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EVANGELICAL VISITOR

"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 XXXV

NAPPANEE, IND., JANUARY 30, 1922

Number 643

EDITORIAL

RUSSIA'S RELIGION.

The fond hope of the Soviet Government is to see the whole of Russia, and ultimately the whole world, turned into one vast Commune. Communism as it is properly called is the theory that every city or group of cities of sufficient size shall constitute a sort of independent state or commune, and that these grouped together make the nation.

We are not so much concerned with the merits or demerits of communism from a political stand point, but the fact that Communism is made a religion is a significant fact and causes considerable concern.

This religion is absolutely Godless. It is the golden end of socialism. Most of our readers are familiar with the results when Constantine made Christianity the Religion of the Roman Empire. Just so Communism is the accepted doctrine of the Russian State. It is not in Russia alone where this idea has taken root; but the seed has been sown here for the past several decades, and we meet a good many who have the Communist idea.

The great conflict between capital and labor furnishes a splendid seedbed for the spread of this doctrine, which in substance would abolish all present recognized forms of government, capital, marriage, all true religion and everything else that contributes to the welfare of the human family in general.

The mass of humanity, unregenerate as it is with many materialistic tendencies, fails to realize this. Russia of course should be lesson enough but mankind is slow to learn. The

promise of a system that would equalize everything and reduce the average working day to about five hours, leaving the balance for pleasure and recreation, appeals to many who feel dissatisfied with their lot.

Lenine and Trotzky promised all this and miserably failed: but the same scheme in various forms will be tried again where opportunity affords. It is this leaven which we believe will leaven the lump of humanity and make the advent of the Anti-Christ possible. He will be a superman who has the principles of a man-religion so thoroughly worked out that the masses shall readily accept, not only his dictatorship, but acknowledge him as an object of worship.

DEMONIACAL POSSESSION.

Men with a scientific turn of mind have recently been engaged in more or less of a study of evil spirits in connection with cases of acute mania and a prominent English alienist has expressed his belief that certain cases of so-called insanity are due to diabolical influence or possession. People who have never departed from the faith have always believed this; and there are those who even in this 20th century day can bear testimony to the same delivering power manifested in the time of Christ and His Apostles. There have a number of cases come under our notice where we could believe nothing else but that demonical influence was the cause of the trouble which physicians ordinarily called insanity.

According to our way of thinking, it would be ideal if, when such cases confront us, we could in answer to prayer obtain instant release of such individuals. But that relief is only rarely obtained, seems to be the case. Just why this is, no one has yet ful-

ly and satisfactorily explained. According to Matt. 17:21 we learn that extreme cases of this kind require the deepest possible faith, which is only produced by prayer and fasting.

There are mysteries which we cannot explain, and while in this present state we can be glad for the provisions which the State has made for the care and safety of not only those who are temporarily or permanently deranged, but their families and friends as well. May we remember, though that our duty as Christians does not end with the commitment of such individuals; but a deeper consecration of ourselves to God with prayer and fasting, should be made that if it be His will, full deliverance might be granted.

A communication from our aged brother, Eld. D. V. Heise, of Clarence Center, N. Y., some time since, laments the fact that many of our old time contributors to the Visitor are no longer heard from, and that much of the writing by younger minds is considerably different in expression, etc. We take kindly to this mild criticism, although we don't believe brother Heise intended it as such.

But does not this bring us face to face with two facts that need to be carefully considered?

There is no doubt a reason why we do not have contributions from many of our old contributors. They have laid down the pen, their work is done, and we may never expect articles from them again. In the past number of years death has made serious inroads into our ranks; among those sainted ones are Bish. J. R. Zook, Eld. F. E. Elliott, Bish. S. R. Smith, and others. Their mantle has no doubt fallen upon younger shoulders, and

(Continued on page 8.)

CONTRIBUTIONS

OBEDIENCE.

Anna Kraybill

"Behold to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

Obedience is the key-note of victory all through the Christian life. Exhortation to obedience to God's commands was the burden of Moses' messages to Israel. Likewise, Joshua also repeatedly exhorted Israel to obey the commandments of God.

In Deut. 28th chapter, Moses makes clear statements as to blessings that would follow and overtake Israel if they would hearken to the voice of the Lord. On the other hand, he also tells of the curses that would come upon them for disobedience.

It is a sad fact that with all the repeated warnings that the children of Israel had, they were constantly disobeying God's commands, and many, many fell in the wilderness thru disobedience and unbelief. Even Moses was deprived of the privilege of entering Canaan thru one act of disobedience. God gave him the opportunity to view the land; but because he trespassed against the Lord in smiting the rock instead of speaking to it so water would come forth to supply the need of the thirsty people, the Lord said he would not be permitted to enter the land. What a great pity that he had to forfeit the blessings of Canaan for one act of disobedience!

It was disobedience that deposed King Saul from the throne, after he had done foolishly in offering the burnt offering at Gilgal, instead of waiting until Samuel came to perform this work. Samuel reproved him by telling him that he had not kept the commandment of the Lord, and that his kingdom would not continue, but that the Lord had sought Him a man after His own heart to take his place. Sad to say that this reproof for disobedience was not sufficient to cause Saul to repent; but he went from this act of disobedience to another which made Samuel reprove him in the language of our text: "Behold to hearken is better than the

fat of rams." How it must have grieved the heart of the faithful old prophet to find that Saul had not only disobeyed the command of God to utterly destroy the Amalekites; but that he had added the sin of lying to that of disobedience. His salutation as Samuel came to him was: "Blessed be thou of the Lord; I have performed the commandment of the Lord," which was a falsehood. In his endeavor to cover his sin he accused the people of wanting to keep the best of the sheep and oxen for sacrifice. So the old story, of trying to cover one's sin by blaming another which began in Eden, was repeated. Human nature, rather the sinful nature—is ever the same, but God says: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. The only efficient covering for sin is the Blood of Jesus.

King Solomon is another example of disobedience. God was so pleased in the beginning of Solomon's reign, because he had asked of Him wisdom to properly rule the people, that he not only granted him his heart's desire, but also gave him riches and honor; nevertheless he fell into sin through disobedience to God's command not to marry strange or heathen women. The Scripture says God was angry with Solomon for thus breaking His command. Because of his disobedience his son Rehoboam had to suffer the consequences in having the kingdom, all excepting two tribes, rent from him. Herein is fulfilled the scripture which says that iniquity of the fathers is visited upon the children.

God never changes. Since disobedience deprived the great leader of the children of Israel from entering the land of promise, and since it deposed two kings from their thrones, may not God's children of today expect to be deprived of the blessings in the Christian life which are theirs by purchase, if they do not walk in obedience to all of His commands? Praise God! that to the willing heart "His commandments are not grievous but joyous."

O, church of the living God, purchased by the Blood of His dear Son, do you not see your privilege of walking in obedience to all of God's will and of having His divine approval on your souls? "Behold to obey is better than sacrifice, and to hearken than the fat of rams."

O, young soldiers of the cross! what a blessing is awaiting the heart that is fully yielded to the will of God! "The Holy Ghost is given to them that obey Him."

"O, to catch the vision of a world that's lost,

O, that men would tarry for the Holy Ghost,"

For it takes Him in our lives to help us to live an obedient life to all the will of God.

Why is it that appeal upon appeal must be made for workers everywhere—both in the home and in the foreign fields? Look a moment at the scarcity of workers in our orphanages, schools, city missions and foreign missions! What is the cause? Lack of obedience. Some have failed to fill their calling to pray. Jesus said: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Others having felt the call in answer to earnest prayers have not said, "Here am I, send me." Again others have not brought all the "tithes into the store-house;" and so God's work is hindered and suffers for lack of obedience on the part of His children. May God help us to see the importance of obedience to His blessed will!

"To him that knoweth to do good and doeth it not, to him it is sin."

Thomas, Okla.

AN APPEAL FOR HELP.

Inasmuch as the Messiah Home, Harrisburg, Pa., is very much in need of help, the Board of Managers make an earnest appeal thru the columns of the Evangelical Visitor for a young or middle-aged sister as a general helper in the work of said Home. Is the Lord calling you? Who will answer "Lord, here am I, send me?" Amos Wolgemuth, Sec.

Mt. Joy, Pa.

By order of the Board.

TALKATIVENESS

"Talkativeness is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

"Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

"See the evil effects of so much talk.

"First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that if properly compressed would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

"Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace

beyond our present dreams.

"Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversations we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream arises again. The Holy Spirit warns us that 'in the multitude of words there lacketh not sin.' It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humanity of heart; I must guard my speech as a sentinel does a fortress and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my dear Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an over-mastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit."

"He that hath knowledge spareth his words; and a man of understanding is of a cool spirit." Prov. 17:27. R. V.

"In quietness and in confidence shall be your strength." Isaiah 30:15. Eccles. 5:2-3.—G. D. Watson, Sel.

Words of Jesus from the Gospel of John, revised version, concerning the life and privileges of a true believer:—

"If anyone thirst, let him come unto Me and drink." 7:37.

"If ye abide in my word, ye are truly My disciples; and ye will know the truth, and the truth will make you free." 8:31, 32.

"If therefore the Son makes you free, ye will be freemen indeed." 8:36.

"I came that they may have life, and that they may have it abundantly." 10:10.

"I am the good shepherd; and I know my own, and my own know me, even as the Father knoweth me, and I know the Father." 10:14, 15.

"Said I not to thee, If thou believest, thou shalt see the glory of God?" 11:40.

"If anyone serve Me, let him follow Me; and where I am, there will also my servant be. If any one serve Me, him will the Father honor." 12:26.

"It is the Spirit that maketh alive, the flesh profiteth nothing; the words which I have spoken to you are spirit and are life." 6:63.

"If any one love Me, he will keep My word; and My Father will love him, and we will come to him, and make our abode with him." 14:23.

—Sel. by Phemie Lauver.

SHOULD INSTRUMENTAL MUSIC BE ASSOCIATED WITH RELIGIOUS WORSHIP?

By I. J. Rosenberger

The above query has been a course of much controversy in the religious world. It has likewise reached our Annual Meeting. The leading plea ventured was, to allow its use in the Sunday School, that "the children wanted it for their encouragement." This a similar plea to that offered by King Saul for his fatal disobedience. He claimed that the people wanted to spare the best of the sheep and oxen to sacrifice to their Lord.

A further plea is that David praised God with musical instruments, hence we should do so. If we take David as testimony, we should take David's whole list. We will then have trumpets, psalteries, harps, cymbals, high sounding cymbals, stringed instruments and organs, and we will also get the dance, for it is in the Psalmist's list. As to the number employed, the record says, "Four thousand and praised the Lord with the instruments which I made," said David, "to praise therewith." Let us call up the comment of the prophet Amos on this part of David's life. "Woe to them that are at ease in Zion. . . . That lie upon beds of ivory, and

stretch themselves upon their couches. . . . That chant to the sound of the viol, and invent to themselves instruments of music, like David." Amos 6:1-5.

We have another instance of instrumental music being associated with religious worship in Babylon, at the dedication of the great image, set up by Nebuchadnezzar, in the plains of Dura. There were gathered the princes, governors, captains, counsellors, and all the mighty men of his realm. The royal mandate was, "At what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, dulcimer and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up." Dan. 3:1-5.

The sacred historian further narrates the final overthrow of ancient Babylon with all her musical instruments. The seer upon Patmos, in his apocalyptic vision, beheld the overthrow of mystic Babylon, the apostate church. Mystic Babylon in the history of ancient Babylon repeating itself. The literal and the mystic go together,—are similar. The sad prophetic history of the fall of mystic Babylon, as given by the seer, is as follows: "Babylon the great is fallen, is fallen. . . Thus with violence shall the great City of Babylon be thrown down, and shall be found no more at all. And the voice of harps and of musicians and of pipers and trumpeters shall be heard no more at all in thee." Here is most vivid testimony, the history of the final overthrow of both ancient and mystic Babylon, whose practice was to associate instrumental music with their worship. The corruption in their

Music is Distinctly Named.

Job's testimony concerning the wicked is: "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp and rejoice at the sound of the organ." Job 21:11, 12. It is certainly apparent that the practice of instrumental music, associated with religious worship, fails to have commendable precedents.

Instrumental music is used in theaters, drinking dens and halls of vice, to collect the crowds, with the sole aim of entertaining instead of

edifying. "Let all things be done to edification," is a divine command.

Singing is authorized in the Scriptures as follows. "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14:15. We are fully instructed to sing, and how to sing, but we are nowhere told how to play on the organ.

In line of our subject the apostle gives the following, "And even things without life giving sound whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? . . . So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" 1 Cor. 14:7-9.

While the apostle in this chapter is condemning speaking in an unknown tongue, yet his reasoning is a clear enunciation against the use of musical instruments in worship. An instrument utters no sentiment; as such is unintelligent. Its sounds may be harmonious, and as such may entertain, but cannot edify. With the voice we utter words that are understood, and as such can edify. When Christ set up his religion he introduced singing, but entirely left out the use of musical instruments, then so prevalent in Jewish and Pagan worship.

If musical instruments are such an important auxiliary in religious worship, would not a phonograph be an equal, or even a greater auxiliary? Congregations then could be supplied by buying their music in the sheet, and their sermons by the volume, and each machine could play its part in the holy exercise.

Sometime ago, when Dr. Talmage was inviting aid for his new house of worship, as encouragement he assured the Baptists that his new house would contain a baptistry. He assured the Episcopalians that a part of the liturgy would be read at their Communion service. To the Roman Catholics he said, he thought a cross would be in the tower. He also gave some point of encouragement to the Methodists. I recently noticed that

he also remembered Buddhism, for he has a Chinese gong in his choir. It looks as if the chief aim today is, to make religion attractive to the world, rendering it a species of amusement or entertainment, rather than instructive.

It is very common for persons to enjoy music, vocal or instrumental. We love it for its varied tones, its sweet strains, its melodies. There are many things in life which we enjoy, in which we take delight, but would not think for a moment of associating them with, or use them in, worship. Caligula, a Roman emperor, had a celebrated horse which he kept in a palace stable, built of ivory. He fed him out of an ivory manger, offered him golden oats, and made the horse consul. The emperor's sudden death alone hindered this horse from being made a member of his Royal Legion. For the emperor to be attached to his horse and take good care of him was no harm, for "a righteous man hath mercy on his beast," but the unintelligent and illegitimate use the emperor sought to make of his horse deserves censure.

The idea of using a machine, made by men's hands, hence dumb, and possessed of no soul, with which to worship God, is not only entirely without divine sanction, but is repugnant to reason. As to its origin, it dates back to Paganism and the corruption of Judaism. We therefore aver it to be the duty of the Annual Meeting to use such measures as will keep our church houses, as well as our worship, free from this both ancient and modern corruption.—Sel. by D. V. Heise.

SPARKS FROM DIFFERENT ANVILS

You have no more right to fret than to swear.

It takes more grace to be shot at, than to shoot at others.

It is well when a liar loses his reputation.

We not only owe to the world the Gospel, but its power also.

Don't be satisfied until your soul is satisfied.

Happy is the man who has a friend upon whom he can depend, (let us

be such a friend.)

To give your word, is to give yourself.

To put the blame on others, does not prove ourselves innocent.

To be intelligently honest, Christ will be recognized.

Don't shout that you have a great religion, then give five cents or nothing to support it.

It is needless to publish your good, or how useful you are, it will be found out.

It is not an occasional flash, but the evenness of the mind that shapes the man, or makes truth effective (for preachers.) S. G. Engle.

In the rush, "In the heat of the day,"

When the battle is hottest, wait;
Stop a moment,—and pray,

And the foe shall be "Turned at the gate."

For the Lord is on His way

With victory—while you pray.

He will come "In the heat of the day;"

He will breathe in your spirit His peace;

Be watching for Him—and pray;

And the fear and the fever shall cease.

'Tis not lost time, nor delay;

God is working—while you pray.

Through all the unjust years;

Past all our dreamland hopes, and doubts, and fears

He guides our steps. Through all the mangled maze

Of sin, of sorrow, and o'erclouded days

We know, His will is done;

And still He leads us on.

And He, at last,

After the weary strife,

After the restless fever we call life,

After the dreariness, the aching pain,

The wayward struggles which have proved in vain,

After our toils are past

Will give us rest at last.

WHY NOT.

Under the above heading from one of our subscribers we have a dozen verses on the subject of tobacco, written in the form of poetry, which we have reduced to prose, as we be-

lieve it will accomplish more good and be better understood.

WHY not be a farmer, the whole world depends on your sturdy hand to feed them?

WHY not plant your acres with something that will produce food to eat and have the blessing of God and a free conscience?

WHY not quit raising the filthy weed, every body could well do without it?

WHY not lessen the enormous cost of this snuffing, spitting and chewing, which has been growing every year?

WHY not spend your money for bread, or give it to the poor or to the missionary cause?

WHY do you continue in the use of a thing that destroys both soul and body?

WHY do you persist in filling up the record of your life with ill, when your account can be made to show well and contribute to your everlasting happiness?

A REMARKABLE EXPERIENCE.

Truly God is fulfilling His Word to His chosen ones in these days of special grace and blessing. The following experience is related by a faithful servant of God:

"I was in a room quiet and alone, and had taken a book and sat down to read, and whether I had fallen into a trance, or was wide awake I cannot tell; but suddenly there appeared in my presence and standing before me, a person most gracious in appearance, and whose dignity and brightness impressed me with a belief that it was the Lord, an angel from heaven who had appeared unto me. His raiment was a mantle whiter than snow, that hung in folds of great richness and beauty from his shoulders to his feet. His right foot was not covered by the mantle, but in full view, and of marble whiteness and great delicacy, his auburn hair of a golden hue hung in beautiful waves and rested upon his shoulders, and I saw that he was a holy and heavenly messenger who stood before me.

But his face was veiled and hidden from me mysteriously, that I

could not see it, though the veil appeared to be the finest fabric I ever saw, and yet it veiled his face, and as I tried to see his face and the expression of his countenance, I was filled with wonder and admiration at the brightness of his appearance and the grandeur of his person when he addressed me thus:

"David, if thou wilt shun temptation and give thyself up to the Lord, and to the service of Christ, God will clothe thee with His armour, and many shall be gathered under thy ministry."

When these words were spoken, he was suddenly enveloped in a bright, shining light, which differed from any I had ever seen; it was a golden-like brightness as clear as the sun at noonday; but it was not a glaring brightness like that of the sun, but was in fine rays, and a glorious brilliancy which no man can describe.

And as I looked upon him and saw him within the light in which he was enveloped, I felt like I could not remain in his presence and behold his majesty and glory and live, and I cried aloud, saying, "Oh Lord, have mercy and save me;" and suddenly he vanished out of my sight, and I was sitting there with the book in my hand as wide awake as when I sat down to read, but with a bewildered feeling which is difficult for me to describe in connection with the wonderful scene that had transpired before me.

And I was baptized with the Holy Ghost, and filled with an overflowing fullness of the Holy Spirit as never before, and that gentle overflowing continued for a long time, accompanied with a feeling of great solemnity, and I walked softly as before the Lord, and the very ground seemed holy.

Language fails to portray the bright, shining light of that heavenly messenger as he stood before me in the loveliness of his character and the beauty of his appearance, and the grandeur of his glory. -

God, all heaven the angels and redeemed ones still live in the glory world, and occasionally God allows His children to have glimpses of the realities of that state which they shall soon enter.—Selected.

Our Young People

A SONG OF HOPE.

“Don't let the song go out of your life,
 Though it chance sometimes to flow
 In a minor strain; it will blend again
 With the major tone you know.
 “What though shadows rise to obscure life's skies,
 And hide for a time the sun,
 The sooner they'll lift and reveal the rift,
 If you let the melody run.
 “Don't let the song go out of your life;
 Let it ring in the soul while here;
 And when you go hence, 'twill follow you thence,
 And live on in another sphere.
 —Selected.

PRACTICING BEFORE PREACHING

Van Reid and Marion Fuller were discussing the contents of a letter Van had received.

“It is a chance in a thousand,” said Van. “If I take it I can make my way easily; if I lose it, I shall probably humdrum along till I die.”

“Oh,” said Marion, “I hope not.”
 “Grandfather is getting old, I know, and it does seem rather shabby to leave him. But he said he could manage without me.”

“Did he say how?” asked Marion, adding quickly, before there was time for an answer: “Poor Van! It is hard for you. But you will not be shabby.”

“I am mightily tempted. I just long to go out into the world, and get to work at something worth while, to be right in the heart of ‘the strife,’ and ‘be a hero’ in it.”

“What is a hero?” asked Marion.

“Why, a man that rushes into a burning building and carries the whole premises off to the next street and then goes around afterwards with his thumbs tied up in rags, while everybody gives him a triple cheer, and says: ‘Did you ever!’

They both laughed.

“I suppose,” said Van, reproachfully, “you think I am ambitious for some such stuff as that.”

“What is a hero?” asked Van in his turn.

Marion considered a moment.

“‘Only an honest man doing his duty,’” she quoted slowly.

Van stood silent, looking down at the letter in his hand. Then he burst out: “Surely it is not wrong is it, to wish to be educated and given the opportunity to do the work that you were meant for? Is it right when the key of the future is put into your hand to throw it away? I tell you if I refuse these men I shall probably be a nobody all my life.”

“Then be nobody,” said Marion, with spirit. “Be one all your life, and thank God for it. Listen! There was once a man who was promised a kingdom. God promised it to him when he was a lad. But it was years before it came to him, and then he only got part of it, and had to wait many years more for the rest. And it is wonderful to read how patiently he waited, how generous and forbearing he was in those fierce, fighting, vindictive times. He had his reward. For when at last he came to his throne, the Bible says that ‘David perceived that the Lord had made him king of Israel.’ There must have been a splendid satisfaction and inspiration in that; and it would be infinitely better for a man to perceive that the Lord had made him a hod carrier than that he had made himself the greatest of the great against God's plan.”

When, a little later, Van sat at table with his grandfather he wondered that he had not noticed more how old and wrinkled and bent he was. His mind went back to the day when his widowed dying mother, with her only child, had come here to her father's house. He remembered how green and sunlit the broad country looked that morning, and his grandfather standing on the doorsteps to receive them. Surely no

welcome had ever been heartier than his. Van's thoughts traveled slowly over the long road since then—a road always lighted with love and kindness. He had nearly reached the end of it when his grandfather's voice interrupted.

“Van,” said the old man, speaking a little wearily, perhaps—or perhaps Van imagined that he did—“I've been thinking of what you said yesterday—”

“Don't think of it, grandfather,” Van broke in. “I am not going away. I am going to stay here if you will keep me.”

“But it will never do to throw away such an outlook as that letter offers you. It may not come again.”

“Then I shall be a farmer, as plenty of better men have been before me. It is a good life, after all.”

His grandfather did not answer at once. Then he cried out sorrowfully: “It makes my poor old heart sore to stand in the way of your prospects, my boy.”

“Grandfather,” he said, with a little break in his clear young voice, “every prospect I have ever had in the world you gave me. All that you had has been mine. And it was just the same with the next world. I am going to be rich there, and it will be because you shared your treasure with me. God could not do better for a boy's prosperity than to put him to live in this house with you.”

So Van wrote and declined the promising city offer. Then he went cheerfully to work on the farm; and the days and weeks and months piled themselves into years, years which were filled with plowing, reaping and hard physical toil, and which gave no hope of anything different. Van was settling down to a farmer's life, when, suddenly, without any warning, a change came, and the way from which he had felt himself so far withdrawn opened fairly and prosperously at his feet. There was nothing for him to do but to follow his own desires.

Van took a college course, and then a divinity course. He was much older than his mates, however, when he was ready to preach the Gospel.

Marion heard his first sermon. She gave a little smile of satisfaction

when he announced his text: "Wait, I say, on the Lord." Afterward she said to him.

"I was the only person in the church who had ever seen you before. Nobody knew that you were preaching from experience. But let me tell you what I heard from two men behind me. One of them asked the other what he thought of the sermon. 'I liked it,' he said, 'I liked it immensely. It was real, somehow.' It takes real men to preach real sermons, Van, and I perceive that the Lord has made you a real man."

—Pittsburgh Advocate

"SOMEBODY TO LOVE ME."

A few years ago, the superintendent of a Little Wanderers' Home in a distant city received one morning a request from the judge that he would come up to the courtroom. He complied, and found there a group of seven little, dirty, ragged and forlorn. The judge, pointing to them, utterly friendless and homeless, said: "Mr. T., can you take any of them?"

"Certainly I can take them all," was the prompt reply.

"But what in the world can you do with all?" asked the judge.

"I'll make women of them."

The judge singled out one, even worse in appearance than the rest, and asked again: "What can you do with that one?"

"I'll make a woman of her," Mr. T. replied firmly and hopefully.

The children were washed and supplied with good suppers and beds. The next morning they went into the schoolroom with the other children. Mary was the little girl whose chance for better things the judge thought small. During the forenoon the teacher said: "I never saw a child like that. I have tried for an hour to get a smile, but failed."

After school Mr. T. called her into his office and said, pleasantly: "Mary, I used to have a little girl who would wait on me, and sit on my knee, and I loved her very much. A kind man and woman have adopted her, and I would like you to take her place. Will you?"

A gleam of light lifted over the poor child's face as she began to un-

derstand him. He gave her a penny, and told her she might go to a shop and get some candy. While she was away, he took two or three newspapers, tore them into pieces, and scattered them about the room. When she returned in a few minutes, he said: "Mary, will you clear up my office a little for me? Pick up those papers and make it look nice, please."

She went to work with a will. A little more of this sort of management wrought the desired result. She went into the schoolroom after dinner with so changed a look and bearing that the teacher was astonished. The child's face was absolutely radiant, and he asked: "Mary, what is it? What makes you look so happy?"

"Oh, I've got some one to love me! somebody, to love me!" the child answered, earnestly, as if it were heaven come down to earth.

That was all the secret. For want of love that little one's life had been so cold and desolate that she had lost childhood's beautiful hope. She could not at first believe in the reality of kindness or joy for her. It was the certainty that some one loved her, and desired her affection, that so lighted the child's soul and glorified her face.—Exchange.

EXCUSES.

Some of God's Answers to Those Who Make Them.

I.—"I am not such a great sinner; there are others worse than I."

1. It is not a question of the greatness of your sin, but of your being a sinner.

(a) You were born in sin. "Behold I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5.)

(b) Your heart is full of sin. "The heart is deceitful above all things, and desperately wicked." (Jer. 17:9.)

(c) You are a sinner unless fully saved by Jesus. "All have sinned and come short of the glory of God." (Rom. 3:23.)

2. If you are not serving God, you are serving Satan. "He that committeth sin is of the devil." (1 John 3:8.) "Whosoever committeth sin is the servant of sin. Ye are of your father the devil." (John 8:34, 44.)

3. You may not consider yourself very wicked, but you are guilty of the greatest sin with which a person can be charged—that you have not loved your Maker. "Master, which is the great commandment?"

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:36, 37.)

4. You are also guilty of the sin of unbelief. This really means the rejection of Christ. "And when he is come, he will reprove the world of sin, . . . because they believe not on me." (John 16:8, 9.)

5. God will call you to account for all your sins. "Despisest thou the riches of his goodness and forbearance and longsuffering? God will render to every man according to his deeds." (Rom. 2:4, 6.)

6. If you do not repent of your sins, believe on Christ, and confess Him, you will spend eternity in Hell. "But the fearful, and unbelieving, . . . shall have their part in the lake which burneth with fire and brimstone." (Rev. 21:8.)

7. If you do not realize your condition and danger, it is an evidence that you have been blinded by Satan. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:3,4.)

II. "Don't worry about me; I'll get into Heaven at last."

You cannot enter Heaven without Jesus Christ. You must be cleansed from sin. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." (John 14:6.) "Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. 6:9.)

III.—"I keep the law of God, and therefore I'll be saved."

No you do not, and 'twould do no good if you did. "Therefore by the deeds of the law there shall no flesh be justified in his sight." (Rom. 3:20.) "man is not justified by the works of the law, but by the faith of Jesus Christ." (Gal. 2:16.)

IV. "I'm trying to be a Christian."

One does not become a Christian

Continued on page 15

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.

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EDITORIAL.

Continued from page 1.)

that there has been some response we cannot deny. We shall not attempt to say whether or not any have shown evidence of having received the **double portion**, but we appreciate the efforts anyway.

Just as hand tools have given way to modern machinery, just so, also, much of the old-time manner of expression has given way to modern

id'oms of speech, which of course are pregnant with matter of fact expressions, whose sound does not always appeal to the finer sense of religious feeling, of which, perhaps, the older people possess the greater quantity.

As younger people we have many lessons to learn along these lines, and we may perhaps show no greater willingness to learn them than those of another generation; but that there is help and improvement possible for us, we believe. We are sure it is not the intent or policy of the editorial staff to discourage our older people in writing for the Visitor. Young and old are alike welcome. There are not many articles which find the waste basket. (Perhaps more should.)

We believe in a free frank discussion of any question confronting the Church, whether pertaining to doctrine or otherwise; but we also believe that when a question has been settled by Conference, pertaining to doctrine especially, we should eliminate from the pages of the official church organ articles contrary to that accepted belief.

Marriages

AHARONIAN-APOSHIAN

At the home of the officiating Bish. C. C. Burkholder, January 5, 1922, there occurred the marriage of Bro. Yerchanik Aharonian to Sr. Arousyah Aposhian, both of Pasadena, Cal., and natives of Armenia.

Obituaries

MARTIN—Sr. Hannah Martin (nee Reichard) died at the home of her son, Oliver Martin, at Clarence Center, N. Y., on November 18, 1921; age, 81 years. One daughter and three sons and four sisters are left to mourn their loss of a kind and loving mother. Sr. Martin was converted in early life and lived a faithful member of the Church for many years.

Her husband, Moses Martin, passed away several years ago. Funeral services were held from her late home conducted by Elders T. S. Doner and D. V. Heise. She was laid to rest in the Clarence Center cemetery to await the resurrection morning.

WISMER—Mary, wife of Loel Wismer, of Silverdale, died from the effects of drowsy and complications with which she had suffered the past year. She was born November 21, 1856 in Hilltown township; was married to Joel Wismer, January 29, 1876, and died January 4, 1922. Her age was 65 years, 1 month and 13 days. Besides her husband, there remain one son and one daughter, five grandchildren, one

great grandchild, three brothers, one sister. Text. Phil. 1:19-26. Rev. N. L. Bechtel, pastor of Bethel Church and Eld. H. Stout of the Brethren in Christ, officiated. Services were held from her late residence and further services and interment at the Brethren in Christ Church, Silverdale, Pa.

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HERR—Christian S. Herr was born near Cambridge City, Ind., March 28, 1841, and departed this life at the home of his only son, Orville Herr, near North Hampton, Ohio, January 14, 1922, at the age of 80 years, 9 months and 17 days.

On March 30, 1865, he was united in marriage to Catherine Byers. To this union were born one son and one daughter. About thirty-two years ago Bro. Herr with his family, moved from the neighborhood of his birth, to the vicinity of North Hampton, O., where he continued to live until his death.

Soon after his marriage he made a public profession of faith in Christ and united with the Brethren in Christ Church. Later he was chosen to the office of deacon and served in this capacity for thirty-five years.

On December 26, 1908 his companion preceded him to the great beyond. Those who survive him are his son Orville Herr his daughter Elizabeth Snider of Philadelphia, Pa., five grandchildren, one brother Benjamin Herr, near Cambridge City, Ind., and one sister, Mary Ellabarger of Anderson, Ind. On November 26, 1912, he was united in marriage to Frances Wingert, who also survives him.

In later years our dear brother sought and found a deeper experience in the Lord, to which he would often testify with a definite assurance. In his last few days he realized all that was earthly began fading, but thru the Blood of his precious Saviour, he said he was ready to go.

Funeral services were held January 17, 1922, at the Methodist Church of North Hampton, O., conducted by Eld. W. H. Boyer. Text: Heb. 13:14. Interment was made in the cemetery of Springfield, O.

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BYER—Forrest Page Byer, only child of Clarence and Cora Byer, was born near Abilene, Kans., September 15, 1921; departed this life January 4, 1922; age 3 months, 20 days. Death was caused by a congenital heart.

Funeral services were held in the Bethel Church conducted by Elder M. L. Dohner. Text: Matt. 18:2. Interment in the adjoining cemetery.

See the kind Shepherd, Jesus stands
With all engaging charms;
Hark how He calls his tender lambs,
And folds them in his arms.

The feeblest lamb amid the flock
Shall be its Shepherd's care;
While folded in the Saviour's arms,
There safe from every snare.

:::::

McCULLOH—Leona Marguerite McCulloh, daughter of Archie S. and Abbie McCulloh, was born in Cleyde Twp., Whiteside Co., Ill., December 5, 1918; and departed this life at the home of her grandparents, Bro. and Sr. W. E. McCulloh, November 13, 1921, at the age of 2 years, 11 months and 8 days. She developed a severe case of diphtheria croup several days prior to her death, which taking its most serious form, resulted in her decease.

From the time of her birth she was a sunbeam in the home which is now darkened by her absence. Being of a sweet, lovable disposition, she won her way into the hearts of all she met. She manifested

an eager interest in Bible stories and even at her early age, spoke frequently of going to India, to which field of labor her parents are called. Tho sorrow and grief rend their hearts, 'tis well to know God's way is best; and the life which was begun here, will come to full fruition in the better land, in the land of the unclouded day. The voice silenced of its baby prattle here by the hand of death is blended in glorious harmony with the hallelujah chorus, singing eternal praises to our God who doeth all things well.

Interment was made in the Mennonite cemetery with only a private funeral.

Public memorial services will be held in the near future, Eld. S. P. Stump delivering the memorial sermon D. V.

:::::

SHELLY—Mrs. Fannie B. Shelly of Mount Joy, Pa., was born February 6th, 1849, and died very suddenly at her home on October the 12th, 1921. Age, 73 years. She was a member of the Brethren in Christ Church for many years. She leaves to mourn her loss three sons and two daughters.

Funeral services were held at Cross Road Church, conducted by Bish. L. O. Musser and Rev. Eli Engle. Interment in the adjoining cemetery. Text: Psa. 90: 9-10.

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REPORTS

A LETTER OF APPRECIATION

Mrs. Anna B. Carr of Diagonal, Iowa, wishes to send a kindly greeting and many thanks to the good readers of the Visitor for their loving remembrance of her in the past months, with cheerful letters and substantial help financially.

She is still living, along as she has since Oct. 1906, lying in one position, not able to rise, or be turned or use a finger, perfectly helpless.

No one can fully describe the condition of her body, nor the suffering which she has gone through in the past years. At present her jaws are entirely locked and she has to take her food through where two front teeth have been removed. Her disease known as arthritis deformans is pronounced by medical science as positively incurable.

She is dependent upon the charity of friends, who would know the joy and blessedness of helping a most worthy and noble Christian, afflicted woman, if they can help her in any way.

W. R. Smith,
Pryor, Okla.

:::::

OAKLEY MISSION REPORT.

The name of the Lord is a strong tower: the righteous runneth into it and is safe. Prov. 18:10.

We truly feel to thank God for His faithfulness to us and purpose by his grace to yield our members, instruments unto righteousness, that He might be able to get glory and honor to His name.

The work is slowly moving on, have forty enrolled in Sunday School, but the old-

er folks are still choosing to spend their time otherwise; we are trying to reach them by personal contact and know God is able to win them from sin.

We thank those heartily who have contributed to our needs, and also we are encouraged to know that the work is remembered in prayer.

Financial report for November

Balance carried over, \$68.59 Oakley Offering \$3.96. Total \$72.55.

Expenditures

House rent \$15; lights (house and church) \$2.77. Table supplies \$25.82; milk \$5.20; gasoline \$2.30. Total \$51.09. Balance on hand \$21.46.

The Upland Sunday School also sent us an offering of \$39.80 to be used in connection with our revival effort in November for which we thank them.

December receipts

Balance carried over \$21.46; Oakley offering \$1.70 Rosebank S. S., Kans., \$7.65; Bro. A. F. Rotz, Pa., \$5; Oakley Workers \$10.00. Total \$45.81.

Expenditures

House rent \$15; table supplies, etc., \$25.10; potatoes \$4.50, sugar \$2.25; coal oil \$3.63; coal \$4.50; lights (home and church) \$2.80; milk \$4.95; gasoline \$2.30. Total \$65.03. Deficit \$19.22.

Other donations of provisions by Tullare brethren, Bro. and Sr. Winger, Oakley.

In His name
Cyrus and Elizabeth Heilman

:::::

ORDINATION SERVICES.

Ordination services were held at the Franklin Corners Church, Sunday morning, January 15. Bishop H. L. Trump gave an inspiring message, based on Ex. 14:15 and Neh. 4:6. The theme of the discourse was unity of action in the work of the Church, also the necessity of continually moving forward in the Christian life. Following the sermon, Bro. A. S. McCulloh was ordained to the ministry and Bro. and Sr. H. W. Hoke and Srs. Katie and Alma Bollinger as orphanage workers.

It was a blessed service and our hearts were knit together anew in Christian fellowship.

:::::

WORK AT MESSIAH ORPHANAGE.

Having been unexpectedly asked to write an article for the Visitor, it having been our privilege to labor the past two years in this home, I am impressed to send some of my thoughts for publication. My prayer is that these thoughts may stir up our pure minds by way of remembrance.

The orphanage work is one of the most fruitful works for the advancement of the kingdom of Christ that any one can enter into.

In this home are twenty-four boys and

girls, associated and blended into one family with better discipline and results than in the average home. In this manner Christian training is mingled with godly lives, which often results in everlasting good.

One of the main objects is to work and pray for their salvation before they go out from the home; in many cases they are put into good Christian homes which often results in their salvation for which we praise God.

The workers have many hard problems to face, and it requires much prayer and holding on to the Lord, so that each problem may be solved to the honor and glory of God.

The life of a worker is such that it requires an unwavering faith in God and a body which cannot be relaxed at any time; of course divine strength must be sought.

As the cost of living mounts, appetites do not wane, so dear brother and sister, we need to be sure to keep in touch with God as to what He would have us do for our orphanages under these trying conditions. More consecrated workers are needed. Why is it our orphanages must go begging? Is it because God is not speaking to your heart? You say you are called to Mission work; and yet when the call comes for orphanage workers, they cannot be found. Dear ones, the two happiest years of my Christian life were spent right here in this home. We are glad that when God calls us to a work, He puts a love into our hearts for it.

As we have stated before, it costs something to keep up these institutions. You who have fine homes, fine automobiles and plenty besides, and are laying up riches in this life where rust and moth doth corrupt and thieves break through and steal, how can you afford to keep your riches and not lend a helping hand towards these dear little ones? It is impossible for one or two workers to care for a family of twenty-four and look after the industrial end of the work. A good consecrated brother and wife are needed for the ensuing summer. Who will say, "Here am I; by the grace of God, I will supply the need?"

No doubt many of you know the home has forty-six acres of land; in addition to this eleven acres were rented the past year.

This year the corn crop was good, both in quality and quantity; the wheat, oats, and rye were fair, but not as good as the preceding year.

The three largest boys aided in harvesting, hay making, and silo filling. This fall the two oldest boys left the home, so the ensuing year there will only be one boy large enough to help much with the farm work.

Our truck patches yielded well. The sweet corn was especially good. We had it on the table quite often and have four bushels dried, and around one hundred quarts canned, and sold almost \$50 worth.

We had sixty-six brooms made from five short rows of broom corn. Our vegetables did well and our tables were supplied every day during the summer.

Where land is located with an orphanage much tillage is required to produce fruit, vegetables, poultry, and dairy products for use in the home which helps to cut down the cost of living, and at the same time is a great help to the children by way of training them to do certain things so they can meet the problems of life when they go out for themselves.

I trust these few thoughts will stir up new interest and help in a much needed work of God.

David S. Wenger.

FINANCIAL REPORT OF
MT. CARMEL ORPHANAGE

For October, November and Dec. 1921

Receipts

| | |
|---|-----------------|
| Balance on hand..... | \$ 4.76 |
| Kalpn Bush, Morrison, Ill..... | 54.00 |
| J. A. Garwick, Coleta, Ill..... | 5.00 |
| Mrs. Peter S. Bush..... | 5.00 |
| John Ostick, Sterling, Ill..... | 70.00 |
| Portland Social Club | 35.00 |
| Union S. S., Garrett, Ind..... | 25.00 |
| Carrie M. Shirk, Shannon, Ill..... | 5.00 |
| Mrs. David Barkman, Fenton, Ill., Kans., | 7.00 |
| Arthur R. Shirk, Lanark, Ill..... | 10.00 |
| Pearl Miller, Shannon, Ill..... | 5.00 |
| Harry Shelly, Shannon, Ill., | 5.00 |
| Oscar Shelly, Shannon, Ill..... | 5.00 |
| Mrs. Howard W. Ossner, Shannon, Ill. | 5.00 |
| Sunday School, Hamlin, Kans.,..... | 15.35 |
| Mabel Shirk, Pratt, Kans.,..... | 5.00 |
| Florence Shirk, Pratt, Kans..... | 5.00 |
| A. B. Musser, Elizabethtown, Pa.... | 5.00 |
| Mrs. E. N. Geary, Bloomville, Ohio.. | 3.00 |
| A brother, Elizabethtown, Pa..... | 20.00 |
| W. Jacob Schaefer, Chino, Cal..... | 20.00 |
| Mr. and Mrs. H. J. Ledy, Upland, Cal. | 2.50 |
| Bessie Hoover, Sterling, Ill..... | 1.00 |
| J. H. Hoffmann, Maytown, Pa..... | 5.00 |
| Mrs. A. T. Miller, Lanark, Ill..... | 1.00 |
| Good Fellows, Morrison, Ill..... | 25.00 |
| Abilene Sewing Circle, Kans..... | 3.75 |
| Alpha R. Mishler, New Paris, Ind... | 5.00 |
| Union Grove S. S., New Paris, Ind... | 36.25 |
| H. B. Senneff, Chadwick, Ill..... | 10.00 |
| Received for chickens | 97.97 |
| Received for eggs | 4.27 |
| Received for hides | 7.14 |
| County allowance | 90.00 |
| Total | \$607.99 |

Expenditures.

| | |
|--------------------------|----------|
| Groceries | \$251.05 |
| Dry goods and shoes..... | 52.87 |
| Trunk | 11.50 |
| Hardware | 5.00 |
| Telephone | 22.10 |
| Fuel | 136.53 |
| Chicken house bill | 80.20 |
| School Supplies | 18.37 |

| | |
|---------------------|-------|
| Tidings | 15.02 |
| Miscellaneous | 12.42 |

Total\$605.06
Unpaid bills amounting to.....\$700.00

H. W. Hoke, Treas.

"And the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones; and thou shall be like a watered garden and like a spring of water that wasteth not." (Isa. 58:11.)

How we as lovers of God's promises reach out for such a portion of His Word as the above, continual guidance, satisfaction in time of drought, abundant fruitage and source of water which wasteth not. May, we say, "Isn't that wonderful?" How our souls yearn for the continual guidance of the God we have learned to love. We say it is wonderful and so it is; but we cannot read the promise alone, we must know the condition to the promise. In the preceding verse we find that he who draws out his soul to the hungry and satisfieth the afflicted soul is the recipient of the promise we have mentioned. I believe God meant the one as truly as the other.

How few really enjoy the wonderful riches contained in God's word, because they fail to meet conditions. Yet to the soul who is willing God truly causes all grace to abound. I praise Him for His perfect faithfulness.

There is opportunity to draw out our souls to the hungry wherever we are. Opportunity comes not alone in the crowded city where vice and sin abound on every hand, nor in Orphanages where the training of little lives is uppermost on our minds, neither are opportunities confined to heathen lands where Christ has never been preached; but there are many hungry and afflicted souls at our own door. Our concern then should not be that we receive the promise, for it is sure, it is God's word; but rather that we meet the condition. We can say we are thankful for the privilege of serving the Lord. The burdens only cause us to draw nearer to the Great Burdenbearer.

As we look back over the three months that have passed since our last report appeared in the Visitor, we would acknowledge God's great guidance in the work here. He has in a very marked way undertaken for this place. Bro. and Sr. Harvey Hoke in answer to the call of God have again entered the Orphanage. We can truly say we feel God has led them into the work. We feel responsibilities have been gladly shared by them as well as us. Many were the times when the weight of the burdens caused us to cry out to God for help and had it not been for the wonderful sustaining grace and power of God we would have gone down in defeat, but our trust was in the God who knows no defeat.

As many heard, no doubt, diphtheria had entered the Home. We were somewhat shut

away from the public for seven weeks. God in a wonderful way met us and restored to health those who were sick. At this time several of the children were saved, for which we praise God. The quarantine extended over Christmas, however, it was a joyful time for all. We were bountifully remembered by different friends. Business men of Morrison, Sewing Circles and Sunday School classes were donors of food provisions and clothing, which made it a happy time for the children.

Our only concern for the New Year, as we look forward, is that God may continue to have His way with the work and with us as individuals as well.

Alma Bollinger.

REPORT OF HOME MISSIONARY
TREASURER TO JANUARY 1, 1922

| Receipts | October | November | December |
|--|---------|----------|------------------|
| Union S. S., Kans., by Jessie Kitterman | | | \$151.98 |
| Rose Bank S. S., Kans., by C. S. Sollenberger | | 5.00 | |
| Fairland S. S., Lebanon, Pa., by Reuben H. Bachman | | 32.91 | |
| Brethren in Christ S. S., Upland, Cal. | | 33.18 | |
| North Franklin Dist., Pa. | | 129.00 | |
| Bal. from Western Pa., tent, by Barbara E. Hitz | | 22.90 | |
| Offering from Mich., tent, by Ray Witter | | 72.53 | |
| Hummelstown S. S., by Clayton M. Engle, Pa. | | 22.50 | |
| Mowersville Brethren, Pa. | | 30.51 | |
| A Sister, Pa. | | 20.00 | |
| Waynesboro Brethren, Pa. | | 24.25 | |
| Offering from Mich., tent by Ray Witter | | 72.53 | |
| A. B. Musser, Elizabethtown, Pa. | | 10.00 | |
| A. J. Heise, Hamlin, Kans. | | 10.00 | |
| Offering from Western Pa., tent | | 91.66 | |
| Air Hill S. S. Pa., special for Chambersburg Mission | | 6.20 | |
| Waukena S. S., Waukena, Cal., by Jacob Myers | | 66.86 | |
| Orville B. Herr, New Carlisle, O. | | 25.00 | |
| Anna L. Wingerd, Upland, Cal. | | 20.00 | |
| Grantham S. S., by J. E. Graybill | | 28.55 | |
| Sister Fannie Brimyer | | 1.00 | |
| Maud Rippley, by mistake and return | | 22.00 | |
| Anna Noel, Abilene, Kans. | | 5.00 | |
| Levi F. Sheetz for Center Co. | | 6.00 | |
| Miss Pheobe Noel, Abilene, Kans. | | 5.00 | |
| Nellie Alvis, Pasadena, Cal. | | 10.00 | |
| Juniata Dist., Pa., by Wm. H. Book | | 14.00 | |
| Zion S. S., Kans., by Jessie Ketterman | | 26.00 | |
| J. E. Book, Waukena, Cal. | | 10.00 | |
| North Franklin Dist., Pa. | | 41.93 | |
| Bethel Church, Merrill, Mich., by J. H. Burkholder | | 19.26 | |
| A Sister, New Gilford Dist., Pa. | | 5.00 | |
| Elizabethtown Church, Lancaster, Pa. | | 187.60 | |
| Donegal Dist., Lancaster, Pa. | | 30.00 | |
| Church of Dallas Center, Iowa | | 52.50 | |
| A Brother, Elizabethtown, Pa. | | 32.00 | |
| Bal in General Fund, Sept. 30, 1921 | | 814.86 | |
| TOTAL | | | \$2190.21 |

Expenditures

| | |
|---|---------|
| October, November and December, 1921 | |
| H. O. Musser, carfare | \$12.45 |
| R. I. Witter, fare Abilene to Mich., and return | 77.44 |
| R. I. Witter, tent service | 92.00 |
| Floyd Burkholder, fare | 4.40 |
| Floyd Burkholder, tent service | 50.00 |

| | |
|--|--------|
| Wilbur Snider, deficit for Phila. | 15.00 |
| Walter Reichard, 3 gas lanterns for Kentucky tent | 19.00 |
| Wilber Snider, quarterly allowance 3 workers, Phila. | 45.00 |
| Earl Bossert, quarterly allowance, 2 workers Buffalo | 30.00 |
| Sarah Bert, quarterly allowance, 7 workers, Chicago | 105.00 |
| W. H. Boyer, quarterly allowance, 4 workers, Dayton | 60.00 |
| Herman Miller quarterly allowance, 3 workers Altoona | 45.00 |
| D. E. Jennings, quarterly allowance 4 workers Virginia | 60.00 |
| Ada E. Hess, quarterly allowance 2 workers, Lancaster | 30.00 |
| Levi F. Sheetz quarterly allowance 2 workers, Howard, Pa. | 30.00 |
| Henry Landis, quarterly allowance 4 workers, Des Moines | 60.00 |
| Cyrus Heilman quarterly allowance 2 workers, Oakley, Cal. | 30.00 |
| Thomas Franklin quarterly allowance 5 workers, San Francisco | 75.00 |
| Susana Landis, tent service | 16.00 |
| Abram K. Landis, allowance | 15.00 |
| Levi F. Sheetz, hay, straw and horse feed | 15.00 |
| Evangelical Visitor Pub House | 10.26 |
| C. N. Hostetter, Jr. Conf. Min. | 4.20 |
| Lenora Duty, tent service | 8.00 |
| M. G. Engle, Abilene to Des Moines and return | 20.45 |
| H. W. Landis tent service | 56.00 |
| Jonathan Lyons for Joseph Vanderveer | 30.00 |
| H. C. Shank to Virginia and return | 28.50 |
| D. R. Eyster, expenses Leady, Okla., tent | 20.00 |
| D. R. Eyster, tent services | 42.00 |
| P. B. Freisen, tent service, 30 days, wife 4 weeks | 68.00 |
| M. P. Kirkorian and wife, tent ser. | 185.00 |
| Charles Eshelman, tent services | 81.00 |
| Rhoda Wolgemuth, tent service | 23.00 |
| Anna Engle tent service | 23.00 |
| Walter Reigard, exp. for Ky., tent campaign | 61.07 |
| Walter Reigard, tent service | 80.00 |
| Maud Ripley tent service | 23.00 |
| Albert Engle, tent service | 62.00 |
| Mary Brenaman, tent service | 15.00 |
| Ruth Stump, tent service | 12.50 |
| J. N. Hoover and helpers, 90 days tent service | 206.00 |
| Western Pa., tent expenses | 111.28 |
| Offerings received at Western Pa., tent and used for same | 91.66 |
| Maud Ripley, tent service | 22.00 |
| Ada Bert, tent service | 4.00 |
| Leah Sollenberger carfare, tent service | 25.25 |
| Barbara E. Hitz carfare and tent service | 36.90 |
| Carry Heisey, tent service | 19.00 |
| Orville Ulery | 50.00 |
| Evangelical Visitor, 200 Spiritual Hymns | 60.00 |
| J. H. Byers, tent service | 36.00 |
| Joe Smith and wife, tent service | 52.50 |
| H. O. Musser, carfare | 30.98 |
| Ray Heisey, tent service | 66.00 |
| M. L. Dohner, tent service, carfare | 142.00 |
| Levi Martin and wife, carfare to Virginia | 50.00 |
| Abner Martin tent service and carfare | 61.00 |
| Wm. Asper, tent service and carfare | 42.52 |
| Eddie Rosenberger tent service and carfare | 66.50 |
| Henry Brubaker, tent service and carfare | 49.87 |
| Edward Engle helper in tent service | 25.00 |
| Emanuel Rohrer helper in tent service | 14.00 |
| H. K. Kreider carfare | 8.97 |
| H. W. Landis deficit at Des Moines | 287.18 |

| | |
|---|-------------------|
| Levi F. Sheetz, 3 month rent and horse feed | 60.50 |
| TOTAL | \$3,457.38 |

Bal due treasury \$1,267.17

We are sorry our report has such a bad showing. We pray our Brethren may in a most generous way respond and this deficit may soon be lifted.

Boston Mission Report

| | |
|---------------------------------|-------------------|
| From foreign mission treas | \$3500.00 |
| Anna Kraybill, Thomas, Okla. | 10.00 |
| Geo. Detweiler, Harrisburg, Pa. | 25.00 |
| TOTAL | \$3,535.00 |

Expenditures

| | |
|--|------------------|
| H. O. Musser, part payment on Boston property | \$1,500.00 |
| V. S. Bilezikian for mortgage on Boston property | 1250.00 |
| H. O. Musser furnishing Boston Mission | 132.00 |
| V. S. Bilezikian, tax on Boston Mission | 197.60 |
| TOTAL | \$3079.60 |

Balance \$455.40

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

MY MOTHER.

By John H. Styles, Jr.

My mother is my heart's ideal
Of all that's dear and good.
Her life is radiant with love
And gracious womanhood.
She's sympathetic, gentle, kind;
She understands a lad;
And oh, she's just the truest friend
A fellow ever had!

My mother never turns me down
Or fails me when in need.
To sacrifice herself and serve
Her loved ones is her creed.
She practices her faith in God
With joy and eagerness.
Her ministry's a miracle
Of sweetness unselfishness.

My mother is my pal of pals;
She's all the world to me!
I owe her everything I am
And all I hope to be.
I want to live a life like hers,
And oh, I want to prove
Myself deserving of her faith
And worthy of her love!

"The strongest thing in the world is faith—it has an eagle's eye and lion's heart. It has a lion's heart to confront dangers and hardships and an eagle's eye to destroy the unseen glories and the sure victory."

Foreign Missionary Department

"The Fields are White Already to Harvest"

NOTES BY THE WAY.

"Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." What an assurance must have possessed the heart of this man of God who so fearlessly proclaims his confidence in One who will not fail to show the path of life. Unshaken confidence in valid promises, gives greater satisfaction, than wealth of mines untold.

His presence in our life results in great joy, but to anticipate a limitless amount of that which we have already tasted, and now so much enjoy, should be productive of an expectation, expressed in such sweetness of disposition, character, and the rich fragrance of Gospel virtues, that would not only assist Christians to seek higher standards of attainments, but also move sinners to seek for this joy.

Our pleasures are often very short lived; marred by problems of confusion and perplexity, human sorrows, and agencies which we are unable to counteract; by disappointments which not only affect us, but groups of individuals. But at His right hand there are pleasures for evermore. Glory be to God.

November second, after farewells and best wishes to those who remained, found us on our way from Macha to Sikalongo. Since the transport wagon of Macha was at this time sent to Choma for the purpose of shipping it to Bulawayo for much needed repairs, our baggage, etc., was loaded thereon; and as Sister Lila Coon accompanied us for a short visit to Sikalongo, the two Macha carts were employed for our transports. We arrived at Choma at 9:15 the next morning. Here we tarried until the arrival of Bro. Taylor, with the oxen in the scotch cart for some goods, and by which also our baggage was taken to their home.

While here we also received some

mail and with much interest devoured its contents, and in no wise inclined to reject it, because it was six weeks old. At 5 p. m., we left Choma, trekking until 8 o'clock, when we pitched our tent, ate our dinner by the camp-fire had our evening prayers, retired, and enjoyed Psa. 4.8.

During our evening trek we were threatened with rain, but it was stayed until we retired for the night when the good service of our tent saved us from a drenching. A cup of tea served as a menu for an early start on our journey next morning. And ere we had gone far it began to rain producing a very reluctant effect upon both oxen and drivers; but since staying of our journey was of no advantage, as there was no shelter, we proceeded for about four hours, then pitched the tent and prepared breakfast. By this time grass, wood and everything was soaked, and we should have found it very difficult to build a fire, but our pioneer associates soon had a roaring blaze, and prepared a fine breakfast. After giving a little more time for the oxen to graze, they were inspanned and by 5 o'clock p. m. we arrived at the Mission Station. Twenty miles of this distance is over a road that has been made by Bro. Taylor and some native boys necessitating much hard work. And since the king of the forest searches this community for his prey, the native boys built some racks on the top of poles for their beds while engaged here, some of these still remain.

We need not tell you that a warm welcome greeted us, from all; and that everything possible on the part of the dear ones here, was done to make our stay pleasant, comfortable, and profitable. Many of you already know that much difficulty was encountered in the obtaining of this mission site; but He who will notice the fall of a sparrow, has power to overthrow opposition to His

great cause, revert actions, and show His smiling face. A lease of twenty-one years, upon two hundred acres of rich soil, beautifully located, and well watered, are the conditions of possession. Most of the improvements are only temporary, and since only unskilled labor in the persons of men and boys who did not know how to yoke up oxen, hardly knew what to do with a wheelbarrow, never had a hold of a plow, and such who never know that time makes any demands, can be obtained, the strain upon the workers has been exceedingly great.

Small pole and mud huts comprise the living quarters for the workers here. A new building made of Pise work has recently been built, this is for a work shop, etc., also a building which serves for school and church purposes, made of the same material. Being under roof it is already in use, being dedicated, but still being without doors and windows.

The foundation for a dwelling house is also laid, but since the rainy season is at hand, the building of this will be deferred.

Sunday and Thursday are the days of public worship, the attendance is very commendable, from 40 to 75 natives present in each service; and no doubt this could easily be augmented, and will be, when proper buildings have been supplied, and kraal visiting can be more regularly practiced. These people do not seem particularly anxious for the Gospel, but if they come to the service and hear the Word, which is sharper than a two-edged sword, it becomes a savour of life unto life, or death unto death.

Our stay here was prolonged by an attack of fever upon Bro. Heise; but being about completely recovered and nearly normal again, we left there November 26th arriving in Bulawayo, November 29. A matter of interest here was a great commotion in the cattle kraal one night, which disturbed my sleep, only to find out that some wild beast had carried off

a calf. However a bait of poison, and vigorous search by men and boys with dogs and gun, resulted in the capture of a leopard the second morning following.

In Bulawayo, we spent several very pleasant days in the home of our dear Brother and Sister Frey, thru whose courtesy and aid we were permitted to enjoy a visit to two mission stations of other societies, this we highly appreciated, especially that of Hope Fountain, under the London Missionary Society, which was founded fifty years ago.

On December 3rd, our trio was broken by Bro. Stoner, who had finally completed his arrangements for returning home, taking train at Bulawayo for Capetown, accompanied by Sisters Steigerwald and Baker, sailing from there December 12th. After this we again returned to Matopo which seemed like a home-coming and our hearts were filled with gratitude to our heavenly Father, for His protecting care and mercy in our varied experiences for nearly two months. For sometime our preparation relative to leaving for India has been going on. Up to December 7th were uncertain about our ocean passage; but were then informed that it was secured, and that we would leave Beira, December 16.

Our next difficulty was that Bro. Steigerwald's and my own passport, which was sent to the Administrator's Office at Salisbury, had not returned; Bro. Heise, being a British subject, had no difficulty and received his.

By telegraphic communication we were soon informed that our matter is in the hands of the High Commissioner and Imperial Secretary, thru whom it has been referred to His Majesty's Government at London.

Our stay here therefore is indefinite, but we know that the promise of Romans 28:8 still holds.

C. N. H. Dec. 15, 1921

...:

Hands that hope but to receive,
Empty close; they only live
Richly who can richly give.
He who, giving, does not crave,
Likest is to Him who gave
Life itself the lost to save.

—Whittier.

OBSERVATIONS AND GLEANINGS.

About ten o'clock in the morning of September 24, 1921, some scores of black people greeted us on the sunny banks of the Mtshabezi River far away. The Matopo Mission automobile was pulled across the river by four oxen led and driven by several black men and boys. The Mtshabezi Mission houses are approximately one-half mile from the river and on either side of the road many black faces smiled at the occupants of the Matopo Mission car as it proceeded on its way to the Mtshabezi Mission Station. The white workers of the station, also the deputation of brethren sent out from America were in line to give the newcomers a hearty welcome.

Another sight which met our gaze was the coming of other natives, who were later than the first ones in getting to the Big Meeting, and arrived at the Mtshabezi Mission after the Matopo Mission workers had reached the place. Some traveled by foot, others by bicycle, many with donkeys, and still others by mule cart. Were the words "Big Meeting" mentioned? Well what is meant by that term? This is a name applied to a Love Feast as held in the South African Church, a name not altogether foreign to the church in the Home Land. But the big meeting referred to here means still more than this, since the assembly gathered upon this occasion represents also the annual conference of missionaries and the native church in South Africa. Before we knew of the coming of the visiting brethren it had been decided that the annual conference this year should be held at the Macha Mission Station but it was thought advisable to hold the conference in Southern Rhodesia when it was learned that they, the brethren, were coming to the field.

The first meeting was held Friday evening, September 23, at which time Brother Frey gave the message and he plead for a hearty cooperation between the members of the church and Jesus Christ, which state of being can only be realized through prayer. This was a prelim-

inary meeting. The service proper commenced Saturday morning following breakfast. The beautiful church edifice was filled to overflowing and arrangements had to be made for overflow meetings. The overflow services were held in the shop of the mission, with mother earth for seats. Both places were filled to their utmost capacity. The church members assembled in the church, and the class members and unconverted met in the shop. The shop meetings throughout were arranged for as necessity demanded and were chiefly evangelistic to the intent that those who knew not the Lord might learn to know Him to the salvation of their souls, and also for the purpose of instructing the class members in the ways of the Lord more perfectly. The requests for prayer were many. Scores were at the altar seeking to learn the Lord. They all need our, and your prayers, because it means much more for these people, who are steeped in superstition and intense darkness to realize the perfect liberty of the children of God than for a people who have had godly ancestors and have known the plan of salvation from infancy.

The services in the church building were educational, inspirational, and exegetical. During the morning service on Saturday the theme of Justification by Faith in Jesus Christ was presented by Brother D. W. Heise with Sister Mary Heisey as interpreter. The only word for justification in the Sindebele language is the word which describes forgiveness, hence the necessity of being forgiven must have been emphasized in the minds of most of the listeners.

In the afternoon of the same date Bishop Hostetter preached on the theme of Sanctification. Psychologically the mind of the human race is only capable of receiving the things in which it has been enlightened. To a certain extent this is also true spiritually although the Holy Spirit is able to reveal God in a wonderful way to the mind of the uneducated. With these people with whom we are surrounded the teachings on a clean life in Christ must be precept upon precept, line upon line, here a little

and there a little, and even then it is difficult for them to understand how the spirit, soul, and body can be purified by the transforming power of the Holy Spirit.

In the evening an examination sermon was preached by the writer of this article. He attempted to point out the necessity of examining ourselves by the Word of God. Some of the Scriptures telling the child of God what should be put away, as well as some of the Scriptures showing what things the child of God should put on were given. It is extremely necessary that the children of God should live a clean, holy life, through the power of the Holy Spirit because only such people are fit subjects to partake of the symbols of the Lord's death.

Sunday, September 25, was a very busy day in the service of the Lord. No less than two hundred black communicants and twenty-four workers from the home land commemorated the sufferings and death of our Lord Jesus Christ. There have been times in which we thought some of our Pennsylvania Brethren were very early in meeting in worship, but listen, on this date the feet washing service commenced in the morning at seven o'clock and the communion service followed immediately after. Then breakfast was served. How very significant. The things of the Spirit should receive our first attention and then the natural man should be fed. "Seek ye first the Kingdom of Heaven and its righteousness."

Breakfast being past we entered the church for the Sunday School meeting which was led by the power of the Holy Spirit through the instrumentality of Sister Baker. This was followed by a preaching service during which time Bishop Stoner gave us a heart searching sermon on the nature of Christian service. After a short intermission for lunch we again gathered in the church for another preaching service. The writer spoke on the "Second Return of Our Lord." The fact, promise, manner, and result of the coming were given in their respective order.

Following the evening meal the services of the evening were started. First of all the needs of the Matopo

Mission were presented by Bishop Steigerwald and then there was a special season of prayer for this place. Brother Myers of Mtshabezi then spoke on the needs of the station at which he is located and again we had special prayer for that place.

The next two days were spent in conference with the Native Church, and in discussing topics of vital interest to the welfare of the church in South Africa. Biblical teaching on Giving was presented by Bishop Hostetter and this was followed by open testimony, from both missionaries and Natives, on the joys of giving. Brother Heise then stated what the Board could do by way of cash assistance for the work of the Out Schools, and then a conference was held with the Native Church as to the best plan of meeting their financial responsibility. During the evening the needs of Macha Mission were presented by Sister Davidson and special prayers ascended to the throne in behalf of the work at Macha. Sister Taylor gave us the needs of Sikalonga and then these needs were presented before the God, who hears, knows and answers prayer. Tuesday evening Brother Frey presented the needs of the out schools, as well as the needs of other fields of labor and the work of God in all the world and once again we poured out our hearts to Him who sees our every need and has promised to supply all of our needs according to His riches in Glory by Christ Jesus.

The conference with the Native Church closed with Tuesday's Meeting. The seed was sown, the bread was cast upon the waters and what the result will be will only be revealed in eternity.

The natives, who had not left before, left for their homes Wednesday morning. On this morning the general conference of the missionaries also started. Some may wonder what things the missionaries would need to discuss, but when it is remembered that the building up of a native church is no small problem and that there are many complex questions connected with the same, you will not be surprised when the statement is made that there may be more mat-

ters to consider in a South African Conference than in a conference of the church in the home land. At least that seems to be the opinion of the delegation sent to us to inspect the work. All day Wednesday, Thursday, the following Monday and Tuesday, were spent in discussing questions of great momentum and full of vital issues. The workers know the task is tremendous and they need your prayers at all times. We want you to feel that we are trying to guide the destiny of the church along right lines. We know that you are looking to us to establish a work that will endure eternally. Kindly remember us in your daily petitions to our great Father in Heaven, who has power to work mightily on earth.

The three days which came between the above mentioned days were spent in Bible Conference. Our beloved Chairman of the Foreign Mission Board, now on the field acted as chairman of this conference. Biblical and Social questions were ably discussed by the different speakers for the purpose of preparing us better for the incumbent duties which confront us daily. "What measure of equality, industrially, socially, intellectually, and spiritually should European (including Americans for all whites are designated Europeans in this country) Christians show toward Native Christians" was presented by Bishop Steigerwald. The Chairman gave us an address on "Experience of Sanctification as an essential for effectual mission work." "The gifts of the Holy Spirit we have a right to expect in these latter days" was the theme of Bishop Stoner's talk, while Brother Heise told us about "The Importance of Missionary Vision." After each of the talks were given the subjects were discussed by the conference attendants. All had the privilege of expressing an opinion on the subject under consideration.

The morning devotional periods were in charge of the visiting sisters, because it was considered that the sisters of Mtshabezi and all of the brethren had sufficient to do. These meetings were inspirational and uplifting to the soul. No meet-

ing is complete if plenty of time is not taken to wait upon God. Sometimes in our hurry we fail to take time to be holy and the result is we are shorn of our power for the promise is that they that wait upon the Lord shall renew their strength.

One evening of the conference was spent in social service or perhaps it will be better understood if the term "testimony meeting" is used. It is sometimes stated that it is necessary to shout victory when the battle is the hardest so that the enemy will be put to flight. Thank God it is possible to have the victory in the heat of the struggle when the problems are puzzling and the plan is not seen. This apparently was the theme of the testimonies given.

Another evening the writer gave the audience a short message from the Word. He tried to point out the necessity of having the power of Christ resting upon us, for he knows "It is easy enough to be pleasant when life moves on like a song, but the man worth while is the man that can smile when everything goes dead wrong."

Seemingly the meeting was enjoyed by all. New visions were received, new inspiration given, new problems were presented and renewed power imparted. We meet, we part and on, on we go. What is in the future God knows. As stated before we realize the problems are tremendous, but our guide is all powerful, so on we go not knowing, we would not if we might. One thing we know and would to God we all knew it a little better, that "The world is wide in time and tide, And God is guide then do not hurry. That man is blest who does his best and leaves the rest, so do not worry."

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

**FOREIGN MISSIONARY TREASURY
REPORT TO JANUARY 1, 1922**

| | |
|-------------------------------------|-----------|
| Bal in Treasury, Dec. 1, 1921 | \$3944.41 |
| Receipt from Dec. 1 to Jan. 1, 1922 | |
| Lancaster S. S., Lancaster Pa.... | 15.57 |
| W. H. Kreider, Palmyra, Pa..... | 50.00 |
| Mechanicsburg S. S., Mcksb'g, Pa. | 41.93 |
| Zion Cong., Anville, Pa..... | 13.20 |
| Young Peoples' Soc. Fairland, Pa. | 18.22 |
| John Curry Estate, Swatara, Pa. | 100.00 |
| J. H. Hoffman, Maytown, Pa..... | 10.00 |
| H. W. Ebright, Lebanon, Pa..... | 30.00 |
| H. T. Rosenberger, Souderton, Pa. | 5.00 |

| | |
|--------------------------------------|--------|
| Sippo Cong., Ohio..... | 10.00 |
| Valley Chapel Cong., Canton, O., | 28.80 |
| D. A. Meyers, North Hampton, O. | 14.00 |
| In His name, Springfield, O..... | 200.00 |
| Amanda Ebersole, Clarence, N. Y. | 2.00 |
| Bethel Mission, Sylvatus, Va.... | 4.00 |
| Leedy Cong., Leedy, Okla.,..... | 15.90 |
| Elmer G. Engle, Abilene, Kans.... | 10.00 |
| Elizabeth Rosenberger, Hiawatha, | |
| Kans. | 5.00 |
| Arthur Heise, Hamlin, Kans.,.... | 10.00 |
| Hespler Cong., Can. | 6.00 |
| Sherktown Cong. Can.,..... | 28.60 |
| A. L. Heise, Canada | 50.00 |
| Cheapside Canada | 27.75 |
| Ethel Halman, Can.,..... | 12.00 |
| H. L. Trump, Polo, Ill.,..... | 25.00 |
| Merrill Cong., Merrill, Mich..... | 5.51 |
| Dallas Center Cong., Dallas Center, | |
| Iowa, | 18.00 |
| Interest | 75.00 |
| Interest | 85.50 |
| Special for fencing fund. So. Africa | |
| Lykens Valley S. S., Lks., Pa..... | 50.00 |
| Grantham S. S., Grantham, Pa.... | 26.09 |
| Cedar Springs S. S., McKayville, | |
| Pa. | 34.00 |
| Montgomery Dist., Mercersb'g, Pa. | 45.00 |
| Morris Cove Dist., Mtsville, Pa.... | 81.75 |
| Souderton Cong., Souderton, Pa.... | 56.00 |
| Silverdale Cong., Silverdale, Pa.... | 13.80 |
| N. Franklin Dist., Franklin Co. Pa | 120.85 |
| Mowersville Dist., Franklin Co. Pa | 35.00 |
| Manor & Pequea Dist., Lan. Co., Pa | 85.00 |
| Harvey Ebright, Lebanon, Pa..... | 20.00 |
| A Bro. Elizabeth'n, Sawing outfit | 20.00 |

India Special

| | |
|-------------------------------|--------|
| Miami Dist., Ohio | 73.40 |
| Dallas Center, Iowa..... | 100.00 |
| Harrisburg Cong., Pa.,..... | 40.00 |
| A Sister, Pa., | 25.00 |
| Lancaster Mission, Pa., | 15.76 |
| Garrett Cong., Indiana | 100.00 |
| Bertie Dist., Canada | 20.00 |
| Bert Shirk, Canada | 100.00 |

Total month receipts and cash bal. \$5823.04

Months Expenditures

| | |
|--|---------|
| Russian relief (to famine) | 23.80 |
| Sund. Expense | 1.50 |
| To India (For maintenance and personal) | 1400.00 |
| To So. Africa (For maintenance and personal) | 3532.10 |

Total month's expenditures.....\$4962.40

Cash balance\$ 960.64

S. G. Engle, Treasurer.
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EXCUSES

Continued from page 7

by trying—we are saved by trusting, which is faith. The jailer asked, "Sirs, what shall I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:30, 31.)

V. "I am a church-member—isn't that enough?"

You may be a church-member, and yet not be saved. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my

father which is in heaven." (Matt. 7: 21.)

VI. "I believe everybody is going to be saved."

The Bible plainly declares that this is not true. "The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9:17.)

VIII. "I am good enough as I am; I lead a moral life."

Try yourself by God's standard, and see. "Man looketh on the outward appearance, but God looketh on the heart." (1 Sam. 16:7.) "For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:2, 3.)

VIII. "I don't have to decide now; I'll have an opportunity after death."

No you will not. There is not one ray of hope for you after death in all the Bible. "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth." (Prov. 11:7.) "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccles. 9:10.)

IX. "I haven't anything to do—When God wants to save me, He will do it."

You have much to do. You must repent, be converted, be born again, believe in Christ and confess Him. You must CHOOSE. God requires it. "Except ye repent, ye shall all likewise perish." (Luke 13:5.) "Except a man be born again, he cannot see the kingdom of God." (John 3:3.)

X. "I do the best I can. God ought to be satisfied with that."

No you do not. If you did, you would "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30.)

XI. "Sometime, but not to-day; I have plenty of time."

No you have not. You are not sure of another moment. The sayings, "Delays are dangerous," and, "He that hesitates is lost," apply here. God will not be trifled with. "Boast not thyself of to-morrow; for thou knowest not what a day may

bring forth." (Prov. 27:1.) "My Spirit shall not always strive with man." (Gen. 6:3.) "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2.)—Sel.

SAYINGS WORTH

REMEMBERING.

"Worry is a daily manifestation of the sin of distrust."

"Abundant life is not a different kind of life: it's simply a matter of supply. It is an abundance of the same kind of life that every Christian has. And anything less than that abundance is sin."

"There are not two kinds of Christianity; but there are two kinds of Christians: those who do, and those who do not, take the provisions that God has made."

"Get your Bible and study the 'What, know ye nots' of the Bible, and see what you don't know!"

"In the New Covenant, God does not say, 'If ye will obey me,' but 'If ye will trust me.'"

"I am glad the resurrection isn't a thing,—I used to think it was. It's a Person, Jesus Christ. 'I am the resurrection.'"

"If you cannot stand the book of Jonah, you are not fit for the ministry—I am not sure that you are fit for much else."

"Baxter said, 'Slay sin, or it will slay you.'"

"Do I believe in perfection? Yes, absolute perfection: a perfect provision in a perfect Saviour."

"There isn't a son of God living anywhere on the earth who can live content in sin. It can't be done. If a person is living content in sin he needs to be born again."

"Paul was not the first nor the last missionary to encounter storms. Christ was the first and from that day to this the wrath of Satan, the prince of the power of the air, stirs up many a tempest but God sees that they turn to blessing. "Stormy winds fulfilling His Word."

THE PRAYERS THOSE MOTHERS TAUGHT.

Beneath the hot midsummer sun the men had marched all day,
And now beside the glistening brook upon the grass they lay.

Tiring of games and idle jest, as swept the hours along,
They cried to one that mused apart,
"Come, friend, give us a song."

"I fear I cannot please," he said. "The only songs I know
Are those my mother used to sing to me long ago."

"Sing one of them," a rough voice said
"there's none but true men here.
To every mother's son of us a mother's songs are dear."

Then sweetly rose the singer's voice, amid unwonted calm,
"Am I a soldier of the Cross, a follower of the Lamb,
And shall I fear to own His cause or blush to speak His name?"

Ended the song, the soldier said, as to his feet he rose,
"Thank you friends, a right good night,
God grant us sweet repose."

"Another song," the captain begged, the soldier bent his head.
And turning round with smiling lips,
"You'll join with me," he said.

"We'll sing that old familiar air, sweet as the bugle call,
'All hail the power of Jesus' name, let angels prostrate fall.
Bring forth the royal diadem and crown Him Lord of all.'"

And wondrous was the old tune's spell as on the soldier sang;
Man after man fell into line and loud their voices rang.

The songs are done, the camp is still, nought but the stream is heard,
But oh, the depths of every heart by those dear hymns are stirred;

And up from many a bearded lip in accents sweet and low,
Are heard the prayers those mothers taught those soldiers long ago.

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