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EVANGELICAL VISITOR

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

Volume XXXVI

NAPPANEE, INDIANA, APRIL 30, 1923

Number 695

CHRIST WITHIN THE HOPE OF GLORY

Col. 1:26-27

Who can tell in all its fullness
The great mystery of the glory
Of the blessed Christ within,
And the wondrous olden story

Of the untold fadeless riches
Dearer far than world's of gold
Which for ages had been hidden
But are now revealed, and told.

Oh, the heart joy of the glory,
How His blood doth cleanse from sin
And the soul doth thrill with rapture
With the Christ enthroned within.

What are all the earthly pleasures
To the hope that never dies
Of an endless life with Jesus,
In His home beyond the skies?

With His light upon our pathway
And His presence in the soul
We shall safely reach the haven
Of the bright eternal goal.

May the blessed hope of glory
In our Father's house above
Cheer our hearts with songs of gladness
To the home of boundless love.

Christ within, the hope of glory.
"Anchored safe within the veil,"
We are waiting for His coming,
"With a hope that cannot fail."

W. R. Smith, Pryor, Okla.

NOTICE.

"Any one desiring information concerning the convening of General Conference at Gormley, Ontario, Canada, June 7th next, not given in the regular announcement by the General Conference Secretary, can obtain such by addressing L. B. Heise, R. R. 2, Gormley, Ont."

THE WAVES OF CRIME

The Presbyterian

The world has been suffering from a wave of crime and sin. Now its results or wages begin to appear. Many men and women have been accused of murders, with an unusual number of those murders which have been committed upon wives, husbands, fiancées, and sweethearts. Dragging thru months of trial, conclusions are reached, and death sentences have been given in exceptional numbers in the last few weeks. The principle still holds, "The wages of sin is death," and "He that sheddeth man's blood by man his blood shall be shed."

The cause of this crime wave has been charged to the late war. We believe it is nearer the truth to say that the cause which produced the war also produced the crime, and that cause is unbelief and disobedience to and neglect of the teachings of the Bible. The only hope of moral reclaim is a return to the Bible as the guide of men's lives and their hope of eternal life. Those professedly religious men who have contributed to the breaking down of faith in God's Word are proving to be the worst enemies of the race. He who robs men in the midst of peril of light is their destroyer. The Word of God is the light to our feet and the lamp to our path. He who takes it away causes a deadly stumble. We need the Bible in every home and school if the individual and civilization are to be saved from a relapse into heathenism.

Whenever there is trouble in a Roman Catholic church the matter is referred to higher authorities, the court of last resort being "God's vicar" himself; but it is said that in every case yet brought before him his decision has been in favor of the party highest in authority, and those who have dared to criticize are forced back into submission or driven out. This has always been the fate of the sheep that dared tell the lion that his breath smelt bad.—Selected.

Remember that in trying to preach to please two or three wiseacres you will likely let the biggest part of your congregation go starving. Don't parade around in the pulpit on stilts. Get down on the earth and put the Bread of Life where the common people can get it. That's what Jesus did, and they heard him gladly. Don't put the fodder too high. Jesus didn't say, "Feed My giraffes." He said, "Feed My sheep."—Selected.

The thoughts of God are eternal thoughts. They are independent of time, independent of worlds. You set your life today into the doing of the will of God. After you have set your life into that life, it need never be changed. Let change come, let death come, we pass on still doing God's business forever and forever.—Alexander MacKenzie.

LOVE FEASTS

Ohio

Highland M. H. May 26-27
 Richland and Ashland Co., changed to..... May 19-20

Indiana

Union Grove..... June 2-3

Kansas

Belle Springs May 12-13
 Clay County May 19-20
 Bethel May 26-27

Pennsylvania

Martinsburg, Pa. May 19-20
 Cedar Springs May 19-20
 Fairland M. H. May 23-24
 Elizabethtown M. H. May 29-31
 South Franklin Dist., Ringgold church, May 26-27
 Mechanicsburg, Pa., June 2-3
 Air Hill M. H. May 30-31
 Gratersford May 19-20
 Mt. Pleasant M. H., Rapho Dist., Lancaster Co., Pa. May 29-30

Michigan

Mooretown Center May 26-27
 Merrill June 2-3
 Carland June 16-17
 District Meeting June 18

A cordial invitation is extended to all. —Cor.

Love feast at Silverdale, Pa., May 12, 13. All those desiring to come please notify Frank Garis, Souderton, Pa. and arrangements will be made to meet trolley or train.

WHAT DO YOUR CHILDREN READ?

It is astonishing how many parents are utterly unconcerned what their children read. And yet this is a matter of the greatest importance. It is almost impossible to get children under conviction, when their minds are filled with the poisonous literature so prevalent in our day. Not only so, but if they have been converted, they will surely lose the victory and go back into the world if they read trashy novels instead of reading the Word of God. Parents, you have a great responsibility. If you allow your children to read something that poisons their souls, you will have to give an account.

Why should our children read such trash, when our church publishes papers that contain good wholesome reading matter? How many of the families in the brotherhood do not read the Evangelical Visitor? That paper ought to be in every home of the brotherhood. Correspondents ought to see to it that every member gets it. How many of our Sunday Schools do not take our own quarterlies and the Youth's Visitor? That paper ought to be in every Sunday School, as it contains good, wholesome instruction. All Sunday School Superintendents should see that it is in their Sunday School.

Yours in the Master's service

P. J. Wiebe.

God forbid that our prayer should be a mere leaping out of one's bed and kneeling down and saying that which comes first to hand; on the contrary, may we wait upon the Lord with holy fear and sacred awe.—Spurgeon.

Gathered Gems

The Hidden Blessings in Trials

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:4.)

Development is the law of grace as well as of nature. We know that fruit becomes more delicious exactly in proportion to the time it takes to grow ripe. The apples of Palestine are far inferior to those of America, because the heat of the climate brings them too soon to maturity; and no one who has eaten the almost tasteless, hastily grown strawberries of Italy will compare them with those of northern lands in which the slow patience of the favoring heavens has stored up a rich piquancy of flavor. Forced fruits and vegetables have never the qualities of those which are allowed to wait their own proper season of ripening. . . . So it is necessary for the maturing of God's people, for the bringing out and educating of all that is best in them, that their trials should be prolonged for a certain period of time.—Sel.

"For we through the Spirit by faith wait for the hope of righteousness" (Gal. 5:5, R. V.)

There are times when things look very dark to me—so dark that I have to wait even for hope. It is bad enough to wait in hope. A long-deferred fulfillment carries its own pain, but to wait for hope, to see no glimmer of a prospect and yet refuse to despair; to have nothing but night before the casement and yet to keep the casement open for possible stars; to have a vacant place in my heart and yet to allow that place to be filled by no inferior presence—that is the grandest patience in the universe. It is Job in the tempest; it is Abraham on the road to Moriah; it is Moses in the desert of Midian; it is the Son of man in the Garden of Gethsemane. There is no patience so hard as that which endures, "as seeing him who is invisible;" it is the waiting beautiful; Thou hast made patience divine. Thou hast taught us that the Father's will may be received just because it is His will. Thou hast revealed to us that a soul may see nothing but sorrow in the cup and yet may refuse to let it go, convinced that the eye of the Father sees further than its own. Give me this Divine power of Thine, the power of Gethsemane. Give me the power to wait for hope itself, to look out from the casement where there are no stars. Give me the power, when the very joy that was set before me is gone, to stand unconquered amid the night, and say, "To the eye of my Father it is perhaps shining still." I shall reach the climax of strength when I have learned to wait for hope.—Geo. Mathieson.

"His pavilion round about him were . . . thick clouds of the skies" (Psa. 18:11.)

Then the cloud is not some destructive libertine, some stray haphazard, lawless force, the grim parent of shadow and chill and tempest! His pavilions are thick clouds. The clouds are the dwelling-places of God. He lives in them; He moves through them. It is something of a triumph

when we have gotten this far in our religious faith. It is not only prosperity which glows with the seal of His favor; adversity also may be a proof of His grace. The cloud may hide the light; it does not destroy it. Have you ever noticed how many of the dispositions of the perfected life can be richly gained only in the baptism of shadow and tears? We are accustomed to speak of them as the fruits and flowers of the Spirit. I think we might be nearer the truth if we spoke of them as ferns. Flowers are suggestive of the sunny glare; ferns are more significant of the moistened shade. And when I contemplate the dispositions which are the creations of the Spirit, I feel that for their perfect nourishing something is needed of moistness and shade. Here is an exquisite fern—"gentleness." Where will you find it growing in richest profusion? In the life that has known shadow and tear. There is no speech so sympathetic as the speech of those who have been folded about by the garment of night. Here is another rare and beautiful fern—"longsuffering." How can you grow that in the "garish day." You may as well plant your ferns in the middle of the unprotected lawn, and let the fierce darts of light strike upon them through the long day, and expect to have a mass of broad, healthy, graceful fronds, as expect to find "longsuffering" flourishing where there is no shadow of trial, no chill of darkness and tears. And is it otherwise with the ferns of "goodness" and "love?" How this love-fern expands when life passes into the shadow; when husband or child is laid low, how love puts on strength and beauty. When I recall the purpose of all living to make holy our dispositions I do not wonder that, for the sake of the fern-like qualities of the Spirit, we are sometimes taken out of the brightness of "the green pastures" into "the valley of the shadow," and are put under the gracious ministry of the cloud. "In my distress thou hast enlarged me." Enlarged! "In my cloud experience thou hast enlarged me!"—Dr. Jowett.

"The desert shall rejoice, and blossom as the rose" (Isa. 35:1.)

There is nothing more interesting and fascinating than to watch the transformation of the barren into the beautiful. Here is a gracious promise from our Lord, offering a very miracle of transformation in human life. Let us take the great, mighty promise round about the circuit of our life; let us plant it like an inspiring banner over our deserts, that waving there it may proclaim our wonderful possibilities in the redeeming grace of Christ. Our Lord will transform the **desert of the soul** and make it blossom as the rose. Who has not known the desert-soul? There is nothing gracious about it, nothing winsome and welcome. When people draw near they can find nothing satisfying in its presence. There is no fruit they can pluck, no water of inspiration they can drink, no grateful shade in which they may find refreshing rest. The whole being is hot and dry and feverish and fruitless. What can be done with such a soul? Here comes the uniqueness of the evangel of grace. "The desert shall rejoice, and blossom as the rose." **"I will make the dry land springs of water."** First of all, wells shall break out in

(Continued on page 7.)

CONTRIBUTIONS

I CORINTHIANS 11:1 to 16

We note that it is believers and those only who are addressed in verses 1 to 3 and that according to Divine decree, it is first God, Christ, man, woman.

In the address we should not lose sight of the Divine arrangement in the creation, God at the head creating all things through Christ Col. 1:15-17, who becomes the head of all creation. This divine headship is partially, if not wholly lost to the woman in the sin of our mother Eve, while man did not lose his head-ship, for "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14.

A part of the woman's curse was that man should rule over her, be her head. Gen. 3:16.

In accord with this decree we find God making a covenant with man only, leaving him head of the woman, read Gen. 17:10-14.

The decree obtains in the geneology of the patriarchs, always counted through man, Matt. 1:1-16; Luke 3:23-38.

In the disposition of the birthright,—always to the son, never to the daughter, and in pronouncing the blessings. See Isaac's blessing upon Esau and Jacob; Jacob upon his twelve sons and Joseph's two sons, but never upon their daughters.

The women looked to their husbands as head, calling them lord, 1 Pet. 3:6. Thus by God's decree, (verse 3) Paul says not to forget man was made head of the woman. Christ restores what was lost in the fall without removing the decree of God, (man the head of woman) 1 Tim. 2:12, 13; 1 Cor. 14:34. But when God's arrangements are complied with, we are all one in Christ. "There is neither male nor female." Gal. 3:28. The women at Corinth failing to recognize all of God's plan for oneness are told that every woman that prayeth or prophesieth with her head uncovered dishonoreth her head 1 Cor. 11:4, 5, 6.

God by the Word, 2 Cor. 5:19, now makes His covenant, not with man alone, (Gen. 17:10,) but with both male and female, (Acts 8:12.) Women now, under God's arrangement are servants of the church (Rom. 16:1-3) women took the place of fellow-laborers in the Gospel with Paul. They are expected to pray and prophesy (1 Cor. 11:5; Acts 21:9) and are as much responsible to Christ, the Divine Head, as if man had never been made head, we all become one in Christ and should follow no man further than he follows Christ. The head-ship of Christ is restored to her, if she holds to her "sign of authority" or covering (verse 10.) The man having never lost the head-ship (1 Tim. 2:14) is dishonoring his head, Christ, to pray or prophesy with a covering, (verse 4) not only dishonoring, but disobeying, and thereby truly losing sight of his head (Christ) by veiling Christ in an act of disobedience.

Women by covering the head show their sign of subjection in accordance with the decree of God. But above all they show their "sign of authority" over their "decreed" head, man, looking no more to him as their Lord, their head (man) is lost sight of when in worship, and she sees not through her head, (man) for he is veiled, by her "sign of authority" the covering. Thus by Christ, we all become one, both male and female, looking to Him the restored Divine Head. Gal. 3:8.

Verse 5. Carefully read. 1. The Divine Head, Christ, is dishonored by disobedience and refusing to cover her head. By disobeying God, and refusing to show her relationship in the divine plan, she truly veils her restored spiritual Head, Christ. Man becomes her lord, for God's plans are set aside while Christ and His head-ship is lost to her.

2. The head, (man) is dishonored when the woman prays uncovered, "for that is even all one as if she were shaven." For, to pray with her head uncovered, is not to use God's plan to show her power, (verse 10) thereby dishonoring man by pretending him to be what he is not. Christ is head, when we use God's plan.

Verse 6. If the woman will disregard her divine head, (Christ) by putting off her "sign of authority," let her be shorn; but if it is a shame to cut off nature's covering (the hair) **let her be covered.**

Verse 8. Paul's first reason why "the woman is the glory of the man" according to nature.

Verse 9. Paul's second reason why "woman is the glory of the man," is a reason drawn from the purpose in the creation. Gen. 2:18.

Verse 10. Paul just gave two reasons why "the woman is the glory of the man." "For this cause ought the woman to have power on her head," over or above that old glory; for we are one in Christ by this divine arrangement of a covering—the human head veiled or hidden in Christ.

"Because of the angels:" The angels or ministering spirits are sent forth to minister for them who shall be heirs of salvation. Surely they, who behold at all times the face of the Father, understood God's arrangement in the creation, in the curse, and, above all, in the plan of redemption.

Verse 11. Paul had two classes to contend with; the one wanting the woman to be held down as under the law, the other wanting to throw off all, even the divine plan by which their oneness is sealed. Paul first gives the reason for the covering: in order to complete the oneness in redemption, and then the necessity of a oneness in the Lord, existence being impossible without both man and woman.

Verse 12. Existence demands both male and female, "But all things of God." This is God's arrangement.

Verse 13. After reading all of these reasons, now, "Judge in yourselves," is it becoming for a woman to pray without a covering?

Verses 14, 15. Paul says this is what nature teaches you, what you get naturally. Because you understand this according to nature, why reject the divine plan. If

she will not wear the covering aside from nature's, let that glory by nature be shorn off, (verse 6) but if it be a shame to cut off nature's covering, the hair, then wear the covering, "a sign of authority."

Verse 16. "But if any man seem to be contentious." Contentious about what? That which he has been talking about, the covering. "We have no such custom," as what? As for women to appear in public without the covering. Clark says, "let her carry a public badge of infamy," if she will not wear a veil. Paul appeals to their surroundings, declaring that the churches of God have no such custom as for women to put aside the covering.

S. D. LaMunyon.

PROPHECY

JACOB HENRICHS

Lesson VI

The Prophetic Office of Christ

1. The Importance of Studying Christ's Prophetic Work and Office. As an aid to the study of all prophecy a clear understanding of Christ's prophetic work and office is paramount. This is evident if we remember (1) that among the three offices which the Scriptures represent as belonging to Christ the prophetic precedes his priestly and kingly offices in the order of time and importance; (2) that all prophecy from Genesis to Revelation relates to Christ directly or indirectly for "to him all the prophets witness" (Acts 10:43; (3) that "the testimony of Jesus is the spirit of prophecy" (Revelation 10:10); (4) that the prophets and types of the O. T. were designed prefigurations of him who should combine within himself all their activities and lessons (Luke 24:25-27.) Hence also (5) the first prophecy (Gen. 3:15) relates to Christ.

2. The Nature of Christ's Prophetic Work. Christ was pre-eminently an inspired interpreter or revealer of the divine will, a medium of communication between God and men. As such He was doubtless more of a **fortteller** than simply a **foreteller**. Yet we must not eliminate the latter element as some are tempted to do, for we have special predictives uttered by Christ, marking Him also as a prophet in the usually accepted sense of this term. These may be grouped under the following heads: (1) as to his own death and resurrection; (2) as to events occurring between his death and the destruction of Jerusalem till the end of the world (multitudes of imposters wars and rumors of wars, famine and pestilence, decline of faith), (3) the destruction of the Jewish polity with its temple, priesthood and reign (Jerusalem compassed with armies, desolation in the holy place, misery, dispersion); (4) the preaching of the Gospel in all the world as a witness before the end) and (5) His second coming.

3. Like all O. T. prophets Christ united in His work the three methods of teaching, predicting, and miracle-working. (1) He taught—Mat. 5:7; (2) He uttered predictions—Matt. 24-25; (3) He wrought miracles—Matt.

8-9, while in His person, His life, His work, and His death, He revealed the Father, (John 8:26; 14:9; 17:8.) Jesus calls himself a prophet in Matt. 13:57; Luke 13:33; He was also called a prophet by others (John 6:14.)

4. The Stages of Christ's Prophetic Work. Dr. Strong on pages 711-13 says: "These are four, namely:

(a) The preparatory work of the Logos, in enlightening mankind before the time of Christ's advent in the flesh. All preliminary knowledge, whether within or without the bounds of the chosen people, is from Christ, the revealer of God. (1 Jno. 1:9; Heb. 12:25, 26; Luke 11:49.)

(b) The earthly ministry of Christ incarnate. In his earthly ministry Christ showed himself the prophet **par excellence**. While he submitted, like the Old Testament prophets, to the direction of the Holy Spirit, unlike them, he found the sources of all knowledge and power within himself. The word of God did not **come** to him. He was **himself** the Word. (John 1:1; Luke 6:19; John 2:11). His disciples act in His name; He acts in His own name.

(c) The guidance and teaching of his church on earth, since his ascension. Christ's prophetic activity is continued thru the preaching of his apostles and ministers, and by the enlightening influences of His Holy Spirit (John 16:12-14; Acts 1:1.) The apostles unfolded the gems of doctrine put into their hands by Christ. The church is, in a derivative sense, a prophetic institution, established to teach the world by its preaching and ordinances. But Christians are prophets, only as being proclaimers of Christ's teaching (Num. 11:29; Joel 2:28.) All modern prophecy that is true, however, is but the republication of Christ's message—the proclamation and expounding of truth already revealed in Scripture.

(d) Christ's final revelation of the Father to his saints in glory (John 16:25; 17:26, 26; cf. Is. 64:4; 1 Cor. 13:12.) Thus Christ's prophetic work will be an endless one, as the Father whom he reveals is infinite.

AN AGED BROTHER'S LETTER

As I woke up soon after midnight I got to meditating, thinking of the importance of living the real Christ life. I felt myself very unworthy, though I felt I should arise and give my pilgrim journey to the Visitor family, that it may perhaps do some one some good and be a help.

I am now past my 75th mile stone having had many different experiences in this time.

I gave my heart to God when about 14 years old and found the Christian life a warfare, needs battling against the pleasures of this world by the grace and help of God.

These pleasures offer themselves so strong to the young souls as well as do other things to the old, but God's grace is sufficient to keep if we put our trust in Him.

However, by not being watchful and prayerful enough the adversary got the advantage of me in my early life and I got lean and finally, thot that it was no use to try to be a Christian. But thanks be to God. His Spirit gave me no rest till in later years, (still in my

teens) I yielded my all to God. The devil tried me again and put me on a high mountain and showed me the pleasures of the world that the youth can have by running after them. Oh, it looked so charming, but I said, "No, devil go behind me." Oh, what power that gave me. There I got my first anointing and here the Lord showed me a line of separation from the world.

After that, these temptations never bothered me, but I have temptation on other lines yet I have learned that through Jesus Christ we can have the victory. He is always ready to stand by us if we submit to Him. He went thru the temptations for our benefit. Heb. 4:15 says, "For we have not an High priest which can not be touched with the feeling of our infirmities but was in all points tempted like as we are yet without sin."

Let us not forget when we got our anointing how we were filled and the way was shown so plain.

1 John 2:24 says, "Let that therefore abide in you which ye have heard from the beginning, if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father."

It is pitiful as we look over the Christian nation and see how the professed Christians are mixed up with the world. The Lord surely must be grieved, when dances, evil picture shows, team ball playing, immodest dress, etc. are sanctioned in the churches and must give this liberty to hold their young people. In our first anointing we had no use for these things unless we lost out then they come back, and the dog will turn to his vomit, the things that became ugly to us may become sweet to us again and we say there is no harm in it.

Oh that we may have the filling of the Holy Ghost that these things may be divided, what belongs to God and what belongs to the world and let our lights so shine that men may see our good works and thereby glorify our Father in heaven.

S. H. Bert, Detroit, Kans.

WHAT MEANS THE REVIVAL?

By Bishop W. M. Weekley, Parkersburg, West Virginia

The fact that Otterbein and Boehem, Geeting and Newcomer, and all the rest of the fathers, were evangelists, clearly indicates that in the United Brethren Church evangelism is foundational. It was woven into the very warp and woof of the great superstructure. The very air they breathed was surcharged with it; it burned in their bones; it was the burden of every public message; it flamed out in an eloquence which over-mastered and swept the multitudes. Need we be surprised, then, that throughout the Church today, among Otterbein's loyal sons and daughters, there is a heart yearning and hungering for Pentecostal baptisms and spiritual triumphs? True United Brethren thrive and grow in an evangelistic atmosphere. They are as much at home in the old-time revival as is the fish in the mountain stream, or the bird in the forest.

We must be loyal to the best traditions of the Church, and "earnestly contend for the faith which was once for all delivered unto the saints." Fiery preaching, fervid

singing, and tearful pleading before the throne must again be given the right of way. Every revival ought to begin with interrogation points. Searching examination should find every part of the soul. The sublimest experiences are attained only by journeying through the valley of humility and confession. Knee-ology must reach up to the high level of our best theology. The surest remedy between earth and perdition for worldliness is a religious awakening that will make men weep and mourn over their sins and the thought of losing their souls forever.

This constant talk about changed conditions, and therefore the necessity of revamping our methods, makes me weary. "Yes, we must do things differently from what we did fifty years ago!" And a half century ago men talked just as they do now. The fact is, the Church has been pestered by these faddists and new-fanglists from time immemorial. In the last fifty years, I have seen enough of them come and go to fill a good-sized graveyard. "Peace to their ashes." If the United Brethren Church continues to promote revivals, we must adhere to the old program given us, not by the fathers, but by the Holy Spirit. We do not have to reconstruct our theology, or amend our ways of doing evangelistic work. We have no use for imposing machinery operated by a cold intellectualism. We will never substitute ethical teaching and training for the doctrine of personal salvation through faith in a crucified Christ. "We must change our program," which means, with many, Christianity without a Christ, redemption without blood, salvation without repentance and confession, character transformation without the Holy Ghost, and a heaven without a hell.

Of course, times have changed on the human side. Science has done wonderful things. It has had to do with methods of transportation, of communication, of farming, and so on. It has enabled us to build better homes and immensely to improve our physical surroundings, and much more. Such is God's plan, and to fail in this regard would mean to fall short of the high ideals he has set before us, and made it possible for us to attain. But on the divine side there is no change of program. Infinite wisdom makes no mistakes, hence no variation in plan is possible. All is perfection.

When we consider man, we find him a sinner as he always has been since the fall. Nobody will question this statement. It can be proved by the Bible, by the daily papers, and by the testimony of the people, good and bad. That man needs salvation is just as certain, and if he ever gets rid of sin God must take it out of him, and do it in the old-fashioned way. It must ever be remembered that a sinner can no more be changed into a saint by an educative or legislative process than a lion can be changed into a lamb, or a vulture into a cooing dove, by such method. Heaven's decree is: "Ye must be born again." There is no other way. Since the Holy Spirit does the work, there can be no change in instrumentality; no variation in method. God is infinite in His perfections, consequently his laws never change. This is true in both nature and grace. So we may rest assured that salvation's plan is the same now that it was when unerring wisdom thought it

out in the ages ago. The divine process of saving a soul, and the condition upon which the work is based, is as immutable as God himself.

Nor can there ever be any change in the conscious heart experience of Christians. To be a "new creature" in Christ means the same to every one. If not, why not? Saved United Brethren believe in a salvation attested by divine witness. They stand for a religion that can give an account of itself—that links them up to God. On this ground the genuine revival is based, and once experienced its results cannot be misunderstood. It never fails to promote the reading and study of the Word, family devotion, and a larger fellowship in the Church. It will keep Christians away from the dance, from the saloon, and card table. It will make them clean in life, honest with their fellows, and faithful in the home.

Now, to be honest, I think that one of the greatest hindrances to revival work is a ministry that lacks passion and power. I hope no one will regard this remark as unkind and unsympathetic. I speak the truth as I see it. "But his word was in my heart as a burning fire," is what Jeremiah declares in his prophecy, chapter twenty, verse nine. There was nothing dry or lifeless about his preaching. He is called the "weeping prophet." His was an irrepressible longing and effort for the good and ultimate salvation of his people. How many preachers in 1923 are found on their knees at midnight in tears, like Jesus, as he wept over Jerusalem? It is no uncommon thing to find men at the banquet, or other social gatherings, at midnight, but usually the thought of perishing souls seems to be a thousand leagues from them. I say, "seems to be." We can judge only by appearances. In Christ's day, certain brands of sinners were saved by fasting and prayer. But there is not much of that seen any more. At present we—some of us—sometimes—try to get rid of the worst sort of devils by feasting and foolish speech-making. And many times, I fear, instead of soul agony for sinners, there is dyspepsia and its consequent agony, because of rich feasting which often lasts far into the night.

I do not see how any pastor can hope to win in his fight against sin, and in rescuing souls from its heartless grip, if he is not willing to pay the price. Whitefield knew something of the cost when he prayed: "Give me souls or take my soul." No man is at his best, and fully in harmony with Jesus, unless his life is vicarious. Search for the lost means anxious concern, weary, blistered feet, and thorn-pierced hands. Yes, it means all this in suffering and sacrifice.

The character and work of sin never change; human nature never changes; the plan of salvation is unchangeable; the offices of the Holy Spirit remain the same; the joy of religion is the same among believers, as they all enter into the same hope; and the work of the ministry is still one—the saving of sinners.

The church at Jerusalem had three characteristics—poverty, piety and power. The average Baptist church today has three opposite characteristics—wealth, worldliness, weakness.—L. T. Wilson.

A LEGAL DECISION OF A THEOLOGICAL PROBLEM

The supreme court of New York was recently called upon to decide an old but ever-present question of theology. On a cold night the water pipes in a building froze and burst, flooding the cellar of an adjoining firm and causing considerable loss of property. A suit for damage in the lower courts resulted in a verdict for the defendant, on the ground that "the matter complained of was an act of God for which man could not be held responsible." The supreme court reversed this decision, sustaining the complaint of the plaintiff. The court declared that the "act of God" applied only to the freezing of the water; the owner being responsible for turning the water into the pipes and not turning it off when the freeze came.

It was the old question of responsibility in relation to God's laws. The practice of blaming upon God things for which man is responsible is very common. Dr. Rush used to tell of an old time physician, under the old medical regime, who finding a man in a faint, drew ten ounces of blood; as the faintness continued he drew twenty more; as the patient still continued unconscious, he drew thirty more. Two days later, the minister who conducted the funeral, spoke of "the mysterious providence which has removed our friend." An exchange tells of a preacher, who, at the funeral of a little child, said that "the Lord had taken the little one from its mother's arms to the better world that she might be made more heavenly-minded." A few years ago, the White Star line completed the largest, safest, swiftest boat that man had yet attempted. To accommodate more passengers, the space that should have been given to lifeboats was utilized for staterooms. In order to make record time, the company ordered the captain to take the northern route, which at that time of the year was avoided because of the danger from icebergs. When the ship entered the danger zone and was warned by smaller boats of the presence of icebergs, it was still driven at terrific rate. The result was the awful catastrophe in which 1600 people found an ocean grave. Almost every pulpit preached upon the lessons to

(Continued on page 11.)

GATHERED GEMS

(Continued from page 3.)

the desert soul. Kindly impulses shall be born. Generous emotions shall flow in plenteous abundance. Gracious feelings shall pervade the once dry and feverish soil. I do not know how the Lord will start the springs. He has many ministries. I heard a farmer say, a little while ago, "There is nothing like snow for feeding the springs!" And I have known men whose souls have been desert-like, who have been graciously blessed by the Lord under the snows of some chilling sorrow or disappointment, and most assuredly the genial springs have been born again. It is very frequently a seasonable moment, when you want help from any body, to go after they have passed through some grave and serious affliction. The wells of sympathy **are flowing**; the first step has been taken in the transformation of the desert.—Dr. Jowett.

EVANGELICAL VISITOR

A RELIGIOUS JOURNAL

Committed to the teaching of Justification and Sanctification received by faith thru 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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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.

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Marriages

RICHTER-BRUBAKER

On April 19, 1923 at the home of Elder Wm. Steinbrecher of Green, Kans., there occurred the marriage of Elmer R. Richter of Holyrood, Kansas to Lona F. Brubaker of Abilene, Kansas. Elder T. Wm. A. Smith officiating.

Obituaries

BOOSER—Sr. Emaline Booser relict of the late Harry Booser of Steelton, Pa., died April 25, 1923 at the home of her son-in-law, B. Longenacre, in Harrisburg, Pa., aged 84 years, 1 month and 3 days. Her maiden name was Musser and was born March 22, 1839. Funeral service conducted by Elders H. K. Kreider and Geo. Detweiler, was held at the Messiah Chapel, April 28. Interment was made in the Oberlin cemetery at the side of her late husband. Of her family there survive five children, two sons and three daughters and ten grandchildren. Sister Booser was for many years a faithful member of the Brethren in Christ Church.

: : : : :

SULOFF—Susanna Suloff, nee Cleck, widow of Winfield Suloff, passed away at her home in Mifflintown, April 12th aged 69 years and 11 months. She had been suffering with lung trouble for

several years and was confined to her bed for some time prior to her death. Deceased was converted and united with the Brethren in Christ Church almost a score of years ago, of which body she was a member until her death. Her husband preceded her to the grave thirty odd years ago.

The following children survive: Mrs. Alva Cook of near Pittsburgh; Charles of Mifflin and William at home, also two brothers, Bro. William Cleck of Mifflintown and Bro. John Cleck of Cedar Grove besides three sisters, Mrs. Mary Kauffman, Mrs. Sara Zimmerman and Mrs. Annie Miller and eight grandchildren. Funeral services were held April 15th from her home conducted by Bish. L. O. Musser from Florin, Pa., assisted by the home brethren. Text: 2 Tim. 4:6, 7, 8. Interment was made in the St. Stephens cemetery.

: : : : :

SWITZER—Sister Ruth E. Book, daughter of the late Elder D. L. Book, was born Oct. 17, 1891 in Dickinson Co., Kans. When but a child of eighteen months she with her parents moved to Oklahoma, where she resided until her decease which occurred March 23, 1923, after an illness of one week.

She was united in marriage October 8, 1914 to Bro. David Switzer. To this union were born three daughters, the eldest being seven years and the youngest a babe of six months. Besides these she leaves to mourn a sorrowing husband, mother, two sisters, and four brothers.

She was converted and united with the Brethren in Christ Church at the age of fifteen years and had been a faithful and devout Christian until the Lord took her to Himself. Sister Switzer will be greatly missed not only in her home but in the church and community. The beautiful floral offerings showed the esteem in which she was held.

Orphanage Supplement

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."—Bible.

Vol. 1

NAPPANEE, INDIANA, MAY, 1923

No. 4

Jabbok Orphanage

In charge of Bro. and Sr. Thomas Ross, Thomas, Okla.

Dear ones in the Lord:

As the time is here once more that we should submit a quarterly report, we are reminded that we have no abiding city here but are fast hastening to the place from which there is no return. In many ways this fact is deeply impressed upon our minds but to those who love His appearing these things do not cause any fear.

We rejoice tonight in the Rock of our salvation and say with the Psalmist "O magnify the Lord with me and let us exalt His name together." Truly our God has done great things for us whereof we are glad. We praise Him for the ways in which He has supplied our needs.

We want to thank those who have helped with their means or otherwise and pray God's blessing on each who have helped.

We appreciate the way in which the different Sewing Circles have offered to help out in the sewing of the home.

Will you continue to pray for the work that it will be a blessing for the Lord.

Financial Report

January, February and March

Receipts

A friend, Abilene, Kans.	\$140.00
D. V. Heise, Clarence Center, N. Y.	10.00
Dallas Center S. S., Iowa	11.36
Mrs. Adams, Ohio	2.00
Clay Center S. S., Kans.	7.38
Mrs. Johnnie Wells, Texas	5.00
Elizabethtown S. S., Pa.	10.00
In His Name	2.00
A. A. Solenberger, Kans.	5.00
Zion S. S., Kans.,	52.38
Robert Switzer, Okla.	1.00
W. L. Kreider, Pa.	50.00
Bro. and Sr. Brady, Ind.	2.00
Markham S. S., Canada	16.50
A Sister, Carland, Mich.	1.00

Linoleum Fund

Bro. J. H. Byer, Calif.	5.00
Bro. and Sr. Brady, Ind.	5.00
Christian Endeavor Society, Kans.	10.00

Other Donations: 4 rugs, Willing Workers Class, Pa.; 1 rug Charlotte McCann, New Carlisle, Ohio; Clothing, Waukena Sisters, Waukena, Cal.

We are sorry that we failed to give the report of

donation of \$140 from Abilene. It should have been given some time ago. We beg your pardon.

HOME NOTES

During the past winter months there has been so much sickness in our community, that we feel especially grateful to our heavenly Father that none of our orphanage family was seriously ill.

Our school closed the twenty-seventh of April. When it is so warm and spring-like outside it is quite hard for the children to content themselves indoors.

Each of the children have been given a small piece of ground for their very own garden. They enjoy this and it gives them more interest to have something of their own. It was quite an interesting time for them, when they went out to plant their first seeds.

We have made quite a bit of garden already but things have not grown so very much as we had a few real cold days since.

Everyone is busy in the fields planting or preparing the ground for the seed. We do our part but God alone giveth the increase.

We have at this writing three hundred little chickens. Some have grown quite large. All the children, even Baby Robert, show an interest in them.

We were glad to have Bro. Jacob Engle and George Lenhart from Kansas with us while here in the interest of the Bible school. We all enjoyed and appreciated the words of encouragement and admonition they gave us.

THE REASON

Today I met one in the market-place

Whose soul was prisoner, whose life was dim;
He walked with me a way, and face to face
I spoke of light to him.

A child was crying whom I comforted,
A widow hungry and I helped her need;
A lonely wanderer on his way I sped
With kindly word and deed.

O Christ, O brother in that other land,
Thou leader in the way we do not see,
I know that thou didst see and understand
I ministered to thee.

—Shirley Swetman in The Presbyterian.

ORPHANAGE SUPPLEMENT

Published quarterly in the interests of The Brethren in Christ Orphanage and Beneficiary work in the United States and Canada and the cause of Christ everywhere.

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ABNER MARTIN, Elizabethtown, Pa., Treasurer.

Messiah Orphanage

In charge of Anna Witmer, Emanuel Haas and wife, Grantham, Pa.

Cash received by the Messiah Orphanage for three months, beginning January 1st, 1923 and ending March 31, 1923.

Rent Boys' Building \$31.00; Farm sales \$146.48; Interest Endowment Fund \$51.74; Interest Boys' Orphanage Fund \$222.22; Board of Children \$77.00; Labor of Children \$23.00; Adoption of Children \$10.00; Electric Light Bulbs sold \$6.00.

Cash Donations as follows:

Sister Mary McNeal \$5.00; J. H. Hoffman \$5.00; Brother Abr. Pike \$5.00; Mrs. Graybill Mann \$5.00; Mrs. Julia Adams \$2.00; Upland California Sunday School \$27.15; Mary C. Hess \$5.00; Mrs. Orren \$2.00; Sister Simon Heisey \$5.00; A. O. Brubaker \$10.00; Offering box \$1.50; Fairland Sunday School \$40.00; Enock McCorkle \$5.00; Offering Box \$3.47; Pequea Sunday School \$5.95; Mary Peifer \$2.00; Fannie Engle \$5.00; Simon Garber \$1.00; Valley Chapel Sunday School \$12.60; Helen Houtz \$.50; Minnie Fake \$.50; Three Hatfield Sisters \$10.00; A Brother \$5.00; Cross Roads Sunday School \$24.36; Fairview, Ohio, Sunday School \$16.00; Wesley Hexemer \$10.00; Sister D. M. Book \$5.00; D. S. Wenger \$3.25; Sr. Anna Ebersole \$5.00; In His Name \$2.00.

Cash received for rent, farm sales, interest, board and labor of children, etc., \$567.44. Cash donations received \$229.28. Total cash received for three months \$796.72.

REPORT OF THE MESSIAH ORPHANAGE

For the year beginning March 1st, 1922 and ending February 28th, 1923.

Financial

General Account

H. E. Wolgemuth, Treasurer

Receipts

Balance in treasury, Feb. 28, 1922 \$ 73.96
Interest on Endowment Fund 104.55

Interest on Boys' Building Fund	226.50
General Donations	2065.81
Labor of Children	240.09
Board of Children	183.44
Release of Children	150.00
Adoption of Children	60.00
Farm Sales and Sundries	709.22
Rent, Boys' Orphanage Building	112.00
Donation from S. S. Wolgemuth Estate	500.00
(\$500.00 of this donation placed in End. Fund)	
Increase of indebtedness on notes	50.00
Deficit, due Treasurer	48.65

TOTAL \$4524.22

Expenditures

Provisions and Groceries	\$1274.09
Dry Goods, Shoes, Clothing, etc.	25.00
Fuel and Feed	743.26
Light	120.00
Medical Services and Supplies	35.00
Farm Supplies	486.65
Printing	5.25
Insurance	21.07
Stewart, Matron and Helpers	806.17
Interest on current indebtedness	66.12
Repairs and Sundries	628.37
To Monoghan Twp., York Co., for School Ex- penses (two years)	266.24
Rent of land	25.00
Telephone rental	22.00

TOTAL \$4524.22

Total Indebtedness, secured by notes \$1950.00

Parity Fund Account.

Total amount in Parity Fund, March 1st, 1922 ..	\$1159.44
Labor of Children, placed in Parity Fund during year	272.94
Accrued interest on Parity Fund, added dur- ing year	12.80

TOTAL \$1445.18

Paid to Myrtle Sanders	\$50.00	
Paid to Nellie Orren	50.00	100.00

Total amount in Parity Fund Feb. 28, 1923 \$1345.18

Permanent Endowment Fund

A. B. Musser, Treasurer

Allison Hill Trust Co. Mortgage Bonds	\$1000.00
Liberty Bonds	200.00
S. R. Smith Co.	800.00
Albaugh Dover Bonds	400.00
H. A. Garman and wife, note	200.00

A donation of \$1000.00 invested by Treas. on ad-
vice of Board of Managers, in Grantham
National Bank Stock, (7 shares) value then
as per last report \$1050.00
Bank closed out and Stock paid off during

year, amount received.....	637.00	
LOSS	\$ 413.00	
Donated by Treasurer of this account, to again bring this donation to the original amount	363.00	
Loss on report	\$ 50.00	
This amount now invested in Allison Hill Trust Co. Mortgage Bonds	\$1000.00	
Savings account, Allison Hill Trust Co.....	31.13	
Non-interest bearing pledge of last report, now partly interest bearing, invested in Allison Hill Trust Co. Mortgage Bonds.....	1000.00	
Donation from S. S. Wolgemuth Estate, invested in Allison Hill Trust Co. Mortgage Bonds.....	500.00	
(\$500.00 of this donation placed in General Acct.)		
Donation from Sarah N. Siegrist, one Liberty Bond	100.00	
Total amount in Permanent Endowment Fund	\$5231.13	
Boys' Department Building Fund		
H. B. Hoffer, Treasurer		
Amount reported Feb. 28, 1922.....	\$14,774.25	
Invested as follows		
Paid for Land at Orphanage.....	\$1731.13	
Allison Hill Trust Co. Mortgage Bonds	6100.00	
Albough Dover Bonds.....	800.00	
A donation of 6 shares Grantham National Bank Stock, valued at as per last report.....	\$900.00	
Bank closed out and stock paid off during year, amount receiv- ed	\$546.00	
LOSS	\$354.00	
This amount now invested as follows:		
Allison Hill Trust Co. Mortgage Bonds	\$500.00	
Allison Hill Trust Co. Savings Accounts	46.00	546.00
S. R. Smith Co. Bonds.....	1300.00	
Pledge by note, invested in Allison Hill Trust Co., Mortgage Bonds.....	1000.00	
Due from a Brother, on last report now paid and invested in Allison Hill Trust Co. Mortgage Bonds.....	2000.00	
Paid for Building Extensions.....	943.12	
Loss to date, as stated above.....	\$ 354.00	
BALANCE	\$14,420.25	\$14,420.25

Elizabethtown, Pa., March 28, 1923

We the undersigned auditors, appointed to audit the accounts of the Messiah Orphanage of Grantham, Pa., hereby certify that we have carefully examined the foregoing accounts of the Treasurers, of the different accounts, of the Messiah Orphanage and have found them

to be correct to the best of our knowledge and belief.

D. H. Martin and C. H. Moyer, Auditors.

MESSIAH ORPHANAGE

"Truly God is good to Israel, even to such as are of a clean heart." It is those who have the precious blood of Jesus applied to their heart and walk in obedience to God who have a clean heart. Therefore it pays to live according to the Word of God when we can enjoy the blessings of God and realize we are in His will. We feel to praise Him for His goodness to us in blessing us in many ways, spiritual as well as temporal blessings. The health in general has been good with the exception of some having whooping-cough. Four children have lately been placed in private homes and a few are expected to be admitted in the near future. So you see there are continually changes being made in the family. That is our aim to take in and give out children so we can do more good to those who need care and teaching. There were nine children admitted in the last year and eleven placed in homes. There have been instances when there were needy cases made applications and we had to refuse on account of scarcity of help. Just at the present time we are short in help, hoping the Lord will provide some one. Perhaps the Lord does speak to hearts sometimes, but His voice isn't heeded. I am glad although we are in need of workers there are those who give some time to help with the sewing and washing. We appreciate their help very much. The different Sewing Circles have done much for us the last several years.

The children are getting very much interested in gardening again as the season is coming on. They each have a little plot for their own in which they plant flowers and vegetables. The other day they came home from school with a seed catalogue and each one selected the kind of seeds they wished to send for their garden. Each one wants to have the nicest garden. In that way they will learn gardening as well as other kinds of work which they are taught while here. We pray the Lord to bless the work and make useful as well as Christian men and women out of these children. We ask you to pray for us that we may have grace and wisdom to discharge our duties faithfully. We thank all who are interested in the work and have helped in any way.

Yours in His service,

Anna W. Witmer

NOT HER OWN.

A little six-year-old girl knew how to give her whole self to the Lord Jesus. She did not claim one bit of herself as her own. It all belonged to the Lord Jesus.

One time, in her Bible class, her preacher asked her, "Have you a soul Mary?"

"No, sir," answered Mary, "I trusted it to Jesus, and He has it now."

Little Mary was right in believing that what she trusted to the Lord Jesus it was not her own. And how happy and satisfied she felt about it! Have you trusted yourself to the blessed Lord Jesus?—Selected.

Mt. Carmel Orphanage

In charge of Katie Bollinger and Harvey Hoke and wife.
Morrison, Ill.

FINANCIAL REPORT FOR MT. CARMEL ORPHANAGE

For January, February and March, 1923

Receipts

Cash carried forward	\$ 65.63
W. Jacob Shaefer, Chino, Cal.	5.00
Robert Shirk, Shannon, Ill.	10.00
Mrs. David Kreider, Shannon, Ill.	1.00
Mrs. Christian Wilhelm, Shannon, Ill.,	1.00
Mrs. Herman Henereman, Shannon, Ill.	.50
Mrs. F. J. Saunders, Springfield, Ohio	3.00
Mechanicsburg S. S., Pa.	26.09
Mr. Delp, Morrison, Ill.	3.00
Milledgeville soliciting	70.00
Fred Morham, Chadwick, Ill.,	1.00
Ralph Voss, Morrison, Ill.	10.00
Morrison soliciting	415.05
Smaltz Bros., Morrison, Ill.,	5.00
F. F. Burkholder, Carland, Mich.	10.00
In His Name, Gormerly, Ont., Can.	2.00
Portland Social Club, Prophetstown, Ill.	10.00
Bethel S. S., Detroit, Kans.	20.48
Hamlin S. S., Hamlin, Kans.	17.62
Mrs. Roscoe Royer, Dallas Center, Iowa,	5.50
Sam Troup, Knox, Ind.	10.25
J. Corwin Bentzel, Springfield, Ohio	10.00
A Sister, Carland, Mich.	1.00
Albert Bush, Morrison, Ill.	15.45
A friend	50.00
Butter and eggs	56.35
Other earnings	6.17
County allowance	90.00
TOTAL	\$921.09

Expenditures

Groceries	\$ 84.06
Shoes	27.87
Dry Goods	12.27
Fence, plumbing, and other hardware	179.16
Taxes	42.96
Coal	40.27
Farm indebtedness	484.06
Stationery, and school supplies	9.69
Telephone	6.20
Chicks	7.00
Chick Feed	2.65
Miscellaneous	6.85
TOTAL	\$903.04

Other donations: Mrs. B. B. Bert, eight pair of stockings; A friend, four ladies waists; J. H. Byer, 30 oranges; Mt. Pleasant Sewing Circle, Mt. Joy, Pa. a box of clothing;

Mattie Gish, Abilene, Kans., and Lucy Witters, box of clothing; Upland Cal., Sewing Circle, 14 shirts; Mrs. Mike Bolds, Morrison, Ill., clothing; Mrs. F. B. Lauver; Mechanicsburg, Pa., one quilt, six yards of gingham, box of candy, 6 comforter tops; Waukena, Calif., 9 shirts and 5 gowns; Sophia Burmeister, Morrison, Ill., candy.

H. W. Hoke, Treas.

HOME NOTES

Since our last writing three more children from Sterling, Ill., have been added to our number, Orville, Blair and Merrill, aged eight, six and four. They came from a family of seven children. The mother is dead and the father could not make a home for them. As these children are taken into the "Home," it means more than "food and raiment." They have characters to be molded. They have immortal souls which will some day enjoy the realms of eternal bliss, or be banished forever into the abyss of eternal night. May God keep us true to our trust and may the seed of God be planted into their hearts early in life.

Since Bro. and Sr. Archie McCulloh have been released from the farm work of the home, we praise God because He has called Bro. and Sr. Jesse Garwick to fill the vacancy. They came soon after April first and are now occupying the house across the road. They with the oversight of Bro. Hoke, are taking the responsibility of the farm work. We pray that as these young lives have consecrated themselves to God they may be true in the dark seasons as well as the light. Two of the older boys from the Orphanages are also living with them, whose work it is to help with the chores and farm work. At present eighteen cows are being milked.

Five of the smaller boys each have their calves to feed and it looks cute to see them all line up with small pails ready to mix up the warm feed. Each boy thinks his calf the finest.

A strong effort is being made this spring to make poultry raising a success. One batch of chicks have been hatched. With the best of care through the cold season some have died, while others are doing well. We have at present quite a number of hens setting, some on goose eggs. We expect soon to get some duck eggs. We heard the boy who gathers the eggs say, "seventy-three eggs today."

Our front yard fence was in bad condition, this is being removed and a new iron fence put up.

During the winter months we have been getting our rug rags ready for the weaver. One day a number of the neighboring sisters came in and gave us a day of work in sewing rug rags. We have also been crocheting some rugs. The older girls have some way caught the spirit of crocheting rugs and one girl is now sewing her own rags out of her own dresses, for in her own room. Several of the girls have made them for their bed rooms.

We are also glad to say several of the sisters have given appreciated service in mending. Bro. John Garwick has also spent several days this winter helping with the outside work, cutting wood, etc., which was much ap-

preciated.

Two of our children who are attending school, one at Grantham, Pa., one at Upland, Cal., are sending in encouraging reports.

The Mt. Carmel family have been quite well. A number have had touches of the flu, but not serious. Sr. Hoke has recently had an attack and was obliged to stay in bed about a week but is feeling well again.

On account of the inclemency of the weather and roads which were impassable, we have had no preaching services for six weeks. We have kept up the Sunday School work at the church with the exception of several Sundays, when we continued Sunday School in the "Home." In a way we feel like "shut-ins," yet we have had free access to a throne of grace and will be glad for a real Holy Ghost sermon. —K. N. B.

DOES IT PAY?

Does it Pay? This question comes to those in any line of work for God. We know any line of work upon which God sets His recognition and approval does pay and is bound to yield a fruitage.

We do not question whether or not God recognizes child-work and the ministry to His little ones, for He is "A Father to the fatherless." Truly no other sphere of Christian service can call forth greater blessing and reward.

Some years ago a friend visiting an orphanage made the remark that he was glad God had not called him to such work, for there did not seem to be the visible success and results attending ones work as in some other lines of service. True, there must be "faithful plodding," "precept upon precept, line upon line," but God has an unlimited store house of promises for those called to child-work as well as to any other line of spiritual or soul-saving work. It is true there is the discouraging side and often there are realities to face that bring home the truth of God's word again and again, when He says, that the sins of the fathers shall be visited upon the children unto the third and fourth generations. God has put such a high value upon parentage that untruthfulness and unfaithfulness in meeting this responsibility cannot fail to bring in its trail indescribable sorrow and suffering.

While the various reform movements are doing much to curtail evil, yet God alone is able to strike at the fountainhead in human hearts, from whence are the "issues of life." And in this battle against sin and satan, as "workers with God," we may implore and realize His help and power in stemming the awful tide of impurity and wreckage of America's homes and in the saving and salvation of the children.

Does it pay? Yes, it pays. Eternity alone will reveal how the course of many a life has been changed and seed sown in tender hearts day by day, sometimes "watered with tears," and at last amidst brave struggles for the right has sprung up unto eternal life.

A. Myrtle Zook.

PAST BENEFITS

"Many, O Lord my God are thy wonderful works which thou hast done and thy thoughts which are to upward; they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." (Psa. 40:5.)

As I look back over the past school months, I am made to praise God for the many blessings He has given. The above verse is precious to my heart because it expresses our praise and adoration toward God.

Our school numbers sixteen pupils. This includes all the grades except the seventh. Two of our pupils are preparing for the final examinations held by the County Superintendent. Mention has been made before of the kindly recognition of our school by our County Superintendent, we feel it is much to be thankful for.

We have missed very little school this year because of sickness. Some have been sick but not so many but what we could continue school.

The school year is very near its close. Many and varied have been the experiences. I feel I have been "in school" in more than one sense. To any one looking on the school weeks, no doubt, seem to pass by without much change; but to the one in the work there is constantly some new and unexpected test of wisdom and patience, until we feel our inability keenly.

How often His way is opposite to what we would choose, even in His service. It is not merely to test our consecration and love to Him. No, we have a greater confidence in our God than that. His purpose and ways are higher than our ways and when He calls we can know that He who knoweth the end from the beginning is planning even for our eternal welfare.

Somehow I have felt so keenly of late the shortness of time. Surely it is too short to deny our Lord any service that He asks of us. It passes so quickly, it is not worth while to withhold any from our Lord. So let us willingly, gladly render unto Him all that He may be requiring of us, even now. We can rest assured that when God calls He will make the way. I am thankful to say that the "way with God" is growing more precious to me. Precious, because this is His way for me.

What could be more precious when appearing before Him than to hear, "Well done good and faithful servant?" This is possible with God and we praise Him.

We desire an interest in your prayers that we may be at our best for God. Alma Bollinger.

OBEYING GOD'S CALL.

We are glad again at this time for victory through Jesus Christ who is able to keep and save us from falling. Also glad for His precious promises to which He is true if we do our part and obey His still small voice as it comes to us.

When the call came for help at the Mt. Carmel Home I thank God that we obeyed His call. We had a desire for mission work but no opportunity opened for us to go, but thank God the opportunity came and we were willing to

make use of it. The Lord was with us on our trip from Dallas Center, Iowa, to the Mt. Carmel Home. The roads were in good condition the first few days of March, but just as we arrived here it started to rain and the roads have been very bad since. The Lord surely had a hand in our coming.

We surely like the work fine and the Lord is blessing the work, everything is getting along nicely. Two of the boys are staying with us this summer. The workers are all happy in the Lord's work. We may not get a reward here in this life but we will get a reward in the next world, which is more than all this world can give.

Pray for us that we may prove faithful until He comes to take his servants home, where we will all meet, never to part.

Bro. and Sr. Jesse S. Gärwick.

WAIT ON GOD.

"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord". Psa. 27:14. The Psalmist David in writing these lines was no doubt giving expression to some of the experiences in his own life. In the preceding verses of the chapter he tells how God so wonderfully helped and delivered him, how he praises Him for it and then the command, "Wait on the Lord."

How many times when a test or trial comes to us, probably in a different way than ever before, we would like to know just how the Lord is going to work it out for our good, instead of doing as David commanded, "Wait on the Lord." While we are waiting we should be of good courage and if we are of good courage then He will strengthen our hearts. What an encouragement that should be to us to keep courageous.

Even though I feel so unworthy of God's love, yet I am thankful for the real things He does in my life. We may be passing through dark places that no one else knows anything about, but I am glad that God knows and He will not leave us alone. Sometime ago in passing thru a test God gave me the promise, "My grace is sufficient for thee." I had often thanked God before for that promise and also since, but it was especially comforting at that time. God knows what is best for us, and I believe He permits the tests to come for a wise purpose, which often is to draw us nearer to Him.

How dark this world must be to those who have not taken the Saviour into their lives. When temptations come instead of going to God they will seek the advice of earthly friends, and sorry to say, the advice they receive often leads them farther away from God and deeper and deeper into sin. The enemy is surely busy dragging souls down, they are miserable in this life, they are having to reap what they sow now, and the saddest part of all is that they will have to suffer through the ceaseless ages of Eternity.

May we as God's children keep our eyes fixed intently upon Him, for if we do as Peter did, look at the waves about us, we will surely sink. May we be co-workers together with Him for the salvation of souls.

Mrs. Harvey W. Hoke.

THE LATE EPIDEMIC

The recent epidemic or pandemic has taken a heavy toll of human lives, especially of elderly or old people.

Many have asked the question whether it was the same disease as the epidemic of 1918. There is a difference of opinion among medical men. In Chicago it was regarded as the same disease. On account of the tendency to merge into pneumonia it was nick-named "flumonia." Others regard it as more like lagrippe. The latter, from the word grip due to choking throat sensation or irritation causing a cough. In either case pneumonia frequently accompanied or followed due to long irritation or other causes.

The germ cause of either one or both diseases is not yet sufficiently known to be identified. Whether cold, grip, or influenza, the word "flu" was commonly used by the people to designate the trouble. In many ways the recent epidemic acted like that of 1918. It spread quickly over a vast territory. Pneumonia accompanied or followed it in many instances. The mortality was great. Symptoms to a considerable degree were the same. To know positively whether the two epidemics were one and the same disease will require further investigation. In New York city sleeping sickness followed. Up to recent date there were over 400 cases of encephalitis or sleeping sickness. The mortality was about twenty-five per cent. Some of the survivors were left in a condition similar to that which follows infantile paralysis.

In 1799 Noah Webster wrote a "History of Pestilential Diseases." He thought influenza was closely connected with remarkable physical causes. That of 1174 followed an eruption of Mt. Etna, in 1510 an eruption in Iceland followed by a great earthquake. 1537, the year after the eruption of Etna; a comet the same year, and so on down to 1602, the year after earthquake, volcano, and severe winter. He also writes that the season was cold and wet. Mr. Webster thought the epidemic was "at least dependent upon local causes or sensible qualities of the air."

Modern facilities for investigation may reveal the real cause and provide a way of escape.

Proper care of health with good condition of blood greatly aids in protection. The germs of many diseases can not act or multiply until the health standard is lowered. Poor blood quality offers but weak resistance.

Likewise, a low spiritual disease. A high standard means having on the "whole armor" which effectually defends the Christian soldier from the effects of the "fiery darts" of the evil one.—Dr. C. Nyeswander in Gospel Banner.

If the man who prays is the right kind of a man, and the prayer he prays is the right kind of a prayer, there will be a great deal accomplished, even if his fellows neglect to join him in intercession. "The effectual, fervent prayer of a righteous man availeth much."

THE IMMORTALITY OF THE SOUL

There is a class of thinkers who deny the immortality of the soul. Some think we perish at death. Others, as the Seventh Day Adventists, hold that man is unconscious from death until some future resurrection, which is practical annihilation; that then the souls are resurrected, or recreated with their bodies, and judged, after which the wicked utterly perish, which is the Second Death or Annihilation, while the righteous shall be endowed with endless life, and rewarded with eternal blessedness in Heaven.

They argue this:

1. From the assumption that the soul is wholly material like the body, and incapable of a separate existence.
2. From their assumed meaning of the words "death," "perish," "destruction," "sleep."

But "death" does not, in Bible usage, mean annihilation, but a missing of Divinely appointed well-being and destiny. God said to Adam and Eve, "In the day thou eatest thereof thou shalt surely die." Did they die in the sense of the Divine threatening in the day that they transgressed? To say that they did not is to charge God with falsehood. To say that they did is to abandon the doctrine that death means annihilation. For Adam and Eve were not annihilated in the day that they fell and the death penalty was inflicted. Adam lived in the world 930 years, and he is living now, and will live forever: Death, therefore, cannot mean annihilation.

Take the word "perish." "Wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever. . . . But man being in honor abideth not: he is like the beasts that perish" (Psa. 49:10-12.) But in what sense is he like them? Solely in this, that he, notwithstanding all his wealth and pride, must be separated by death from his earthly possessions, and his body shall as certainly return to dust.

Psa. 146:4 is quoted by annihilationists: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." But the word "thoughts" here means **purposes, plans, expectations**. (See margin R. V.) "My purposes are broken off, even the **thoughts** of my heart" (Job. 17:11) and Job was still living. "Perish" in Bible language, when used of our spiritual nature, does not mean **extinction, loss of existence**, but loss of spirituality, Godlikeness; e. g., "If our gospel is veiled, it is veiled in them that are perishing." (2 Cor. 4:3, R. V.)

"If Christ hath not been raised, your faith is vain. . . . Then they also which are fallen asleep in Christ have perished" (1 Cor. 15:17, 18.) This clearly implies that since Christ **hath** risen, as the Apostle affirmed, then the Christian dead **have not perished**. Now if to **perish** means to **become extinct**, as annihilationists contend, then **not to perish** means to **continue in a state of conscious being**.

When it is said that the dead "sleep," or "David slept with his father," etc., it is simply a metaphor, founded on the resemblance between sleep and death; and by another figure of speech the **body** is used for the entire man.

When we sleep in this life, neither the body nor the soul is extinct. Nor when the body sleeps in death is there the slightest evidence that the soul or spirit is annihilated.

Such passages as Eccl. 3:19, 20: "A man hath no pre-eminence above a beast. All go unto one place," and Eccl. 9:5. "The dead know not anything," cannot mean the extinction of our spiritual being. Scripture must be interpreted in harmony with other Scripture; and this same author wrote, "Who knoweth the spirit of man that goeth **upward**, and the spirit of the beast that goeth **downward** to the earth?" (Eccl. 3:21.) and, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Eccl. 12:7.) The above passages mean that when men die, the body perishes; but "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10,) to change the unalterable destiny of the soul, now fixed forever.

When Jesus died, He cried: "Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." (Luke 23:46.) Was He then annihilated? No! And no more was Stephen when "they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. . . . And when he had said this he fell asleep." (Acts 7:59, 60.)

We have said enough in refutation of the arguments of annihilationists. Now let God speak, and interpret His own words in the **Old Testament**.

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:6). Now Jesus settled the meaning of this for all time, by quoting this verse and adding, "God is not the God of the dead, but of the living: for **all live unto Him**." (Luke 20:38.) Thus Jesus, from whose words there is no appeal, teaches that not only do the **patriarchs live in the world of spirits**, but also **all that have died**. It follows, therefore, that the conscious existence of the soul is not interrupted by death.

The dead of the Old Testament are always spoken of as descending to "Sheol," into the invisible state which the Greeks called Hades, the general abode of departed spirits who were there in a state of consciousness, some in bliss and some in misery. Hence such expressions as: "For thou wilt not leave my soul to Sheol" (Psalm 16:10.) afterward applied to Christ.

That the Hebrews regarded the souls of the dead in Sheol as retaining their consciousness and activity is confirmed by the fact of the appearance of Samuel to Saul (1 Sam. 28.)

Hence the faith of the Psalmist: "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Psalm 73:24.)

In Isa. 14:9-16 the prophet represents the king of Babylon as going down to the realms of the dead. "Sheol from beneath is moved for thee to meet thee at thy coming: It stirreth up the dead for thee. . . . They that see thee shall narrowly look upon thee, they shall consider thee, saying, Is this the man that made the earth tremble?" "Art thou become like unto us?"

Job, in sublime faith said: "And after my skin, even this body is destroyed. Then without my flesh shall I see God." (Job. 19:26.) Before that he had said: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." (Job 14:14.) Such was his faith in his immortality.

Now we turn to the New Testament.

Matt. 22:32 and Luke 20:38: "He is not the God of the dead, but of the living: for all live unto him."

Luke 16:22, 23: "It came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom," etc. This passage is the unequivocal testimony of Infinite Truth to the consciousness of the dead, and their bliss or misery between death and the final Judgment.

Luke 23:43: "Verily I say unto thee. Today shall thou be with me in paradise. This passage teaches most emphatically the entrance of the dying thief to bliss immediately after death, and is absolutely fatal to Annihilationism. Nothing can alter its plain meaning.

2 Cor. 5:6-8: "Knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home without the Lord."

Phil 1:21, 23: "For me to live is Christ, and to die is gain. . . . But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better." To think that St. Paul was longing to die and be in unconsciousness for thousands of years rather than to live and work for Jesus, is the height of absurdity. These Scriptures are positive against either soul-sleeping or annihilation, and no Scripture-wresting can make them otherwise.

Heb. 12:23: "To God the Judge of all, and to the spirits of just men made perfect."

Rev. 6:9, 10: "I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Here are the souls of the martyrs prior to the Millennium and the final resurrection, but they are very much alive, and in the attitude of prayer before the throne of God.

In Matt. 17:3 and Mark 9:4 and Luke 9:30, 31, we have the account of the transfiguration, and Moses and Eliam talking with Jesus about His decease. If they were thus alive in a conscious state of being, why not all the dead?

The Wicked Dead

Matt. 10:28: "Be not afraid of them which kill the body, but are not able to kill the soul." Then the soul and the body are distinct principles, for the body may be killed, yet the soul lives on uninjured. "But rather fear him which is able to destroy both soul and body in hell."

But the "destruction is not annihilation, for they

"shall be tormented day and night forever." (Rev. 20:10.)

Luke 16:23, 28 shows that the condition of the wicked dead is one of conscious torment. The sinner's doom is unchangeable and irrevocable, beginning immediately after death and continuing forever. See Matt. 25:46: "These shall go away into everlasting punishment."

2 Pet. 2:4, 9 and Jude 6 shows that hell is not a place where the wicked cease to exist, but where they are preserved alive "reserved unto judgment," "reserved to the day of judgment to be punished." How long? "Day and night for ever and ever." (Rev. 20:10.)

The Old Testament must be interpreted in the light of the New Testament, which is perfectly plain. The immortality of the soul is made by Christ eternally sure, "who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. 1:10.)

We are all heirs of eternity, and shall live forever in bliss or woe. Annihilation is the infidel's dream, contradicted alike by reason, and the infallible Word of God.

A. M. Hills in God's Revivalist.

HIS CHOICE

John B. Gough tells of a man who was offered his choice of three things: To kill his father, to burn down his house, or to get drunk. He laughingly said, "I'll get drunk." He got drunk, and, enraged by his father attempting to control him, he struck his father with the hammer and killed him, and then to cover his crime he set fire to the house and burned him up.—Sel.

The grace of God in the heart expels sin, repels temptation, dispels gloom, and impels service.

"A peculiar people, zealous of good works." Made so by being purified. Their peculiarity consists in that they address themselves warmly to what they see God would have them do. Zealous means hot.

POISON IN TEACHING

The Word and Way

One of the most atrocious and cruel things perpetrated by the Germans during the war was the putting of poison in the wells of Belgium and France to cause the death of the unsuspecting who would drink this poisoned water. . . .

But what is to be thought of those who, in theological seminaries, colleges—even Christian schools—Sunday-schools and text-books mix insidious error with the Christian truth in such a way as to poison and destroy human souls? Poison can be so mixed with wholesome food as to be palatable and eaten unsuspectingly. The teacher, preacher and text-book writer, who take advantage of their positions in places of trust to put the poison of infidelity into the minds of those who come to them for instruction are criminals of the worst type and deserve reprobation, execration and deportation.

Funeral services were held at the Bethany church March 28. Elders Ira G. Engle and John Frymire conducted the service. Text: Psa. 116:15. Interment in the Bethany cemetery.

SIDER—Anna M. Sider, wife of Christian Sider was born in Illinois, October 4, 1866 and died at her home in Welland Co., Ont. March 2, 1923; aged 56 years, 7 months, 2 days. She was married December, 1889 and to this union seven children were born, one of whom preceded her to the spirit world while yet young. She moved with her parents to Indiana at the age of eleven years united with the Brethren in Christ church of which she remained a faithful member until her departure. She was converted through the means of little meetings that the children held among themselves in the home. Several years ago sister Sider had an attack of heart failure from which she never fully recovered and so was deprived to a great extent from attending services which she so much enjoyed. Her interest was especially for the young people of the church and she often spoke of the vanity of seeking after temporal things. Her testimony of overflowing joy was as the "shining light which shineth more and more unto the perfect day." Funeral services were conducted by Eld. T. S. Doner and Eld. L. Shoalts. Text: Psa. 116:15.

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PORTER—Naomi Luella Forine Chase, was born near Winterset Madison Co., Iowa, Oct. 23, 1860 and died near Hanford, Cal., March 31, 1923. She was converted at the age of fifteen, she remained a faithful Christian all her life, and was a member first of the Methodist and later of the Evangelical church.

On September 10, 1876 she was married to Henry M. Porter of Cherokee, Iowa, to which union were born four children, three of whom with the husband, fourteen grandchildren and one great-grand son and a host of friends remain to mourn her loss.

Funeral services conducted by Elder Samuel Eyer, were held at the Brethren in Christ church near Waukena, Cal. Text. Heb. 13:14.

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BROWN—Sarah Brown, daughter of Daniel and Sarah Stump was born in Canada, September 27th, 1832. Departed this life April 21, 1923, aged 90 years, 6 months, 24 days.

She was united in marriage to James Brown, December 22, 1853, to this union were born eight children of which the surviving are: James Brown, Daniel Brown, Lydia Mishler and Jacob Brown. She is also survived by sixteen grandchildren and seventeen great grandchildren. Her husband, James Brown departed this life May 9, 1906.

She united with the Church of the Brethren in Christ in May, 1883. Since she has been loyal to her friends, church and Master. She often expressed her willingness to go whenever her heavenly Father called her to her eternal home.

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DONER—Susan Steckley Doner was born at Markham, York Co., Ont., May 22, 1838; died April 1, 1923, aged 84 years, 10 months and 9 days. She was married to John Doner in the year of 1865. She leaves one son Thomas S. of Clarence Center, N. Y. and three daughters Catharine of Gormley, Ont.; Annie of Perry Station, Ont., and Mary of Smithville, Ohio, with whom she had her home. She also leaves ten grandchildren. Her husband preceded her in death in 1890. She was converted at the age of sixteen, and united with the Brethren in Christ church; and was faithful until death, dying in the triumphs of Christ. Interment in Heise Hill cemetery, Gormley, Ont.

"What thanks can we render to God again for you." Who do always remember the work of the Lord and make it possible to preach the Gospel to the lost. We pray God's blessing to rest upon all saints.

Yours in Him,

Sarah H. Bert and workers,
6039 Halstead St., Chicago, Ill.

A SISTER'S TESTIMONY

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, Oh my soul, and forget not all his benefits." Ps. 103:1-2.

As I awoke this Lord's day morning these words of the psalmist came to my mind, and as I gave a short time to meditation before rising the thought came (being a shut in) in what way can I bless the Lord with all that is within me? It truly means much grace, love, strength and courage; much praying and watching, and to guard against all evil. It truly means a cutting away from the world, "we cannot serve God and mammon." We cannot bless God and take part in worldly pleasures, and all such things that please the enemy of souls. And oh, what watching and praying it does take to overcome the wicked one, even when we are on our knees in the humble attitude of prayer, he is near and will try to place thoughts in our minds that we do not want; try to draw our thoughts on something different than talking with God, thus, he steals time and robs God of His glory and oh: does it not bring us to see what poor unworthy creatures we are, and show forth God's unchanging love to us in bearing with us and still owning us as His children. I do bless God that I have the full assurance of being born into the family of God and I can say—I'm the child of a King. I'm so glad I learned to trust Him and lean upon Him in times of trouble. When the billows swell and the tempest rolls high He is so near. The past winter has been one of tests and trials, so many dear ones sick and apparently near death's door, so it has been a time of waiting upon God. I'm glad I have learned in part—but I haven't learned it all, there are heights and depths that I have not attained to. Oh, that I may still learn more and more of love and mercy. I must ask Him to draw me still closer that I may lean harder on Him and though I do not understand His dealings yet he doeth all things well. The following verse comes to my mind.

If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.
But not to-day, then be content, poor heart!
God's plans, like lilies, pure and white unfold;
We must not tear the close shut leaves apart:
Time will reveal the calyxes of gold.—May Riley Smith.

Yes we need to wait upon God, these are perilous times, death is doing its work. We can see some one bourne to the silent tomb each day.

Many homes are broken up, many hearts are broken, but yet the world goes on as if nothing happened. They say, we only go through this way once, we must have a good time, life is short and we must take in all we can of its pleasures. Oh, that they might think life is short. Let us spend each moment to honor and glorify our God and Saviour.

Oh time! how few thy value weigh:
How few will estimate a day!
Days, months, and years are rolling on
The soul neglected and undone
In painful cares and empty joys,
Our life its precious hours destroy;;
While death stands watching at our side,
Eager to stop our living tide.—Scott.

Sr. Sarah M. Taggart, Stayner, Ont., Box 78.

Reports

CHICAGO MISSION

Report for two months ending April 15, 1923.

Balance on hand\$61.80

Receipts

Marie Nelson, Morrison, Ill., \$5.00; Elizabeth Gnagy, Chicago, \$5.00; Pequea S. S., Lancaster, Pa., \$10.83; Cora Albright, Shannon, Ill., \$5.00; Mrs. Temple, Shannon, Ill., \$1.00; In His name, Kans., \$25.00; A D. Baker, Winnipeg, Ont. \$5.00; A Sister, Gormley, Ont., \$1.00; In His name \$10.00; Y. P. \$18.50; In His name \$15.00. Total \$163.13.

Expenditures

Provisions, \$59.80; gas \$9.40; repairs \$7.75; Electric light \$13.61. Other donations: Bethel, Kans., Aid sisters, Detroit, Kans., Garret, Ind. sisters, Bro. and Sr. Saltman, Graymont, Ill.

TWO GREAT PROBLEMS OF PROFIT AND LOSS

A Story

A certain man had great estates and sold them, and purchased with the proceeds a pearl of wondrous beauty and of fabulous price. He took passage on a ship bound for Southern Italy, to invest this pearl in a castle, and to surround himself with a retinue of servants, and to spend his last days on earth in ease and luxury.

To protect and safeguard this great treasure in transit, he confined it in three strong boxes, one within the other, each one locked. One day while walking on the deck of the ship, and to pass the time, and to show his skill, he borrowed nine apples of a fruitboy who was selling them to the passengers, and tossed them into the air and kept them all dancing there for some time without letting one fall, to the amazement of the delighted passengers who warmly applauded him.

Under this inspiration he thanked them and said, "This is no test, wait a few minutes and I will show you more of my skill." He hastened to his cabin and took the pearl from its velvet nest. He passed it to the ladies, who were charmed with its beauty; he took it and stepping to the gunwale leaned over it and tossed the pearl into the air, watching, he caught it as it descended, saying, "Here it is as safe as ever."

Leaning farther over he tossed it higher and catching it, he said, "Here it is." Leaning still farther over he threw it high into the air, watching as it descended—when suddenly the old ship gave a lurch and down into the fathomless depths went the pearl. The ship sped on, while he smote upon his breast, saying, "Fool, fool that I was to risk and lose my all."

Where was the profit of this display of skill? The plaudits of the crowd was all that he gained, while he lost his all irrecoverably.

Now for the two problems. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (his whole being—body, mind and spirit—in hell forever) or what shall a man give in exchange for his soul?" Mark 8:35, 36.

Beloved reader, can you solve these problems? are you not tossing and bartering your immortal soul for the trifling and transitory things of earth and time, which can never satisfy?

A Wise Choice

A liquor dealer and his wife sat talking after hearing one of Sam Jones' sermons.

"Husband, how much do you make in a year?" "About \$2,000." "How long do you expect to live?" "At least twenty years." "Then you would make \$40,000?" "Yes." "If you were offered \$40,000 for your soul would you take it?" "No, I could not and would not take it?" He gave up the business, and accepted Christ as his own personal Savior.

Beloved friend, do not put off your soul's salvation another day or hour, as this is infinitely greater to you than all the concerns of time and eternity in God's great, boundless universe.

Hear your Creator's voice in the following wonderful invitation to a conference. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

Beloved, the time is coming when Jesus Christ cannot be found. Please listen, He says, "Seek ye the LORD while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him: and to our GOD, for He will abundantly pardon." Isa. 55:6, 7.

A Touching Appeal

"Say, where is thy refuge poor sinner,
And what is thy prospect today?
Why toil for the wealth that will perish,
The treasures that rust and decay?
O think of thy soul, that forever
Must live on eternity's shore,
When thou in the dust art forgotten,
When pleasures can charm thee no more.
'Twill profit thee nothing, but fearful the cost,
To gain the whole world, if thy soul should be lost.
The Master is calling thee, sinner,
In tones of compassion and love,
To feel that sweet rapture of pardon,
And lay up thy treasures above;
O kneel at the cross where He suffered,
To ransom thy soul from the grave:
The arm of His mercy will hold thee,
The arm that is mighty to save.
As summer is waning, poor sinner,
Repent, ere the season is past;
GOD'S goodness to thee is extended,
As long as the day-beam shall last;
Then slight not the warning repeated
With all the bright moments that roll,
Nor say, when the harvest is ended,
That no one hath cared for thy soul.
'Twill profit thee nothing, but fearful the cost,
To gain the whole world, if thy soul should be lost."

A SHOCKING TRAGEDY

A father with his little son, went to a forest near a Lagoon on the Gulf of Mexico. While the father was at work in the timber, his son, by his consent, went to the Lagoon to play.

After some time the father was startled by hearing his boy cry: "Hurry, papa, hurry!" The father leaped to his feet, grabbed the ax and ran to the lagoon and saw the boy outstretched, a look of horror on his face, as he cried: "Hurry, papa, hurry; the alligator has got me."

The father leaped into the lagoon and was just about to sink the ax through the head of the monster, when he turned and made for the deep waters, and the little fellow cried out: "Hurry, papa, hurry!" The blood sprinkled waters told the awful story of the dear boy's destruction.

Beloved friends, there are worse monsters all about

us, destroying by the millions parents and children with endless destruction, and but few are fleeing from them or crying for help.

The devil—the great enemy of God and man—is marshaling his destructive forces and agencies, and is reaping an awful harvest of souls for hell and the second death.

Among these evil forces are false religions, movies, theatres, the dance and cards, corrupt literature, narcotics and strong drink, the Sunday newspaper and wholesale Sabbath desecration.

God's Warning

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith." 1 Peter 5:8, 9; 2 Cor. 6:14-18; Eph. 5:11-20.—A Friend.

(Continued from page 7.)

be learned from the awful disaster, and many spoke of it as "a mysterious providence," and many people questioned the goodness of God.

The practice of attributing such things to God and ignoring man's responsibility is too common. He would be a brave man, or a rash one, who would announce himself equal to the age-long problem of suffering in the world of a good God. But a moment's thought will prevent the mistake of laying the blame on God. This universe is regulated by law. These laws are all intended for man's good. Obeyed they bring health, prosperity, happiness. But necessarily the violation of law will bring the opposite. It could not be otherwise. This is a beneficent as well as a necessary provision. It guards the careless against that which would injure. If, in spite of these divine arrangements and precautions, we violate these laws, shall we blame God for the results? If through some indiscretion in dress or exposure, we contract a cold which grows into some severe illness or fatal disease, is God to blame? Was God chargeable for the ignorance of the physician who bled the man, the wreck of the Titanic, brought about by the criminal carelessness of the officials of the company, or the babe that crept into a draft of cold air? The icebergs are an untold blessing, cooling the torrid heat of the south. So are all the effects of God's laws when rightly used.

The disciples brought this problem to Jesus. Were the eighteen men upon whom the tower of Siloam fell greater sinners than others? He said, No, they were not punished because of sin. Some defect in the building accounted for the accident. An inadequate foundation or some defective work in the structure was the reason. The mistake or the sin of man, not the decree of God, was to blame. God has ordained the law of gravitation as a beneficent force. When man obeys it the result is always helpful, but a violation of the law cannot but be hurtful. When a building is properly erected the law of gravitation chains it to the earth, but it pulls down a leaning wall. When through ignorance or carelessness or necessity, one exposes himself and brings on disease and death, are we right in questioning the wisdom of God in remov-

ing one so sadly needed?" Oftentimes we go still farther afield and lay upon God the blame for the results of deliberate wrong-doing. God is blamed for a good deal of satan's work.

We recognize that there is an outreach in this subject which we cannot understand. We often come to a place where human reasoning is futile. Then it becomes us to say, "Even so, Father, for so it seems good in thy sight."—Selected.

THE HOMELESS SINGER

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside:

"Foxes to their holes have gone,
Every bird into his nest;
But I wander here alone,
And for me there is no rest."

Tears filled the good man's eyes as he said, "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pity on the little wanderer.

Conrad opened the door and saw a ragged child, who said, "Charity, good sir, for Christ's sake."

"Come in, my little one," said he; "you shall rest with me for the night."

The boy said, "Thank God," and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told them he was the son of a poor miner, and wanted to be a priest. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him and were greatly pleased with his pleasant countenance. In the morning they determined to keep him, and they found that he was only too glad to remain.

They sent him to school, and afterward he entered a monastery. There he found the Bible, which he read and from which he learned the way of life. The sweet voice of the little singer learned to preach the good news, "Justified by faith, we have peace with God through our Lord Jesus Christ."

Conrad and Ursula, when they took that little street singer into their house little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther.—Selected.

If another general war comes, civilization is doomed.
—Premier Lloyd George.

Our Young People

THREE GUIDING PRINCIPLES FOR SUNDAY

Much is said and written about Sabbath observance. Ministers and lecturers wax eloquent on the subject. Organizations are formed to procure the enactment and enforcement of the so-called "blue laws." Other organizations are formed to oppose such laws and their enforcement. There are Sunday baseball, Sunday movies, and Sunday golf, in fact every form of worldly pleasure is included in every Sunday.

"What to do or what not to do" is perplexing parents and young people who are Christians. For the answer there is but one safe and sure place to go—the Word of God. The opinions of others while at times helpful are often misleading, if not harmful.

In the story of creation (Gen. 2,) are these words, "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work." Dr. Scofield, in commenting on the word sanctified, says, "In the Old Testament the same Hebrew word is translated sanctify, consecrate, dedicate, and holy. It means, set apart for the service of God." If all could have this conception of Sunday, that it is a day especially set apart by God for service to Him, it would greatly aid in coming to a right conclusion as to the use of the day.

Nothing more is heard concerning the Sabbath until the manna is given to Israel in the wilderness. "And he (Moses) said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord. Six days ye shall gather it (manna), but on the seventh day, which is the sabbath, in it there shall be none. So the people rested on the seventh day."

A few months later at Sinai, when the Lord was giving Moses the law, He said in amplifying the fourth commandment, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. . . . Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever."

From these passages it appears that the Sabbath is distinctly a Jewish institution. When it was first given to Israel, it was set apart primarily as a day of rest. Later God makes it a perpetual sign between Him and the Hebrews, that they may remember His mercies and care, and that He has set them apart from all other nations as a people peculiar unto Himself.

There was a special need of the Sabbath for the Israelites, or Hebrews, who for 400 years had been in bond-

age without any intimate knowledge of God or forms or real worship. It was absolutely necessary for them to cease from all toil and usual pursuits in order to realize that there was a God who cared for them and that they were His followers. Therefore the Sabbath was set apart as a holy day in which, in quietness, in his tent, the Hebrew might learn about Him and meditate upon His laws and His mercies.

As the centuries passed, the writers of Holy Writ from time to time refer to the Sabbath. Directions are given as to the proper offerings for the day; the defilement of the day is noted and the people are urged to return unto Jehovah and to keep His holy Sabbaths. When the people are loyal to God the Sabbath is kept, when they turn to idols the Sabbath is desecrated.

The simple directions given by Moses concerning Sabbath observance are interpreted and re-interpreted by the Jewish leaders until at the time of Christ the orthodox Jew was burdened with petty rules concerning every phase of life. He was told how far he could walk and what he could carry without breaking these minute directions. He was governed by rules and regulations, not by principles. Christ swept aside these man-made restrictions, openly and purposely disregarding many of them, and He kept the Sabbath as a holy day set apart for the service of the Father.

The following are some of the replies made by Christ to His critics who accused Him of being a Sabbath breaker and judged Him to be worthy of death: "Have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. . . . For the Son of man is Lord even of the sabbath day. And when he was departed thence, he went into their synagogue: and, behold there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on a sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then said he to the man, Stretch forth thine hand."

"And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him to watering?"

"And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of

man is Lord also of the sabbath."

If we study the life of Christ we find that, during his public ministry, He spent the Sabbath in much the same way as other days. He went from place to place doing deeds of mercy, and at times accepting the invitation of rich or poor to dine with them. He always attended the synagogue service and spoke, if the opportunity were offered. His one purpose on the Sabbath as on other days was to do the will of the Father.

After Christ left His faithful followers and ascended to His Father, they were for a time together in fellowship and prayer. Then came Pentecost, followed by the rapid growth of the church in Jerusalem, and soon on account of persecution the spread of the gospel to the Gentiles.

It then became the custom for the Christians to gather in fellowship meetings once a week. The Jewish Sabbath with its restrictions was not a suitable day for these meetings. Therefore what wonder, that they chose as the sacred day the first in the week in commemoration of the resurrection of their Lord. At first it was called the "Lord's Day;" later the present name of Sunday was adopted.

Dr. Morgan says, "The change of day in the Christian dispensation from the seventh to the first is of great symbolic value, and although no divine word was written commanding the change, the spiritual facts of Christianity altered it surely, yet without proclamation or noise."

Again he says, "Some have imagined that by words He (Christ) uttered and by deeds He did He relaxed the binding nature of the old command. This view however, is to absolutely misunderstand and misinterpret the doing and the teaching of Jesus."

In the hustle and bustle of the modern world, one needs a day which shall bring a change and rest into his life, and which if properly used shall bring him closer to his heavenly Father, give him a clearer vision of service for Him, and bring to him renewed energy for the duties of the ensuing week.

To spend Sunday in a way to secure these results one must be governed not by rules, but by principles, all of which should be founded on one fundamental desire. The desire to live one's life in such close harmony with the heavenly Father as to do only His will.

For the Christian there are three guiding principles—worship, service, and rest.

Under worship, one should include regular church attendance as conducted by some company of believers. It seems impossible to bring oneself into close touch with the Father by spending Sunday forenoon in bed, on the golf links or tennis court, in reading the Sunday paper, riding in an automobile, working in the garden, or studying birds. Man is gregarious and the uplift of worship is greater if he goes with his fellows to some place set apart as the house of God.

The Christian believes in the church and would not care to settle in a community where there was no place of worship. It is then a duty to help maintain some relig-

ious meeting by attendance at its services, by financial aid, and by a willingness to help in the work.

There should also be set apart a time for Bible study, prayer and meditation.

Service for others should be one's desire at all times but especially should this be emphasized on Sunday. The greatest service possible is to sow the Word and to point the way to eternal life. One engaged in such service will have no questions concerning the proper use of Sunday.

Man's physical nature demands a change and rest at least one day in seven. If this law is not obeyed, sooner or later a break-down comes. The question as to how one should rest and obtain the change, no one can answer for another. No recreation that leaves one tired and exhausted on Monday morning is rest. One of the essentials of rest is change. In order to obtain the maximum rest, one should refrain from the regular occupations of the week.

It is well on Monday morning to check the doings of Sunday. If one can say, "Yesterday, I came into closer touch with God than ever before, I helped some soul to know Jesus, I did a deed of kindness, and now I feel invigorated for my week's work,"—then Sunday will have been well spent.—Nelson A. Jackson, in Moody Institute Monthly.

A BEAUTIFUL GRACE

The Bible makes much of humility. This is a grace which not only adorns character and accentuates influence, but also increases the power and efficiency of service. Christ makes humility the first element of the Christian life. In the first Beatitude He says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." We are not to compare ourselves with ourselves or with others like ourselves to ascertain our degree of humility. Rather compare thyself with the great Exemplar—the Lord Jesus Christ. Phillip Brooks once said:

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.

Spurgeon said:

The higher a man is in grace the lower he will be in his own estimation.

The charm of the grace of humility was strikingly illustrated once in an incident related as having occurred in Beethoven's studio in his house in Bonn.

A group of tourists were visiting his house and entered his studio. One of the tourists, a girl of twenty or so, sat down at Beethoven's piano and played the "Moonlight Sonata," none too well—Beethoven's own work, in his own room, on his own piano. When the girl had finished, she arose and said to the old caretaker, "I suppose lots of famous musicians have been here and played on this instrument?" "Well, miss," the caretaker answered gravely, "Paderewski was here last year, and his friends urged him to play, but he shook his head and said, 'No;

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Foreign Missionary Department

"The Fields are White Already to Harvest"

FROM AFRICA

Dear readers of the Visitor:

Greetings in the worthy name of Jesus our blessed Redeemer.

We are truly grateful to our heavenly Father for the privilege of again writing to you from this field.

As we view the past couple years covering our furlough in the home land many are the pleasant memories of kindness shown in different ways. There are many to whom we would like to write personal letters in way of appreciation, etc., but time will not allow it.

We could say much of the many interesting experiences, scenery of the trips, etc., but after making the trip to the field a couple times we feel like an old missionary said, that he hardly knew what to write more than, we have arrived safe and well, praise and thanks be to our heavenly Father for that blessing is ours, and this finds us again in the work that the Lord has made precious to us for it is where we were called, hence the best place on earth for us and we would loath to change our mud hut here for the best mansion we have seen and be out of His divine order.

While we appreciate being here we are well aware that we have the Master to thank again that He put it in the hearts of our dear co-laborers in the home land to give of their means to meet the expense and make our passage possible. We would like to write and thank the many who have helped in this way but again time will not permit, however, we are often reminded of your kindness and our meals are often much more enjoyed on account of the nice dried fruit which was sent us. This comes in very good after the year of famine, we pray that His promises may be realized by all of you, that it is more blessed to give than to receive. This has proved a blessing to us, but we hope it has been more so to you. This morning we do not feel as David's men did who went on to pursue the enemy, that we are the only ones making sacrifice and that we deserve all the credit for what has been done. Those of you who stay by the staff and help with your prayers and means should share the same. We have often felt that the one hid away and perhaps never spoken of in regard to making sacrifice for the work, but who spends time in real earnest prayer with a burden for souls that will cause them to travail in prayer till God moves and convicts and saves souls here, that hid away one may be doing more than any of us, and realizing the need as we are brot face to face with conditions, we pray God to give us many more such helpers. Dear reader this door to help is open to you and is the most important part of the work.

We found the small staff here over loaded with work, but glad to labor for the One who was also weary in body as He rested by the well, but ever ready to help the needy

soul, and while the new workers have somewhat relieved the strain, there is still need of more helpers to carry on the work already started and as some of our workers have gladly labored some time past their time to have a rest, still we see their need of a change.

The girls school which is one of the main features of the work at this station has been growing, the number exceeding one hundred. Others would have come, but the workers did not take them on account of the famine conditions; here again the money sent for the famine relief proved a real blessing not only in helping our teachers and other worthy needy ones, but in making it possible for these girls to be kept here under Christian influence. Up till last November the country was suffering severely from drought, cattle dying from famine and the people, many of them hungry. Some feared another year of drought and while we prayed that if the Lord could get more glory and souls would be saved by another year of drought, we would praise Him for it, but the dear Lord saw fit to give us beautiful showers of rain and the earth that was dry is now covered with the best crop of grass we have ever seen here. The cattle are fat and our crops promise a bountiful harvest. We rejoice in this, but to those in sin they will only make and drink more beer, so our earnest prayer has been and may we ask you to join us in this, that the Holy Spirit may so soften the hard hearts, that His blessed word will enter and bring forth a bountiful harvest of precious souls, who shall stand before Him in white and of whom one is worth more than the whole world. May we renew our consecrated effort for souls.

Yours in His glad service,

W. O. Winger.

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I am not worthy."

This incident reminds one of Pope's line, "Fools rush in where angels fear to tread." Paderewski's act exhibited a beautiful humility.

Our Lord very emphatically enjoins this grace on the very best of us when He said, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants. We have done that which was our duty to do."

It might seem to the thoughtless that after one had done "all" that is commanded him there would be room for a degree of pride and self-gratulation. Not so. After our very best we are to maintain a spirit and tone of humility and self-abasement. Our 'all' we are to remember, was only duty done which left no space for pride.—Herald of Holiness.

"UNAWARES"

"Be not forgetful to entertain strangers, for, thereby some have entertained angels unawares." Heb. 13:2.

They said: "The Master is coming
To honor the town today,
And none can tell at what house or home
The Master will choose to stay."
Then I thought, while my heart beat wildly
What if He should come to mine?
How I would strive to entertain
And honor the Guest divine!

And straight I turned to toiling,
To make my home more neat:
I swept and polished and garnished,
And decked it with blossoms sweet.
I was troubled for fear the Master
Might come ere my task was done,
And I hastened, and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties,
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore,
And I said: "I cannot listen,
Nor help you any today;
I have greater things to attend to,"
And the pleader turned away.

But soon there came another,
A cripple, thin, pale and gray;
And said: "O, let me stop and rest
Awhile in your home, I pray!
I have traveled far since morning,
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot keep you today;
I looked for a great and noble Guest,"
And the cripple went away,
And the day wore onward swiftly,
And my task was nearly done;
And a prayer was ever in my heart.
That the Master to me might come.

And I thought I would spring to meet Him,
And treat Him with utmost care;
When a little child stood by me,
With a face so sweet and fair,
Sweet, but with marks of teardrops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said: "I am sorry for you;
You are surely in need of care,
But I cannot stop to give it,
You must hasten otherwhere."
And at the words a shadow
Swept over his blue-veined brow.
"Some one will feed and clothe you, dear.
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,

And I watched in the dusk alone.
Watched, but no footfall sounded;
No one paused at my gate;
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I cried,
"And gladdened some other home!"
My labor had been for nothing,
And I bowed my head and wept;
My heart was sore with longing,
Yet, spite of it all, I slept.

Then the Master stood before me,
And his face was grieved and fair;
"Three time today I came to your door,
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomforted;
And the blessing you might have had was lost,
And your chance to serve has fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was shamed, and bowed
In the depths of humility.
And he said: "The sin is pardoned,
But the blessing is lost to thee;
For, failing to comfort the least of mine,
Ye have failed to comfort me."

—Sel.

HEART TALKS TO CONVERTS

By Rev. E. E. Shelhamer

Confessing Faults

"Confess your faults one to another and pray one for another that ye may be healed." Jas. 5:16.

This is as direct a command as that of confessing sin. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." We confess our **sins** in order to **get** saved and confess our **faults** in order to **keep** saved. A fault is not always a sin, but a fault becomes a sin the moment one refuses to confess and forsake it. Right here is where many a convert begins to cool off—he does not willingly and voluntarily confess his shortcomings to his brethren and his household.

This plain command does not say: Confess your faults to the Elders, or a priest that you may be forgiven: No! But let the members of the church confess their faults to each other. Adam Clark remarks: "This social confession tends much to humble the soul and make it watchful. We naturally wish that our friends in general and our religious friends in particular, should think well of us; and when we confess to them offenses which, without this confession, they could never have known, we feel humbled, are kept from self-applause and induced to watch unto prayer that we may not increase our offenses before God and man."

It does not require any grace and only a spoonful of brains to argue and contend that you are right, but it does require honesty and magnanimity to humbly own a

fault. Pride and the devil combined will try to bolster you up and make you believe it is a sign of weakness to acknowledge that you were wrong, but this is a great mistake. Everybody whose opinion is worth anything will admire and think the more of you.

Wesley said, "Be always ready to own any fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be, therefore, open and frank when you are taxed with anything; do not seek either to evade or disguise it. But let it appear just as it is, and you will thereby not hinder, but adorn, the Gospel."

Noah Webster, who compiled the unabridged dictionary, was asked what was the hardest word to pronounce. He replied that the hardest thing to say correctly was, "I am wrong." Yes, there are very few people big enough to voluntarily say this. Most of us must be cornered and compelled to look at an inconsistency and even then we bray and kick like a mule—to our own belittling. Many a great man's downfall and disgrace started when he refused to correct a statement or acknowledge a fault. This hardened him so that he could easily repeat it, or do something worse.

Be careful then when anyone charges you with this or that fault that you do not retort, "Oh, well, I can't be you! I saw the same thing in you."

No. If you would grow in grace and get rid of such infirmities as hinder and cripple your usefulness, be glad to associate with those who have the courage to point out to you your weaknesses. Even those of your own household and others who criticize you severely will develop and do you more lasting good than those who withhold needed reproof.—Selected.

YOU CAN PRAY!

If you can not preach a sermon,
You can pray!

Anglo-Saxon, French or German,
You can pray!

Men of every tribe and nation
Are in need in all creation;
'Tis no time for self-inflation—
You can pray!

If you can not be a teacher,
You can pray!
You can stand behind your preacher,
You can pray!
You can bear him up each hour
At the throne of grace and power;
You can keep from getting sour—
You can pray!

If you can not cross the ocean,
You can pray!
You can show your heart's devotion,
You can pray!

Multitudes for Christ are crying,
Myriads of hearts are sighing,
And the heathen world is dying—
You can pray!

If you can not die for Jesus,
You can pray!
From our sins His power frees us;
You can pray!
God designs that His salvation,
Good for men of every station,
Shall be preached to tribe and nation—
You can pray!

If you can not give like others,
You can pray!
You can love your needy brothers,
You can pray!
If you pray, you'll give! I'm laying
Down a plan that leads to paying!
You can pray!
—J. Narver Gortner, in Exchange.

God guides by His Word, He also guides by **circumstances**, and by the **Spirit**; there is no **royal road** to guidance; God's clarifier in guidance is **waiting**; sometimes it is **extraordinary**; sometimes **ordinary**; guides a **step at a time**; it is maybe by **stops** as well as by **steps**; it is cumulative; beware of **short cuts** in guidance; and of **flesh and blood** guidance; guidance is **sure** for those who **wait and pray**.—Jas. H. McConkey.

Religious duties do not satisfy and are a poor substitute for a living Christ.—J. Hudson Taylor.

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