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O.B., Enos H. Ulery, Hess

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EVANGELICAL VISITOR

"The fruit of the righteous is a tree of life, and he that winneth souls is wise."

Volume XXXV

NAPPANEE, INDIANA, DECEMBER 25, 1922

Number 666

REVEAL THY WILL FOR ME

W. J. Bennett, Foxboro, Mass.

I do not ask the "how" or "why,"
No vision of the future Lord!
But only that Thou point the way
Mid darkest night or toilsome day
By Thy almighty word.

I do not ask the "where" or "when"
Where'er Thou choolest I will go
And when: for I will follow Thee,
Thy time shall my desire be
If thou wilt let me know.

Unnumbered voices clamour loud!
But I have no desire to stray
In any path but Thine dear Lord,
Though it might lead to fire or sword;
O Master! point the way.

The future Lord I do not seek,
Nor care to know where it may lead,
If only I but know Thy will
Be it for pleasure or for ill
Thine, only Thine I'll heed.

From out this doubting darkness, Lord,
Flash forth Thy light! show me Thy way!
Not mine I seek, but Thine to do
Thy will my calling to pursue:
Thine, only Thine I pray.

Not "how" or "why" or "when" or "where"?
But only that I clearly see
The path Thou knowest best dear Lord,
Speak to my heart Thy precious word!
Reveal Thy will for me.

SPECIAL NOTICE RE TIME AND PLACE OF CONVENING GENERAL CONFERENCE OF 1923

According to Article 29, Page 23, General Conference of 1923 has been relegated into the hands of the General Executive Board; therefore,

Be it resolved, that the General Executive Board hereby invites and requests correspondence from the various districts throughout the Brotherhood who may have a desire, or who may deem it their privilege to entertain the next annual General Conference of the Brethren in Christ Church of the United States and Canada, within the time limit of the second Thursday in May and the second Thursday in June, 1923.

Signed, GENERAL EXECUTIVE BOARD,
Per secretary.

A SEARCHING QUESTION

"What shall I do with Jesus which is called Christ?"
Matt. 27:22.

Is it nothing to you, my friend, that God loves you and that Christ suffered and died for you? How have you treated Him?

The Mob.

You would not have stood among the crowd that cried "Crucify Him! Crucify Him!" Remember, if you are not standing with Him, you are with those who are against Him.

Judas

You would not have been Judas, and betrayed Him. Yet many who have professed to be Christians have proven untrue. Are you true?

Peter.

You think no doubt that Peter played the coward and thrice denied his Lord—you are sorry for Simon Peter. Do you always confess Him by word and life?

Thomas.

You do not care to be classed with doubting Thomas,—you think that he ought to have had more confidence in Jesus. Do you doubt the love and the reality of Christ?

THE DISCIPLES.

You do not think the disciples acted honorably when they all forsook Him and fled. Have you always stood faithful in temptation?

Peter.

How much better to be like Simon Peter as he went out and wept bitterly when he saw his Lord and realized his sin.

Thomas.

How much better to be like Thomas when he said, "My Lord and my God," and the Lord said to him, "Blessed are they that have not seen and yet have believed."

Mary.

How much better to be like Mary who fell at His feet,

and said, "My Master."

Yield to Him as your Master. You will find His yoke easy and His burden light.—C. H. P. —Sel.

A SAD CASE.

A certain preacher closed his sermon with the declaration that "no man can live without sin." "No one," said he, "can keep the commandments. I break them all my self, every day and hour." He called upon a staunch old saint to close with prayer. The brother prayed about as follows: "O Lord, have mercy on us! Thou hast said, 'Thou shalt have no other gods before Me,' 'Remember the Sabbath day to keep it holy,' and 'thou shalt not bear false witness;' and here is a preacher who says he breaks them all every day and every hour. Thou hast said, 'Thou shalt not steal,' 'Thou shalt not commit adultery,' and 'Thou shalt not kill.' and here is a preacher who says he breaks every commandment every day and every hour. Lord, have mercy on us and send us a better preacher. Amen."—Sel.

A GREAT HONOR

Mr. Spurgeon once said, "I should not like you, if meant by God to be a missionary to die a millionaire; I should not like it were you fitted to be a missionary, that you should shrivel down into a king." "Oh, the honor of being an ambassador for Christ, commissioned from the court of heaven! Let nothing lure us away from this great objective. Thank God, we may all have some share in it whether at home or abroad. Dr. Josiah Strong said: 'What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?'"

A minister was once accosted by a doctor, a professed deist, who asked him:

"Do you follow preaching to save souls?" "Yes."

"Did you ever see a soul?" "No."

"Did you ever hear a soul?" "No."

"Did you ever taste a soul?" "No."

"Did you ever smell a soul?" "No."

"Did you ever feel a soul?" "Yes."

"Well," said the doctor, "there are four of the five senses against one upon the question whether there be a soul."

The minister then asked:

"Are you a doctor of medicine?" "Yes."

"Did you ever see a pain?" "No."

"Did you ever hear a pain?" "No."

"Did you ever taste a pain?" "No."

"Did you ever smell a pain?" "No."

"Did you ever feel a pain?" "Yes."

"Well," said the minister, "there are also four of the senses against one upon the question whether there be a pain. And yet, sir, you know that there is a pain, and I know that there is a soul."—Messenger of Peace.

WHAT ARE YOU DOING FOR SOULS ?

Address to Christians

Beloved Brethren and Sisters in Christ:—The day of the apostasy is hastening on with rapid strides, and also the day in which the Lord shall come to snatch his own away. (Read 2 Tim. 3:1-6; 1 Thes. 4:16-17). The present moment—I am deeply and thoroughly persuaded—is of so solemn a character that I feel constrained to address to you this word of exhortation.

Godly men everywhere who watch the signs of the times see the moment approaching which shall terminate the present, actings of grace.

The time has evidently arrived when one must speak plainly and decisively and ask you, "What are you doing for Souls?" Scripture sets forth a truth which is of cardinal importance to every saint throughout the world, namely, you have a mission to fulfill—a certain work to perform. You who have by grace been gathered out of the seething mass of idolatry and wickedness which now threatens Christendom and the world with an overthrow more awful than that of Sodom and Gomorrah. You are a representative of Christ—it matters not what your position, or sphere of action—you are ever to be a channel of communication between Christ and the world. Have you ever considered this? If you have you cannot refuse Him the fruit of the travail of his soul, He who once hung between two thieves on Calvary's Cross, a spectacle to men and angels and for you.

Believe me, there has never been in the world's history such a time as the present, and Satan is occupied with none as he is with you. He knows that the tendency of the human heart is downward—ever towards the earth and the things of the earth. His object is to withdraw your attention from Christ while you suppose you are on safe ground and have nothing to fear. Again, he has his eye especially upon you for the purpose of interposing the world in some form—either in dress, in manners, in talk, lack of spirituality or otherwise—between your soul and Christ. He would destroy you with the very truth itself. Dear Christian reader, I warn you: mark the subtlety of Satan, realize your danger and peril, and don't let him cast this blinding dust in your eyes whereby mischief overtake you; for remember you cannot plead ignorance in that day. Keep this in mind—that you are on safe ground; but only while Christ is your all in all. Therefore, let us earnestly seek a closer walk with God—deeper intimacy with the mind of Christ—that the standard of truth and our position be maintained in all their integrity.

May we now ask ourselves, honestly as before the Searcher of hearts, "What are you doing for Souls?" How much anxiety have I manifested for the conversion of souls? How far am I discharging my responsibilities? Have I been a help or a hindrance—a contributor or a waster? Which? Beloved, ponder these questions deep down in your heart.

There is a passage peering upon this theme in Psalm

One hundred forty two, verse four—"No man cared for my Soul." God forbid that either the reader or the writer be guilty of such neglect. The statement that many Christians are chargeable with such neglect and guilt would be called an absurdity by many; but alas, the truth as to this, among many of the people of God is most appalling.

Shame a crying shame (as some one has said) that it should ever be true of saint going to heaven that they are unconcerned about sinners going to hell. God has said, "He that withholdeth corn, the people shall curse him" (Prov. 11:26.) Oh the heartlessness of it! Souls perishing under one's very eyes and no hand stretched out to help, no voice raised to proclaim God's message of love to the lost. Brothers! Sisters! be honest with God. Face the question in His presence, "What are you doing for Souls?" Will friends, neighbors, relatives rise up in that day and cry out in their anguish and woe, "I have lived beside him for years." "He knew I was going to hell." "He never warned me." "I'm damned and he never told me how I might have been saved." Shall such be the testimony against you in that day?

Dear reader, let me remind you that this glorious day of grace will very soon close. We are now living in the days of "perilous times" (see 2 Tim. 3:1.) Therefore it behooves us to think seriously of our true state and service. We have taken the place and privilege of those whose eyes have been opened and whose ears have been unstopped—a most glorious position; but on the other hand if we play fast and loose (and I fear there are many who do—God only knows how many) it is a most dreadful position.

God grant that neither the reader nor the writer of these lines be of the fast and loose kind; or a mere professor (one who has the truth in his head and on his lips; not in his heart; who has the lamp of profession and not the Spirit of Life) but may we have purged consciences and truly exercised hearts and be fully out and out for Christ; ever seeking souls which are most precious in His eyes. He that winneth souls is wise (Prov. 11:30.)

I know all have not the same gift. All cannot speak in public. All cannot preach to multitudes. But surely it is not gift that is lacking so much as grace. It takes no special gift to distribute gospel tracts, or speak a loving word in season to needy souls. If you have "gift" enough to spend hours talking about the weather, or various questions of domestic, business, social, or political life, you have all the gift that is needed to drop a tender warning message in the ear of a careless one, or to point an anxious person to Christ.

We being witnesses for Christ—the channels of communication between the heart of God and the souls of men. "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

The child of God should ever remember that he has

(Continued on page 5)

CONTRIBUTIONS

THE ALL-SUFFICIENT CHRIST

C. B. EAVEY

Part XXIV.

Christ As Teacher

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you". John 16:12-14.

The most difficult of all truth to convey to human understanding is spiritual truth. Man is so much a creature of time and sense that he finds it difficult to grasp eternal truth. He thinks in terms of body and mind to such an extent that the things of the spirit tend to be foreign to him. All the knowledge that any human being can ever possess is based upon contact with concrete things, i. e. that which he sees, feels, and experiences; consequently it is difficult for him to grasp abstract truth. As long as man is in the body he will be handicapped by the limitations of the body.

Besides this handicap, man is also possessed of an evil nature which is contrary to spiritual truth. The blight of sin has dulled his perceptive powers so greatly that he cannot comprehend aright even the natural truths of the universe let alone the highest of all truth. The entrance of sin into his being has made such a disorganization in his nature that he cannot relate facts in the proper way to arrive at valid conclusions. Besides, this evil nature inclines him to accept as good that which is evil and to reject the good when it is presented to him. Being evil, man is predisposed against the good.

In the third place, spiritual truth is difficult to present because it necessitates changing the opinions and preconceived ideas of men. This bears a close relation to the preceding, for men get wrong ideas due to the fact that an evil nature is reigning in them. Men are very reluctant to think exactly, or really to think at all, upon matters pertaining to their spiritual welfare. The result is that they embrace notions and ideas that are false, and the presentation of spiritual truth necessitates that men cast aside all erroneous opinions so that they may accept the true.

In the fourth place, spiritual truth is difficult to convey because it involves not only a change of opinion, but also a revolution of character. Men can never understand such truth until they are willing to place their lives under the influence of its transforming power. To understand spiritual truth involves more than barely to know it; one must be experimentally acquainted with it. One must have more than the notion of it in his head; he must have the power of it in his heart. Jesus emphasized

this truth in the statement, "If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17.

Jesus came into the world to "bear witness unto the truth," to give men an understanding of spiritual truth. His entire life was devoted to the task of imparting this truth which is the most difficult of all truth to impart. How did He do it? The two great means which He used in His work were miracles and teaching. The former excited the wildest attention but the latter was by far the more important. Miracles were used by Him only as a means to attract unto Himself the people so that they might hear His words. Very frequently He followed the performance of a miracle by a discourse in which He tried to bring home to the hearts of His hearers the truth which the miracle symbolized.

And what a teacher He was! He attracted great multitudes of people. Even His enemies were compelled to testify that "never man spake like this man." Though His words which have been preserved to us are very few in number, it is not too much to say that they are the most important literary product of the human race. They enter most vitally into our lives and have influenced the finest literary productions of man. His sayings contain so much truth in the smallest possible compass that they lodge firmly in one's memory even before one understands their meaning, and as the mind ponders over them, it becomes lost in the depth of meaning expressed.

There were no abstract statements in His teaching. Recognizing that man is a creature of time and sense, He made His statements of eternal truth show forth the color, movement, and form of natural things. He spoke of the flowers of the field, the rich man, the beggar, the shepherd and his sheep, the city on a hill, the lost money, and hundreds of other things that were present to the senses of His hearers. He used the most common things to teach the deepest spiritual lessons. This is especially manifest in His parables, which constituted His most characteristic form of teaching. Even the simplest, most ignorant person can apprehend the truth presented in the pictures that He drew in such parables as the sower, the good Samaritan, the prodigal son, and many others.

So much for the style of His teaching. When we consider the matter, we find that the central idea was "the kingdom of God." He always spoke of that new era which had long been looked for and which He had brought. He "set forth the conception of the kingdom of God, the character of its members, their blessedness in the love and communion of their Father in heaven, and their prospects in the glory of the future world." He showed that there was a great contrast between the formal false ideas of men and the true kingdom and He showed it so vividly that men could not help but realize something about the truth of eternal realities. The center of all His teaching, however, was Himself, for He contained within Himself the full truth. **He was the truth.**

It was Himself that constituted the force and power of

His teaching. No teacher can teach more than He is. What a teacher speaks far more loudly than anything that he can say. Words, without the power of a perfect life back of them, cannot bear much fruit, cannot convey much truth. Jesus was possessed with a deep sense of a mission and this imparted earnestness to every word He uttered. He was free from all self-consciousness; therefore He lacked the timidity that springs from self-consciousness. He was not thinking of the people to whom He spoke; His thought was ever on the message that He had to deliver and the spiritual and eternal realities upon which that message was based.

"His word was with power," He was filled with the Spirit without measure. His message overflowed His words and gripped the souls of His hearers. Yet with all His boldness and power, He was precious. It was this quality of supreme love which made His words burning words of power. He spoke from His heart to the hearts of men and as face answers to fact in a mirror so the hearts of men answers to His messages because it came from His heart. It is for this reason that His words appeal forcefully to all men in all climes and in all ages. He was a great Teacher uttering great truths with universal meaning.

When He was here upon earth, He found it impossible to make even His most intimate friends understand the full import of His message. So, as a wise teacher does, He withheld instruction that it might be given later in the right order. He did not impose truths too strong to be borne; He adapted His teaching to the state and condition of the learners. And as some principles need examples and illustrations before they can be understood, so His disciples needed the great example of His sufferings, death, and resurrection before they could grasp the truths of the Kingdom of God.

Moreover, they needed also the enlightenment of the Spirit to bring home to them finally the truths of that Kingdom. It is through the Spirit that Jesus is teaching today, for the Spirit receives of Jesus and shows to His children the eternal truths of God. All that the Spirit shows us for our instruction belongs to Christ, for He bought it, paying dearly for it. The Spirit came to show unto us these things and to complete the great work that Jesus began, viz, the work of bringing men to the knowledge of the truth as it is in Jesus Christ. Men can know this truth fully only as it is taught them by Christ thru the Spirit.

WHAT ARE YOU DOING FOR SOULS?

(Continued from page 3.)

been purchased with a price—the blood of Christ. That he belongs to Christ. "That ye are not your own." That he is already consecrated—by the death of the Lord Jesus. That the blood and oil have been placed on the ear, the hand and the foot—(the ear) to listen for His commandments, (the hand) to do His biddings, and the (foot) to run in His ways. What a position to occupy! Beloved reader, I plead with you let not the betrothed one be unfaithful to her bridegroom. Neglect not your

privilege and opportunity of "gathering;" but let your life be evidence of work worthy of a glorious reward from the beloved Master. Time is short. The ambassadors shall soon be called home and their embassy be closed forever. The time of rejoicing will soon be at hand. For "the shout of the Lord, the voice of the arch angel and the trump of God" will soon resound through the valuted heavens announcing the return of the long absent One, the "Bright and Morning Star."—Rev. 22:16.

Let us then be up and doing, for in that day how many of us will wish we had been more true and real in our testimony and service down here: And those things we have neglected and foolishly ignored in the day of our pilgrimage how much more precious than good will they appear in the light of that judgment seat. Shall we not seek to be now what we shall wish we had been then; Finally, dear reader, I would earnestly entreat you to consider this great question in the Divine presence. I deeply feel its importance. May you.—Tract.

THE MIDNIGHT CRY.

According to the plain prophetic teaching of God's Word, and the rapid fulfillment of the prophecy, it seems that the most awful time of consternation, mourning and trouble that this world has ever witnessed, is due to take place very soon.

Imagine, if you can, the awful consternation and mourning that will pervade the home, when every innocent child and holy person will suddenly (and without even saying good-bye) be mysteriously missing.

Now, according to God's immutable word (Matt. 24: 40, 41; Luke 17:34 to 37; 1 Cor. 15:51, 52; 1 Thes. 4:17) this is exactly what is to take place.

"Then shall two be in the field; the one shall be taken, and the other left, two grinding at the mill; the one shall be taken and the other left."

A Terrible Panic

Mourning then will be the universal order of the day all over the world, and no ordinary mourning either, for the sad fact that not only have loved ones been caught away (according to the plain teaching of the Scriptures) but the sad reality of being left behind, to face the awful tribulation, will make the situation doubly terrible.

It has been in the heart of the writer for some time, to send out this, what we feel may be **our last word of Warning**, in regard to the **awful time of trouble** that is surely in store for this poor sin-cursed world.

The Word of God declares, that in the mouth of two witnesses, shall every word be established so we base our statements on the "sure word of prophecy" as found in both the Old and New Testament.

In this connection, we beg of the reader to look up the following references which bear upon this most vital subject. Isa. 13:6-13; Dan. 12th Chap.; Joel 2:31 and 3:15; Nahum 2:3, 4; Zech. 14th chap.; Mal. 4:1; Matt. 24th Chap.; Mark 13:19 to 37; Luke 21:8 to 36; Acts 1:11; 1 Thes. 4:14 to 18.

In Dan. 12:1, we find the following significant statement—"And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

In Matt. 24:21, 22, the Lord Jesus gives the same warning as Daniel, "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, no flesh should be saved."

Also in Luke 21:25 to 36 we find a repetition of the warning, and the Lord Jesus in Luke 21:36 ends by saying "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

So, in connection with this awful time of trouble we see that God is going to save a certain class described by Daniel as "thy people." Now a hint to the wise is sufficient, so every poor sinner who reads these lines should lift their heart to God at once and like the poor publican in Luke 18:13, cry out "God be merciful to me, a sinner."

And then like the wise virgins in the 25th chapter of Matt., not stop short of getting filled with the Holy Spirit, and thereby be ready for the marriage supper; and also according to Luke 21:36, escape the awful tribulation period herein referred to.

A MATTER OF ASTONISHMENT.

It has been a matter of astonishment and wonder to the writer, to see the apathy and indifference that seems to be possessing God's people at this time in regard to laying up their treasures for the world to come right in the face of present day conditions.

It seems that the spirit of greed for gain in blinding the eyes of so many of God's dear children that we are fearful for them, lest they may be found without oil in their vessels when the **Midnight Cry Peels Forth**.

Oh! Church of God, **Awake!**

What will a few more dollars, a few more bonds or a few more houses amount to just one minute after our Lord comes? We truly believe that the Antichrist will then (in a very short time afterward) take charge of the affairs of this poor old sin-cursed earth, and there will come that awful time of Tribulation such as this world has never seen, or will ever see again.

So dear reader, let us exhort you to examine yourself, whether ye be in the faith. See II Cor. 13:5, and govern yourself accordingly, and not withhold from God more than is just and meet, for one does not necessarily need to be rich, to have this spirit of hoarding.

The Lord Jesus said, "Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Therefore, the **only absolutely SAFE** deposit box one can find, is located in Heaven, for all thieves are

headed the other way.

How sad it is to see many who claim to be Christians, but who evidently are falling far short of their duty, who rarely if ever say a word to their fellowman about things relative to salvation. They remind us of the negro's answer, when he was asked if he thought his master who had died, had gone to heaven. He replied, "I think not, for when Massa used to go up norf, he always talked and planned about the trip for some time beforehand, but I never did hear him talk or plan about going to heaven."

Moral: People generally talk of the things that are uppermost on their minds.

A Final Word of Warning.

At the time of Rapture, millions of souls will be left behind to face the awful tribulation before described—Foolish virgins, who fail to have an experience that would fit them for translation: Dear reader, if you should be among this unfortunate number, let us **admonish you**, at any cost; do not take the mark of the Beast, for that will mean **Certain Damnation**, see Rev. 14:9, 10. For it will be far better to suffer martyrdom, than to be **eternally lost**.

—Tract.

A SAVORLESS CHURCH MEANS

A SAVIOURLESS WORLD

And a Saviourless world means sooner or later **WORLD-WIDE REVOLUTION** — averted only by **WORLD-WIDE REVIVAL IN THE CHURCH**—restoring the savor to the salt.

Every evangelical leader and every praying layman has a solemn responsibility in this matter. Laymen do not lag when leaders rightly lead.

One day's reading of current events ought to be sufficient to show the world's rapid drift towards universal catastrophe—except help come soon.

The Literary Digest in its advertisement in the Chicago Daily Tribune of November 24th asks: "Will 1923 be a 'hell-raiser's year'?" A hell-raising or a heaven-descending year, which will it be? It can be the latter only in answer to the cry of a united Church in prostration before God.

Pastors and evangelical leaders EVERYWHERE should call the Church to prayer. Let 1923 be a year of intercession. Let this **UNIVERSAL HELL-BURST OF SIN** be followed by a **UNIVERSAL HEAVEN-BURST OF SALVATION**. "The whole creation groaneth and travaileth in pain together until now." Nevertheless the Lord is waiting to proclaim through a revived Church that He is "not willing that any should perish, but that all should come to repentance."

DON'T FORGET THE WATCH NIGHT PRAYER MEETING!

THE TRAIL TO HELL.

By W. R. SMITH.

Some months ago the following scene was most vividly presented to my mind in a night vision. I was standing with a good Christian brother, at the base of a high range of mountains that towered up behind us on the west. To the east was a vast level plain, spread out before me for many miles, on which was built a great city of world renown. From where I stood a broad street ran through the midst of the city that extended eastward far as I could see and passed on into a dark ominous storm cloud, that hung all along the horizon like a fog bank.

Nearly all of the stately and imposing buildings on either side of this street were occupied by saloons, theaters, picture shows, gaming places of various sorts, and other vile dens of iniquity.

In this street and filling it from curb to curb was one solid mass of moving humanity of all ages, men, women and children extending clear on into the black cloud and then disappearing from view. Many were in cars of various kinds, but most of the people were walking, crowding their way forward—they knew not whither. Thousands were passing into the sporting, pleasure resorts on the sides of the street which were filled to their full capacity. An endless procession of people from somewhere were constantly entering this street and kept it always filled. In the center of the street at the west entrance on a cushioned platform stood a young woman, said to be the most beautiful one in the world, wearing only a flashing robe over her shoulder and one million dollars worth of jewels and diamonds. She was dancing and singing some sort of song, and received one thousand dollars a day to attract and draw people into the broad street.

On a canvas banner extending across the street were printed in large letters these words. "This is the Trail to Hell, and represents world-wide conditions of the earth today."

I stood and gazed on this scene for a moment, the knowledge of which came to me intuitively till I fully grasped its full true meaning and then turned to the Christian brother at my side and said to him. "This is the highway to hell, if we stay here we will sure go to perdition with the world. Let us flee to some cave in the mountains and hide or we are lost forever."

And we clasped each others hands, turned away from the scene before us and fled for our very life, away from satan's ground to a cleft of rocks on the mountain side.

And then I awoke from this strange and wonderful dream, or was it a dream? Truly the present are the perilous times spoken of by the apostle Paul, with the days full of sin and evil of every description stalking abroad in the open light of day all over the lands of every nation on earth.

Both in church and state the material spirit of the world largely predominates over the Spiritual, and gold

is worshipped more than God, while the people walk in darkness, not knowing whither they are going and thinking but very little, if any of the great oncoming, eternal future, with all thought centered on present business and pleasure. The broad way that leads to death is crowded with countless multitudes whose life ends in failure and ruin. How true are the words of Solomon. (Prov. 14:12.) When he says, "There is a way which seemeth right unto man; but the end thereof are the ways of death." The path of wisdom and the Christ way by the cross, are regarded as out of date, and too narrow for the world's multitudes of today to walk in, and with sin-blinded eyes they go their own way only to perish at last.

Pryor, Okla.

BOOKS!

The world is full of books. The great question is not as to the right to study books outside of the Bible, but what books are worthy of being read and studied. The following list of books has been carefully chosen as safe. This does not mean however that everything in them is to be accepted. Nor does it mean that if something is found that differs from ones belief that the rest of the book is wrong. It is impossible to get books which agree on every detail of our faith unless each individual writes his own book. This list is submitted in the fear of God believing that they will be profitable to our ministers, Christian workers and laity.

The first book that a Christian should place in his library is a good Bible. Preferably one without helps. The helps referred to here are a dictionary, concordance, etc., at the back and explanations at the bottom of the pages. A two version Bible, self-pronouncing and with references is the best. There are Bibles in print at present which at first one could not detect if they are really safe or not. One is always safe in buying King James' version. The Oxford two version Bible is very good. The concordance and dictionary found in the back of some Bibles is very inadequate and often the thing desired is not to be found. Therefore, a second book that a Christian ought to buy is a good concordance. Cruden's has been considered reliable and will fill the needs of the average student. The price is also reasonable. Other good concordances are Strongs and Youngs. A third book, that a Christian who is studying should buy, is a reliable dictionary. A good dictionary is published by William Smith. Other reliable Bible dictionaries are Davis's and the one by Angus and Green. While a concordance helps one find many words and verses in the Bible, the Bible dictionary explains antiquities, Bible characters, Bible geography and history. The fourth book to buy is a text in doctrine. This is where one must choose carefully. A simplified book in doctrine, and very good, "What the Bible Teaches," by Torrey. A cheaper book and excellent throughout is the Theological Compend" by Ellyson. Bible Doctrine by H. L. Smith is recommended. The fifth book to buy is a reliable text in

(Continued on page 13.)

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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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

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Mrs. Hannah Baker, Stayner, Ontario.

India

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

M. Effie Rohrer, Ludlow Falls, O.

Cora Alvis, Bridgeport, Okla.

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Obituaries

TURNER—Leslie Pearl Turner, son of brother and sister William Turner of Carland, Mich., was born on the fifth day of July, 1902, in Shiawassee County, state of Michigan. Died the twenty-sixth of April, 1922, at Memorial hospital, in the city of Owosso, Mich., at the age of 19 years, 9 months and 22 days.

On April the 24th, while operating a tractor for a neighbor for whom he was working, there occurred an accident which caused injuries which proved fatal to him.

He leaves to mourn their loss his parents, two brothers, Clarence of Henderson, Mich., and Emery, of Rush township; and two half-sisters, Mrs. Frank Porter, of Flint, Mich. and Mrs. Jay Henderson of Henderson, Mich.

Funeral services were conducted by Elder Floyd Burkholder, assisted by Bish. Jonathan Lyons and Elder Walter Taylor. Text: 1 Chron. 29:15, Our days on the earth are as a shadow, and there is none abiding.

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TURNER—William O. Turner was born on May 4, 1856, in Shiawassee County near the city of Owosso, Mich; died November 5, 1922 at his home one-half mile south of Carland, Mich., aged 66 years, 6 months and 1 day. In the the year 1877 he was married to Sylvia Louisa Proctor. To this union were born two children. Later he was married to Sister Anna Schneider of Carland, Mich. To this union were born five children, three of which have preceded him to the beyond. His companion and four chil-

dren are left to mourn their loss which we believe to be his eternal gain. Bro. Turner was a faithful member of the Brethren in Christ Church. He was loved and respected by all who knew him. This was manifested by the large number of people who attended the funeral services which was conducted by Bish. Jonathan Lyons, assisted by Eld. Josph Vanderveer, and Eld. Garry Lyons. Text: 2 Tim. 4: 7. I have finished my course.

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STAGER—On November 24, 1922, there peacefully passed away, very suddenly, from heart failure, Sr. Veronica Stager, (nee Wanner) of near New Dundee, Ont., aged 77 years, 8 months and 27 days. She was united in marriage to Frederick Stager on April 13, 1869, who preceded her by six years; also one daughter who died in infancy. There remain to mourn their loss four sons and two daughters, sixteen grandchildren and two great grandchildren.

About twenty years ago she was happily converted, and united in church fellowship with the Brethren in Christ Church of Waterloo district, Ont.

Funeral services were conducted by the Brethren John Reichard and Simon Cober. Text: Phil. 1:21. Interment in the Menonite cemetery Blenheim.

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ZOOK—Arminta M. Plum was born August 28, 1860 at Hagerstown, Maryland. In 1861 she came with her parents to Green Castle, Pennsylvania. In the spring of 1875 they moved to Polo, Illinois at the age of 15 years with her parents and brother's and sister's families. Later they emigrated by wagon to Jewel City, Jewell County, Kansas and eight years after moved to Abilene, Kansas. It was here that Arminta Plum was married to A. O.

Zook on October 22, 1885. To this union seven children were born, Abbie May, Beulah Franklin, Upland, Cal., H. Bruce Zook, Abilene, Kans. Ruth Hoover Abilene, Kans., Orpha Z. Ledy, Upland, Cal., D. Geneva Zook, Upland, Cal., and Vern A. Zook, Upland, Cal., all of which remain to mourn their loss with their father except Abbie May who died in her infancy.

Sister Zook's only sister was Alice Elliott of Pubelo, Colo., who preceded her to the glory world only fifteen days. A brother, M. W. Plum of Upland died also in November five years ago.

John H. Plum of North Yakima, Washington remains as the only member of Sister Zooks' father's family.

In May of 1886 at a love feast in South Dickinson County, Kansas, Sister Zook was happily converted and one year later united with the Brethren in Christ Church where she lived an exemplary life up to the time of her death. Of her it may be truthfully said that she lived her religion. She was a real mother in Israel. By her godly influence, every one of her children were led to accept their Saviour and embrace the faith of their mother and today are all members of the church. Her kind and loving admonition have plainly had their affect upon those with whom she came in close contact and have indelibly stamped themselves on the lives of those with whom she has associated, and while she has gone to her rest these will live on.

In 1917 Sister Zook had a nasal hemorrhage which partly impaired her health and from which she never fully recovered, but gradually failed until August 17, 1921, when the family left by auto for Upland, Calif., hoping to regain Mrs. Zook's health, arriving there September 4th. But health failed to come and continued failing until high blood pressure manifested itself, developing seriously on March 8th, when she took a stroke after which her right side was completely paralyzed. Her condition at different times threatened to end her life. On October 19th, she took a second stroke and on November 28th, at 3:30 o'clock P. M. she passed peacefully away at the home of her daughter Mrs. Henry Ledy.

During the last nine months she was confined to her bed and she repeatedly expressed a longing desire to go and be with Jesus, yet she was perfectly resigned to the sweet will of God and patiently suffered her affliction while the tests were very hard, yet God's grace was richly manifested during her affliction.

Funeral services held at the Brethren in Christ Church at Upland, Cal., Sunday, December 3, was largely attended by a host of friends and neighbors. The remains were taken East on Monday, December 4, accompanied by the bereaved husband, and were laid to rest in the Abilene cemetery beside her mother and father. It was here that Sister Zook lived nearly all her Christian life. Services at Upland were conducted by Elders Joe A. Smith and J. B. Leaman. Scriptures read:— 1 Cor. 15:12, 16, 17, 18, 20, 22, 23, and 24, also 1 Cor. 15:35 to end of chapter. 1 Thess. 4:13-18. Rev. 14:13. Text: John 19:30 and Luke 23:46.

Also on December 7 funeral services were held at the Abilene church and were well attended by friends and neighbors.

The services were conducted by Elders M. G. Engle and Monroe Book. After reading the opening scripture Rev. 13:14, 21:1-9; Phil. 1:21 was used as a text for the appropriate remarks following.

SIBANDA—Mgiga Sibanda passed away at Matopo Mission on September 29, 1922. His correct age is unknown. He was an old man fifteen years ago when he first came to live at the mission. Some years before he came to make his home with the missionaries, he was found in a very neglected and needy condition. Food was sent to him almost daily from the mission. He was a wretched creature, full of loathsome disease, eyesight failing, filthy and naked. He had distant relatives who when he was no longer able to cultivate a garden of his own, neglected him with the intention of hastening his end. At last he was promised a home at the mission, while a hut was being prepared for him, he fearing that he was forgotten, started to crawl on his hands and knees along the foot-path leading to the mission. He was seen some distance away. Several of the boys were sent to meet him and help him.

At the mission he was fed and treated for his diseases. He gained strength slowly. The Christian influence at the mission brought him to realize his need of a Saviour. He soon gave his heart to God and became happy in his new-found Friend. Later he was baptized, and united with the church. He has lived a Christian life for years.

His end came after a spell of the flu. Although he recovered from it, it left him very weak. It seems he did not care to get well. He longed to go. Some who witnessed his end say it was the most peaceful they ever witnessed.

Mgiga in his younger days was a soldier in the Matabelle army. He told of many raids in which he was engaged and told how a number had fallen victorious to his spear or club.

He is a trophy of God's grace. He is only one of the many who have been saved from a life of sin among the tribes of Africa. All who have had a share in this great work can rejoice to know

that along with others Mgiga who was poor in this world's goods, who for many years was blind, having been robbed of his eyesight by disease—the result of a life of sin,—will some day meet you with a body that will not grow old, and eyes that will not grow dim.

REPORTS

FAIRVIEW CHURCH, ENGLEWOOD, OHIO

The annual love feast was held at this place, November the 4th and 5th. One impressive feature of the Sunday morning service was the ordination of Elder W. H. Boyer and wife of the Dayton Mission, to the office of Bishop, of this District. Bishop O. B. Ulery officiated at this service.

This marked the beginning of a series of meetings, conducted by Elder Henry Schneider of Michigan; who faithfully held forth the Bible Standard of full Salvation. The Spirit of Christ, being so manifest, as the Prompter of each message, that we believe, every open-hearted soul, whose privilege it was to attend the services, received benefit thereby. A number of hungry ones found their way to the altar of prayer and received definite help from the Lord. The closing service was one of good interest, on the evening of November 24th.

—Cor.

SERIES OF REVIVAL MEETINGS IN DAUPHIN

AND LEBANON DISTRICT

Elder S. C. Eshleman opened a series of meetings at Hummelstown on Sunday evening, October 8 and continued nightly for seventeen nights. The attendance was fair and the interest good. Bro. Eshleman spoke the word fearlessly and the Lord honored the work to the extent that five precious young souls came to the altar and found peace and pardon for their sins and became willing to take the humble way of the cross. May they ever continue faithful witnesses for Jesus, and may the efforts of Bro. Eshleman in other fields of labor be crowned with many stars.

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Elder D. L. Graybill of Filer, Idaho, conducted services for two weeks at Shenk's Church near Deodate, Dauphin Co., Pa. Bro. Graybill in his usual manner declared the counsel of God, to the congregation evening to evening. Some evenings the house was crowded to its utmost capacity—even standing room was at a premium. The neighbors thus showed their appreciation of his labors. There were no visible results of the meetings but we are certain that the seed which was sown will not return void but will accomplish that whereunto God hath sent it. The meetings closed with a crowded house on Sunday evening, November 12, and Bro. and Sr. Graybill went to their next field of labor at Manor Church, near Mountville, Lanc. Co., Pa.

May the blessings of God attend their steps and comfort and strengthen them as they go from place to place, and may it please the Lord to bring them safely to their far away western home.

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The revival meetings at Fairland opened on Sunday evening, November 12, and were conducted by Elder Clayton M. Engle of Hummelstown, Pa. Bro. Engle spoke with simplicity and power and the brethren and sisters showed their appreciation of his labors by their presence and their testimonies. Three penitents **came to the altar** and confessed Christ as their personal Savior. We trust that through the labors of Bro. Engle and the influence which these dear young soldiers of the cross may spread over their companions, others may be won to Christ, and realize the joys of salvation.

Bro. A. C. Rosenberger of Souderton, Pa., is expected to speak on Prophecy and Revelation for five evenings, beginning December 23, at the Palmyra church and the five nights following December 28, at Fairland. This arrangement will make it possible for a larger number to hear him and we bespeak for the meetings, things that will edify and quicken the hearts of the believers and touch the hearts of sinners.

REPORT OF FOREIGN MISSION TREASURY

Balance in general fund, November 1, 1922.....	\$672.72
Receipts from November 1 to December 1, 1922	
P. E. Wolgemuth, Mt. Joy, Pa.	5.00
Emma Brubaker, Grantham, Pa.	5.00
B. F. Hoffman, Maytown, Pa.	20.00
Meriam Mellinger, Mt. Joy, Pa.	5.00
Phila Mission S. S., Phila. Pa.	50.00
Fairland S. S. Leb. Co. Dist., Pa.	60.50
Mechanicsburg S. S. Cumberland Co., Pa.	56.75
Juniata and Mifflin Dist., Pa.	20.00
Manor and Pequea Dist., Lan. Co., Pa.	65.00
Mt. Rock Cong., Frank Co., Pa.	16.05
Montgomery Dist., Frank Co., Pa.	1.00
Mr. and Mrs. O. J. Isenberg, Willimsburg, Pa.	10.00
Clarence Center Cong., N. Y.	41.50
J. G. Engle, Hope, Kans.	25.00
A. J. Heise, Hamlin, Kans.	100.00
Jos. M. Eshelman and wife, Shedwick, Kans.	100.00
Edna Harmon; S. S. Class, Ramona, Kans.	9.00
A Brother, Philadelphia, Pa.	10.00
Bethel S. S., Merrill, Mich.,	10.00
Fairview S. S., Englewood, Ohio	14.56
Miami District, West Milton, Ohio	94.32
Jno Rowland, Mansfield, Ohio	30.00
Mr. and Mrs. N. H. Musser, Filer, Idaho	10.00
A. S. Kreider, Milledgeville, Ill.	5.00
H. L. Trump and wife, Polo, Ill.	100.00
W. McBeth, for India Special, Springfield, Ohio	5.37
Greenwood S. S., India Special, Coleta, Ill.,	9.00
Ruth McWilliams, India Special, Harrisburg, Pa.	25.00
Montgomery Dist., Famine Fund, Mechanicsburg, Pa.	75.00
Cora Albright & Kreider family, Famine Fund, Shannon, Ill.	15.00
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Total cash balance & months receipts.....	\$1665.77
Month's Expenditures	
Effie Rohrer	80.89
Outgoing Missionary	277.91
To Council of Reference	65.00
S. B. Stoner, Bal. due	17.31
Missionaries on Furlough	300.00
<hr/>	
Total months expenditures	741.11
Balance	\$924.66
S. G. ENGLE, Treasurer, 4014 Spring Garden St., Philadelphia, Pa.	

A CORRECTION.

In the last Foreign Mission Report the two items of \$400.70 and \$59.26 should have been credited to Wainfleet congregation, (Canada) instead of to Walpole.

REPORT OF ANNUAL BIBLE CONFERENCE, CALIFORNIA

November 28th marked the opening of the annual Bible Conference of California, which convened in the Brethren's meeting house near Waukena, Calif. A goodly number of brethren and sisters gathered together from Upland, Pasadena, Oakley and San Francisco. Quite a large representation of the student body from Beulah College, with a few of their teachers, also came to gladden our hearts by their presence.

We missed from his usual place, our Southern Bishop, Bro. C. C. Burkholder, but were ably led by our beloved brethren Bishop J. H. Wagaman and Elder J. R. Eyster.

The program proved an interesting one, and the discussion of the various topics were, we believe, an inspiration to all. Many good thoughts, wise suggestions and deep truths from the Word of God were brought out. The writer was made to feel during this conference how necessary these Bible Conferences are in order that we may, by unitedly looking into the Word of God, and earnestly seeking to find His will for us, be kept on one platform of faith and practise, so that we shall all work together in harmony, to the end that precious souls be saved and believers established in the knowledge and love of the Lord.

The evenings, except one (mentioned below,) were given over to evangelistic effort, and souls were found at the altar seeking and receiving help from the Lord.

Members from some of our sister churches were also in attendance, the Free Methodist pastor and his wife giving almost their entire time to enjoy the different sessions of the Conference. We thank God that His people can thus work together in harmony. In connection with this thought we might pass on to the readers of the Visitor an illustration given by Bro. John Minter in his talk on "Endevouring to keep the unity of the Spirit, in the bonds of peace." The church of Jesus Christ was likened to a rope, the different Holy Ghost bodies as the larger groups of strand and the individual members as the individual strands, with the Holy Spirit as the center strand running through the entire rope, the use of which is for the pulling along of the chariot of salvation. If in its progress any of the strands become loosened or torn away from the rope, they are left behind and others are gathered up so the body remains complete. How careful we should be, then, to cling close to the center strand, the blessed Holy Spirit, lest we be lost along the way.

We would not attempt to say which topic was most inspiring or which speaker did the best, for we believe God used every one, and as we live out what we have heard, much good will be the result.

Friday, December 1st, was devoted to discussions of Sunday School work and problems. Again our duties and responsibilities in this great field were impressed upon us. Sunday School extension work was specially stressed, since here in California, we are surrounded by large areas of country almost or altogether untouched by the Gospel.

On Friday evening the students from Beulah College favored us with a program, revealing some of the doings, needs and problems of our Bible School at Upland. This service was, we believe, enjoyed by all and we trust did its part in knitting our hearts more closely to this part of the work of the church.

On account of the death of Sr. Arminta Zook, wife of Bro. A. O. Zook of Abilene, Kansas, a number of our visitors from Upland returned home earlier than they had expected to do, but the Lord remained and the meetings went right on, while His presence also accompanied them homeward over the mountains and as far as we know, gave each one a safe journey to their destination. Following Bible Conference our Bishop, Bro. J. H. Wagaman preached for us each evening for one week. In these meetings again, a few souls found real help and victory in the Lord by yielding themselves to Him. To God be all the praise.

Elizabeth Winger, Cor.

REPORT OF TENT WORK IN ONT., CANADA

During the past summer seven tent meetings were conducted in Ontario with two tent outfits owned by the church. Bro. and Sr. French had charge of the one and Bro. and Sr. Schell the other all of Gormley, Ont. The evangelists in charge of the services were Eld. George Whistler and wife of Abilene, Kans.; Eld. John Nigh and wife of Springvale, Ont.; Eld. Girven Bearss and Bishop Bert Sherk; Eld. Jessie Winger of Bertie, Ont. Others helped as

evangelists for short periods. Eld. John F. Stump of Indiana was with the one outfit at three points and had charge of the singing. Sr. Ethel Haulman and Sister Eva Hoover of Southern Ohio were workers, others helping for a time at different points. We are thankful for the consecration and faithful service of all these workers and we know the Lord will richly reward. We find this a very necessary work and a way of reaching the people with the plain Gospel truth, and many come to a tent meeting who would not go to a meeting house. We are living in a time when there is so much popular religion and some who have once known the Lord are anxious for the plain gospel truth. One brother said lately in his testimony he had been praying for a long time for just such a meeting and praise God it had come at last. At that place we have eight baptized members and others receiving definite help. As a result of the last three years tent meetings we have four places where regular services are being held, and also cottage prayer meetings. We have heard the question asked should we spend so much money in tent meetings? Let us just consider the value of a soul. At nearly all the seven meetings held this year there were souls saved. At one point where our membership is small a tent meeting was held this year, two souls at least were saved, a father and son, the mother had been on the way a number of years through the means of their auto. They were able to attend the tent service a distance of eight miles and now father and son have been baptized and are regular attendants at service, giving bright testimonies. At one point last year twenty-seven were at the altar for help and a number of these clearly saved. So we say does it pay? At four points where tent meetings have been held in the past three years we have regular services on Lord's day and cottage prayer meetings.

On the Indian reserve a number of souls have been saved and mission work is being carried on with regular services in charge of Eld. John Nigh and wife and members at Springvale. Just think a little over one thousand dollars to run six or eight tent campaigns, and often one family spend as much and more at one time for their own convenience and luxury.

Where the meetings were held near our people, the expense was largely met by free will offerings. At one place a good balance over, which at some points had to be met largely from Home Mission funds. We solicit offerings for the mission board, that if Jesus carries the work may be launched in needy fields the coming year. Let us work while it is day the night cometh when no man can work.

—L. S.

FOR THE READERS OF THE VISITOR.

Greeting you in the name of Jesus, I will this lovely Lord's day morning write some lines for the Visitor.

I enjoy to read the pages of the Visitor especially those that tell us some experiences of others and I am glad to tell you this morning that I am also on the way heavenward and am glad for what Jesus has done for me and what He still intends to do. We are commanded "to do good" and to communicate, forget not. I am glad that we can write for Jesus as well as sing for Him and speak for Him.

This morning as we look out and see the beautiful white snow it reminds us how our souls can be washed white in the blood of the Lamb.

This morning Jesus is up at the right hand of God there to maintain us in the position and relationship in which His sacrificial death hath introduced us. How glad we can be that He died to cleanse us; He lives to keep us cleansed; Hallelujah, His blood sprinkled at the throne speaks for us and its witness is our hope and plea. Abel's blood cried out for vengeance, but Jesus' blood speaks freedom for us. We are called to a high and holy calling. Do we realize how Holy it is and how blessed it is that it is a high calling? It is a calling that will set our affections on things above, not on things of the earth, and a calling that will be a benefit to humanity that will make some

one happier and I am glad that Jesus has called me to it. I praise Him for His concern toward me. His love for me was so great that I did not realize it as He wanted me to realize it, till I had gone through sorrow, disappointments, these things have been a help and a school through which I could learn more of His love to me and can hear Him speak through His Word, "Rise up my love, my fair one, and come away, He brought me to the banqueting house, and His banner over me was love." I have His Word that He will care for me and all His children and say to us, "O, my Dove, thou art in the clefts of the rocks, a blessed hiding place in the secret places of the stairs, let me see thy countenance, let me hear thy voice:" how He loves to hear us pray and weep as well, for sweet is thy voice, how He enjoys to listen to our humble petitions and calls it sweet. For He is delighted over each member that comes with an humble and upright heart and calls our petitions "sweet" and still more blessed, and says that our countenance is comely, if we have to come to Him with a sad countenance, why He can give us one that is comely, a countenance that can look up to Him and one that is suitable for all circumstances so that He can well say that our countenance is comely.

My prayer and aim is higher grounds as we sing: "Lord lift me up and let me stand, by faith on heaven's table land;" and then shall I enjoy the exceeding riches of His glory. Amen.

Adda G. Wolgemuth, Mt. Joy, Pa.

Simplicity and purity are the two great elements of a happy life. Simplicity teaches us to seek not high things, but to condescend to men of low estate. Through purity of heart we see the hand of God in the circumstances of our lot, and in the merest details of life. Thus we are enabled to say, "All things are of God."—Selected.

FROM SISTER KOHL

Dear Brethren and Sisters:

I greet you with Psalm 125:1-2. 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.

Isn't it wonderful—the promises of God? Let us stand on His promises. How wonderfully He has led me and kept me these many years. Bless the Lord, O my soul! He has always brought me through victorious if I trusted and obeyed. Bless the Lord! Well, I am on the way to glory. Hallelujah! I guess I'm almost home. What a change that will be. I feet sometimes to say

Come angel band,
Come round me stand;
Oh, bear me away on your snowy wings
To my eternal home.

But O Lord, Thy will be done. If He has work for me to do yet, I will gladly do it with His help. I still have sweet communion with my Lord. I still have my quiet room, and have with me my only daughter. She does much for me, and takes good care of me. The grandchildren are very kind too. The Lord will reward them. Jesus said, "whatsoever ye do to the least of these, my brethren, ye do them unto me." There are few that have sweet, good homes.

I do thank God that when I set out for glory I left the world behind. I never had any desire to go back. I promised the Lord if He would take my heavy load of sins away I would do anything, and be true till death. Oh, how happy I was then. I praised the Lord. I used to go behind the house and kneel on the grass, and thank the Lord. I looked around, and thought the whole world was new. It was joy unspeakable and full of glory. I remember

BOOKS.

(Continued from page 7.)

Evidence. Evidences of Christianity by M'Ilvaine should be read by all. The book has not been printed for years but may be found in second hand libraries. Evidences of Christianity by Hopkins is also good, but should be chosen second to M'Ilvaine. Hopkins book is a little harder, not being quite as readable, but is adapted to advanced students. The question is often asked concerning what commentary to buy. In buying commentaries one purchases much material which they will never use. One does not need a commentary to understand the Bible. A great teacher has said that the Bible is its own commentary and that any one owning a Bible, a complete concordance and a Bible dictionary has all they need to help them in being a thorough Bible student.

If one is bent upon buying a commentary, they cannot be too careful in their selection. It has been said "Show me your library and I will tell you what you believe." There is more truth in this statement than fiction. One ought never purchase books for the sake of buying them, one ought to know what they are buying. Many honest souls have been lead astray through reading a book which was in the library of their father or grandfather. Perhaps the grandfather bought the book from some agent and likely never read enough of it to know what the book contained. But the fact that the grandfather or father kept the book in his library made the son believe that it must be a good book. Many of our people have books in their libraries which may be the means some day of leading some honest seeker of truth away from the path of life. A book entitled "Bible Reading," by an advent author, is found in many homes in the church. It is a book several inches thick with many good things in it. The enemy always gives poison, well hidden in admitted truths. Some people are of the opinion that anything writer in books is reliable. This is a sad mistake.

Devotional books are good as reading matter. Five are therefore here recommended. One of the best books to read outside of the Bible is "Pilgrim's Progress." A second splendid book to buy is the "Life of Redfield," by Terrill. If this cannot be purchased, Finney's Autobiography and Revivals of Religion are just as reliable. Then add to your library "Inner Chamber and Inner Life," by Murray. The Christian Secret of a Happy Life" by Hannah Whithall Smith. Other good books are "Our Lord is Coming," by Bishop J. R. Zook, Christ in the Scriptures, by Saphir. This last set of books are adapted to any one who enjoys reading. One need not be a Bible student to enjoy any of the above list. A third list is given for those who want to take up a wider range of study. A Bible student ought to have at least a glimpse of the History of the church from Pentecost to the present time. Studies in Early Church History" by J. R. Sell is small, reasonable in price and good. A fifty cent book by Collin, entitled "Land Marks in Church History," is one of the best books published for a very brief study of the church.

The Religions of the World by Grand is a good book for to give a glimpse of the different beliefs in the world. To this group of books we would add a very small book by L. T. Townsend. This book costs about thirty cents and is almost worth its weight in gold, entitled "God's Goodness and Severity." Also add the fundamentals. The fundamentals previously were published in twelve volumes, but at present can be purchased in four volumes. to any one who is desirous of gaining knowledge in the field of Christian literature.

NOTE:—In that there are so many books published today which are questionable, the Messiah Bible School has opened up a Bureau where information can be received free of charge. This bureau will give information to any one as far as they can possibly aid. The bureau has already been of service to some in saving them from putting the wrong book in their library. This Bureau has also gathered information concerning religious papers. Many religious papers and magazines are not safe. Those desiring information should address their letter to the Messiah Bible School, Grantham, Pa., in care of Bureau of Information. The bureau is also able to all of the above books in each of the groups are adapted give information concerning the publishers of the above mentioned books.

A. W. CLIMENHAGA.

THE DEVIL'S BEST TOOL.

It was once announced that the devil was going out of business and would offer all tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were—Malice, Hatred, Envy, Jealousy, Sensuality and Deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking, wedge-shaped tool, much worn, and priced higher than any of them.

Some one asked the devil what is was.

"That's Discouragement," was the reply.

"Why do you have it priced so high?"

"Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside of man's consciousness with that when I could never get near him with any of the others, once inside, I can use him in whatever way suits me best. It is so worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It hardly need be added that the devil's price for discouragement was so high that it was never sold. He is still using it—The Glad Hand, Rev. F. Faul, editor, Quimby, Iowa.

Purgatory seems to have been established not for the purpose so much of drawing souls from the fiery pit as for drawing them oney from the pockets of a credulous people.—Selected.

WITHOUT CHRIST.

Frances Ridley Havergal

I could not do without Thee, O Savior of the lost!	—John 6:68	The fetters that enchain you And that He can make you free;	—Rom. 6:22.
Whose precious Blood redeemed me Ae such tremendous cost.	—1 Pet. 1:18, 19	If once you saw the fearful load Of sin upon your soul—	—Ezek. 33:10.
Thy righteousness, Thy pardon, Thy precious Blood must be	—1 Cor. 1:30	The hidden plague that ends in death, Unless He makes you whole!	—2 Kings 5:1.
My only hope and comfort, My glory and my plea.	—Gal. 6:14.	What will you do without Him When death is drawing near,	—Eccl. 12:13.
I could not do without Him! Jesus is more to me	—Cant. 2:3.	Without His love—the only love That casts out every fear;	—1 John 4:18.
Than all the richest, fairest gifts Of earth could ever be	—Ps. 19:10.	When the shadow-valley opens, Unlighted and unknown,	—Prov. 5:11-13
But the more I find Him precious, And the more I find Him true,	—Psa. 73:25	And the terrors of its darkness Must all be passed alone?	—Prov. 1:24-28.
The more I long for you to find What He can be to you.	—Psa. 34:8.	What will you do without Him When the great White Throne is set,	—Dan. 7:10.
You need not do without Him, For He is passing by;	—Matt. 20:30.	And the Judge who never can mistake, And never can forget—	—1 Cor. 4:5.
He is waiting to be gracious, Only waiting for your cry.	—Hos. 11:8.	The Judge whom you have never here As Friend and Savior sought,	—Matt. 7:23.
He is waiting to receive you,— To make you all His own!	—Hos. 13:10	Shall summon you to give account Of deed, and word, and thought?	—Matt. 12:36.
Why will you do without Him, And wander on alone?	—Rom. 5:8	What will you do without Him When He hath shut the door,	—Rev. 3:7.
Why will you do without Him? Is He not kind indeed?	—John 13:1.	And you are left outside because You would not come before;	—John 5:40.
Did He not die to save you? Is He not all you need?	—Jer. 4:30.	When it is no use knocking, No use to stand and wait,	—Heb. 12:17.
Do you not want a Savior? Do you not want a Friend?	—Prov. 27:1	For the word of doom tolls through your heart, That terrible "too late?"	—Jer. 8:20.
One who will love you faithfully, And love you to the end?	—Jas. 4:14.	Why should you do without Him?— It is not yet too late;	—Isa. 55:6, 7.
Why will you do without Him? The Word of God is true:	—Isa. 59:9, 10.	He has not closed the day of grace, He has not shut the gate.	—2 Cor. 6:2
The World is passing to its doom, And you are passing, too.	—Jer. 2:17.	He calls you!—hush! He calls you! He would not have you go	—Mark 10:49.
It may be, no to-morrow Shall dawn for you or me;	—Isa. 57:20, 21.	Another step without Him, Because He loves you so.	—Isa. 55:2, 3.
Why will you run the awful risk Of all eternity?	—Jer. 2:17.	Why will you do without Him? He calls and calls again—	—John 7:37.
What will you do without Him In the long and dreary day	—Isa. 57:20, 21.	"Come unto me! Come unto me!" Oh, shall He call in vain?	—Matt. 11:28.
Of trouble and perplexity, When you do not know the way;	—Jer. 2:17.	He wants to have you with Him; Do you not want Him, too?	—Matt. 23:37.
And no one else can help you, And no one guides you right,	—Isa. 57:20, 21.	You cannot do without Him, And He wants—even you!	—Jer. 31:3.
And hope comes not with morning, And rest comes not with night?	—Rom. 7:24.	—Selected by Lizzie Lehman.	
You could not do without Him, If once He made you see		The blessing which costs us the most prayer will be worth the most.—Spurgeon.	
		Some people try to be Christians without letting any- body know it. What cowards to be ashamed of their best "Friend."—Selected.	

GOODNIGHT.

"This world is dark and dreary if we take it so;
This world is bright and cheery if we make it so."

The saying that "things are not always what they seem" is not universally true, as they found when they caught the whooping cough at a Christian Science convention; but there is a measure of truth in it, so far as the individual is concerned. Many a fellow is colder or hotter than he would be if he had less imagination. There is a kind of self hypnotism that causes some to take the situations of life far more seriously than facts would warrant and others to crack peanuts when the house is on fire.

The man with a properly instructed faith is mathematically sure that God is on the throne and that all adversaries shall some day be beneath the Master's feet. He will talk this in the tunnel and shout it in the storm; he will sing it in the shadows and feel it in the morn. When a man judges the outlook by his feelings he draws back into the animal part of his life. That is what the horse does when the barn is on fire; he has no judgment to look for the door. You can hardly drive the pessimism out of him with a club. You might open two doors, and he will crouch in a smoky corner and swear that it is doom's day. The same principle governs a dog with a can tied to his tail. The wise man will decide no grave issues nor make any far reaching decisions when his sky is cloudy and he is at his worst in his body and nerves. In the life of every true man the valley is the prophecy of a hill. Goodnight.

God has plans for you ahead; remember Lot's wife and don't look back.

THE FAITH FOR DESPERATE DAYS.

Rev. S. Chadwick.

The Bible is full of such days. Its record is made up of them, its songs are inspired by them, its prophecy is concerned with them, and its revelation has come thru them. The desperate days are the stepping stones in the path of light. They seem to have been God's opportunity and man's school of wisdom. There is a story of an Old Testament love-feast in Psalm 107, and in every story of deliverance the point of desperation gave God His chance. The "wits' end" of desperation was the beginning of God's power. Every page of the Bible confirms the testimony. Recall the promise of seed as the stars of heaven and as the sand of the sea to a couple as good as dead. Read again the story of the Red Sea, and its deliverance, and of Jordan with its ark standing mid-stream. Study once more the prayers of Asa, Jehoshaphat, and Hezekiah, when they were sore pressed and knew not what to do. Go over the history of Nehemiah, Daniel, Hosea, and Habakkuk. Stand with awe in the darkness of Gethsemane, and linger by the grave in Joseph's garden through those terrible days. Call the wit-

nesses of the early church, and ask the apostles the story of their desperate days.

The Bible is one long record of desperate days, and its pages are written for desperate days of all ages. The grief-free cannot read it. Dry eyes cannot find its treasure. It is for the brokenhearted. I never knew the meaning of the twenty-third Psalm till I heard my mother repeat it as her feet touched the river. "The 'wise and prudent' are blind to its mysteries, but the babes and the broken-hearted know.

Faith did not make our desperate days. Its work is to sustain and solve them. The only alternative to a desperate faith is despair, and faith holds on and prevails. Its strength is in its power to wait. Unbelief judges by the immediate; faith stakes everything on the ultimate. Despair looks hopelessly on the problem; desperate faith trusts God at all odds. Hear what Job says from the ruined heap of his life: "Though He slay me, yet will I trust in Him." Isaiah says: "Who is among you that feareth the Lord, that obeyeth the voice of His Servant? He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God."

There is no more heroic example of desperate faith than that of the three Hebrew children. The situation was desperate enough, but they answered bravely: "Our God whom we serve is able to deliver us from the burning, fiery furnace; and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." I like that "but if not."

I have only space to mention Gethsemane. Ponder deeply its "nevertheless." "If it be possible . . . nevertheless." "Deep darkness had settled upon the soul of our Lord. The "why" of the cup pierced His heart. Trust meant anguish unto blood and darkness to the descent of hell—nevertheless!—Selected.

WATCHING THE LIGHT.

I am the light of the world. When a boy attempts for the first time to cross a raging river on a log he is told just to keep his eyes on the log, to let nothing swerve him from that. Slowly, cautiously, the little feet move out. The river rages beneath him. He feels it, sees it; it sweeps and swirls through his soul. For a moment he is seized with panic between log and river. Then his eyes catch the log again, and hold it firm. When he steps down on the other side he is a new boy. He is conscious of a strange new mastery within him. He is coming to his best. Whosoever shall step out on the promises of God, not swerve and turn back because of difficulties, but keep his eyes on the Word, shall cross the river of doubt and uncertainty and step over on the other side, a new man in Christ Jesus.—From "Unto Heights Heroic."

It isn't every man who can keep his troubles to himself when there are so many people who are eager to borrow them.—Selected.

With this number the ministry of the Evangelical Visitor is finished for another year. We are unable to measure the good it has accomplished. We sincerely hope there has no word found its way into the printed pages that would in anywise detract from the worship of our Blessed Lord.

The coming year is before us and the amount of good which the paper will accomplish will depend largely on the united efforts and prayer of the church at large. We are sure we speak the wish of many when we express our appreciation of the efforts of those who have from time to time contributed to these pages.

May God bless you and may the Holy Spirit, this coming year greatly enrich your spiritual thought, as it flows from your pen is our humblbe prayer.

PREACHERS SHOULD SPEAK THE TRUTH

A man who stands firmly for the truth will win the support of every man and woman who is open-minded. For years I have been convinced that too many men in our churches gave up just at the time when they should have begun to fight. Often surrender is caused by fear, I think, of "hurting people's feelings." As I have read the life of Jesus I have never seen that he harbored any similar fear. There was nothing "soft" about his kind of Christianity. Perfectly tender and ever considerate, he was none the less totally lacking in that sentimentality which fears to speak the truth for the people's good, even on occasions when he was the dinner guest of those people. If His church is to live today, its pulpits must be manned by men who speak the truth though it wound, temporarily, those who have shown them every personal kindness.—Selected.

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