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EVANGELICAL VISITOR

"The fruit of the righteous is a tree of life and his soul is wise."

Mrs Amos Bender 3-23
R. R. 8.

Volume XXXV

NAPPANEE, INDIANA, OCTOBER 16, 1922

Number 661

IT TAKES COURAGE.

To live according to your convictions.

To be what you are and not pretend to be what you are not.

To say, "No," squarely and firmly when those around you say, "Yes."

To live honestly within your means and not dishonestly upon the means of others.

To speak the truth when by a little prevarication you could get some special advantage.

To refuse to knuckle down to and bend your knee to the wealthy, even though you are poor.

When mortified and embarrassed by humiliating disaster, to seek in your ruins the elements of future success.

To refuse to do a thing which is wrong because others do it, or because it is customary and is done in trade.

To stay home evenings and try to improve yourself when your comrades spend the evenings having a good time.

To remain in honest poverty while others grow rich by questionable methods which you could easily use yourself.

To refrain from gossip when others about you delight in it, and stand up for an absent person who is being abused.

Not to bend the knee to popular prejudice, but stand firmly erect while others are bowing and fawning for praise and power.—The New Success.

LOVE FEASTS

Pennsylvania

Manheim, Saturday evening, November 18, 1922. A series of meetings will be held at Manheim Dist., beginning Nov. 19.

Fairland in the evening of November 4.

Montgomery District, Pa., will hold their Love-Feast at the Montgomery Church, October 28 and 29. The nearest R. R. Station is Greencastle, Pa. Trains will be met in the forenoon. A cordial invitation is extended to all.

Conoy M. H., Lanc. Co., Saturday evening, beginning at 5 o'clock, November 4.

Everyone is heartily invited to attend these services.

The brethren at Gratersford will have their love feast on Nov. 4 and 5. A hearty invitation to all.

Love-feast at Souderton, Pa., on October 28 and 29.

: : : :

Ohio

Springfield, Ohio, October 28, 29. Everyone invited.

California

Upland, Cal., November 11 and 12.

Waukena, Cal. December 2 and 3.

Kansas

Zion, November 11 and 12.

Abilene, November 18 and 19.

Canada

Love-feast at the Gospel Mission, Welland Ontario, Can., on the 21st and 22d of October, beginning at 2 p. m. on the 21st, D. V.

TRACTS

The following list of tracts are now available:

A Warning to the Unsaved.

Clean Speech.

He Had No Song.

He Will Not Know Me.

How Captain John Coutts Got Peace.

How I May Be Saved.

"I've Forgotten! I've Forgotten!"

I Saw the Red Light.

I'll Take My Chance.

Time, Death and Eternity.

This Man.

Wrong Directions.

Whom are You Serving?

We Would See Jesus.

What We Believe and Why We Believe It.

Will it be Good Night or Goodbye;

Tracts are free for careful distribution, stamps and offerings appreciated. Address all orders to Brethren in Christ Tract Depot, Nappanee, Indiana.

AN APPEAL FOR HELP

There are several orphanages which are in need of workers and it is the earnest wish and prayer of the Beneficiary Board that the needed help may speedily be offered. If you are interested write to J. B. Funk, Sec., Cleona, Pa.

RENEW NOW

Due to the coal shortage many paper mills have entirely shut down and paper has advanced in price. We tried to anticipate our needs and bought paper accordingly, so as to avoid the advance in price. We therefore have some heavy bills to meet this coming month and will appreciate early renewals.

E. V. PUBLISHING HOUSE
Nappanee, Indiana

DOING THE WILL OF GOD.

The greatest question of the aim and motive of Christian life is not what sphere of work shall be chosen in this life, or what impressive words shall we speak, or what important act shall we do, the greatest thing to do is to do His will, whether that be to speak or keep silent, to act or to be passive, to work or to worship.

There are three steps in order to the perfect doing of His will, whether we are conscious of them or not, and in taking these steps, there is the secret of the highest and deepest Christian life.

1. **Desire to Do His Will.** There can be no life without action and no action without life. A reaching out of heart and mind, always precedes the taking of any new step. A full comprehension of the place now occupied and a comparison with the place further on and better, brings a desire in our hearts, and that is the first step in doing His will.

2. **Decide to Do His Will.** The outreaching of heart will simply be a fruitless impulse unless it is followed by some act as the result of the conviction, not only an act of will but an act that works. Now comes the stepping out even with a sense of duty into His will. There must be a decision which is the vertebra of a robust Christian life, but we still need something more, that our life may not be only of stern duty, and hard holiness. We then find that we—

3. **Delight to Do His Will.** This is the finishing touch to a rounded life for God. God wants our lives to be not only strong but sweet, not only purposeful but praiseful, not only of duty but delight. "It is written of me, I delight to do Thy will, O my God." Ps. 40:7, 8.

This life can be ours, by first, seeing that the will of God for us, however it may be clothed, is the most desirable thing to have, no matter how it feels at first, and then as we choose to do that will making it our own, He comes in to "will within us of His own good pleasure" and His pleasure is a delight to our whole being. —L. S. P.

HIS PLAN.

By S. D. Gordon

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much," with an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, very quiet but strangely full of deepest feeling. "And do they all know about it?" "Oh, no; only a few in Palestine know about it so far." "Well, Master, what is your plan? What have you done about telling the world that you have died for them? What is your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others others, and

(Continued on page 16.)

= EDITORIAL =

WHY OBSERVE "WATCH NIGHT"

"Watch Night", the last night of the old year, is so called because of the time-honored custom of "watching and praying" the old year out and the new year in. It is not too early to begin planning for it now. Some of the reasons for observing it are given below.

1. Because the "assembling of ourselves together" is Scriptural, and to forsake this "assembling" is unscriptural. See Heb. 10:25 and Mal 3:16.

2. Because it is the one night in the year, more probable than any other night, when God's people of every name and church and land, gather simultaneously in their respective places of worship for prayer.

3. Because in all the history of the Church, the need of prayer for spiritual awakening has never been greater than now. Not only evangelical leaders, but thoughtful laymen and far-seeing political leaders, are becoming more and more alarmed at the present godless trend.

A committee of the American Bar Association declared recently that "crime in the United States has reached appalling proportions, and unless checked soon will carry the nation to anarchy".

Premier Lloyd George of England, addressing a gathering of non-conformist ministers a few weeks ago, made through them an impassioned appeal to the churches of Great Britain and America. "If another general war comes," said he, "I speak advisedly, CIVILIZATION IS DOOMED."

4. Because infidelity of both doctrine and practice have invaded and is invading our pulpits and churches to an alarming extent.

A widely-traveled editor of Great Britain declares that "at least 75 per cent of the pastors of England are unsound in doctrine." What proportion of American pastors, think you, have departed from the faith?

5. Because Protestantism itself is at stake.

On a certain Sunday in July a religious census was taken of the church-going population of a certain city of 24,000 in the middle west. Result: total attendance, in one Roman Catholic church, 2,484; in nineteen Protestant churches, 4,742.

6. Because the entire Church of Jesus Christ needs a revival, and it will come when God's people unitedly ask for it.

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

7. Because every evangelical reader of these lines bears an unshiftable personal responsibility to God, to his family, to his church, and to the world at large, to do

all in his power, not only on Watch Night and not only during the week of Prayer, but in season and out of season, by prayer, by life, and by exhortation, to point to "the Lamb of God, which taketh away the sin of the world;" remembering that for each second every unsaved man lives in time, he will live millions of years in eternity.

The foregoing appeal as sent out by the Great Commission Prayer League explains itself.

Its statement of conditions are appalling, but true. The world is simply reaping the harvest of its sowing, and the United States must reap with the others. After stifling the convictions of thousands of our young men, schooling them in hate, and training millions to be mechanical murderers, what else could be expected after such a sowing but a harvest of violence and crime

Tho even many ministers sought to justify the awful struggle and carnage of the late war by saying it was "The Battle of Armegeeddon," was "the last war" and would make "the world safe for Democracy," and other high sounding expressions, we do not think any Spirit taught people of God were deceived, for we know the "Golden Age" will never come till Christ the Prince of Peace and King of kings shall take his throne, and establish his reign in righteousness.

The "perilous times" and the "waxing worse and worse" of the present days are only signs to God's believing ones of the soon fulfilling of our "Blessed Hope, the glorious appearing of the great God and our Saviour Jesus Christ. Even so come quickly Lord Jesus." U

WHY CHRISTIANS SHOULD PRAY SPECIALLY FOR ISRAEL.

1. Because of the close relationship between Israel and the true Church. Acts 2:5; 11:26; 13:46; Romans 9:1-5; 10:1; 11:11; Galatians 4:22-31.

2. Because of God's command, with special promises of blessing. Genesis 12:3; Psalm 122:6; Isaiah 62:6-7.

3. Because Israel is still beloved by God for the fathers' sakes. Romans 11:28; Jeremiah 31:3.

4. Because the Church is not complete without the elect remnant of Israel. Romans 11:5; 1 Corinthians 12:13; Galatians 3:28.

5. Because it is God's will that all Israel shall be saved. Isaiah 12:1-6; Matthew 23:37; Romans 11:23-32.

6. Because of Israel's national awakening, with sorrow and distress, showing that their redemption draweth nigh. Daniel 12:1; Matthew 24:4-8; Luke 21:24-31; (See Daniel 9:1-22.)

7. Because of the tribulation testimony out of Israel after the rapture of the Church. Matthew 24:9-14; Revelation 6:9; 7:1-8.

8. Because of the great multitude to be saved thru their ministry. Romans 11:25; Revelation 7:9-7.

9. Because no Millennial blessings can come to the nations apart from Israel. Genesis 12:3; Acts 15:16-17; Romans 11:11-15.

—Tract.

CONTRIBUTIONS

THE ALL-SUFFICIENT CHRIST.

C. B. EAVEY

Part XIX

Christ the Source of God.

"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5.

God created man pure and holy, capable of all good and upright action. Before the fall there was nothing in the realm of good that man could not do. It was the very essence of his being to perform proper deeds; no taint of wrong was in his nature. Every thought, every impulse, every motive, every desire—all that is fundamental to action was perfect; consequently he was perfect in word and act. Whatever came from him was good because it came forth from a good fountain, a heart in which there was no taint of evil.

But though the condition of mankind was originally "very good" in all respects, a great change took place ere long. Man, by an act of self-will, chose a course of action which entailed upon the human family the loss of righteousness, purity, and holiness as well as all power to perform the good. From the moment of their transgression, our first parents knew that their relation to God had become sadly altered. They could not escape the conviction that they were no longer in the sight of God "very good." They felt that their nature was corrupted, that they could not do the good that they were once capable of doing.

And it was not long until it became manifest that sin in the first pair was evil in the root which must be communicated to every branch of the human family. The first-born of the human family gave evidence of this tendency in the hatred and murder of the second-born. And as time went on the sinfulness and depravity of humanity became greater and greater in spite of the mildness and forbearance with which God treated the members of the race. In course of time the evil became so great because of the fact that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" that God in His goodness saw that He must relieve the earth of the mass of corruption that had grown up.

But the cleansing of the world by the flood did not by any means stop the course of evil, for very soon after that event man again sought out his evil ways and his course has ever been downward. One need look simply to history to see that the doctrine of human guilt and depravity stands forth with prominence and intensity. Man's organization is sadly out of order, for, though he was created for good works, he is utterly incapable of performing them.

This corruption and depravity of nature extends to each and every individual. There is not one who is capable of bearing good fruit, for in the flesh there dwells no good thing. Every human being ever born into the world

bears the carnal nature which makes absolutely impossible his doing any act that can be regarded as good by God. By nature man is dead, he can not act as if he were alive. He can do nothing towards his sanctification; he can do nothing that will meet the approval of God. The condition of each individual was made dependent on that of the common parent of the entire race. In Adam all died to what is good, both in nature and in action.

But God, in great love and mercy, has provided a way by which man may be re-instated in a position of favor with Him, by which he may have his depraved nature renewed and cleansed, and by which he can be made to produce good works of the highest quality. In His righteousness, God had decreed that a fallen head could give birth only to a fallen offspring; in His love, God provided another Head, unfallen and yet human, through whom all that was lost in Adam might be restored. The Jewish rabbi realized this when he said, "As the first man was the one that sinned, so shall the Messiah be the one to do sin away."

"As in Adam all die, so in Christ shall all be made alive." The sin of Adam is regarded as the sin of humanity and the righteousness of Christ as the property of those who appropriate it by faith. "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5:18, 19. Just as the condemnation that came upon men was a condemnation unto death, so the justification that was secured for them by Christ is a justification unto life, a life that is the result of Christ's taking up His abode in the soul and living out His life through the individual.

"Without me ye can do nothing." Union with Christ is productive of all good. We are absolutely dependent upon Him for all the actions that have the element of true good in them. Only the heart that has been cleansed by the operation of His Spirit, the application of His blood, and the purging of His Word can bring forth good fruit. Without Him we can do nothing aright, nothing that will bring glory to God or that will be profitable to ourselves. Union with Christ is the root and spring of all good in thought, word, or deed. Apart from Him, we cannot so much as think a good thought, much less do a good deed.

However, when we consider the positive side of this matter, we find abundant room for great rejoicing. "He that abideth in me, and I in Him, the same bringeth forth much fruit." In Christ we can do good. When He is the center of our life, the motive power behind our actions, the mover of our desires, the fruit of the life is in all goodness and truth and righteousness. In Christ God makes all grace abound so that His child, "having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8. The good that man was created to perform and which he, in his natural state cannot perform, becomes possible for him in Christ.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we

should walk in them." Ephesians 2:10. Only those who have been made new creatures by God are capable of performing these good works. Man must become a new creature in Christ, he must be created by God the Creator, as a spiritual creation before he can do the good which his nature craves to do. And, having been made a new creature, he will do good because God, in His new creation, has designed and prepared us for good works. And Christ is the only means through which the new birth can take place. Faith in Him as Savior and Sanctifier is the way in which man can appropriate unto himself the power to live a life of holiness and purity, a life filled with good works that are acceptable and well-pleasing in the sight of God.

A WARRIOR-HERO

By W. R. Smith

The mighty hosts of Israel more than three million strong, are encamped along the valley east of the Jordan. Back of them towers up the Moabite mountains from whose heights, Moses, the great leader had recently taken an extended view of the promised land, and his flight to the glory world. Before them rolls the deep, wide waters of the turbid Jordan, bank-full from the spring-time rains, and presenting a seemingly impassable barrier to their occupation of the goodly land of promise. Beyond the raging floods the green waving fields of Canaan are seen in all of their freshness and beauty, while in the distance are the frowning walls of Jericho, defended by a strong heathen foe. Joshua, a man of great valor and courage, has been called to the leadership of the chosen people, to conduct them into their promised inheritance. He is a man with strong decision of character, having great faith in God, obedient, endowed with a remarkable degree of fortitude, military genius and statesmanship, and without a single stain upon his personal or official life though its record is given at some length. In the wilderness march, in Canaan, and all we find him calm, determined, invincible, a fearless leader and truly a man of destiny to the Jewish race. Such were some of the sterling qualities possessed by this warrior-hero, now called on to conquer the hostile heathen tribes and locate the people of God in their own land.

What an imposing work and no wonder the burden of anxiety was great, that rested upon the brave Joshua; and yet, for forty years God had been preparing him for a leader that could be safely depended upon in every trying emergency.

No one better knew than did Joshua, the full meaning of the commission to lead Israel, for had he not beheld all of their past rebellions against Moses, and their faithlessness to God? He looks over the vast encampments, the river torrents before him that must be crossed, the strong walls of Jericho in the distance with its wicked defenders, how will he be able to accomplish all this, brave as he is?

But the divine One assures him of success in all the work by being with him. "As I was with Moses, so I will be with thee, I will not fail thee, nor forsake thee." Only

he must go forward; be full of courage and fear not the foe. And how great and wonderful were the final results; how glorious the success that Joshua met with through the divine presence. The foaming river before them is safely crossed, the stubborn walls of Jericho fall down at the triumphant shout of the people, much of the land is conquered, and Israel is peacefully settled amid wheat lands, vineyards, and palm groves of Palestine.

What supreme and unlimited faith this wonderful man had in God, as a present help to aid him to execute the divine will.

What an example of this do we see in Him at Beth-horon, where a world's religion was at stake. The battle is raging around on every side, with the heavens sending down stones and thunderbolts of destruction upon the foe, who are fleeing from the tempest of divine wrath being poured out upon them. The day is passing and to prolong it, to more completely overwhelm the hosts of the enemy, Joshua with his uplifted sword commanded the sun to stand still upon Gibeon and the moon to stay its course in the valley of Ajalon, till they had avenged themselves upon their enemy. Never was there such a day before or after like it when God harkened to the voice of a man.

It has been said that one man with God is a majority. Joshua was that one man on this wonderful occasion, invincible for the Lord fought for Israel.

How this grand old warrior-hero Joshua, reminds me of St. Paul, in his faithfulness to God, ever ready for all emergencies, and always on the right side, because he was on God's side. How in keeping with his bold fearless character, was this old sunshine warrior-hero, in the selection of his own inheritance in the land.

Timnath-Serah, "golden city of the Sun," was his home and burial place, a mountain village that towered up into the pure, clear sunlit atmosphere of heaven, high above the fogs and mists of earth, where the morning and evening sunshine remained the longest. Here after the conquest of the land, Joshua spent the remainder of his long, useful and eventful life, dying at the age of 110 years. Grand old Joshua, one of four persons in Bible history that no sin or mistakes are recorded against, but ever true, loyal and faithful to his God and people, who could trust him in the dark as well as love him in the sunshine. How glorious his life, and then, what a blessed, happy ending of his remarkable career on earth.

Calling Israel about him he reminds them of all of God's wonderful dealings with them, and exhorts them to continue steadfast and obedient in the faith. And we hear them answer, "We will serve the Lord."

One of the elements of success in Joshua was his aim in life, which was the highest and noblest any one can attain, namely to serve God's people, to fight his enemies and establish his cause with an abiding, loving faith in him. While none of us may be called to occupy such a notable position as Joshua did, yet there is always enough for every follower of Jesus to do. Which if done in the right spirit will crown them as brave heroes for God. Let us be sure that the divine presence is with us, and

that we are full of true courage then the strongholds of sin shall fall and the royal standard of the Cross be victorious on every field.

Pryor, Okla.

THE NEW BIRTH

John 3-1:14

By L. P. Cassel

Part I.

This is the greatest classic in the Bible on the New Birth. In the discussion of this doctrine, the Bible is our first consideration, then our observation of human experience. Out of these come the convictions we bring. In presenting this doctrine, we have no apologies whatever to offer. If anyone else has discovered a better view and interpretation of this great doctrine, one that is more powerful and constructive in the life of the individual, the church and the nation, than this, I am sure that we have minds that are open to see God's best thoughts for men. The background of this interview of Nicodemus with Christ is very interesting indeed. It throws much light upon the message itself. Eliminating the chapter division which breaks and spoils the connection, we find Jesus attending the feast at Jerusalem. Because of the miracles he performed while there, many believed on Him. The Holy Spirit, thru the human writer, John, is very careful to show the attitude of Jesus to this sort of belief. Because such a faith was wholly based upon miracles. "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night." Nicodemus does not come to Christ for himself alone; he comes as representing the class that believed on Christ while he was in Jerusalem. He represents an imperfect faith, a highly complimentary attitude towards Jesus.

Nicodemus is a member of the Jewish Sanhedran, the highest and the greatest religious tribunal then on earth. He comes to Jesus therefore as a representative man and with a message endorsed by Rabbinical authority. In it we see very clearly the attitude of Nicodemus and his colleagues towards Christ and His ministry. What a wonderful document this is: Rabbi we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." Thus Christ received the highest compliments from the highest religious tribunal of his day. But how unconcerned Jesus is about this compliment; he ignores it completely. With a master stroke he shatters this shallow confession. Jesus knew all men. He knew the innermost soul need of this grand and noble man that now stood before him. Christ would say: "Nicodemus, look not at me; look at yourself; I do not need your compliments; you need me; I demand the surrender of your mind, heart and life to me." "Except a man be born again, he cannot see the kingdom of God." Then as Nicodemus began to see his need, Jesus said: "Marvel not that I said unto thee: 'Ye must be born again.'" "Now in this demand of Jesus he

uncovered something that was written deep in the life of every Jew and Gentile too, for that matter. All mankind is afflicted with the same disease—that somehow by nature they are fit subjects to enter the kingdom of God. This demand of Jesus then means a changing completely the foundations of religion. Nicodemus was a typical Jew. He believed that the kingdom of God belonged exclusively to the Jews; that he being a descendant of Abraham, having the promise of the inheritance in God, that this gave him a royal right to enter the kingdom of God. But Jesus teaches Nicodemus that except a man is born again, born anew, born from above (implying that natural birth in not enough) he cannot see the kingdom of God—much less enter therein. Now we Gentiles and men of today may not hold to this Jewish conception, I think we do not—but in principle and practice it is most surely believed among us, that, man by nature **has qualities within himself** that give him a right to enter the kingdom of God.

I. This leads me to say something concerning two schools of religious thot, touching the doctrine of man. For the sake of clearness I designate the one as a natural religion and the other school as teaching a spiritual and revealed religion. The advocates of natural religion either do not see; or seeing, utterly ignore the distinction that Jesus made when he said: "That which is born of the flesh, is flesh and that which is born of the Spirit, is Spirit." They say that: "God is the spiritual Father of all men"—that "all men have in them a spark of the Divine nature and if that spark is but fanned a bit, or given a chance under proper conditions, it will grow and glow into a lovely Christian character. If I understand this theory of man, it is that man has within himself, by nature, in principle what Nicodemus thought he had, namely a fitness to enter the kingdom of God. At different intervals during the history of the Christian church has this "Divine Spark" theory been prominent—hence there is nothing new about it now. However, during the past half century it has gotten a new impetus—it has become more popular again. We have been told that the world is on the gradual upgrade from the primeval slime to the world as we now know it. That from the lowest life cell-life, from the beginning has been slowly, but gradually developing, from inherent forces until life has come to its present condition. We are told that this theory of life especially applies to man. In certain sections of our country this theory of man is taught in the text book in the public school, as well as by the histories in the public libraries; possibly Well's Outlines of History is the most famous of them all. Applying this development process by the inherent forces of nature to the moral nature of man, as the materialists of today are doing; you have but one shocking conclusion; namely, that man can get along quite well without any power from without—he has no need for God, Christ and the Bible in his so-called ascent. They say if man has fallen, it was a fall up and not down. Oh ye stupid men! Can you not see that gradually man is losing the nature of the ape and the tiger—that gradually man is getting away from the nature of the cave-man or the stone age? More and more by

the goodness that is in himself, is he becoming more civilized and christianized. What is all this chatter about that we are hearing today—in pulpit, on the lecture platform and in our Chautauquas. It is simply this—the deification of man. Man is set upon a throne and worshipped—while God is dethroned and not worshipped. Both last summer and this summer just passed, this was duly illustrated by a lecturer on our Chautauqua platform in Utica, Ill. The lecturer this year, a woman, was one of the best platform speakers I ever heard. She is sure to get a good hearing anywhere because of her very pleasing and attractive presentation. She tried to tell us how we as a nation could do away with future wars. The things or means to prohibit future wars, she mentioned, may be contributing factors, but my point is this, that not once was God, Christ or the Bible mentioned. It was a program of infidelity; it is an insult to all Christian intelligence; it denies the person of Christ and of God as active in human affairs. It is the "Divine Spark" theory driven to its logical conclusions. It is a purely natural religion. Now the advocates of a spiritual and revealed religion, repudiate utterly this "Divine Spark" theory of man. They believe if there is any good in man, it has been a deed from without and not developed from within. They believe that not only is man bad but that he is totally bad—that apart from the saving grace of Christ, man is not only lost, but that he is irretrievably lost. This does not mean that man is devoid of all knowledge; that man is devoid of all feeling, or that man is devoid of all powers of choice, but it does mean that faculties of intellect, of feeling and choosing have been depraved. Man is as Paul described him in Eph. 4:18 "darkened in his understanding" 2d Tim. 3:2 "Lovers of their own selves more than lovers of God"—Eph. 2:2: "Ye walked according to the course of this world—according to the spirit that now worketh in the children of disobedience." That is, man by nature does not know God's will, by nature man does not love God. This does not mean that man has nothing good, beautiful, honest and true in himself, but it does mean that these inherent qualities do not fit him for the Kingdom of Christ and God. He must be born again. The faculties of soul that are now depraved and lead man away from God must be by divine power, changed so that they will lead man back to God and to Christ. In a sermon by Rev. J. P. Jones on "The Necessity of Grace," I like his comparison between nature and human nature. Nature has its calm and quiet days—days when there is scarcely a breeze stirring, when the sky is blue and the sun is shining, when everything looks beautiful and gay. But during these balmy days we must not be deceived by thinking that nature has been born anew; hence has forgotten to be wrathful and cruel. We need remember that in these very balmy days there lies in nature's bosom a hurricane; a tornado, an earthquake and that at any moment she may put on her black face and go into a convulsion—in a devastating storm, leaving great stretches of country bare—wiping out towns—sweeping thousands of men and women into eternity. Now man has a nature much like this. There are days when he is calm—quiet days when he is beautiful and genial to the

utmost—but at the same time there is within that breast, evil which if it breaks out, spreads destruction and death before it. Is it possible that we have already forgotten the chatter of some eight years ago—of the utter impossibility of a great war? Have we forgotten that the peace delegates had hardly left the Hague or Peace Palace when the canons began to roar? Surely the great world war has demonstrated what unregenerated man is capable of doing. We talk glibly of the brutality and the barbarousness of primitive man—Is not all the devilishness of the past circumstance in comparison to the barbaric atrocities of the great world war, committed under the name of civilization? One is inclined to think that such a catastrophe as the world war, would have jarred to the utmost the thinking of those who believed the "Super-man." But in the face of all that natural religion is more popular than ever. What a benediction on our religious thinking, that in certain quarters today, spiritual and revealed religion is discredited and held in disrepute. Preachers and teachers of spiritual religion are considered antiquated in their message. Old fogies, they are, decidedly unprogressive and out of date. Harmless, they say, but to be pitied. Abraham Lincoln said: "I would rather be right than the President." So with the speaker—"I would rather be true to the Gospel of Christ and stand alone than to be popular and go with the crowd. Shall we now

II. Notice the NECESSITY OF THE NEW BIRTH. This doctrine is so interwoven in the Scriptures that to deny one, means to deny the other. We do not believe that either conscience or the church is our authority in matters of faith and practice—nay it is the Bible, the Living Word of God. Its authority lies in the fact that it was caused to be written by God. It is God's book. The action in its writing was different from the action in the writing of any other book. Holy men of God, spake direct from God as they were moved or borne along by the Holy Spirit (2 Pet. 1:21). With the method or the theories of inspiration I am not much concerned. The fact that the Bible came from God and is God's book, is greater to me than any human theories of inspiration. So long as there remains a great gulf in the moral life between those who reject and those who accept the Bible as "Thy Very Word of God"—so long will I stand by the good old Book. So long as the Gospel continues to be "the power of God unto salvation to those that believe" so long will I continue to accept the Bible as my authority in matters of faith and practice.

2. It is very easy for us to see the need of the new birth in the lives of those who are at the bottom of the moral scale, but how difficult it is for us to realize that those who are at the top of the moral scale also need be born again. Then as it would seem, Jesus feared that Nicodemus might fail to feel the importance of the demand Jesus reiterates: "Marvel not that I said unto thee ye must be born again." If we will but remember who Nicodemus was, was he a drunkard? No. A Libertine? No. A thief? No. A murderer? No. An outcast of society? No. He was a churchman. He was a High Churchman. He was not only a moral man, but the

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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best of moral men. He was educated and trained in the school of religion and morals, which gave him a standing among his fellows, second to none. Nicodemus was no unbeliever. He had no fellowship with the infidelity of the Sadducees. He believed in God. But of this cultured, educated moral and religious man Jesus demanded a new birth if he is to enter the kingdom of God. John the Baptist had already taught that entrance into the kingdom of God depended upon other grounds than being descendants of Abraham. Many were coming to hear this wilderness prophet, but when he saw many of the Pharisees and Sadducees come to him for baptism he said unto them. "O generation of vipers who hath warned you to flee from the wrath to come. Bring forth therefore fruits meet for repentance." You brood of vipers, think not that you can take refuge from the coming judgment in the fact that Abraham is your ancestor—that if God wanted children of Abraham in his kingdom, he could raise them up from these very stones. Such children then would be pure and clean in life, while you are a brood of vipers. The Roman Centurian whose daughter was sick, sent for Jesus, when

he heard that Jesus was coming he felt so unworthy to have the Christ come under his roof, that he sent him word to that effect, adding "Only speak the word and my daughter shall be healed."

Of this Centurian Jesus said:

(To be continued.)

A CORRECTION.

In the Chicago Mission report in the September 4th issue of the Visitor a part of the financial statement was misplaced in making up the forms. The Mooretown report heading should precede the line "Dear readers of the Visitor" and the financial statement placed at top of column. We beg your pardon.

UPLAND, CALIFORNIA

We solicit your earnest prayers in behalf of the revival effort to commence here October 22, 1922 and to be continued some weeks. We are praying that the Lord will abundantly honor His word. The meeting will be conducted by Bishop Bert Shirk of Canada.

Permanent Church Headquarters.
Messiah Rescue and Benevolent Home
1175 Bailey Street, Harrisburg, Pa.
Attention of General Conference Secretary.

CITY MISSIONS

Altoona Mission, in charge of Herman G. and Laura Miller, 613 4th Ave., Altoona, Pa.
Bethel Mission, in charge of Eld. and Sr. D. E. Jennings, Sylvatus, Va.
Boston Mission, in charge of V. S. Bilezikian, 613 Mass. Ave., Boston, Mass.
Buffalo Mission, 25 Hawley St., in charge of Eld. and Sr. Earl Bossart.
Centre County Mission, in charge of Levi P. and Lizzie M. Sheetz, Howard, Pa.
Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and workers.
Dayton Mission, 601 Taylor St., in charge of Eld. W. H. and Sr. Susie Boyer.
Des Moines, Iowa Mission, 1194 14th St., in charge of Eld. H. W. Landis and wife.
Lancaster Mission, in charge of J. H. and Barbara Martin and workers, 633 Manor Street.
Oakley Mission, in charge of Bro. Cyrus Heilman and wife, Oakley, Cal.
Philadelphia Mission in charge of Bish Wilbur Snider and wife, 3423 North 2nd Street.
San Francisco Mission, 3739 20th St., in charge of Bish. J. H. Wagaman and wife.
Welland Mission, Box 1265, 36 Elizabeth St., Welland, Ont., in charge of W. B. Duxbury and workers.

Orphanages

Messiah Orphanage, Grantham, Pa., in charge of Anna Witmer and Emanuel Haas and wife.
Jabbok Orphanage, Thomas, Okla., in charge of Bro. and Sr. Thos. Ross.
Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bollinger and Harvey W. Hoke and wife.

Old Peoples' Home

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

NAMES AND ADDRESSES

Foreign Missionaries

Africa

Elder and Mrs. L. B. Steckley, Elder and

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

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

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

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

Home on Furlough

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

Mrs. Hannah Baker, Stayner, Ontario.

India

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

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

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

Home on Furlough

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

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

M. Effie Rohrer, Ludlow Falls, O.

Cora Alvis, Bridgeport, Okla.

TREASURERS OF THE DIFFERENT BOARDS.

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

D. W. Heise, Gormley, Ontario, Canadian Treasurer.

Home Mission—Abner Martin, Elizabethtown, Pa.

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

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

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

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

Sunday School Board—Wm. Page, Detroit, Kansas.

Marriages

LUTZ-McWILLIAMS

On September 2, 1922, there occurred the marriage of Bro. Jacob Lutz and Sr. Bessie McWilliams. The ceremony was performed by Eld. Geo. Detwiler at his residence in Harrisburg, Pa.

ROBSON-ENGLE

On September 19, 1922, at the home of the bride's parents, Bro. and Sr. Robert Robson of Carlton, Kans., there occurred the marriage of their daughter, Mabel E. Robson to Grant E. Engle, son of Bro. and Sr. Harry S. Engle of Abilene, Kans. Eld. G. E. Whisler, officiating.

STROUS-NEEF

At the home of Bro. and Sr. Neef near Salona, Pa., their occurred the marriage of their daughter, Audessa and Charles Newton Strous; Eld T. A. Long officiating.

MILLER-McDOWELL

At the home of B. F. Long, near Cedar Springs, Paul E. Miller and Esther D. McDowell of Axman, Pa., were united in marriage on the 27th day of September, 1922; Eld. T. A. Long, officiating.

LAKO-SCHAEFFER

On Wednesday evening, October 4, 1922 in the church house at Upland, Cal., there occurred the marriage of Bro. Samuel Lako of Upland and Sr. Sophie Schaeffer, daughter of Bro. and Sr. J. Schaeffer of Chino, Bishop C. C. Burkholder officiating.

AMMERMAM-LEAMAN

At the home of the bride's parents Elder and Sr. J. B. Leaman Upland, October 5, 1922, there occurred the marriage of their daughter, Clara, to Mr. DuWayne Ammerman of Riverside, Cal.; Eld. Joseph Smith of Pasadena, Cal., officiating.

Obituaries

BROWN—Sr. Leah, wife of Bro. Simson Brown of Chambersburg, Pa., died September 22, age 78 years, 5 months, 10 days. She is survived by her husband. Sr. Brown was converted while young in life. She was for many years a consistent member of the Brethren in Christ Church. One by one our mothers are passing away. The funeral was held at Air Hill church. Interment was made in adjoining cemetery. Services were conducted by Rev. Henry O. Wenger and Bish. Martin H. Oberholser.

RUEGG—Sr. Bertha Ruegg died at her home near Stevensville, Ontario, July 11th, 1922. Her husband preceded her over ten years ago. Sr. Ruegg was in her 47th year. She had been ailing in health for the past two years, but the last few weeks she was confined to her bed. There are left five sorrowing children: Mrs. David Carver, John, Emily, Emerson and Alfred. Also her father, Bro. Benjamin Climenhaga of Markham District, one sister, Mrs. Wm. Philipps of Welland, Ont., and one brother Emerson Climenhaga of Stevensville, Ont. Funeral services were held at the Brethren M. H. Thursday, July 13, 1922, conducted by Bishop Bert Sherk; assisted by Eld. Girvin Bearss. Interment in adjoining cemetery.

CASSEL—David M. Cassel, was born in Dauphin County, Pa., April 24, 1852. On June 8th 1876, he was united in marriage to Mary A. Blauser. To this union were born six children, three sons and three daughters, who with the widow Cassel and ten grandchildren survive him.

In 1883 he removed to Ohio, making his home in Springfield where he departed this life, September 23, aged 70 years, 4 months and 29 days. During his sickness he earnestly sought the Lord, and professed peace and pardon through the mercy of God. His last conscious hours were spent repeating and singing "Blessed be the Name of the Lord" with exhortations to his family to meet him in heaven. Funeral services were held at two o'clock September 25

at Beulah Chapel, conducted by the brethren O. B. Ulery and Wm. Boyer. Text: Rom. 13:11, 12.

WINGER—Lillian Marie, daughter of Elder Alvin and Sr. Louisa Winger of Gormley, Ontario was born April 9, 1921, died July 24, 1922 of acute indigestion, age 1 year, 3 months and 15 days. There is left to mourn her loss father, mother, one brother, Clifford, age 12; and four sisters Viola, Anna, Helen and Marion, ages 10, 8, 4, 3 years. Funeral services were held July 26, 1922 at Markham church conducted by Elder Girvin Bearss, assisted by Elder D. W. Heise. Text: 2 Sam. 12:23. Interment in adjoining cemetery.

"She is not dead, the child of our affection,
But gone into that school
Where she no longer needs our poor protection,
But Christ Himself doth rule.

"In that great cloister's stillness and seclusion
By guardian angels led,
Safe from temptation, safe from sin's pollution
She lives, whom we call dead."

SAN FRANCISCO MISSION

"To all the saints scattered throughout the United States, Canada and Foreign Lands," we greet you in Jesus name at the close of another two months of Missionary labor, it has been marked with varied points of interest blessings abundantly showered upon us from our Father above and victories given for time and eternity. How excellent are His ways, wonderous indeed. Our hearts well up in glory, honor, praise and adoration to Him. If these "who have been saved and cleansed and filled with His Spirit, the blessed Holy Ghost," should hold their peace the very stones would cry out. We who know such joys should ever stand beneath the burden for souls that the Great Commission as set forth by Jesus, may be faithfully carried out. Let us cry out and spare not, let us send the warning, let us plead in love and tenderness for the lost and erring, may we pray and watch and shine until sinners will be convicted and converted and the church of Jesus Christ be sanctified. Amen.

The gospel has been preached to the many and the few, some have sought light and others confessed their sins in both meetings and hospital visits.

Bro. and Sr. J. H. Wagaman came to the work on September 8th. Sr. Wingert and the writer were alone as workers for seven weeks previous to above date.

We praise God and give Him thanks in prayer for the interest and help given by the dear saints. God bless you and may all remember us before the throne in your prayers.

Receipts

Hall offerings	\$117.04
A Brother and Sister, Chambersburg, Pa.	10.00
A friend	5.00
Sr. Jessie Hoover, Kans.	6.00
Palmyra S. S., Pa.	10.00
A Sister, Pa.	5.00

TOTAL\$153.04

Expenditures

Table Supplies	\$ 57.76
House incidentals and gas	19.74
House and hall rent	120.00
Hall expenses	11.67
Fruit for canning	7.95
Car fare	3.15

TOTAL\$222.27

Balance on hand August 1st\$404.27
Balance on hand October 1st,\$335.04

Yours laboring for souls,
Maggie E. Sollenberger and workers.
3739 20th St.

SUNDAY SCHOOL MEETING

An interesting Sunday School Conference was held in the Rosebank church, Waterloo, Ont., on Sept. 14th and 15th. The opening session was on the evening of the 14th.

The parents' duty toward their children concerning Sunday School work was handled by Eld. Jacob Reichard.

Parents should set the example by going themselves and take their children with them, and also encourage them to study the lesson at home. Neglect along these lines may result in great disaster to the child. It is also the parents' duty to do their best in leading their children to Christ, because they have the first chance, and by getting them to Sunday School, children will have wonderful opportunities of receiving help. God will abundantly bless all parents who do their duty.

Bro. Albert Reigle had the topic "Ways by which we may increase Sunday School attendance." It is a perplexing problem at the present time. We have those who never attend also who do not attend very often, which shows a spirit of indifference. Every Sunday School attendant has his or her individual responsibility in helping to increase the attendance.

"Duty of Ministers Toward the Sunday School" was ably discussed by Bro. W. Duxbury. The minister should be the head of the Sunday School and should help the superintendent to realize his duty. He should pray for the Sunday School, be on hand every Sunday when he is to be at that appointment ten minutes before opening time. It is his duty to be ready to teach a class, review the lesson, give an explanation on the scripture and never show indifference when in Sunday School.

"Why the boy left Sunday School" was discussed by Eld. L. Shoalts. There are several reasons. Sin, bad habits, vice, etc. Many boys, when they reach a certain age, are often neglected, unnoticed, having no encouragement at home or in Sunday School. One chief way of keeping the boy is by our manifestation of love toward him.

"Discouragements to the Sunday School and the Cure," was handled by Bro. Milton Winger. One chief discouragement to Superintendent is teachers late, or perhaps absent. When the school is divided or out of unity it is also discouraging. The cure is found Acts 1:8, the empowerment of the Holy Ghost which is a cure for all discouragement.

"Describe a Thriving Sunday School" by Bro. John Wildfong. It is one right in the sight of God, with officers baptized with the Holy Ghost and filled with the Love of God. Prayer is a mighty force in making the Sunday School thrifty. It is also one without faultfinding ready to lift up, no lack of funds, and that stays green like the palm tree.

Lively singing in the Spirit and diligent study of the word help to make a thriving Sunday School.

"Value of Memory Work" by Eld. E. J. Swalm. Memory is God-given and a sound mind is a wonderful blessing. Memorizing Scripture verses is a great value to children in developing the memory along other lines. After children are converted what they committed to memory becomes very valuable in many ways. It is also a source of comfort in old age to have God's word hid in our hearts.

"An address to the Girls" was given by Sr. Ethel Haulman. Texts: Eccl. 12:1; Eph. 6:1-3; Col. 3:20. Young people are facing things at the present time which older ones never faced. Parents are often to blame for the downfall of their children. The girls were admonished along the line of dress, not to appear in public, the way the world dresses or undresses in this day and age. Worldliness is one damper to Spirituality. The temptations to the girls are great, yet if they keep in mind and obey the text, they will no doubt escape a great many.

Last of all we were favored by a talk on Sunday School work in Africa and India by Eld. D. W. Heise, giving first an introduction of the trip to these places.

In Africa he told what has been accomplished by the Sunday School at the different stations and largely the members of our church in Africa come thru the Sunday School.

In India the work is more difficult, especially because of heathen religions. There is great difficulty in gathering together the people in some places. Instances were related showing the difficulty of the work yet God is able. Praise His name.

The convention was very edifying to all present. It was also stated that those who are indifferent toward Sunday School work are not often there to hear these important things.

Yours faithfully,

L. W. STECKLEY.

REPORT OF TENT MEETING NEAR BRIDGEPORT, OKLA.

The writer has been much interested in the reports from our mission in the hills of Virginia and has often wished to be of service to the people of that community who are deprived of Gospel privileges that we have had since childhood, little dreaming that we have a similar field of labor almost at our door—about thirty miles southeast of us. This is the locality in which we were divinely guided to pitch the tent for the second meeting of the season. Here "As a light that shineth in a dark place," dear faithful Sr. Cora Alvis has organized a Sunday School and had been praying that some one might be sent to hold a meeting.

Meetings conducted in turn by Bros. D. R. Eyster, J. R. Eyster and Walter Wenger had been held in this community. The good seen of the Word sown in these three different meetings and in the little Sunday School, had in a measure prepared the hearts of the people to receive the truth as it was brought forth from night to night by Bro. J. H. Byer. Several souls were deeply convicted for sin and six persons (four young women, one middle-aged woman and one man) sought God, and we believe most of them found Jesus. The middle-aged woman had been an earnest Christian for years but had not accepted her full inheritance (sanctification.)

Two of the above number are sisters in a very ungodly family. After they got saved their mother also found the Lord in her home.

We never saw a people more "meeting-hungry" than the ones in this community. Some came for six miles over sandy roads winding along the river bank. Some crossed the river, a mile of heavy sand, (there is no water in it at present and no bridge at this point over which to cross when the water rises), and from a few miles on the other side over very rough roads. Very few automobiles are owned in this vicinity. The people came mostly in lumber wagons or on horse-back, two favorite means of travel in Oklahoma, in the pioneer days.

Please pray for this isolated community that God may continue to work and keep those steadfast who were saved in this meeting.

—Cor.

REPORT OF TENT MEETING NEAR WEATHERFORD, OKLA.

The first tent meeting of the season in our Oklahoma field was held about five miles southwest of Weatherford. The crowds were good generally and the people were attentive. At times conviction seemed to rest upon the people, but with the exception of one man no one came forward to the altar of prayer.

The first two weeks of the meeting some of the ministers from Bethany church did the preaching; then Bro. J. H. Byer from Upland, Cal., arrived and took charge of the preaching. Besides Bros. D. R. Eyster, P. B. Frieson and Sr. Anna Kraybill, different ones from Bethany would take turns in attending the meeting and helping to push the battle along.

The brethren were faithful in declaring the Word and some seemed hungry for full salvation, but lacked the courage to make known their need openly and to seek God.

—Cor.

"If we abide in Christ and Christ in us, we will bear much fruit." Put the emphasis upon "If" and "Abide." That part of the covenant with God belongs to us.—Sel.

HOME MISSION TREASURER REPORT

For July, August and September

Balance on hand July 1, 1922	\$1831.33
Receipts	
Graybill Wolgemuth, pledge	25.00
Sarah Long for Virginia	20.00
C. S. Sollenberger, Rosebank S. S.	8.18
Elmer Engle, Kans.	25.00
John Hershey, Donegal Dist.	20.00
H. A. Garman for Harrisburg Class	129.11
Mark Zook, pledge	1.00
C. S. Brenner	4.00
M. L. Dohner, Michigan tent campaign	148.00
C. S. Sollenberger, Rosebank S. S., Kans.	11.85
A Sister, Grantham, Pa.	5.00
Miss Gladys Schneider, Bethel S. S., Kans.	9.44
A. B. Musser, Elizabethtown, Pa.	10.00
In His name, Canton, Ohio	100.00
Edgar C. Heisey, Hamlin S. S., Kans.	14.28
J. E. Hershey, Elizabethtown harvest meeting	176.21
In His name, Hummelstown, Pa.	10.00
Daniel B. Brubaker, Mechanicsburg S. S.	27.59
C. S. Sollenberger, Rosebank S. S., Kans.	8.29
Henry Rosenberger and wife, Souderton, Pa.	10.00
S. Richerd, pledge, Hemet, Cal.	5.00
H. A. Garman, Harrisburg class	54.86
A Brother, Mowersville, Pa.	5.00
John Hershey, Elizabethtown S. S., Pa.	149.77
Minerva Wingert, Abilene young people	10.00
I. F. Ginder, Manor-Pequea, Pa.	124.00
A Sister	1000.00
Loan from Elizabethtown Nat. Bank	3300.00
Adam Knepper	1.00
Markham church and Sunday School	105.52
Bertie church offering	5.00
Waterloo Tent Meeting offering	66.59
Cheapside Tent meeting offering	72.59
L. B. Heisey from sale of Toronto Mission	537.00
Laura Wintermute	5.00
Boyle Tent offering	161.17
Rosebank S. S. Convention	15.62
Vaughan Tent offering	67.00
Lisle Tent offering	23.00
Canadian balance	784.82
Cash balance and total receipts	\$8,309.90

Expenditures

D. E. Jennings by Sarah Long	20.00
E. V. Publishing House S. S. Supplies	50.53
Herman G. Miller, allowance	30.00
Earl Bossert, allowance	30.00
V. S. Bilezikian, allowance	60.00
D. E. Jennings, allowance	45.00
Sarah H. Bert, allowance	90.00
L. F. Sheetz, allowance	30.00
Wm. Boyer, allowance	60.00
Henry Landis, allowance	90.00
Jonathan Lyons for Bro. Vanderveer, allowance	30.00
Cyrus Heilman, allowance	30.00
Wilbur Snyder, allowance	60.00
N. T. Franklin, allowance	60.00
John Martin, allowance	60.00
L. F. Sheetz, horse feed	24.50
B. L. Brubaker, allowance	20.00
Noah Z. Hess, tent service	14.00
M. L. Dohner, canvas and truck repair	52.32
H. K. Kreider, trip to Altoona and Howard	10.00
H. K. Kreider, trip to Cedar Springs	11.62
L. F. Sheetz, chapel rent, feed, etc.	184.00
E. V. Publishing House for hymnals	18.00

E. V. Publishing House for post cards	12.47
D. W. Brehm tent service and car fare	43.76
C. N. Hostetter for M. L. Dohner, Con. Minutes	1.00
L. F. Sheetz horse feed and shoeing	29.86
J. H. Wagaman to Oregon and return	50.00
T. N. Franklin, car fare	30.00
Wilbur Snyder, deficit, Phila.	33.40
D. E. Jennings, deficit, Virginia	30.00
J. R. Eyster, tent service	92.40
Emma Byer, tent service	8.40
Lucile Eyer, tent service	8.40
J. H. Wagaman to Upland and return	63.75
C. N. Hostetter, Con. Minutes and hand books	3.76
Paid mortgage on Boston Mission property	4500.00
Stamps on note	.68
V. S. Bilezikian, interest of back mortgage	157.50
Shipping tent to Waterloo	11.88
Expenses at Waterloo tent	18.85
Bro. and Sister Duxbury, quarterly allowance	30.00
Deficit at Welland Mission	50.00
Expense at Cheapside tent meeting	18.82
Girvin Bearas, tent service and car fare	54.50
Geo. Whistler, tent service and car fare	130.85
Sr. Whistler, tent service and car fare	61.36
Bert Shirk, tent service and car fare	64.00
Sister Schell, tent service and car fare	40.53
Bro. Schell, tent service and car fare	86.13
Expense, A. Boyle tent	33.20
Ethel Halman, tent work and car fare	44.35
Emerson Climenhaga, hauling tent	15.00
Shipping tent to Vaughan	12.00
Geo. French, time and car fare	91.60
Mrs. French, time and car fare	44.00
Eva Hoover, car fare	2.95
Expenses at Vaughan	39.29
Shipping tent to Lisle	20.00
Expense at Lisle tent	20.76

Total expenditures \$7,035.40

Balance on hand, October 1, 1922 \$1,274.50

ABNER MARTIN, Treasurer.

NOTE

While the report shows a balance of about \$12700.00 Since October 1 vouchers for over \$1,150.00 have been issued and that quarterly allowance to mission workers and other bills are yet unpaid for lack of funds and we appeal to the church for contributions to the Home Mission fund.

By order of Chairman and Secretary.

REPORT OF HARVEST MEETING

On August 5 the brethren held a Harvest Home meeting in the Silverdale meeting house which was well filled showing their appreciation towards God for supplying our natural and spiritual wants. We had with us Eld. Jacob D. Books, Cleona, Pa.; Eld. P. J. Wiebe, Upland, Cal. The Word of God was preached in its purity. Remarks were given by the home ministers. On Aug. 19, the brethren held their harvest home meeting at Souderton. Surely we need these meetings to be revived and to specially bring to our minds our duty toward God in being always thankful lest we forget and to remind the coming generation and ourselves as well that God is the source from which all these blessings come. He sends the sunshine and the rain and in many ways He provides for us. The visiting brethren were Eld. Noah Z. Hess, Lancaster, Pa.; Eld. Allen B. Brubaker, Manheim, Pa.; Bish. Jacob Bowers, Trappe, Pa.; Eld. Howard H. Hess, Royersford, Pa. —Cor.

Faith marches right on, into death, if need be, without a murmur or question. Unbelief halts at every turn. —Selected.

LANCASTER MISSION

Greeting in the precious name of Jesus with Psa. 68:19. Blessed be the Lord, who daily loadeth us with benefits, even the God of our Salvation.

We again wish to extend our thanks to all who remembered us and the work here in the city. On July 6th we opened a tent meeting which continued for three weeks. Eld. David Graybill had charge of the meetings. The interest was good. Several raised their hands for prayer, some came to the altar and received definite help. During these meetings many acquaintances were made and associations which are helpful in our work. Will you continue to pray for us that we may do our best for God and win precious souls for him?

Financial report for July, August and September.

Receipts for July.

Abram Book, Kansas	\$ 3.50
Ethel Engle, Pa.,	2.00
A Friend, Pa.	1.00
Stella Heisey, Ont.	2.00
Elva Heisey, Ont.	2.00
A Friend, Pa.,	1.00
A Friend, Pa.,	1.00
Blanch Nickels, Pa.,	1.00
Helen Engle, Kans.	1.00
Michael Musser, Pa.	5.00
A Brother, Pa.	5.00
Sr. Breneman, Pa.	1.00
Henry P. Heisey, Pa.	2.00
Sr. Fike, Ia.	1.00
Offering box	1.35
From District Treasurer	66.29

Expenditures

Provisions	\$79.85
Gas	6.00
Telephone	2.53
Water	2.50
Miscellaneous	5.26

Receipts for August

Sr. Hess, Pa.	\$ 1.00
Ethel Engle, Pa.	2.00
Pearl Swalm, Ont.	2.00
From District Treasurer	35.00

Expenditures

Provisions	\$27.76
Gas	6.75
Telephone	2.49
Electricity	2.40
Miscellaneous60

Receipts for September

Elva Heisey, Ont.	\$ 2.50
David Keyport, Pa.	1.00
Palmyra S. S., Pa.	10.00
Elva King, Pa.	5.50
Cathryn Kramer, Pa.	1.00
Ada Reitz, Pa.50
Martin Z. Miller, Pa.	2.50
Tent Meetings	4.52
Offering Box74
From District Treasurer	32.84

Expenditures

Provisions	35.00
Gas	7.38
Electricity	2.70
Ice	12.20
Miscellaneous	1.47

Provisions were donated by the following: Graybill Mann, Ira Herr, C. N. Hostetter, N. Z. Hess, Katie Musser, Irwin Musser, Abner Martin, Ruth Hall, J. L. Heisey, Elva King, B. H. Nissley, Mildred Gullette, A Friend, D. L. Graybill, Ella Gish, Jacob Kuhns, Kathryn Lebeck, Stella Heisey, Elva Heisey, Frank Kipe, Fred

Frey, A. R. Good, Roy Hess, Amos Wolgemuth and C. Z. Hess. The Workers.

TESTIMONY

Dear readers of the Visitor:

I feel it a privilege as well as a duty to write a few words of testimony for my blessed Jesus, that has done so much for me. I praise Him for His great love for saving and keeping me each day.

I am glad I ever found this Jesus precious to me, but I realize I must keep my eyes fixed on Him lest I fall. It means to be continually watching and praying, the enemy is continually trying to drag us down. He tries so hard to bring unbelief in my heart. I think sometimes we just have to live by faith and not by feeling, for sometimes I feel as if I am left alone and when I examine myself by God's Word, I just have to hold on by faith. I praise God for past experience, though it has been hard some times, but God has brought me through. I am glad for what he can do for our bodies as well. He has done wonderful things for me, many times giving me real definite healing. I cannot praise Him enough and at this time I feel I need the prayers of God's children for my body. I know He is able for me. I want to be true and just do His whole will. When I look around and see so little concern for the things of God even among His professing children it brings a sadness to me and it makes me more determined by God's help to live so that those around me can see that I am a child of the heavenly King.

—C. TEAL

TESTIMONY

To the dear readers of the Visitor:

Words cannot tell how I enjoy the Visitor and the help I get from its precious pages, but I see so few that are giving their testimony for the Visitor. I wonder why it is. Haven't we time, these busy days to write a few lines for the Lord?

It has been several years since I have sent in my testimony, but I am praising God as never before and can truly say that the way grows brighter farther on. My life is consecrated to the Lord and it makes no difference whether my life is to be spent in the home land or in the foreign fields, just so he gets the honor and glory.

Oh, I praise Him for the sweet peace that I find in Him, it is something the world cannot give or take from us. "Praise His name."

There are many religions and very little religion in this day and age. O how many church members we meet, but it is sad to know so few of them really know Jesus as their personal Savior. It certainly behooves us as Christians to tell the people of Jesus and His love and that He will come into their hearts and reign if they only let Him.

My earnest prayer is that we might do our best in what ever way God uses us.

Your sister in Christ,

SADIE ALVIS.

DAYTON MISSION REPORT

In submitting one more report of the work here we are glad to say the work is encouraging. We had mentioned in our last report that a new field had opened up to us in connection with our established work as above stated out on the Rohrer Farm Plat, nearly three miles northeast from the mission. But I wish to correct a mistake made in our previous report, it had been told to me there were about one hundred families located on this plat, in a careful investigation we have found the number to be sixty-three, and new homes are being built. Also as we had formerly stated, the people who were interested in our Saturday evening services asked for a series of meetings. We are pleased to state the dear Lord permitted this to come to pass. On August 24th, we began a tabernacle meeting continuing unto September 10th. The effort proved a successful one. We were very glad for

the co-operation of our dear Bishops and ministering brethren, also the many dear brethren and sisters of the various districts and the dear little mission band who all came up so faithfully to the help of the Lord, and as the preached Word had gone forth night after night in mighty and convicting power, the result was that a goodly number were brought under conviction and became willing to come to the altar of prayer confessing their sins. Truly it was blessed to rejoice with those who had found peace and joy in the pardoning of their sins, and indeed it was a beautiful scene to behold, dear young parents, fathers and mothers bowing at the altar of prayer, crying out to God, for mercy and their dear little children following them. A number of the converts, and children are now attending the Sunday School and church services of the mission. Also we are glad to report after the close of the tent meetings there was offered unto us a good-sized room in which to continue our Saturday evening meetings, that had preceded the tent meetings, which had been held in the little grove in the open air.

In our first service in said room, the father and mother of three little children were saved in their own home, also another young mother. Now how glad they are to have a little mission room in their home. A few have been led up to the plain and narrow way, also to follow the Lord in baptism. Will the dear Visitor family help us pray for them that they may faithfully follow the light and be a help and an example for others to follow? We are unable to express in words our gratitude to God for all He has made possible for us to hear and to behold in the salvation of dear precious souls in our tent meetings which closed on Sunday evening, September 10th, with a good interest and a filled tabernacle, and three dear souls seeking pardon for their sins, and the infilling of the Holy Spirit. We would not wish to close this report and be as the unthankful, for all the provisions and offerings that were so bountifully given to provide for our needs here at the mission and also thru our tabernacle meetings.

We do wish to thank the Lord, and all the dear ones who have shared so cheerfully with their means. The Lord in eternity will faithfully reward all that has been done as unto Him.

Financial Report for August, and September

Balance on hand	\$109.71
Receipts	
Mazy Dohner, Pasadena, Cal	\$ 5.00
Franklin Brubaker, Grantham, Pa.	5.00
Fannie J. Sanders, Springfield, O.	5.00
Palmyra S. S., Palmyra, Pa.	10.00
In His Name30
Valley Chapel S. S., Canton, O.	17.80
A Sister,25
Mission Offering,	8.32
TOTAL	\$161.38
Expenditures	
Table account	\$18.34
Water	3.14
Phone Bill	3.55
Light and Power	3.33
Car fare81
Gas	3.00
Soap	2.20
Incidentals	4.31
TOTAL	\$ 38.68
Balance on hand October 1	\$122.70
Poor Fund balance	\$ 4.50
Paid out for needy.....	\$ 3.00
Balance on hand October 1	\$1.50

Donation of articles were made by Isaac Engle, Edward Engle, Martha Dohner, Alma Cassel, Jesse Wise, Emma Cassel, David Hershey, Mrs. Joe Harshberger, Anna Shellaberger, Susie Heisey, Miriam Cassel, Montford Free, Samuel Cassel, Mother Miller, Daisy Miller, Orville Herr's, Jesse Wenger, Lizzie Jenkins, Elsie Dohner, Florence Brumbaugh, Lela Cassel, Chas Kniesley, Elmer

Hoover, Mary Keaton, a nice quilt, Martha Wise a large comforter, We remain as yours in the interest of the lost,
 W. H. AND SUSIE BOYER,
 601 Taylor St., Dayton, Ohio.

Dear Visitor readers:

Again I have been impressed to write a few lines, and the words of the Psalmist are precious to me where he says "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." I am glad that the child of God gets an experience like that, and can truly say "the Lord has done GREAT things for us whereof we are glad." That scripture has AGAIN been made real to me.

Our love-feast is again in the past, and we believe it has been an inspiration to many. The various districts were represented from the following counties: Lancaster, Franklin, Blair, Dauphin, Lycoming, Cumberland and Perry. I praise God that we have yet faithful servants of His who will fearlessly hold forth the Word, also glad for the testimonies of those who are warning the coming generation. Let us take heed unto that which we have heard. May we all be earnestly engaged in doing God's will, because the time is short, and eternity has no end.

I praise God for deliverance, not only from sin, but since I have started can sing of a truth, "Jesus, thou Friend Divine, My Saviour and My King, Thy Hand from Every Snare and Foe Shall GREAT Deliverance Bring." If we are fully yielded to the will of God I believe that we can be kept from every snare and foe. When we are in danger and are not aware of it, I believe that God will in some way reveal Himself, and no doubt lay the burden of prayer on some one, for that individual who is in danger. Oh may we be much in prayer for one another, the time spent on our knees will not be in vain. Sometimes the answer does not come as we are looking, but I mean to ever press on and do His will. Before I close I ask those who read this to be in prayer for a dear precious soul who seemed to be happy in the service and has now again gone back to the empty things of the world. With God all things are possible and He will never fail us if we trust and obey. May we have your continued prayers for the work at this place that each one may labor faithfully where God calls us, and that the work may go on.

Your sister in Him.

ELLA M. LAUVER.

The place where the truth and power of God are gathering souls must be a corresponding place here to the place we have in glory. The Holy Ghost guides us into the path, and is our power to walk in it. But truth is not enough or being in the right path is not enough. We want the company of Christ. I must talk with Him by the way, not merely speak of Him; I should know Him more intimately than my most familiar friend.—Selected.

Foreign Missionary Department

"The Fields are White Already to Harvest"

STATEMENT OF APPRECIATION.

From India.

It pleases God from time to time, and in different manners, to signally bless His people and encourage their hearts. Manifestly true has this been the experience of the India Missionaries during the past few weeks, in connection with the arrival and presence among us of the Visiting Delegation of our Foreign Mission Board.

They have been a source of courage and blessing and cheer to us. They have, by their fatherly admonition and sympathy, manifested a sincere interest in the work here, and have thereby been a blessing to us. Their kindly interest in our welfare and that of the work has given us all new and better hopes. It is with a profound sense of gratitude that we look back over their visit with us.

We desire hereby to gratefully thank them for their assistance in formulating a definite Mission Policy, and for their spiritual helpfulness to us. We desire to hereby indicate our appreciation of the sacrifice of the Church and Board at home in sending forth this Delegation; and sincerely hope and believe that the effort will be the means of binding the Home and Foreign work of our dear Brotherhood more closely together, and be the means of promoting full and lasting sympathy between us.

May God bless our brethren as they return to the home-land; and may God bless the Church and the Foreign Mission Board representing it and its ambassadors in the Foreign Field.

As well do we desire to express our deep appreciation of the privilege of having our excellent brother, Bro. Steigerwald, of South Africa in our midst. We have all been won by his large-heartedness and fatherly attitude. We are sure his coming to us has already been the means of bringing the Africa and India fields closer together in Christian co-operation in the grand work of soul saving.

We hereby desire to thank him for coming this way, and the Foreign Mission Board for helping to make his visit possible. It is our hope that someone from India will be able to reciprocate this visit sometime in the future. We thank him for his interest in the work here and his assistance in our Council Work.

As he leaves us we wish him God's blessing and grace, and assure him that we shall always look back upon his visit here with real good pleasure. As well do we assure him that the interest of the India workers in the work in Africa has been materially increased by his presence and fellowship.

In conclusion we can wish no more than this that God may seal with Divine approval all that has been accomplished by the mutual fellowship, consultation, and deliberations of the India workers and these brethren,

and bless us all in His glad service, and keep us true until his coming. Amen.

The foregoing article should have been incorporated into Conference Minutes, but was overlooked. We are sorry indeed for this oversight and beg pardon of all concerned.

FOREIGN MISSION BOARD,
By the Secretary.

FROM AFRICA

Box 5, Bulawayo
August 23, 1922

To the Evangelical Visitor:

Greeting to you again in the name of Jesus, and with the words of Jesus according to Luke 10:38-42. May the Lord give us all that fervency of Spirit that Mary had, so that we might serve Him acceptably.

We are glad indeed for news of another good General Conference at home. I know it must be pleasing to the Lord when His people meet together and plan together for the pushing forward of His own work which indeed is also our work. But we must also remember that God wants more than outward show and plans for work. He wants that inner service of the heart and waiting upon God as Mary did. We are also glad for the new recruits who we trust are even now on their way to their new field of labor. The Lord bless them abundantly and make them a blessing even tho there may be times of discouragement and trial.

We too, have recently met together in our Annual African Conference. This year we met at Macha, and God gave us a good time together. This meeting will be reported by another and I will therefore say but little. Suffice it to say that God's work committed to us is continually growing greater and greater and at the same time greater wisdom and tact is needed to carry it forward as it ought to go. We trust therefore you will all join in special prayer for us and the work here. We know you have been praying, but does not God want us all to spend more time on our knees in intercessory prayer. We do feel glad for fellowship of saints. The dear workers of Macha worked hard to entertain the Conference, but we know God will richly bless them for their sacrifice. It is now in order for us again to separate everyone going to his or her individual field of labor. I think we can all go with new courage and new zeal after the short time of rest and courage. Oh that these dear people to whom God has sent us might in some way be led into deep rivers of living spiritual water and may they and we together become a strong church in the Lord.

With kindest regards to all,

H. J. FREY.

ARRIVED SAFELY

Capetown, S. Africa
September 13, 1922

Dear readers of the Visitor:

Greetings in the precious name of Jesus. "Whatsoever is commanded by the God of heaven, let it be diligently done."

We are grateful this evening for the privilege of waiting before the Lord until we know His blessed will, for us, then and only then can we diligently do what He reveals.

Today finds us in Capetown, South Africa, thus far on our journey. We arrived here Monday, September 11. We had a very pleasant voyage, no rough sea and only a few days of hot weather. But how could it be otherwise, when there were so many loved ones at home praying in our behalf, to the One Who can control the sea. Truly His power is just the same today as it was the night His disciples were on the sea of Galilee. Praise His name.

We have spent a few days here in Capetown, as there were no trains to Bulawayo until this morning. It also took some time to look after our goods and see that matters were attended to properly. We will leave for Bulawayo around eleven o'clock today. We are very anxious to get to our destination. Some are eager to get back to the work while some are anxious to get to the place they know their God has called.

We will take this opportunity of extending our many heartfelt thanks to those who have helped to make this voyage possible. Many have helped by their words of encouragement. Some in a financial way, while many remembered us at the throne of grace. We can say we keenly realized that the children of God were praying for us. We can plainly see that God has answered in a definite way for our voyage was an exceptional one. To God be all the praise and glory. Keep on praying dear ones, God does answer prayer, and "the effectual fervent prayer of a righteous man availeth much," and we know that there hath not failed one word of all His good promise.

It is so blessed to know that the Lord counts His children worthy to be co-laborers with Him in His great vineyard. What a privilege! Yes, and our Father never forgets to lead aright. He will always supply our needs. Service done for Him and in His power, for His glory cannot fail of its reward. This must be heart service for that is the only kind that really counts.

So few are willing to give God the best of their lives, yes, the harvest is great but the laborers are few. May the Lord of the harvest talk to precious souls.

Dear ones we trust that you will all continue to pray for the work that it may prosper and that God may be truly glorified. The Lord bless and keep you all true.

For Africa's perishing souls,
The Missionary Party.

In this day of blasphemy and rebuke it becomes us all to abound in testimonies to the truth of God. The skeptic is loud in his unbelief; let us be equally open in the avowal of our faith.—Spurgeon.

PREPARED THINGS FOR THOSE WHO LOVE GOD.

C. H. Bright

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2:9.)

Paul introduces this statement by "but as it is written." So he gives it to us as a quotation from Old Testament Scripture. We turn to Isaiah and we find that it is a composite quotation, formed by running together phrases from three different chapters. Doubtless in this manner the Spirit of God brought it to his memory, so that, if we will diligently search out the quotation, we will find that it is much fuller than at first sight appears. We find these things God has prepared are not only things of a future, unparalleled glory, but are also things that cover our past and provide for our present.

"For those who love Him," must be taken as a description of a certain class of persons, and not as a merit. From 1 John 4:10, 16, 19, we have learned that the only ones who really love God are those who, first, believed that He loved them. Believing in the message of God's love to them—they being at the time but sinners, like the rest (Rom. 5:8)—they immediately commence to discover some of the unseen of, unheard of and undreamt of things which God Himself by His own act had prepared for them.

I. For the first thought of the quotation is from the preface of the chapter that prophesies the wonderful expiation for sin that the Son of God was to accomplish. It is from the clause immediately preceding that chapter: "for that which had not been told them shall they see: and that which they had not heard shall they consider (perceive)" (Is. 52:15.)

And truly Redemption that put upon the Lamb of God the iniquity of us all, and became the "chastisement of our peace," was a marvel that no man had seen, heard of, or dreamt of. No human religion ever had such an idea. Yea, even now, tho the secret is out, translated into every language in the world, the natural heart comprehends it not, and when the repentant soul with will bowed, finally accepts the strange and wonderful, but conscience-satisfying story of the atoning Blood, it comes to him as a revelation—as something before quite unguessed.

It was not by our own works, but by His mercy that He saved us (Titus 3:5). It was a work that He had "prepared for those who love Him."

And that the quotation really has this application to the past, accomplished work of redemption, may be seen by the preceding verses (1 Cor. 2:6-8) for Paul has alluded to the "hidden wisdom" which we speak which wisdom none of the princes of this age knew, or they would not have crucified the Lord of Glory.

II. The second thought of the quotation is from Isaiah 64:4. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him."

Now if the reader will take pains to open God's Book

and read the verse preceding and the verse following this passage, he will see that its application was to the deliverances God gives His saints—things that He had prepared and then executed for those who wait for Him. Things beyond our own wisdom; and new things, that we planned not, will God do and bring to pass “for him that waiteth for Him.”

If we would but wait for Him, and not seize the reins ourselves, probably we would have more frequent experiences of the wonders He has prepared for those who love Him.

The prophet in this passage alludes to the salvation God had wrought for them by judging their enemies, and the restoration of soul that He would work in them.

And it is well for us always to remember that the first mighty work that God did for His saints (after that marvelous one of salvation by an atonement for sin) was something entirely unwrought by man, neither by human power nor by carefully laid plans, but by the sudden pouring out of His Holy Spirit. That the servants upon whom He came were unlearned fishermen made no difference: had they been doctors of law He could also have used them.

III. The final part of the quotation is from Isaiah 65:17, and here it is just as certainly future—entirely future.

“For behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind.”

That coming glory will not be an enlargement of, nor purification of anything we know now. The vision will be such as no human eye ever saw. John in setting down in Revelation 21, what he had been shown, perforce has to use human language; but it so fails him that he has to make it highly figurative. He talks of gold, of precious stones, of gorgeous and transparent colors, of temple, light, city, streets, walls, doors—but it will be beyond all that, for it is to be a NEW heaven. For just as the present earth was not made of materials which now we know (but of a previous order of things unknown to us)—proving, this, the vanity of geological cosmogonies—just so the new earth and new heavens are to be totally different and beyond comparison superior.

The beautiful rainbow, the awe-inspiring and hope-inspiring gorgeous sunsets, are but faint suggestions of the feast for the eyes that is being prepared for those who love God.

And ear too; music that here we have never heard; songs of sweetness and clearness that our present senses could not rise up to.

And the heart—yea, the heart, the very seat of intelligence, will and affection. The heart shall find its satisfying portion in the discovery of things God has been preparing “for our glory.” For these prepared things reveal the perfection of the love of the Being who prepared them. He will be seen to have left nothing out: all tears wiped away, all hunger satisfied, all hoped-for joys granted and not least will be that union of soul with Him-

self that here we attain not, though we have it before us as a model. Here, in this life, the Christ seems so, so beyond us. Every attempt to walk as He walked, to view things as He views them, to be zealous as He was zealous, to love saints as He loves them; our attempts bring home to us the difference. We too, His Body, are risen with Him; but yet the Head is, somehow, apart, even though we be His true Body (John 20:7).—The Bible Scholar.

HIS PLAN

(Continued from page 2.)

yet others, and still others, until the last man in the farthest circle has heard the story, and has felt the thrilling and the thralling power of it.”

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, “Yes—but—suppose Peter fails. Suppose after a while John simply **does not** tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so **busy about things**—some of them proper enough, some of them may not be so proper—that **they do not tell others, what then?**” And his eyes are big with the intenseness of his thought, for he is thinking of the **suffering**, and he is thinking, too, of the difference to the man who hasn’t been told,—“What then?”

And back comes that quiet, wondrous voice of Jesus. “Gabriel, I haven’t made any other plans,—I’m counting on them.”—Tract.

NOTICE REGARDING NEW HYMNAL

We are glad to announce that the new edition of Spiritual Hymns revised is now ready for delivery. Prices are as follows:

Stiff cloth covers 75c each postpaid
\$65.00 per 100 not prepaid.

Limp cloth covers 50c each postpaid
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Send your orders now to

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