hannah Baker, Stayner, Ontario.

#### India

D. E. and Lottie Rohrer, Supaul, B. & N. W. Ry., India.

Eld. C. E. and Ruth B. Heise, Anna M. Steckley, Dauram Madhipura, N. Bhagalpur, B. & N. W. Ry., India

Eld. A. D. M. and Nellie Dick, Sr. Ruth Byer, Sr. Ella Gayman, Saharsa, N. Bhagalpur Dist., B. & N. W. Ry., India.

#### Home on Furlough

H. L. Smith and wife, Upland, Cal., Cora Alvis, Bridgeport, Okla.

W. O. Winger and wife, Detroit, Kans., R. R. 1, or Ridgeway, Ont.

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

M. Effie Rohrer, Ludlow Falls, O.

## TREASURERS OF THE DIFFERENT BOARDS.

Foreign Mission Board—S. G. Engle, 4014 Spring Garden St., Philadelphia, Pa.

L. B. Heise, Gormley, Ont., Canadian Treasurer.

Home Mission—Samuel H. Wenger, 38 Glenn St., Chambersburg, Pa.

L. Shoalts, Wellandport, Ont., Canadian Treasurer.

Beneficiary and Poor—D. R. Eyster, Thomas, Okla.

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

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

## LOOK UNTO ME.

When the children of Israel were bitten with serpents in the wilderness, and Moses set up a serpent of brass, so that whosoever looked upon that brazen serpent would live and not die, it would have availed them nothing to have talked about it; it was absolutely necessary that they should look at it in order to live. It would have done them no good if they had even looked at the pole up-

on which the serpent was raised, to have considered whether it was an oak pole, or a maple pole, or a straight pole, or a crooked pole. No, they must look at the serpent.

"Look unto Me and be ye saved."

—Selected.

# Marriages

## STAUFFER-ENGLE.

Sr. Anna A. Stauffer daughter of Bro. John Stauffer of Palmyra, Pa., and Bro. Daniel P. Engle of Thomas, Okla., were quietly married at the home of the bride's parents on September 18, 1921. Elder H. K. Kreider officiating. May God bless them with many years of usefulness in His vineyard.

## ROSS-WHITE

Thomas E. Ross and Lear White were united in marriage at the residence of the officiating minister, Bish. D. R. Eyster, November 18, 1921 at 8 o'clock in the evening. Bro. and Sr. Ross are now in charge of the Jabbok Faith Orphanage.

## THOMAS-YARLETS

On November 24th, 1921, at 10:15 a. m., there occurred the marriage of Sr. Laura V. Yarlets to David L. Thomas, both of Carlisle, Pa. The ceremony was performed at the home of the officiating minister, Eld. S. C. Eshelman of Mechanicsburg.

## NIGH-ERB.

On November 14, 1921 at the home of the officiating minister, Bishop Manasseh Hallman at Petersburg, Ont., occurred the marriage of Bro. Isaac Nigh of Gormley, Ont., to Sister Lavina Erb of Tavistock, Ont.

## ENGLE-LADY

On September 27, 1921 at the home of the bride's parents, Bro. and Sr. S. J. Lady, Abilene, Kans., occurred the marriage of their daughter, Sr. Minnie Y. Lady and Bro. Earl W. Engle, son of Bro. and Sr. M. G. Engle, Abilene, Kans. The ceremony was performed by the groom's father.

# Obituaries

**KAUFFMAN**—John J. Kauffman was born January 23, 1843; died November 12, 1921, aged 78 years, 9 months and 19 days. He resided for many years with his daughter, Mrs. Charles Heiser, at Mifflin Co., Pa., at which place he died. He is survived by five sons, two daughters, fifty-one grandchildren, twenty-one great grandchildren.

Funeral services were held at the Pine Glen (Dunkard) church, Wednesday, November 16th, conducted by Eld. Wm. Asper, Eld. Abner Martin and Eld. John E. Kaufman (Mennonite). Text: 2 Tim. 4:6. Interment in adjoining cemetery.

**BERT**—Jacob H. Bert, son of Elder Peter Bert, deceased (whose life yet speaketh), was born December 19, 1854 in Franklin County, Pa., and came to Dickinson County, Kans., in the fall of 1877, in which vicinity he lived the remainder of his life.

He was united in marriage September

25, 1879 to Fannie Page of Dauphin Co., Pa.

He leaves to mourn the loss of a loving husband and kind father, his wife, three sons and four daughters; Mary, Samuel A., Mrs. Anna Hoover, Michael r., Daniel E., Mrs. Susan Zook and Katie, all of near Abilene. There remain also eleven grandchildren, four brothers and three sisters. One grandson, a brother, a sister preceded him in death.

Bro. Bert was converted and united with the Brethren In Christ Church at the age of seventeen. But about twenty-seven years ago he received the light of Romans 12:1, at which time he wholly consecrated his life to God. He loved his Lord and spent much time in prayer.

He bore his affliction and suffering patiently, but of ten expressed his desire to step from this life to life eternal. Conscious to the end, with all his family present, he peacefully closed his eyes to the scenes of earth, October 20, 1921, age 67 years, 10 months, and 1 day.

Funeral services were held Sunday afternoon, October 23 at the Brethren in Christ Church at Abilene conducted by Eld. G. E. Whisler and Bish. M. G. Engle. Interment in the Bethel cemetery.

**SHELLY**—Mrs. Matilda Shelly (nee Barndt), widow of the late Abraham B. Shelly, aged 89 years, 1 month and 6 days, died on Thursday afternoon, November 10th at Silverdale. Her end was a peaceful one and was due to old age. She had been in an unconscious state the last few days of her life and in that condition she fell asleep in Jesus. She was a faithful member of the Brethren in Christ Church. As a mother, grandmother, great grandmother and great great grandmother she was held in high esteem by all who knew her and a host of neighbors and friends mourn her departure in old age. She is survived by five children, three sons and two daughters. There also survive twelve grandchildren, eight grandchildren and one great grandchild. Her husband preceded her in death twenty-eight years ago.

The funeral was held from her late home on Tuesday, November 15 also in the church. Interment was made in the cemetery adjoining the church. Text: St. John 14:2 latter part. Eld Howard B. Stout, Elder of the Brethren Church and Rev. N. L. Bechtel, pastor of Bethel Evangelical Church of Perkasio, officiated.

**KUHNS**—Sr. Annie B. Kuhns, (nee Musser) of Palmyra, Pa., passed peacefully away on Saturday morning, November 19, 1901 at the home of her son-in-law, Harry Shelly, aged 76 years, 6 months and 25 days. She was a member of the Church for fifty-one years. Her husband Elder John M. Kuhns preceded her in death ten years ago. She is survived by a son, Elder Amos M. Kuhns of Union Deposit, Pa., and a daughter, Mrs. Harry Shelly with whom she resided. Services were conducted by the home ministry and burial took place at Union Deposit, Pa. Text: John 14:3.

**FRY**—Frederick Fry, son of Bro. Fred and Sr. Clara Frey of Mountoursville, Pa., died November 16, 1921, age 12 years; is survived by his parents, one brother, Harry, and three sisters: Ella Kuhns, and Bertha and Mary at home. Funeral services were held in the home Friday afternoon, November 18; burial in the Mountoursville cemetery, services conducted by Eld. B. F. Long and Eld. H. T. Frey.

**GARIS**—Joseph D. Garis was born January 3, 1875 and died on October 25, 1921, aged 46 years, 9 months and 22 days. His death was caused by blood poisoning superinduced by an attack of typhoid fever, with which he suffered about seven weeks. Bro. Garis' condition was serious for a long time, and his intense suffering were only ended by death. Bro. Garis was a consistent and faithful member of the Brethren in Christ church belonging to the Souderton congregation where he was superintendent of the Sunday School. Besides the grief-stricken widow whose maiden name was Rachael a daughter of the late Bis. Joseph B. Detweiler, there survive the following children—Earl, Paul, Florence, Esther, Mae, Wilmer, one preceded him in death a number of years. The funeral was held from his late home on October 29 at 2 o'clock at the house. Further services and interment at the Brethren in Christ Church, Silverdale at 2 o'clock. Text: Phil. 1:21-24. Bro. J. K. Bowers, Trappe, Pa., Eld. Howard B. Stout, Souderton, Pa., officiating Elders.

---

NEWS NOTES

A series of meetings opened at Conoy Church, October 30th, and closed November 13th. The meetings were very well attended throughout. The messages were inspiring and instructive. One soul made a start for the kingdom. We trust that the results of the meeting will cause many more to take the way of truth and live. The meetings were conducted by Eld. Jacob Ginder of Manheim, Pa. —Cor. Elizabethtown, Pa.

Bro. P. B. Friesen and Bish. D. R. Eyster conducted a revival meeting in the Mennonite Church southwest of Weatherford, where the spirit of the Lord was manifested and a number of souls prayed thru to victory.

---

LOVE FEAST.

The Montgomery District Love Feast was held at the Fairview Church near Englewood, Ohio, November 5th and 6th. Services were conducted by Bishop O. B. Utery of Clark county district, together with the home brethren. It was another time of refreshing from the presence of the Lord" to our souls. The many deep, spiritual truths, brought forth, from God's Word, by our brother, furnished an ample supply of substantial soul food.

Surely, each receptive heart should have been inspired to deeper soul purposes and new aspirations, of a worthy walk with Jesus our Lord.

We praise Him for granting to us another Love Feast of truth. The communion services of the evening were well attended, and enjoyed with sacred solemnity.

Edna Hoover, Cor.

---

The empty vessel makes the greatest noise.

ZION KANS.

I will bless the Lord at all times: His praise shall continually be in my mouth.

We have great reasons to praise God for His presence in our midst. The congregation at this place felt the need of having another Deacon. The lot fell to Bro. Daniel E. Bert. Bro. and Sr. Bert were ordained on Saturday forenoon of our love-feast which was on the 5th and 6th of November. The love-feast was well attended, and was a season of refreshing.

Sunday morning an opportunity was given for those desiring to follow the Lord in baptism, upon which there were six applicants, who could give a testimony to the saving power of God. Baptism took place on Sunday evening in Abilene.

We crave an interest in your prayers for these new souls and the work at this place. That we may all stay humble and passive in His hands. That the Lord's cause may prosper. Mrs. J. N. Bert. Cor.

---

MECHANICSBURG, PA.

The series of revival meetings which began at this place November 13 and closed November 27, were full of interest. Bro. Abner Martin of Elizabethtown, Pa., preached the word with power, inasmuch that fourteen souls turned to the Lord.

May the Lord reward him for his labor while with us and make him a blessing wherever he goes. Cor.

---

BEULAH COLLEGE.

Who is like unto thee, O, people saved by the Lord! Deut. 33:29. Truly in all this world there is nothing like God's redeemed people. We praise the Lord for His goodness to us as a school. Several traveling evangelists of the Nazarene Church have given us very inspiring and instructive chapel talks, which were appreciated by all.

Our quarterly examinations closed last week. The students are always glad when they are over.

Our Bible Conference begins Nov. 22. We expect to have revival meetings soon conducted by Eld. H. L. Smith. Let us pray that God may add His blessing.

Yours in Jesus name,

P. J. Weibe, Upland, Cal.

---

Poverty is the one great drawback to those who would succeed and have not been born with a silver spoon in their mouth. Yet it can bar none from success if we properly estimate success for every one can be rich in grace, sons of God and joint heirs with Christ Jesus. With such a position and heritage what obstacle that hinders our eternal success cannot be overcome? None whatever. We can be overcomers.—C. R. H.

REPORT OF CANADIAN TREASURY  
OF HOME MISSION BOARD TO NOV. 10

Receipts.

Wainfleet Sunday School.....	\$ 64.50
Willie Heise, Gormley, Ont.,.....	20.00
James Putman, Wainfleet.....	4.00
Jessie Winger, Wainfleet.....	5.00
Nottawa S. S. Offering, 6th Line...	48.09
L. B. Heise, Former Treas. Gormley.	1019.74
Markham S. S. Offering.....	39.50
Cheapside Tent Offering.....	59.00
Boyle Tent Offerings.....	122.43
Earnest Lofthouse, Cheapside.....	25.00
Offering at Bertie S. S. Con.....	16.85
Mater Estate by John Mater.....	25.00
L. Shoalts, Wainfleet.....	2.00
Wainfleet Sunday School.....	30.55
Lisle Tent Offering.....	29.72
L. B. Heise, Gormley, former Treas..	621.71
Ridgeway Tent Offerings.....	149.67
Jemima Elliot, Frederic, Mich.,....	5.00
Total .....	\$2287.76

Expenditures

M. L. Doner, trip to Welland.....	\$ 50.00
W. Duxbury and wife, quar. allow...	30.00
W. Duxbury for Welland Tent ex...	50.25
Cora Sailor, tent work.....	4.15
Isa Swalm, shipping bill of tents...	13.20
John Nigh for new tent outfit.....	666.00
Jessie Steckley for tent work.....	39.00
Asa Bearss for Houghton trip.....	9.15
Jessie Winger trip to Houghton....	9.00
Groceries and supplies at Cheapside..	14.00
Groceries and supplies at Boyle tent	20.41
Groceries and supplies at Lile tent..	11.72
L. S. Doner, evangelist at Welland and car fare.....	33.00
George French helper in tent work..	39.00
Mrs. G. French, helper in tent work..	12.00
Ethel Hallman, helper in tent work..	12.00
Chas. Wright helper in tent work..	16.00
Mattie Pie helper in tent work.....	4.00
Jessie Steckley, tent work & carfare	55.00
Gordon Sherck, 10 trips to Welland- ville, car .....	25.00
John Nigh, 14 days as evangelist..	41.20
Shipping Bill .....	13.20
Mrs. John Nigh, helper in tent work	4.00
Emerson Climenhaga, hauling tents.	10.00
Ethel Hallman, helper in tent work.	10.00
Grocery bill at Ridgeway tent.....	15.06
Pearl Swalm, tent work and carfare	8.50
Elsie Sheffer for tent work.....	7.00
Girvin Bearss, evan. for tent work and carfare .....	62.55
Mrs. Bearss, helper in tent work and carfare .....	18.55
Herbie Sider, helper in tent work..	31.20
Mrs. H. Sider, helper in tent work and carfare .....	15.20
L. Shoalts, 25 days as Evangelist..	50.00
Ethel Hallman, tent work & carfare	46.50
John Nigh as Evangelist, 18 days..	36.00
Mrs. J. Night as helper.....	6.00
W. Duxbury and wife, quar. allow. .	30.00
Esther Winger, tent work & carfare	10.00
Geo French and wife tent work ad carfare .....	113.00
Bert Sherck, 50 days as evangelist..	100.00
Total .....	\$1727.64
Balance on hand Nov. 10th.....	\$560.12

:::

Of a truth it is more blessed to give than to receive but to satisfy many folks that scripture must needs be written. To get and to hold is chiefest delight—just as tho it was not the immaculate Son of God whose omniscience gave us those words.—C. R. H.

A TESTIMONY.

To the Visitor readers:

I hereby express appreciation to the dear brethren and sisters for their kindness shown me and my family. I feel as tho I cannot thank them enough; if only the dear people could see and know my heart as God knows it, or could I express the feelings I would, then might my gratitude be known.

God does great work for us if we could only understand all things which come to us by His permission. He knows what is best and just when to perform His works. Often He uses christian people as His instruments.

I am not ashamed of my Jesus. I gladly stand up as a witness for Him who has done so much for me. In time of need He is my helper; in time of trouble and in affliction, Jesus has answered my prayer. He is our only safe guide, strengtn, comforter, and great physician. My desire is to follow in His footsteps, (preferring) His will above my own. I determine to be faithful to this end and to work for my Master. I crave your prayers.

Your sister in Him,

Mrs. Nina Powers.

:::

GIFTS.

Labour and rest—

Those are the best

Blessings that heaven gives;

And happy he

Who makes them be

His gladness while he lives:

With every day

To wake and say,

“Thank God for work and light,”

And when at last

The day is past—

“Thank God for rest and night.”

This is to find

Sweet peace of mind:

To know life's precious worth;

God's gifts to take

And with them make

A paradise of earth.

—Sel by P. H. D.

:::

SPARKS FROM DIFFERENT ANVILS.

Easier lives is not our need—but be stronger men.

Separation from the world, and separation unto God, are the signs of discipleship. Justice demands judgment.

Fasting and Prayer have largely gone out of fashion in the church, and so has fellowship with God and power from above.

Justification gives us Divine favor. Sanctification gives us the divine image. (Morally.)

In justification the wrath of God is removed. In sanctification evil temper are removed (not the temper but the evil one.)

Be not so anxious to dress yourself with

good clothes as with good works.

The devil is proud of a man who never has a good word to say about his wife.

When the preacher hits sin square. You wonder if that won't make your neighbor quit his meanness, he may think the same thing of you.—S. G. Engle.

:::

THE DIFFERENCE BETWEEN  
TRUE AND FALSE IMPRESSIONS

There are many people confused as to clear leadings. Satan takes advantage of their conscientiousness, either to sidetrack them or to hinder their onward progress. Let us notice a few ways to distinguish between true and false impressions.

**False Impressions. First, a hurry spirit.** Doubtless this is the principal characteristic of fanaticism. The devil hurries and drives souls, while God gently leads them. You can settle it that a pseudo-religious-demon is around when something urges you to do this or that “right now or you will never have another opportunity;” or, “If you fail to do your duty this time, the Spirit will be grieved and many leave you forever.” Or again, “You ought to drop this work and go at once to that neighbor and pray with him.” Or once more, “Write that letter immediately and unburden your heart.” These and similar suggestions as a rule are from below, and should not be heeded. God may lead you to do these things, but will always give sufficient time to pray and consider, gently leading up to the point of action by some providential circumstance.

**Second, an unteachable spirit.** This is a sure characteristic of those who are given to false impressions. They say they are not self-willed, but simply stand for the truth. They are sure their position is right, that it would be compromising to make any concessions or acknowledgements whatever. It is quite safe to say that when a person never voluntarily owns a fault or confesses his weakness, he is effected with spiritual pride and bigotry.

Wesley said: “Be always ready to own any fault you have been in. If you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it. Never dream that it

will hurt the cause of God. No, it will further lit. Be therefore open and frank when you are taxed with anything. Do not seek to either evade or disguise it, but let it appear just as it is." Who ever saw a fanatic approve and practise these wise words? Not he! He will invariably defend himself and cannot take a reproof with meekness. He mistakes his own leadings for that of the Spirit, his own self-will for Divine convictions, **his own pre-occupied opinions** for the authority of Heaven. He is not content to live in his own light, but wants to force others to do likewise. Brother, sister, if God holds you to a certain line of eating, dressing, getting pictures taken, keeping the Sabbath, etc., do it meekly, but do not think that you are called to blow a trumpet, or compel others to walk in the same light. If God leads you to tell your convictions, do it in meekness; and if they are of God, He will carry them home, and they will produce like convictions. Remember you do not have to everlastingly repeat the same thing every time you get a chance. This is a sure sign that you are driven by a strange and restless spirit that is not of God.

**Third, something new and startling.** Those who are led by false impressions are always discovering and relating wonderful things. A familiar expression with them is, "The Lord showed me," "The Holy Ghost told me." They put great stress upon dreams, visions and voices. Wonderful things come to them "while upon their knees." Wonderful answers to prayer! Wonderful things God reveals to them in the night sessions! Yes, it is all wonderful! These new discoveries and revelations eclipse all others and leave everybody in the shade.

True, sometimes God leads conscientious souls out on various lines, to create a new order of things, but when He does, He generally chooses those who are so well saved that there is no advertising of self or personal holiness. He generally chooses those who are magnanimous enough to avoid censuring and discounting others for not quickly indorsing and

walking in the same light.

**Fourth, changeableness.** False impressions are changeable and unreliable, soon to come and soon to go. Such souls are visionary and impracticable. They are first at one thing and then another, first strongly called to one line of work, then to another, first seeing Scripture teaching one view, then another.

Remember this. As a rule impressions and convictions which come very suddenly and produce high emotions, are not so reliable and enduring as those that begin in a more unassuming manner and increase in strength as time goes by. False leadings are very strong and enchanting at first, but are quick to fluctuate and diminish. So that when one begins to follow them, he will soon lose his moorings and, like a ship without ballast or rudder, there is no telling what he will embrace and to where he will drift. We have known such souls to come to the table, then suddenly decide to fast; pack up, to take a trip and go as far as the depot, then decide not to go; prepare for a washing, baking, or ironing, then when everything was ready decide to do something else. It is certainly sad to see souls driven on one way then another and waste a lot of time, money and energy in vain.

**Fifth false impressions leads to exaggeration.** A close observer can readily tell when he comes in contact with one given to wild imaginations. These always speak with a pomposity and positiveness that do not savor of genuine meekness. Fletcher says: "That fanatic speaks far more confidently than the real humble holy inspired saint of God." G. D. Watson says: "Fanaticism finds mountains in molehills. A little congregation of a hundred or so is reported to be several hundred; a little passing incident to be a great fulfillment of Bible prophecy. The real saints have always shunned the spirit of exaggeration, for a lie is non-the-less a lie for being wrapped in the pious garb of religious enthusiasm."

**Sixth, false impressions despise authority.** A fanatic is heard to express himself thus, "There are no

strings on me. I do not belong to anything but God. That's enough for me. I used to be afraid of men but bless God I am no longer afraid of the face of clay!" We have seen these dear souls shout, roll their eyes and take things by storm when it was apparent that a strange, irresistible power took possession of them and they could not help doing as they did. Oh, brother, sister, be sure that you believe not every spirit, but try the spirits, whether they be of God."

Now, let us consider some characteristics of **true impressions**. When a leading or impression is from God, it will harmonize in at least five respects:

**First, the plain teaching of the Word**—not a single passage, here and there, but the general teaching and tenor of the Scriptures.

**Second, the clear direction of the Spirit.** He never contradicts or despises any portion of the Word. He never repudiates former leadings that were clear and satisfactory. He never becomes agitated or in a hurry.

**Third, providences.** Circumstances and openings will help point in the right direction. You need not knock a door down, nor pry it open to do the will of God. "I will guide thee with mine eye."

**Fourth, Christian counsel.** When God is leading, you are safe in conferring and seeking advice from those who are spiritual and faithful to your soul. But it is a bad sign if you avoid these and prefer to keep your plans hidden, or go to those who will pamper and humor you.

**Fifth, good common sense.** God never forces me to do indecent and outrageous things. All He demands will appeal to sound reason, purity of life and honesty with your fellowmen.

Duty calls in but one direction at a time. When there is confusion and uncertainty as to which course to take, the proper thing to do is to hold still and **do nothing, absolutely nothing**. God does not require you to decide, or act until the mist clears away. When there are but two things left to do, do not pursue either course until you feel equally clear to abandon one or the other. To insure Divine

guidance always be sure of aiming at just one thing—the glory of God. When there is no unsanctified ambition at stake and God knows it, the soul can afford to wait His time and then unhesitatingly move forward.

Thos. Upham says: Those impulses and impressions which are from God are of a peaceful and gentle character. The lay a wholesome restraint upon the mind and hold it in a state of deep solemnity and of attentive stillness. Impression and impulses which are not from the Holy Spirit but from some other source, such as a disordered imagination, the world or the devil, are not of that peaceful and quiet character, which has been mentioned, but are hasty and violent.”—E. E. Shellhamer

—Selected

TOO BUSY.

The publisher occasionally meets people who say they have too much work, too busy to read the Bible or things pertaining to God and their never dying souls. Some time ago I met an elderly woman seated on an invalid chair, almost helpless; her body, and especially her hands, badly deformed, indeed being an object of pity. I tried to comfort her by speaking to her about God and the Lord Jesus coming into this world with power to heal.

Among some of the things she said was “that she remembered the time before she was stricken, how she was always too busy with the daily tasks and care and did not take time to think about God; but, alas, here I am in this condition; now I have time to think.”

This may be the sad life story of many. Let those who read take heed—give God a chance to show you His salvation and not let the care of this world overtake you.

The following words of Robert Hare are very fitting to this busy day and age:

- Too busy to read the Bible!
- Too busy to wait and pray!
- Too busy to speak out kindly  
To some one by the way!
- Too busy, with care and struggle,  
To think of the life to come!
- Too busy building mansions,

To plan for the heavenly home!

- Too busy to help a brother  
Who faces the winter blast!
- Too busy to share his burden  
When self in the balance is cast!
- Too busy for all that is holy  
On earth beneath the sky!
- Too busy to serve the Master!  
But—not too busy to die!

—Sel. by Mrs. Isaac Basehore.

EMPTY SEATS.

F. F. McClure.

We have special days for almost everything except empty seats. There are two special divisions in my message to you at this time.

**First, Praiseworthy Things:** some things that cannot be said of church members.

**Empty seats are always present.**

1. No difference what is going on.
2. All kinds of weather finds them.
3. Can be depended upon.
4. Do not go to popular amusements on Sunday, but are at Church.
5. Always up to the front.

**Empty seats always have good deportment,**

1. Never disturb a meeting.
2. Never come in late.
3. Empty seats are always on time.
4. Never whisper or read papers during service.
5. Never permit the preacher to know when his sermon is good.
6. Never go to sleep while the preacher is speaking.
7. Never find fault.

**Empty seats never quarrel,**

1. A very peaceful set.
2. Never get angry and stay away from church.
3. Always firm, stable, established.
4. Never chasing after something new all the time.
5. Ever loyal to their position in the church.

**Blameworthy Things: “But I have some-what against you.”**

1. The service is of no special help to you.
2. You are no better off than you were a year ago.
3. You are hard—never soften up.
4. You are unsympathetic—have no feeling at all.
5. You pay no attention to preaching.

6. You never invite any one to church.

7. You are altogether inactive.

8. You are always at prayer-meeting but never pray.

9. You are not at all sociable.

10. You are no inspiration to the preacher.

11. However warm-hearted some folks may be you are cold, stiff, formal, could cool off a furnace.

12. You have to be dusted off frequently but you never appreciate it.

13. You never help your pastor to fill you.

14. You discourage people who do come to church, make them lose all confidence in church service.

15. Your message to the world is not good.

In conclusion let me say: you who are always here, I hope that you will see your responsibility and try not only to be present, but to be filled. Don't get discouraged: perhaps some day, those who sit in you will sit in the seats of the Church Triumphant where there will be no empty seats.

Nappanee, Ind.

FRAGMENTS

“In the eternal years faith will be lost in sight and hope in fruition, but love will abide as a deathless force, for it is the secret of immortality. Love is the greatest thing in the world,—the life of the heart; the feast of the soul; the secret of all delight.”

“Voluntary submission is better than imposed sufferings. It is not in our power to bring our condition to our minds; but it is our duty to bring our minds to our condition.”

“Lay thy heart in the will of God; for there is no other rest to be thought of.”

“When we want to know God's will there are three things which always concern—the inward impulse, the Word of God, and the trend of circumstances. God in the heart impelling you forward. God in His Book corroborating whatever He says in the heart; and God in circumstances, which are always indicative of His will. Never start until these three things agree.”

# Foreign Missionary Department

"The Fields are White Already to Harvest"

## AMONG THE OUT-SCHOOLS OF AFRICA.

On the morning of the 16th of August, Bro. Frey left Matopo Mission for a week's trek among some of the out-schools, accompanied by the writer, and two native boys. These treks have often heretofore been described in columns of the Visitor, and since nothing especially thrilling is connected therewith, it may not be of great interest, except to those who have their first experience.

Three span of mules hitched to a spring-wagon of more than the ordinary size, loaded with tents, beds, food, cooking utensils, books, Bibles, guns, ammunition, etc., constituted the equipment. At 9:30 we were tendered a hearty farewell greeting from all, and soon were on our way for a thirty-five mile trek. Much of this trekking is over native footpaths, and a great deal across the fields, without any trace of road or footpath whatever, across rocks, stumps, ant-hills, holes made by the ant-bear in search of his food; over gullies, rivers without water, but almost impassable; giving you a real up and down experience, and not unlike in the spiritual life, the down is always the worst. Fort Usher was our first stop eleven miles from Matopo, passed compliments, and next stopped at a Chinese trader's post, where we increased our equipment by the purchase of an ax; also stopped for a short call at the home of the native cattle commissioner, whose duties are to see about the dipping of all cattle in his district, and the issuing of passes for cattle transportation. As we came near his home he came to meet us with a royal welcome, introducing us to his wife, who at once served us with a cup of tea and cookies, as an expression of general South African hospitality.

By 1:30 p. m., we outspanned by the wayside for a rest for the mules

also to take some lunch. We arrived at Silozwi school about 8:00 p. m., pitched our tent by moonlight, and after a good evening meal, prepared by the camp fire, ended with evening prayers. We were soon enjoying sweet sleep for the weary body. "For so He giveth His beloved sleep." "When thou liest down thou shalt not be afraid; yea thou shalt lie down and thy sleep shall be sweet," so He gave us. Before breakfast we visited the teacher's kraal, had morning prayer around the fire there; school exercises were first in the morning followed by preaching and testimony service. After this a session with the inquirer class, again followed by a member class meeting. This is the usual order at every school and keeps the one in charge very busy.

By 4 p. m., we were again on our way, but a broken king bolt in our wagon brought us to a halt after a five-mile trek; however after several hours work, we were again ready to move onward, but it was now nine o'clock in the evening, so we remained, and by the courtesy of a Chinese trucker put our beds in his kitchen for the night.

Early the next morning we took a look in the river garden of our host, which is cultivated and irrigated on a very unexpensive plan, and by his generosity enjoyed vegetables for several days following. Bro. Frey also shot a guinea fowl which was added to our provision pack.

A few hours later brought us to Bundule, here the school house is not yet completed, as they are just building one, so school and church services were conducted under a large tree. Eighty-seven natives gathered in this service after the school session. Since our movement from this place was deferred until the next morning, we had a visit to a neighboring kraal.

A nine mile trek on Friday morning brought us to Mapani Mission,

where we viewed some of the remains of the labor of our dear departed Bro. Levi Doner.

A commodious school house here, serves very well for schurch service also. Here I had my first experience of visiting a native kraal with no one to accompany me, but two natives. The one who acted as my interpreter being blind, and while his English vocabulary is rather limited, it greatly exceeded mine in the native language. Our object was to visit a native sister who is ill, and seemed to be much appreciated, the little hut was quite well filled with children and a few neighbor women.

Three p. m., on Saturday found us at Mayezane, here again, as at Mapani, we did not need to pitch a tent, as a small hut serves well for the missionary's comfort. This is one of the oldest out-schools, and the surroundings speak well for it. A very intelligent congregation met here for worship. Sunday school at 11:00 o'clock, being in charge of a native superintendent, who seemed to have a firm grip on the lesson. With the exception of a short intermission following Sunday School, there was a continuous service of some order until 4:30 p. m., then again a short service in the evening.

Monday morning at 6 o'clock found us on our trek for Mtshabezi Mission, a distance of seventeen miles, which we reached in time for our breakfast. Our Matopo Mission friends with the dear ones stationed here, gave us a hearty welcome, and royal reception. After the exchange of a few social greetings, Bro. Frey's cart was taken to the shop here, and the front axle removed for repairs, as it was badly bent, but with the help of a good forge to heat it well, and an anvil and sledge, it was soon replaced, properly lined up, and ready for work. At home this would have gone to the blacksmith, but here the wagon maker, and blacksmith are fifty

miles away, so the missionary also becomes the wagon maker.

I remained here for the next five-days, and Bro. S. B. Stoner accompanied Bro. Frey to Swazi, where a week was spent giving instruction to native teachers. Bro. Stoner giving them lessons in English. At the close of the week a number of us joined them for a two-day church service, including communion; six Europeans and forty-eight native Christians engaged in this solemn service, trophies won to Himself by the wondrous works of Grace.

Following this service we spent about two weeks accompanying Bro. Frey over the Veldt, traveling about one hundred and seventy-five miles, reaching Kankazi school September 10th, where Bro. Steigerwald, Bro. Heise and Sr. Frey met with us. A very profitable day was spent here on Sunday, September 11, with large attendance, nearly one hundred and fifty natives being present, and the service closing with communion.

This is a very strenuous life, while the momentum is not equal to that in America, there is so much work for the limited number of missionaries, which requires their attention that the strain is never lifted. But since the life of Jesus, was a life given to service and ministry while among men here on the earth: "And seeing the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." And now as then, "The harvest truly is plenteous, but the labourers are few." His workers desire only to be spent for others, and to be workers together with Him.

Monday morning Bro. Stoner and myself returned to Bulawayo, with Bro. Steigerwald and sister Frey, leaving Bro. Heise to accompany the trekking party. On our return we traveled more than one hundred miles to reach Matopo Mission, and for Bro. Frey to cover all the school territory assigned to him, means a trek of about four hundred miles, consuming six to eight weeks time. Let us pray for our missionaries as never before. In His service,

C. N. H.

### AN APPRECIATION.

"Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." Deut. 28:3-6.

With this promise we greet you all from the midst of India's darkness and squalor. May it be fulfilled to all who meet its conditions.

It is with great pleasure and thankfulness that we acknowledge receipt of ten boxes from Grantham and three boxes from Toronto, for the missionaries here. Two of these were sent to individual missionaries, while the other eleven contained articles for all, as well as equipment and supplies for the office, the orphanage, etc. How good the dried fruits taste, and the macaroni! How the faces of the boys and girls in the orphanages will shine when they put on their new clothes from far away across the ocean. In fact, there was not anything in any of the boxes that did not make us feel grateful and glad that our dear brethren and sisters in the homeland had so remembered us and the work here. So we thank you all, who contributed in this effort, in His name who will fulfill His every promise.

We also desire to thank the Foreign Mission Board for paying the transfer and other costs incident to the shipping of these goods all the way thru to their destination.

At this juncture a suggestion might be worth while. There are many things that go to waste around the home and the farm, as fruits, berries, vegetables, etc., that with a little effort could be dried and packed in tin cans and soldered air tight, and sent on to the foreign mission fields of the Church. Odds and ends of all sorts of things, pins, needles, thread, buttons, stockings, socks, pens, writing paper, envelopes, soap, etc. Soap should never be packed against or near tin cans, be-

cause the lye eats the tin, and both soap and tins are spoiled. Boxes should be made of not less than inch lumber, well nailed and strapped and wired, and of a size to contain eight to twelve cubic feet. As much as possible all articles should be plainly marked with the name of the person or work for which intended, so as to avoid any mistakes in dividing here. A complete list of all articles and their value should be kept of each box, and forwarded to the field, for use in clearing the boxes thru the Customs Office. Otherwise the boxes must be opened, and a great deal of trouble experienced.

How easy it would be for the members in each community of the Church to go together and make up a box each year for either India or Africa, containing all such useful articles as are mentioned above, and any other things that the Lord might direct to be given. By co-operating with the Foreign Mission Board, much information and help, as well as directions, etc., can be secured, which will all work together for the mutual satisfaction of everyone concerned.

We much appreciate the blessings you have all sent us, and again thank you all most heartily, praying at the same time, that the man-power and financial power of our dear Brotherhood may be measured in their fullness, and that the Spirit-power, above all else, might grow and grow mightily, unto the salvation of precious souls, in the home-land, in Africa and in India. May God bless you all.

In Christian fellowship

A. D. M. Dick and workers.

### FROM MATSHUBA

Dear readers of the Visitor:

We come to you in the precious name of Jesus who is able for all things. The following lines were taken from a letter of one of our backslidden African brethren who at one time was drinking at the fountain of Salvation. As you read these lines ask God to help you to place your self in his position. Poor Matshuba is lost unless God comes to his help.

God's word says "He delivered, he will yet deliver." Even so Lord help.

"I sorrow because of my evil disobedient heart. I am like an animal who has gone astray I am in trouble because of my sin. I have cast away my joy and gone down into sin and I have no strength to get out. I am like the lost sheep. Yes, I have gone astray. I do not see how to be helped therefore I am lost. But I do remember God as I am eating the husks of the swine. I have no words to express my trouble at night. Oh! I am afraid. I have nothing to say for with knowledge I have, gone down into the pit with its realities. Missionary I ask you to remember me to God who is gracious to me. I am not only talking but I tell you I am a sinner bound by Satan very much. It is dark behind and dark in front and here I am in fearful darkness in the power of the wicked one."

So now dear brethren and sisters, who will wait upon God in behalf of this fallen brother, that he may again be set free from the power of Satan and darkness, and be brought out in the glorious liberty of Christ Jesus?

This brother's temptations have been such as are peculiar to one who has been brought out of Africans sin and superstition. Just a step from heathenism. God understands. He can deliver.

The letter contained above was written to one of our missionaries and forwarded to us. Matshuba, as we are informed was one of Eld. Jesse Engle's converts, but the need and love of money and other things drew him away. He was at one time a great blessing to the work. God is able to restore if we come humbly to Him.—Editor.

"There were ninty and nine, that safely lay,  
In the shelter of the fold, But one  
was out on the hills away  
Far off from the gates of gold.

---

Write it in your heart that everyday is the best day in the year.

---

He that ruleth his own spirit is greater than he that taketh a city.

**REPORT OF FOREIGN MISSIONARY TREASURY TO NOVEMBER 1, 1921**

Balance to October 1, 1921.....	\$ 212.65
<b>Receipts from October 1 to November 1</b>	
Altoona Mission, Altoona, Pa.....	10.75
Phila Mission, Phila, Pa.....	17.00
Montgomery Dist., Franklin Co., Pa	40.26
Mowersville Dist., Franklin Co., Pa.	21.62
New Guilford Cong. Frank. Co., Pa	59.10
Grantham Dist. Grantham, Pa.....	75.53
Morrison Cove Dist, Martinsburg, Pa	87.67
Souderton Cong, Souderton, Pa.....	35.00
Fairland Cong., Leb. Co. Pa.....	46.73
Cross Roads Cong., Lan. Co., Pa...	111.00
Cumberland Dist., Cumb. Co., Pa...	96.35
Juniata & Mifflin Dist, Pa.....	25.00
Manor & Pequea Dist., Lah. Co., Pa.,	163.00
Mt. Pleasant Cong., Lan. Co., Pa...	53.87
A Brother, Phila, Pa.....	25.00
Hummelstown S. S., Hummelst'n, Pa	22.50
Lacaster S. S., Lan. city, Pa.....	17.00
Jacob Zerker, Mt. Joy, Pa.....	10.00
D. B. Wenger, Cleona, Pa.....	25.00
Carland-Zion S. S., Carland, Mich...	26.00
J. B. Winger, Oakley, Cal.....	10.00
Dallas Center S. S., Dallas, Ia.....	12.58
Elizabethtown, S. S. to Armenian relief	81.25
Garret Con. Ind. to India special..	35.00
Franklin S. S., Ill to India special..	3.47
Phila Mission. to India special....	11.00
Manor-Pequea Dist., to India special	10.00

Total month's receipts and part bal \$1344.34

**Month's Expenditures**

To Traveling ex., Home Missionary.	305.88
To Armenia and Syrian relief.....	113.05
Armenian Mission (Out of Savings fund \$3500.00)	

Total month's expenditures .....\$418.93

Balance in general treasury.....\$925.41  
S. G. Engle, Treasurer. 4014 Spring Garden St., Philadelphia, Pa.

---

**THE SINNER A SLAVE**

Hannah Eyer.

Sold under sin; a slave; once God's pure child, chosen for holiness and happiness; but now bound by fetters which neither remorse nor effort of the will can break; carried away captive by a force impossible to resist. This is the story of sin cherished and yielded to in the individual soul. Sin is to be feared. We dare not treat it so lightly.

The loss of the sense of God is the first thread in the evil of sin. Once there came a timid knock to my heart's door. I took no heed at first. Again it came a little louder. I opened the door and there stood a tiny creature with the face of an angel. "Let me in," he said, "I will give you a good time." I hesitated. Then, thinking so beautiful a creature could do me no harm. I let him in. But ere long I lost that tenderness and was gradually becoming a greater slave.

It is easy to form habits which are hard to break. Imperceptibly we

change, so that things we once regarded as out of the range of our conduct we do without a twinge of conscience. Indulgence in what we know is wrong stealthily, but surely weakens and finally destroys the soul's conscienceness of God. These things lead to captivity. Just a tiny thread at first, but it continually grows until it not only becomes a strong cord, but a real iron chain which only Christ can break.

Jesus said, "I came to bring deliverance to the captive." Luke 4:18. He is the great emancipator. He came to set sinners free so why not accept His treaty of peace and freedom. Then go thru this life with heads lifted up; a smile on the face; loyalty stamped in the heart; and praises upon the lips to our Christ, the One who gives freedom to all.

He whom the Son makes free; is free indeed.

---

**PLEASE RENEW NOW.**

We are very desirous that all our subscribers whose subscriptions expire by January 1st renew now. If your label reads 1-22 it means that your paper is paid to January 1st, 1922, or in other words, your subscription expires with the last number in December, 1921.

As a special inducement for quick response in the matter of renewals we will renew your subscription and send you either a Scripture or Gospel Text Calendar for \$1.75. Only one calendar to each renewal and only good to January 1, 1922. This offer is good on all renewals or new subscriptions to January 1 1922.

Use the following order blank if you wish.

**Evangelical Visitor Publishing House**  
Dear brethren:

Enclosed please find \$\_\_\_\_\_ for which please renew my subscription to the Visitor and send me a \_\_\_\_\_ Text calendar for 1922.

Name \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Address

**Evangelical Visitor Publishing House**  
Nappanee, Indiana



# CLASSIFIED LIST OF APPROPRIATE GIFT BOOKS

Money spent for good books is not wasted; it is merely a form of investment which will yield valuable returns later on.

The reading of good books is a vital factor in securing mental development, or in the strengthening of Christian character; but on the other hand, if the wrong books are read, the effect will be the opposite. The statement: "Show me what you read and I will tell you what you are," contains a great deal of truth.

Keep plenty of clean literature in the home. Watch the reading of your boys and girls and see that they are kept supplied with good books, which will feed both mind and soul and lay the foundation for a strong Christian manhood or womanhood.

For the convenience of our readers we have prepared a classified list of gift books. If full description of these books is desired, it may be found in our new catalogue, which you have no doubt received by this time. We trust this classified list will aid you in making your selections, and we are sure the books will please you in every way. Send your orders at once to insure prompt delivery.

## FOR FATHER AND MOTHER

- Books by Geo. D. Watson: Bridehood Saints, Love Abounding, Our Own God, and others. Highly recommended. See catalogue. Each.....\$1.00
- Quiet Talks on Prayer, on Power, on Service, on Home. S. D. Gordon, each .....\$1.25
- Holy in Christ, Murray..... .75
- Christian's Secret of a Happy Life..\$1.00
- Gleanings from the Christian Life of Levi Herr ..... .65
- Successful Farming. Four volumes (See catalogue) each.....\$1.50
- Inglenook Cook Book..... .75

## FOR LITTLE FOLKS.

- Bible Picture Books, each..... .20
- First Steps for Little Feet in Gospel Paths. (A splendid book for child instruction), each.....\$1.25
- Wee Folks Stories from the Old Testament.
- Wee Folks Stories from the New Testament.
- Wee Folks Life of Christ.
- Wee Folks Bible A. B. C. Book.
- The above books 50c each or \$1.75 per set.

## FOR THE BOYS AND GIRLS

- A Talk With Our Boys and Girls.... .35
- Poems for Our Boys and Girls..... .65
- Gems of Thought for Memories Casket .60
- Touching Incidents and Remarkable Answers to Prayer..... .75
- Pilgrim's Progress, Altemus Edition.. .60

- Wild Animals I Have Known.....\$1.00
- African Adventures ..... .50
- Black-bearded Barbarian, The..... .75
- Picture Puzzles, or How to Read the Bible by Symbols .....\$1.25
- Bible No. I6246X.....\$4.85

## FOR THE YOUNG PEOPLE.

- Paths to Perdition..... .65
- Three-thousand Select Quotations...\$2.50
- Birth-day Books (See catalogue), .....50c to \$1.15
- Moody, Life of .....\$2.00
- Finney, Chas. G., Autobiography.....\$1.50
- Fanny Crosby's Story of Ninety-four Years .....\$1.50
- Soul Winning Stories..... 95
- South and South-central Africa. H. Frances Davidson ..... .85
- Anna Coope, Sky Pilot of the San Blas Indians .....\$1.25
- Paton, Story of John G.....\$1.00
- Christian Heroes and Martyrs of the World .....\$1.85
- Bible No. I8245X.....\$5.75
- Pocket Bible No. H.55.....\$5.00

## FOR MINISTERS

- Anecdotes and Illustrations, Torrey..\$1.00
- My Sermon Notes, Spurgeon, Four Volumes .....\$4.50
- Notes from My Bible, Moody..... .75
- Crudens Complete Concordance.....\$2.00
- Bible History, Eidersheim, Seven Volumes .....\$6.00
- Matthew Henry's Commentary, New Edition, Six Volumes.....\$17.50
- Weymouth's New Testament.....\$2.00
- Bible No. H2035XC.....\$10.50
- Scofield Bible No. 155X.....\$7.75

## FOR SUNDAY SCHOOL TEACHERS

- How to Teach a S. S. Lesson..... .75
- Seven Laws of Teaching, The..... .75
- Gist of the Lesson, Torrey..... .40
- Practical Commentary of the S. S. Lessons, Arnold .....\$1.00

## FOR BIBLE STUDY

- How We Got Our Bible.....\$1.00
- All About the Bible.....\$1.50
- Difficulties and Alleged Errors and Contradictions in the Bible..... .75
- Bible Doctrine, H. L. Smith.....\$1.75
- How to Master the English Bible..... .50
- Synthetic Bible Studies.....\$1.75

## FOR UNSAVED FRIENDS

- Weighed and Wanting..... .40
- Sowing and Reaping..... .40
- Dying Testimonies of Saved and Unsaved ..... .85
- A Scripture Text Calendar..... .35

## THIS PAGE

Hardly looks complete without the familiar picture of the Scripture Text Calendar. Does it?

## YOUR HOME

Will hardly be complete without one of these calendars to hang on your wall. Will it?

## PRICE

- Single copies ---- .35
- Five copies -----\$1.65
- Twelve copies --- 3.75
- Twenty-five copies 7.50

## BOOKS THAT HELP YOUR FAITH.

**AN HOUR WITH GEO. MULLER.** The apostle of mighty faith and prayer, 10c.

**SAMMY MORRIS.** How an African boy received the baptism with the Holy Spirit, and what came of it, 4c.

**HOLY ANN.** Noted for her intense zeal and great faith in God, 10c.

**THE MINISTRY OF HEALING.** By Rev. A. J. Gordon. Wonderfully helpful, 5c.

**DAVID BRAINERD.** The man who prayed down revivals, 10c.

**VALUABLE BANK NOTES.** Or God's immutable promises, searched, tested and found true, 35c.

**THE SET, Postpaid, for 75c.**

Send Order to  
EVANGELICAL VISITOR PUBLISHING  
HOUSE

Send your order now to  
EVANGELICAL VISITOR PUBLISHING HOUSE, Nappanee, Indiana