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O.B., Enos H. Ulery, Hess

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EVANGELICAL VISITOR

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

Volume XXXVI

NAPPANEE, INDIANA, MAY 14 and 28, 1923

Number 695

"THE COMING OF THE LORD DRAWETH NIGH."

James 5:8; Thess. 4: 16, 17

You are urgently and respectfully invited to be present at the **Marriage Supper of the Lamb** to take place in the **Air**, at the **Coming of the Lord**. The grandest affair that ever can be known. Ten thousand times ten thousand and thousands of thousands attending. To be continued forevermore. Music by angel's choir.

Singing by the blood washed throng. Special wedding robes for the splendid occasion. Starry **Crowns** for all who attend. The king's royal palace hall illuminated with the **Light of Eternal Glory**. Introduction to the **Holy** of all ages. Wonderful things to hear and see. Inspiration at high degree to thrill the soul. Don't fail to come. Jesus bids you **Come**.

Rewards given by the **King** to all the **Faithful**. Reserved seats with Christ upon the Throne for the **Overcomers**. The dead in Christ will be raised, and living believers, changed to take part in the **Grand March of Eternal Bliss**. Accept the **Invitation Now**.

And the Spirit and the bride say **Come**. And let him that is athirst **Come**. And **Whosoever Will**, let him take of the **Water of Life** freely.—Rev. 22:17.

—Selected.

SPECIAL NOTICE

We regret that on account of some of our help being sick we got behind several weeks ago with the Visitor and have since been unable to get caught up. We tried our best to secure other help but were unable, and while we succeeded in keeping the Sunday School papers going we were unable to get the Visitor out on time. We are much better organized now tho, and we hope to be out on time each issue from now on. This issue covers May 14th and 28th issues. Next issue will be mailed June 10.

**PROGRAM FOR ANNUAL SUNDAY SCHOOL MEETING
TO BE HELD AT GENERAL CONFERENCE, JUNE 7**

- Hindrances to Efficiency in the Sunday School.....
.....Bro. Charles Wright, Marshville, Ont.
Lesson Preparation by the Pupil.
- 1. Its Relation to Sunday School Efficiency.....
.....Bro. Milton Winger, Stevensville, Ont.
- 2. How It May Be Secured.....Bro. David Hiltz, Gormley, Ont.
- The Teacher's Call and Opportunities..Eld. J. B. Funk, Lebanon, Pa.
- The Value of Unity Among Sunday School Workers.....
.....Bro. Albert Reigle, Ridgeway, Ont.
- What We Owe to the Child.....Eld. H. W. Landis, Des Moines, Ia.
- Relation of the Sunday School Worker to the Church.....
.....Bishop D. R. Eyster, Thomas, Okla.
- Some Dangers Confronting the Modern Sunday School.....
.....Elder George Whisler, Abilene, Kans.
- Round Table Discussion on Topics of General Interest.
- Annual Report of the General Sunday School Secretary.
Committee: C. B. Eavey, William Page, Wellington Duxbury.

IF WE KNEW EACH OTHER BETTER

If we knew each other better
As we shall know by and by,
When the work of life is over
And we reach our "home on high."

Many barriers would be falling,
And the way would smoother be
If I only knew you better
And you knew—well you knew me.

You would know the words of slander
That were whispered low to you,
Came from satan's crafty angel,
And I—well I would know it too.

If we knew each other better
Swords would not be stained with red:
Nor would nation war with nation,
Grieving o'er her martyred.

Why not take it then for granted
That my heart like yours beats true
Let us help, not hurt, each other,
All the toilsome journey through.

Why not pattern after Jesus,
Who in mercy loves us all;
Bears our burdens, heals our heart break,
Lifts us up where're we fall?

God forbid that I should hinder
Any worker of the Lord,
As he does his Master's bidding,
Scattering forth the precious word.

Rather let me speed him onward,
With a kindly word of cheer;
Pray God's blessings on his efforts,
Give a boost and not a sneer.

If we knew each other better,
As we shall know by and by,
Hand in hand we'd journey onward
To our home beyond the sky.

—Rev. Donnie Minton, Selected by Ellen M. Whitmoyer.

Love Feasts

Ohio

- Phila ChurchJune 23-21
- Miami Dist., Highland Church.....May 26, 27
- Valley Chapel, Canton, O.....June 16-17

Pennsylvania

- Elizabethtown churchMay 30 and 31
- Lykens Valley Dist., Millersburg, Pa.....June 16-17

Indiana

- Union Grove.....June 2-3

Pennsylvania

- Fairland M. H.May 23-24
- Elizabethtown M. H.May 29-30
- South Franklin Dist., Ringgold church,May 26-27
- Mechanicsburg, Pa.,.....June 2-3
- Air Hill M. H.May 30-31

Michigan

- MerrillJune 2-3
- CarlandJune 16-17
- District MeetingJune 18

A Cordial invitation is extended to all who can to be present.

Canada

- HowickMay 26-27
- BertieJune 2-3
- MarkhamJune 9-10
- Nottawa and WalpoleJune 16-17
- WaterlooJune 22-23

NOTICE: The dates of the love feasts as given are not as committee reported, since General Conference convenes at Markham this year.

ANNOUNCEMENT

The annual spring love-feast of the Grantham district will be held on the evening of June 3. A cordial invitation is extended to all to be present on this occasion, as well as the several days following during the closing exercises of the school year. The baccalaureate sermon will be preached on the morning of June 3. Tuesday afternoon June 5, is the time for class day exercises. The Alumni Association will hold its annual meeting on the evening of the same day. The commencement exercises will take place Wednesday morning June 6.

CONTRIBUTIONS

PIONEER PREACHERS

By W. R. Smith.

In reading over the life and works of the old pioneer preachers of the past, I have been greatly impressed with their earnest, faithful devotion to the cause they represented in building up the glorious kingdom of God throughout the once wild regions of this country. Scarcely had the first settlers located in their little, rude log cabin homes before the wandering heralds of the cross were there also, with the glad message of salvation for lost sinners. In these vast, silent primeval solitudes, where nature had never been disturbed by the hand of man, they believed and realized that God was there, and the Creator of all these wide domains and Saviour of all men who would believe in the glad tidings brought them.

In thinly settled regions among hills and mountains, along the lonely woodland path and Indian trails across the trackless wind-swept prairies and desert plains, in dangers from savage red men, and perils of the wilderness, thru summer's heat and winter's cold, storm and sunshine, these brave heroes of the cross, steadily wended their solitary ways in their great mission of looking up the lost sheep, that had gone astray in the dark regions of the shadow of death. Dangers and hardships did not affright or trouble them, and they never turned back till they could go no farther. Often did they swim their horses over swollen streams at the side of an Indian canoe, that carried them and their effects safely over, and then over the hills and far away to their appointments rarely ever missing one. They often stopped at the Indian camps, read the Bible to them, which they called the "Talking Leaves," sung some of the old songs of Zion, and told them of Jesus how He came down from heaven to this earth to die for sinners that they might have a home with Him in the "Happy Land Far Away," while the tears would run down over their red faces as the Holy Spirit applied the words, and they would exclaim in broken English, "Great Spirit, good loves poor Indian same as white brother." They were men of prayer and seldom passed a log cabin without halting long enough to pray with its inmates and tell them of Jesus and heaven and the way to reach that blessed home beyond, and their coming was hailed with delight by both saint and sinner and welcomed as an angel of light.

They read their Bibles, and studied their sermons as they rode along on horseback or on foot from one appointment to another, while the great book of nature, full of God's wonderful creation lay spread out all around them, a source of infinite wisdom to show them the heavenly Father's love and care for His earthly children's present welfare.

Their meetings were held mostly in log churches and cabins or often in the summer months in the shaded woods and tho rude and humble, yet God honored them with His Spirit presence. For what does God care for

gilded towers, arched walls memorial windows, pipe organs, and ecclesiastical finery, when the heart is not right.

The hearts of these old pioneers were humble and sincere, and God opened the windows of heaven with blessings on their services, the holy fire fell on their altars and thousands were truly converted, born into the kingdom and saved.

These old heralds of the cross represented various denominations and when they met there was a kindred feeling of brotherly love for each other, that each were laboring in the same vineyard for their one divine Master and they rejoiced at each other's success.

They were rarely ever idle, preaching almost every day somewhere in their wide fields of labor and when not engaged in some spiritual service were busy whetting their swords for the next combat with the foes of darkness. They were true minute men, ready for every emergency, ever on guard and watchful, deeply interested in their work trying to advance the Redeemer's kingdom among the early settlers of the western wilds.

In my youthful days as I listened to these grand men of God in my father's cabin home on the prairies of Kansas, tell of Jesus, their work, trials and perils along the way I thought they were great men and they were great in the sight of the Lord, for they held the most exalted positions on earth as heralds of the King of kings. And thru all of the past years the influence of their noble useful lives lingers with me yet and has been an inspiration to me to follow them as they followed Christ.

Some of the veterans of the cross I personally knew in my early life, and heard them preach their burning messages for Jesus, which always created in my heart a great desire for the better things of life, and the grand eternal glories of heaven. Of others I have read their life history, as they carried the crimson banner of the cross into the various new wild regions of our country. A revival fire was always burning upon the altars of their hearts for they had a daily living experience of God's love and presence with them, and were as conscious of the fact as when of old the disciples walked with Jesus. They knew how to live for they had taken the great love pattern, Jesus for a Guide and they proved it to be a way of joy, peace and blessedness, that worldly ones knows nothing about.

They believed in the whole Bible and knew how to preach not in words of worldly wisdom, for it was "Jesus only," and it brought men in close and burning contact with the truth of the Gospel, which is ever the power of God unto Salvation to all who will receive it, and thousands did, and will rise up at the last great day and call them blessed. They were not troubled with the modern "New Thought" way, with its many "isms" and winds of doctrine, which I regard as the devils own way to make hell more populous.

No sacrifice was too great for them to make for the glorious cause they loved, and with many their labors only ceased when the Savior called them home to their blessed reward while their works still followed on in

others. Who reaped in after years many sheaves of precious golden grain for the heavenly Garner from the first sowing of the Gospel seed of the kingdom. How glorious was the mission of these pioneer heralds of the cross, for it was the most exalted one on earth, their work was well done, and their warfare is now ended, and they have gone to their eternal reward in glory.

In various places thruout the west lonely mounds dot the prairie sod, where all that was mortal of these grand, noble men sleep at peace in Jesus. And in the springtime the green grass and sweet flowers cover them with their floral tribute, as if in memory of those who fell at their posts amid the wild blossoms of this once far western wilderness. Pryor, Okla.

WHAT RELATION DOES THE CHRISTIAN HOLD TO THE PRESENT WORLD SYSTEM?

By

A. C. Rosenberger

Paul speaking to the Christians said, "If ye then be risen with Christ seek those things which are above, where Christ sitteth at the right hand of God." "Set your affection on things above, not on things of the earth." John said, "Love not the world, neither the things that are in the world." "For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world." Again, "Ye are a chosen generation, a royal priesthood, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light."

The line of separation between the Christian and the world is sharply drawn. The Christian has been called out to stay out. The term "world" as used in scripture sometimes means the material heavens and earth; sometimes it is used to designate an age, or dispensation; but more often does it mean the unregenerated mass of humanity with all its various practices and systems. It is in this sense we wish to use it.

In scripture "satan" is called the "Prince of this world" and the "God of this age;" and as such he controls all the systems which the world practices. In point of relationship, there can be no union, for what belongs to one does not belong to the other. The Christian has been called out of the world, and has changed masters, and this change has brought him under the rule of a new master, "The God of Heaven." He has become a "son," and with the change of relationship has come a change of interests. Since he is no more a citizen of this world, he is no more under the control of him who rules this world, and so, Paul says, "be not conformed to this world but transformed." This gives us the answer to our title, What relation does the Christian hold to the present world system?

But since the trend of religious thought and action today, is worldward, it becomes necessary to be

more specific as to where the line of separation ends. In fact, many religious organizations today are so interlocked with the affairs and systems of the world, that the line of separation is not seen. We read that when Jesus was tempted in the wilderness, Satan offered Him the kingdom of the world, if He would worship him. From this we infer, that if Satan has the power to give political power, (and he has) what right has a Christian to mingle with that which Satan controls? The condition of the world today is such that Armageddon is in sight. Christians are exhorted to go to the polls, to make the world safe for democracy, when the whole Word of God says it will end in anarchy and lawlessness. The whole fabric of civil government is tottering and falling, and no efforts at the polls will save it. Bolshevism, the dark sceptre of the underworld, is engulfing the world as a nightmare. In spite of the late peace conferences, Europe today has more soldiers in readiness than in 1914. The demons of war are active, and will continue until Jesus comes.

But to what extent may a Christian take part in the political affairs of the world? A few examples from scripture: Lot tried politics; sat in the gates of Sodom, until he barely escaped with his life; suffered the loss of his family and goods. Politics to our mind is a dangerous business for a Christian. Matthew was called out of politics (tax collector,) Zacchaeus had to do some restoring; and while the political leaders may advocate peace, there will be no peace until the Prince of Peace comes. All efforts to reform the world through legislation will fail. Abraham refused as much as a pair of shoe laces from the king, rather trusting God, and came off a victor.

When a Christian mingles with politics his spiritual life will suffer and decline. The Christian is called with a heavenly calling, he lives and acts in a heavenly manner, and the relation of the Christian to the world is briefly this: to pass through it a pilgrim body of witnesses.

The world was full of the very evils which afflict society today, when Jesus was on earth. Did Jesus organize great reform agencies, anti-slavery societies, temperance societies, personal purity societies? He organized nothing. One thing He did: He provided for the organization of one society—The Church—and commissioned her to preach not reformation, but regeneration; and let us remember that what Jesus did not do, the apostles did not do, and no Christian today is called to be a reformer. Did Jesus impress upon His followers the benefits of civilization, or to enter the commercial world to make money? No. He says: "What shall it profit a man if he shall gain the whole world, and lose his soul." Did He advise the laborers to join unions, and strike for higher wages, and plunge the world into rioting and bloodshed to gain their ends? Did He tell His followers to join the lodge for protection, with its false, Christ-dishonoring altars and worship? Did He tell His ministers to join the lodge to win the people,

or did He tell them to "preach the Word?" Did He organize life insurance companies? No. But He did say, "Take no thought for the morrow." Did He promote woman suffrage to equalize the sexes? It appears to us He looked for a higher sense of modesty in women than that. Nor was Christ an apostle of peace, and He would not forward peace commissions today. "I came not to send peace but a sword." It is true He left His peace with His own, but to the world He announced terrible wars, a rising of nation against nation, until the end.

The commercial world is so organized and controlled by collective and ungodly interests, that it has become a snare to many a Christian. There are many lines in which a Christian can engage consistently; but the trend is not "right" but "might", and the survival of the fittest with the bankrupt law as an outlet for the failures to get a new start and evade just debts. "Be not unequally yoked together" is a safe rule for Christians.

A large porportion of the commercial interests today are engaged in satisfying the vain and fashionable cravings of worldly minded people, that which adorns the outward man, all of which is dishonoring to Christ; and the Christian has no relation to it.

Coming to the social life, there is a tendency today to create a social life that will create a spiritual life. This cannot be. The spiritual life will create the social life. Things set socially right, cannot create things spiritually right, but when things are spiritually right, they will be socially right. The Word says children are to be nurtured; but this superficial and artificial age has changed the world nurture to culture. Parents today want their children to be cultured, not nurtured, and a thankless brood is the consequence. Parents see that their children get education, but provide nothing for their edification. Education has taken the place of edification. A mother says, "My daughter must learn to dance to be graceful." She desires grace for her person, forgetting that her greatest need is grace in the heart.

The present-day emphasis on so-called social service utterly ignores the spiritual life. It is of human source, and is based on man's relation to his brother, rather than man's relation to his God. It is a bond of the flesh, and not a bond of the spirit. A man is never in right relation to his brother, until he is in right relation to God. The present day brotherhood of man is based on the ethical teaching of the life of Jesus, and knows nothing of the mighty power of God which He wrought when He raised Jesus from the dead; and through that death and resurrection He laid the foundation for the only Brotherhood which God owns.

The ethical teaching of the sermon on the mount, takes precedence over the sermon on the cross. The cross is the foundation of all of God's mercies. The cross is the power of God and the wisdom of God. The cross reaches every need of man. No blessing or grace can come to any person or organization spiritually or socially, except through the cross. God dealt with sin at the cross

and it is the cross which fixes the destiny of both believer and unbeliever. What Christ did on the cross is final, and any social service outside of the cross is vain. The cross is the foundation and ground of all grace and truth in the Divine government.

Our churches today are largely taken up with social service. There is very little of warm-hearted spirituality. There is much going on in them, but it is largely mechanical, and of a social character. Committees, societies and clubs are multiplied, but there is an absence of spiritual heat. Revival meetings are held, but instead of waiting on the Lord for power, evangelists and paid singers are hired and soul winning is made a business. Many of the members are worldly, card-playing, dancing and theatre-going Christians. They take pride in showing us the costly church buildings, and boast of the exclusiveness of their memberships and think that if we only had the money we would soon have a converted world, forgetting that it takes the Spirit of God to convert men. It was the chilly spiritual atmosphere of the Church of England that drove John Wesley to start those outside meetings, which became noted for their religious life, and the social functions in our modern churches, such as fairs, suppers, and socials, are crowding out the spiritual life, leaving them a worldly organization in which the true Christian has no relation.

The trend of many of our religious educational systems and schools, is unchristian. Our boys and girls go to these schools with faith in the God of our fathers and mothers, and return, agnostics, critics, and materialists. The faith which lighted our family altars is cast aside, for the more modern views. We hear much of a larger fellowship in which a suffering and bleeding Christ has no part. The faith, once delivered to the saints is replaced by a faith which needs no atonement, and does not admit the depravite of human nature, and the exceeding sinfulness of sin. The gap between man and God is bridged by the process of evolution, and the truth of degeneration is overcome by good works and education. Our modern schools are in a large measure responsible for the widespread denial of the virgin birth, the sacrificial death, the resurrection from the dead, and the blessed hope of the Lord's return. The fact of a vital, personal, relationship with the Christ of Glory is ridiculed, and ignored. The Bible as the expression and revelation of God to man is denied. The fact of the abiding, living, presence of the Holy Spirit in the believer, as a guide and comforter, is unknown and untaught in these schools. One of these rationalistic teachers told us that education would accomplish what the Gospel of Christ had failed to do, meaning that education would bring peace to the world.

In Math. 13, we read that when the servants discovered that an enemy had sown tares among the wheat, they asked whether they should pluck up the tares. They were told to let both grow together until the harvest, when the angels would gather the tares and bind them into bundles and burn them.

The lesson is plain. This age is a mixture of good and

evil, and we wonder if the present day efforts to find a basis broad enough so all churches can unite, are not some of the bundling up of which the parable speaks. In Rev. 17 we read of a great, world-wide religious organization called "Babylon, the great, the mother of harlots," which shall be destroyed with fire. This is the end of all apostate systems. The call to God's people today is not confederation, but separation, in positive terms.

What then is the relation of the Christian to the world and its systems? To pass through it as strangers and pilgrims, witnessing to the saving grace of a risen Christ, that Jesus, the sinless One, has been made sin for us, that we might be made the righteousness of God in Him. The Christian is to bring this message to every creature, to baptize all who receive it, and to instruct such baptized believers in all righteousness.

Nowhere is the Christian told to look for a converted world. Paul soon discovered that to some his message was hid. The "Gospel," which had in it the mighty power of God to them who believed, was foolishness to the Greek, a stumbling block to the Jew. In Corinth not many wise, mighty, or noble, were saved, and so it is today. We read of a class of Christians who turned to God, from their idols, and waited for His Son from Heaven. This is the correct attitude of a Christian. Idols belong to the world, and an idol is anything or system, or vocation, which stands between a person and God. The world and its idols is condemned, and unless we separate, ourselves, we shall be condemned with it. Our hope lies in heaven; "for when He, who is our light, shall appear, we shall appear with him. This is the incentive which spurs the Christian on to deny the world and its practices to suffer reproach and shame, to glory in that cross which saved us from sin and ruin untold, and made us objects of His marvelous grace.

May we, as God's people, turn to singleness and holiness of heart, separating ourselves more and more from the world and its systems, discharging the one mission entrusted to us: To bring the Gospel to every creature.

Souderton, Pa.

PROPHECY

JACOB HENRICHS

Lesson VII.

Christ's Teaching Concerning Himself Must Be the Standard For Our Judgment of the Old Testament and of O. T. Prophecy.

Since the main controversy between modernism or rationalism and conservatism or biblical faith centers about the person of Christ, his deity and teachings it is essential that we study what He says about himself, and of his relation to Old Testament prophecy.

1. The Descriptions of Jesus Concerning Himself.

(1) He was conscious that he was eternal, John 17: 5, 24; John 8:58; (2) He was conscious that he was omnipresent, Mat. 1: 20: 28; 20; John 3:13; (3) He was conscious that he was omnipotent, Mat. 28:18; John 3:35; (4) He was conscious that he came down from heaven, John 13:3; 6:33,50, 51, 62; (5) He was conscious that he should re-

turn to God, John 8:14; 16:28; (6) He was conscious that he alone knew and revealed the Father, Mat. 11:27; (7) He was conscious of possessing the prerogative of God to forgive sins, Matt. 9:2-6; Luke 5:18-24; 7:47-50; (8) He was conscious of possessing the prerogative of God in the gift of eternal life, John 10:28, 17:2; also in the gift of the Holy Spirit. (See John 20:22; compare also Acts 2:33 and Matt. 3:11; (9) He was conscious that to know Him was to know God and that the knowledge of God himself was eternal life, John 17:3; (10) He was conscious that to see Him was to see God, John 12:45; 15:25; (11) He was conscious that He was king of Israel, Matt. 27; Luke 23:3; (12) He was conscious that He was king of men, Matt. 25:34, 40; (13) He was conscious that He was lord of the holy angels, Matt. 16:27; 24:31; (14) He was conscious that He was to come again in the glory of God, the glory he had laid aside for a while, Matt. 24:30; (15) He was conscious that He was to sit on the throne of his glory, Matt. 19:28; (16) He was conscious that He was Jehovah and as Jehovah that he was about to be revealed at the right hand of God, John 8:58-59; Matt. 26:64; Luke 22:69; compare these with Dan. 7:13; (17) He was conscious that He was the universal final judge, Matt. 7:22; 25:31-46; (18) The ground of his final judgment of men is men's treatment of Him and of His word and of His people, Matt. 7:21-23; 25:31-46.

2. The Statement of Jesus As To His Teachings.

(1) He teaches that he taught only the teachings and the words his Father gave him, John 7:16; John 12:48-50; 14:24; 17:8, 14; (2) He taught only what He had heard from His Father, John 5:30; 8:28, 40; (3) Jesus taught only what he had seen with the Father, John 3:11; 5:19, 20; (4) Jesus came to do and did do perfectly the will of His Father, John 4:34; John 5:30; 6:38; 8:29; 17:4; (5) The great purpose of Christ's coming into the world was to bear witness to the truth, John 18:37.

3. The Statements of Jesus and His Apostles as to Some Special O. T. Prophecies.

(1) Jesus asserts that John the Baptist fulfilled the prophecies of Mal. 3:1 and 4:5. See Matt. 11:14; 17:11, 12; Mark 9:12,13; Luke 7:27; (2) Jesus asserts the fulfillment of Isaiah 6:9 in Matt. 13:14; Luke 8:10; (3) Jesus asserts the fulfillment of Isaiah 29:13 in Mat. 15:7,8; Mark 7:6, 7; (4) Jesus asserts the fulfillment of Isaiah 53:12 in Luke 22:37; (The N. T. in nine other places quotes Is. 53 or refers to it as pertaining to Jesus; Is. 53:1 is referred to in John 12:38; Rom. 10:16; Is. 53:4 appears in John 1:29 and Matt. 8:17; also in 1 Peter 2:24; Is. 53:4-5 are referred to in 1 Peter 2:24; Is. 53:7 is referred to in Rev. 5:6, 12; vs. 7-8 are referred to in Acts 8:32, 33; vs. 9 appears in 1 Peter 2:22 and Is 53:12, 6 is seen in Romans 4:25); (5) Jesus asserts the fulfillment of Daniel 9:27; 11:31; 12:11 in Matt. 24:15; (6) Jesus asserts the fulfillment of all things written by the prophets concerning him in Luke 1:31-33; (7) Peter asserts the fulfillment of Joel 2:28-32 in Acts 2:16-21; (8) Paul asserts the fulfillment of prophecy in Jesus, Acts 13:27, 29.

CAN GOD USE A REPENTANT BACKSLIDER?

"Take Mark, and bring him with thee: for he is profitable to me for the ministry."—Tim. 4:11.

"And he went out, and wept bitterly."—Mt. 26:75.

"Have mercy upon me, O God."—Psa. 51:1.

Can God use one who has backslidden, if he truly repents and trusts Him? Certainly He can and He will. It is far better never to have sinned nor to have gone back, but God opens the door for the returning sinner and many a backslider has been restored and mightily used of God.

Mark was a backslider. At a most critical time he had left the work and turned back. We have no record of the bitter tears he shed, but he truly repented and God made him—the unprofitable—to become truly profitable, II Tim. 4:11. In fact, he was, after his repentance, chosen of God to be the writer of the Gospel that bears his name and thereby was made a blessing to thousands and millions of mankind.

We have further proof in repentant Simon Peter, Mt. 26:69-75. Sad to relate, he thrice denied the Lord before the twice crowings of the cock. Who can describe his agony of soul when “he went out, and wept bitterly”? God saw that his tears were genuine and that his repentance was real. He truly forgave him and used the same repentant Simon Peter to preach the sermon on the day of Pentecost when three thousand were converted. God also used him to write two Epistles in our New Testament. These two books have been used to comfort and inspire with hope as many of God’s children as any other books that have ever been written.

We will mention but one example more to show that God is willing to use and will use a truly repentant backslider or sinner. David is a conspicuous example. Was there any man of his time of so great talent and privilege? Was there any who sinned so grievously or sank as low? In fact, he seems to have remained unrepentant for a considerable time. It was hard for him to come back to God, but he came. Where can we find in all literature such a sorrow for sin and such a brokenness of heart? God forgave him and restored him and used him; although for years he reaped some of the consequences of his sins, yet God used him as king over His people and let him write Psalms of penitence that have helped multitudes back to God.

It were far better if none of these had sinned; but God’s wonderful love is revealed by the fact that He not only forgave them, but even greatly used them again.

So, my backslidden friend, if you truly repent, God is willing to restore and to mightily use you.—Hos. 14:1; Jer. 3:12-14; Isa. 55:7.

C. H. P.

—Sel. by Martha Resor.

SAUL-PAUL, AND HIS LICENSE

SAUL—Licensed by the devil to persecute this way unto death

PAUL—Licensed by God and Christ to preach, “To open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are SANCTIFIED by faith that is in me.”

First let us notice the channel through which Saul received his permit to bind and persecute this way unto death. It was through the church to which Saul belonged that he received his commission to go to Damascus to put in prison and stop the teaching that held forth the power of Jesus Christ to save from sin. He was manifest in the flesh that He might destroy the works of the devil in the flesh. Just so today we have many organizations that will license so-called ministers to go forth and oppose the teaching of Holiness and teach that we must live in sin as long as we are in the flesh. Let us be sure of the fact that the devil is well pleased with all preachers who uphold the essential qualifications for the pit, and likewise he is altogether displeased with the preacher who teaches the necessary qualifications for entrance into the Holy City. The qualification for the lower re-

gions is SIN; to be carnally minded is death. The qualification for the Holy City of God is HOLINESS; “Follow peace with all men, and HOLINESS, WITHOUT WHICH no man shall SEE the Lord.” Be ye Holy for I am Holy.

Now let us look at Paul’s license from God. From Acts 26:18 we learn that Paul had sanctifying faith. Note what he says of his commission, “And inheritance among them which are sanctified by faith that is in ME.” Through Paul’s faith in Christ he was sanctified and was commissioned to preach that very truth to the gentile world that is, that they might have an inheritance among the sanctified. Surely we are able to see a vast contrast in the license of SAUL and PAUL. The first granted under the vilest of intentions and the second under the Holiest and noblest of purposes—the salvation and redemption of man from the FALL and a restoration to his former place and condition of Holiness. Satan and God are two great opposites in the supernatural realms, Satan in his great power seeking to hold man on the low plain onto which he has dragged him; and God in His almighty power seeking through Christ to lift man from sin and purify his heart through faith in Christ. Therefore it seems to us to be far from helping souls unto the realm of God by befriending Satan to the extent of telling precious souls that they are helpless subjects of sin—SATAN—and then when the end comes finding them in sin they will still remain the subjects of Satan for eternity. We could quote many Scriptures supporting these statements, but space forbids.

Does God grant license to us to preach Sanctification today? Most surely He does. The Salvation of Jesus Christ has never changed. Many today in these days of worldliness and formality have ceased to teach the Gospel of Christ as Paul taught it. But Christ is the same yesterday, today and forever. He changes not, neither has His Gospel changed. It is still the power of God unto salvation to him that believeth. Through what source do we get our license today to preach Holiness of Heart? Through the word of God. It is called the Holy Bible; therefore, it must be a text book on Holiness else the title is wrong. The first picture we find in this Book is man in Holiness, the last picture we find in this Book is man restored to that condition in perfect harmony with his God. Between these pictures we see man fallen very low in sin degradation—degenerated—and God drawing man to Himself through Christ for regeneration and sanctification. Oh the wonderful plan of God for our full salvation that we might be free from the law of sin to serve God in newness of heart, having constant victory over sin, flesh and the devil. Glory to God, Hallelujah.

I too am very thankful that the whole body of Christ is not in the business of issuing license like Saul’s. Thank God there are some bodies of believers that are still willing and glad to license ministers according to the License that Paul received from God—to preach a full salvation from sin. I am very thankful that our own dear brotherhood is one of those bodies that requests their ministers to preach a full salvation, regeneration, and sanctification thru faith. And that sanctification and the The Baptism of the Holy Ghost are inseparable. That those who have been Sanctified are also endowed with Power from on High. These are precious truths plainly taught in God’s Holy Word.

So in conclusion we would say whose signatures does our license bear; Saul’s working havoc among the church, or Paul’s—Saul crucified—teaching souls that without holiness no man shall see the Lord.—D. E. Jennings, Sylvatus, Va.

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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Marriages

BUCKWALTER-LEHMAN

Bro. Harvey T. Buckwalter of Trappe, Pa., and Sr. Naomi Lehman of Lebanon, Pa., were united in holy matrimony at the home of Clayton M. Engle, Hummlestown, Pa.

Obituaries

DANIEL—Ellison Daniel was born March 19, 1850 near Jamaica, Middlesex county, Virginia, and passed to his eternal rest March 26 at 11:30 a. m., aged 73 years and 7 days. He was married to Dorothy E. McIntyre Dec. 18, 1882. To this union seven children were born, four boys and three girls. He is survived by his wife and five children. He also leaves nine grandchildren. In March of 1883 he and his wife came to Kansas and have resided in Dickinson county since that time. Bro. Daniel was converted in January, 1894 and united with the Brethren in Christ church. He lived a quiet consistent life and always cast his influence for the right. During his illness his thoughts centered around his favorite song, "My Hope is Built on Nothing Less Than Jesus' Blood and Right-

eousness." He was a loving husband and father and will be greatly missed by his loved ones.

Funeral services were held from the Abilene church Wednesday, March 28 at 2:30 p. m., Rev. G. E. Whisler officiating, assisted by Rev. M. G. Engle. Interment in Zion cemetery.

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BEAR—Nancy Rife Bear was born near Gettysburg, Pa., Jan. 26th, 1829 and departed this life April 16th, 1923 at the home of her son John E. in Abilene, Kans., at the age of 94 years, 2 months and 21 days. On Sept. 28th, 1852 she was united in marriage to Michael Bear. To this union were born four sons. Besides two sons Andrew of Kansas City and John E. she is survived by eight grandchildren and nine great-grandchildren. She was a Christian for many years, and for a number of years a member of the Brethren in Christ Church. During three years of confinement to her bed she was much engaged in devotion by quoting scripture and in prayer.

Funeral services were conducted by Elders Geo. E. Whisler and Jno. R. Herr. Interment in Livingstone cemetery.

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DAVIS—Irene Pearl Davis beloved daughter of Bro. and Sr. Alfred Davis of Clarence Center was taken to her heavenly home on April 5th, 1923, age 1 year, 10 months and 26 days. Her parents and a brother and sister mourn their loss. Burial at Stevensville, Ont. On account of nature of the disease no public services were held.

Beautiful little treasures,
They were my heart's delight;
Hands like the springtime blossoms

Daintiest pink and white,
 Chubby, and warm and dimpled;
 Oh, could I feel them now!
 Softly my cheek caressing,
 Patting my aching brow.

Trying to grasp the sunbeams
 Straying about the floor,
 Gleefully pulling daisies
 Growing around the door,
 Tossing with grace unstudied;
 Oh, could I only see
 Sweet little hands extended,
 Eager to come to me!—Sel. by H. Berry.

EBRIGHT—Bro. Harvey W. Ebright residing near Lebanon, Pa., passed to his reward at his home on the 25th day of April, 1923, aged 35 years, 2 months, and 25 days. He was converted at the age of seventeen and united with the church of his choice, the Brethren in Christ and was a faithful and consistent member unto the end. For some years the Lord used him in the Home Mission work, being connected with tent work at a number of places. He was possessed with a very tender spirit and was loved and respected by all. Through his death, the Fairland congregation has lost an earnest worker. He was teacher of the young men's Bible class and connected with the Sunday School work continually. His departure was very sudden. He partook of breakfast with the family and soon complained of a distressed feeling and took to his bed and several hours after noon he was found with life extinct. He is survived by his companion, who was formerly Sr. Pauline Heverling, an infant son Harvey and a daughter Sr. Meryl, (by a former wife,) who is enrolled as a student at Grantham, also by his mother, Sr. Susan Wenger, one brother Ira, of Cleona, Pa., and one sister, Sadie Hostetter of Myerstown. Services were conducted by the home ministry, at the Fairland house and were attended by a larger concourse. Interment was made in the nearby cemetery. Text selected by the family, Psalms 116:15. Precious in the sight of the Lord is the death of His saints.

GIBBLE—Bro. Sam'l S. Gible departed this life April 2nd, 1923 from a complication of diseases in his 78th year. He was a resident of Lancaster Co., Pa., and a member of the Brethren in Christ Church for fifty-three years. At the time of his death he was residing with his son Jno. S. of Silver Springs. Bro. Gible was a faithful father and will be missed in the community as an example of humility and simplicity earnestly testifying to the grace of God that sustained and upheld him. A widow, eleven children, twenty-nine grandchildren and five great grandchildren and one brother and three sisters survive. Funeral services at Cross Roads Church, Bishops L. O. Musser H. B. Hoffer and Eld. Hiram Eshleman officiating. Text Jno. 14:1-4. Interment in adjoining cemetery.

MILLER—John H. Miller died at his home in Mechanicsburg, Pa., May 15, 1923, aged 65 years and 8 months. The deceased is survived by his wife and the following children: Philip, Joseph, Jennie and Mrs. Robert Senseman. He made a start for the kingdom in our revival meetings last fall, and his testimony was that as far as he knew nothing stood between him and God. He was known far and wide, being an auctioneer for a number of years. The cause of his death was brights disease. Funeral services were held in the Brethren in Christ church, May 20; conducted by Eld. S. C. Eshleman, assisted by the home brethren. Text: Isaiah 38:1. Interment in Chestnut Hill cemetery.

KAUFFMAN—Sister Elizabeth Kauffman was born Dec. 8, 1865; died April 19, 1923 at her home in Martinsburg, Pa., aged 57 years, 4 months and 11 days. She is survived by one sister, wife of Bishop Isaac H. Stern of Roaring Spring, Pa.

Sister Kauffman was a faithful and consistent member of the Brethren in Christ church, always ready to lend a helping hand.

She cared faithfully for her parents in their declining years, until God called them home. Later she cared for another aged lady until her decease, and the last winter of her life was spent in helping to care for the aged and infirm in the home at Harrisburg, Pa. So we see that she followed the example of her Master, going about doing good and administering with her own hands to the helpless and needy. Her congenial manners won for her a host of friends. She will be greatly missed in the church as well as in the community in which she lived.

Thus a beautiful earth life has ended, but we believe that life which knows no bounds has stepped out upon broader fields with fairer and brighter visions. Funeral services were conducted in the Brethren in Christ church south of Martinsburg, on Sunday

afternoon at 2 o'clock, by the home brethren, Elders A. H. Stern and D. M. Nissley. Text: Amos 4:12 latter clause. Matt. 24:44. Interment in Fairview cemetery.

COCKLEY—Sister Anna Elizabeth Cockley, widow of the late David Cockley departed this life at her home in Oberlin, Pa., April 22, 1923, after a lingering illness, aged 76 years. Deceased was born in Oberlin, Pa., being the daughter of William and Catherine Bishop. She was married to David Cockley, Nov. 16, 1865. Bro. Cockley died July 10, 1916. She is survived by one daughter, Mrs. J. H. Page of Detroit, Kansas; two granddaughters; five grandsons and nine great grandchildren; also one sister, Mrs. Barbara Hanshue of Progress, Pa. Sr. Cockley was converted forty-nine years ago. Funeral services were conducted at the residence by the Brethren, Geo. Detwiler and S. E. Brehm. Text: selected by the deceased 2nd Timothy 4:7. Interment at Chambers Hill cemetery.

WOLGEMUTH—Sr. Esther Elizabeth, daughter of Bro. Jos. E. and Sr. Katie Wolgemuth of Lawn, Pa., passed away peacefully to her eternal reward at the home of her parents on the 19th day of April, 1923, aged 16 years, 6 months and 3 days. Esther was a bright, intelligent Christian girl. She was converted at the age of ten, and united with the Brethren in Christ church and remained a faithful sister until the end. She was just about to finish her third year of school work at the Lebanon High School. She was well in the lead of her class and was loved and esteemed by them because of her Christian graces. She died of pleuro-pneumonia and manifested a very bright evidence of her home going. Services were conducted at the Mastersonville church by the home ministry and interment made in the adjoining cemetery. The obsequies were attended by an immense concourse. She is survived by her parents and ten sisters and brothers. Text selected by the family, Psalms 4:8. I will both lay me down in peace and sleep: for thou Lord, only, makest me dwell in safety. She was an active member of Shenk's Sunday School which attended the services in a body and sang several beautiful and impressive hymns.

She was lovely, she was fair;
 And for a while was given;
 God claimed His own,
 And took her safe to heaven.

MUSSER—Virgie Spangler Musser, wife of Eli Musser of Mt. Joy, Pa., was born Jan. 8, 1897, departed this life May 14, 1923, age 26 years, 4 months, and 6 days. Her early departure is the result of a complication of diseases being confined to her bed for seven months patiently waiting for the end. A husband, two children, four brothers and three sisters survive. Services conducted by Bish. L. O. Musser, Eld. A. Z. Hess, at Cross Roads church. Text: 2nd Kings 20:1-2; Cor. 5:10.

LONGANECKER—Lester William Longanecker was born June 20, 1903 in Johnson Co., Kans., and died May 7th, in Dickinson Co. His age was 19 years, 10 months and 17 days. At the age of eleven he united with the Brethren in Christ church, (the church of his parents) and remained faithful in service until the time of his death. The family that remains are his parents, two brothers and five sisters. The funeral and burial took place at the Belle Springs church, officiated by the home ministers.

MARSTELLER—Jeremiah Andrew Marsteller was born June 22, 1856 in Lehigh County, Pennsylvania and departed this life March 18, 1923, at his home in Abilene, Kansas, aged 66 years, 8 months and 24 days.

He grew to manhood in Lehigh County, Pa., where at an early age he confessed his faith in Christ and was united with the Grace Reformed church, and in the fall of 1893 he was truly converted to a deeper faith and remained a faithful Christian till death.

In 1878 he came to Richardson County, Nebraska. On September 16, 1880, he was united in marriage to Sarah B. Scheirer of Berks County, Pennsylvania. To this union were born seven children. In the spring of 1909 he moved with his family to Dickenson County, Kans, residing on a farm until the spring of 1919, when he moved to Abilene, where he has lived until the time of his death. He was a devoted husband, a loving father, and a kind neighbor, loved and respected by all who knew him.

He is survived by his wife and seven children, and two grandchildren, one grandson having preceded him to the other world. He is also survived by two brothers. Funeral services were conducted in the Brethren in Christ Church by Bishop M. G. Engle, assisted by Eld. G. E. Whisler. Interment in Abilene cemetery.

EWERT—J. G. Ewert was born 1874 in Poland, died March 16, 1923 at Hillsboro, Kans. While he was still a boy he with his parents came to America and settled at the above place. He followed the profession of teaching and later entered Bethel College, Newton, Kans. While here his health failed (1897) and ever since he has been a helpless invalid. While his body was paralyzed, yet his mind was especially brilliant and active. During the late war he rendered valuable services to the Conscientious Objectors. After the war he was engaged quite extensively in relief work. Amid all his suffering he retained an implicit faith in God. He was a member of the Mennonite Church at Hillsboro, Kans. Funeral services conducted at Tabor College, March 22, by H. D. Penner and the home ministry. Text: 2 Tim. 1:12 selected by the deceased.

ren in Christ.

In the afternoon Bish. J. D. Wingert outlined the essential features inductive to the proper conduct of a Christian.

Eld. Eli M. Engl referred to the twelve or thirteen of these Christians after having met for worship chose Jacob Engle for their pastor and leader thus effecting an organization for the purpose of direct fellowship privileges. The needs of the departed fathers in the church in those early years were not so many as compared to the needs of the congregation today. As they soon spread to adjoining counties, Juniata Center, Blair, etc., where separate congregations were established thru the active pioneer leaders who were animated and enthused to spread the Gospel going on horse back and traveling for days to fulfil their calling. Going into Canada among the German speaking people administering to the spiritual welfare of those members of the society who had moved into other places. They were instrumental in gaining converts to the Christian faith and establishing new congregations in other places. Today tho not numerically strong the Brethren in Christ, River Brethren have churches scattered thru many states, Ontario, North India and Africa.

Reports

DEDICATORY SERVICE AT MAYTOWN, PA.

The new church at Maytown dedicated April 29, 1923 was solemnly observed for a place of divine worship. The first chapter of Eph. was read as an opening giving the believer's position and standing in grace. Elder J. N. Martin using Eph. 2:6 as a theme stated the inception, establishment and organization of the Christian Church in the Apostolic age. A sketch of its career down thru the centuries of the reformation under Martin Luther, Menno Simon, etc., emigration of Pilgrims and those who for their religious faith sought refuge from persecution in America, the land of religious freedom. The Brethren in Christ commonly known as River Brethren organized sometime prior to 1790. A wave of religious revival swept over eastern Pennsylvania under the efforts of Jacob Boehm a minister among the Mennonites and Philip Otterbein a German reformed minister located at Lancaster and later 1774 at Baltimore, Md. These men directed by God empowered for evangelistic work, holding services for days in barns and houses awakening general interest winning many converts for Christ spreading all over Lancaster County. Among these converts manifesting special interest in this work were the ancestral Engles and other family names preserved in church history. No denominational church in view the Holy Spirit taught them to worship in Brotherly love after many converts, shepherding was needed for their spiritual progress.

Boehm and Otterbein in their new experience and methods had departed so far from the customs and rituals of the respective denominations under which they had formerly labored. They entertained a special regard to Gospel work and church fellowship proceeded in the matter of organization and formed the nucleus of the United Brethren in Christ. However among the converts living along the Susquehanna river west of Maytown were those who because of different convictions in respect to the method of administering water baptism and other points of doctrine as they understood it. They would not enter into the new organization as members, but continued co-operation and Christian fellowship for a number of years after this organization was formed. Frequently meeting together in worship, these brethren from the eastern part of the county where the above organization was effected in order to designate those in the vicinity of Maytown, referred to them as "the brethren at the river" hence the name River Brethren now so commonly used.

Bish. L. O. Musser using James 4:8 1st cl. It is by conscientious obedience and careful adherence to the principles laid down in the scriptures to maintain in the life of the individual believer communion and fellowship with God as an essential factor in the spiritual development and success of the Church. Warning against members allowing themselves to be drawn away from the simplicity of the Gospel as embodied in the adopted tenets and usages of the Church.

The church at Maytown should be recognized as a memorial to the founders of the church who lived and organized in this locality. The house was named the Maytown church of the Breth-

The spirit of Christian liberality and co-operation that should exist between denominational churches, today, was fostered and existed during the early days of this society and must control every God directed effort.

Eld. A. H. Martin explained the advance in work of home and foreign missions.

Eld. I. W. Musser gave a general expression on work as viewed by the church today.

A large audience witnessed the services thru out the day showing a spirit of fellowship from many varied Christian societies. Revival services continuing a week conducted by Eld. H. O. Musser, marked the close of the dedication and was received with a good interest and helpful appreciation.

BETHEL MISSION

Dear brethren and readers of the Visitor:

Time has fast passed away and four months have passed away since we last wrote for the Visitor. So it is, time is fast winging us all away into eternity. Soon we must stand before Him who holds the keys of Life and Death and give an account of the deeds done in the body. How thankful we are that He has made provision for us that we may have an abundant entrance into the glory of His presence. How thankful we should be for full salvation from sin and the indwelling of the Holy Ghost in our hearts made holy by the blood of Jesus Christ.

We thank God that we at Bethel may report victory through the cross of Jesus. He still keeps us on the firing line giving forth the Words of Life and salvation. The Lord blessed us by giving us one precious soul at the feet of Jesus a week ago. She now has a testimony of salvation. We are looking forward to having tent meetings this summer, the Lord willing. We have been invited by several different individuals to come back to Hillsville this year with the tent, so we are very anxious for the battle to begin. We are beginning to have a nice attendance at the mission now since the spring weather is again here.

We wish to thank all those who have been contributing so liberally toward the support of the work here by their means and prayers. Please continue to pray for us that souls may be gathered for Christ's kingdom. We feel that His coming is near at hand, and we want to meet those from the North, from the South, and from the East, and from the West with a little band from the Virginia hills.

Financial Report for January, February and March

Receipts for January

Balance	\$ 2.51
Sr. Stillwell	2.00
Mr. and Mrs. Wright	3.75
Thru H. M. Board	6.81

Hamlin S. S.	19.78
Total	\$34.85
Expenditures	
Groceries	\$ 9.55
Miscellaneous	2.52
Conference minutes	2.50
Seeds, potatoes, etc.	10.55
Total	\$25.12
Balance	\$ 9.73
February Receipts	
Balance	\$ 9.73
Buffalo S. S.	20.00
Bro. Shoalts	5.00
In His name	2.00
Total	\$36.73
Expenditures	
Groceries, feed, etc.	\$29.06
Balance	\$ 7.67
March Receipts	
Balance	\$ 7.67
Bethel Kansas S. S.	36.25
Clarence Center S. S.	14.00
Total	\$57.92
Expenditures	
Poor	\$ 3.40
Supplies	8.25
Miscellaneous	3.37
Seed oats, and grass seed	16.32
Total	\$31.34
Balance	\$26.58
April Receipts	
Balance	\$26.58
Lykens Valley S. S.	22.00
A Siser	1.00
Bro. H. O. Musser	10.00
Sr. Barbara Garwick	5.00
Wainfleet S. S.	20.00
Total	\$84.58
Expenditures	
Groceries	\$ 5.65
Labor	7.90
Feed	8.56
Poor	3.00
Fertilizer	16.19
Gas	2.56
Fencing	23.91
Total	\$67.77
Balance	\$17.81

Your humble servants in the Master's service,
D. E. Jennings and workers.

A TESTIMONY

Dear readers of the Visitor:

I greet you in the name of Jesus with this scripture, "If, God be for us who can be against us?" I thank God this afternoon because I know that if God be for us no harm can come. I thank him for the joy I find in His service and for the comfort that comes to my soul through His precious word. And, yet, with all this joy my heart is often made sad because I see so many souls floating down the stream of time, as fast as it will carry them, toward the great beyond—Eternity, without God, with no concern for their soul's welfare. Oh, precious souls, why will ye die

when Jesus is offering life? Ye have only to reach and take, then, why will ye die?

Oh, I am so glad, so glad that I have cut loose from the things of this world and laid hold upon Jesus. And as I walk the streets of this wicked city from day to day, among its throngs of gaily dressed people, I thank God, above what words can express, because I have found something better, something that satisfies far more than all "the putting on of apparel" could ever, ever do. I praise God for this wonderful way. Well, my dear reader, if you are not saved and you want to know what this "something better" is you must go to Jesus. No earthly friend can give it.

May these few lines be a blessing to some soul. I desire your prayers.

Your sister in Christ,
Echel Eva Calhoun, Cincinnati, Ohio.

PHILADELPHIA MISSION

To the readers of the Visitor family greeting:

We again come to you in our Blessed Redeemer's name, the only name whereby men and women can be saved. We are glad to report victory, and that the Lord has been with us supplying our every need as he has promised, while sin and its powers of the evil one may surround, we can have that sweet and settled peace in our hearts. We may look up and say Abba Father, and go forward with a praise and shout of victory. It truly pays to leave all to follow Jesus and keep that deep yes in our hearts, to whatever he may ask of us, glad to say the Yes is still there,

This is why I am so happy
This is why I am so free
I am drinking at the well of full salvation,
Oh, won't you come and have a drink with me?

Report for March and April

Balance on hand Feb. 28.....	\$28.12
Receipts	
Mission Offerings	26.00
Bro. Eli Wolgemuth	2.00
Ralph A. Stalb	20.00
Sr. Mary Kindig	5.00
A Brother and Sister	46.00
Sr. Annie Myers	5.00
Bro. Ralph Musser	9.00
A Sister	5.00
Valley Chapel S. S., Ohio	10.57
Bro. and Sr. Kraybill Wolgemuth.....	5.00
Sr. Naomi Wolgemuth	1.00
Total	\$162.69
Expenditures	
Three month gas bill	\$33.50
Two ton coal	30.00
Car fare	3.50
Provisions and other incidentals	92.21
Total	\$159.21
Balance on hand April 30	\$3.48

May the Lord continue to bless his work and workers and may we solicit an interest in your prayer for us and the work.
Your sister in Jesus for the advancement of Christ's kingdom,
Barbara E. Hitz.

BAPTISMAL SERVICE AT MARTINSBURG, PA.

A very impressive baptismal service was conducted at Martinsburg, Pa., on Sunday, May 6, 1923, when a number of dear souls followed the Lord in baptism, very much to the encouragement of believers at this place.

Let us pray earnestly that many more may heed the call while the Bridegroom still tarries.

Our Young People

MODERN DRESS vs DECENCY

S. K. Wheatlake

While we do not approve of the old fashioned, street-sweeping, germ-gathering dress skirt, and sincerely hope, from a sanitary standpoint, that it never will be in vogue again; yet we are confident that the modern short skirt, low neck style of dress, is by far less conducive to good health and social purity as well as good taste.

It is doubtful if in all the record of decent women's attire in the midst of civilization in the past if there has ever been a time when their dress has bordered so near to utter nakedness as at this age. It is said to know that what men paid seventy-cents or a dollar for the privilege of seeing at a theater years ago they are getting free on the streets today, where women are affording free grazing pasture to the eyes of lewd men in the immodest exposure of their persons which common decency should fence off from public gaze by a sufficient amount of clothing. Such attire is attracting just about as much attention on the street as the semi-nude, hoochie kootchie dancer does at a county fair. It is all very true that by far the most of these are respectable women, who are just as much a slave to fashion and public opinion as the drunkard is in bondage to strong drink. The immodest attire of even decent women is going a long way today in helping to meet the demands of the redlight districts of our cities and if these women could hear the remarks of degraded men after they have passed them on the street they would blush with shame and burn with righteous indignation at the effects of their own appearance. Yea, more, if they could but know the unwelcome thoughts that their presence suggest to even decent men they would feel like fleeing to some place of hiding. The consideration of ordinary human nature will refute all arguments to contrary. A man upon returning from a banquet was asked by his wife as to how Mrs. — was dressed, and he replied, "I declare, wife, I did not look under the table to see," but looking under the table would not have helped his understanding very much for women are more undressed than dressed in these days at either extremities, and if the women's dresses of today are very much more abridged it looks as if they will be reduced to a six-inch sash around the waist and the women of the jungles of Africa will be in line with the styles of modern civilization. One can hardly attend the house of God but they are reminded of a hose bazaar and even much of the hosiery is so fleshly in color and the dress is so willowy and thin and so suggestively arranged that but little is left for the imagination. It is meaning more and more for our young people to take the humble way of the cross in this respect and it is to be feared that some of them have not been able to resist the fearful tide of unholy fashion that is surg-

ing around them. There is great need of fearless denunciation of this evil in our pulpits along this line and faithful personal work in our midst even if we have to prescribe a limit of dress that entirely cover the shoulders and goes down to the shoe tops. Since the leading newspapers and magazines of the land are passing ridiculous comments on the immodest styles of women and even some of the leading Catholic priests are refusing to give the sacrament to ladies thus attired, it is time for the Church of Christ to take radical action as to the matter. But some may say that the matter is too delicate to be mentioned in public in such drastic language. All right, if they will refrain from putting such delicate things on public exhibition we will promise that we will never mention them again in public—Free Methodist.

BEER AND LIGHT WINES

There are many advocates of beer and light wines who suppose that this form of drink is comparatively harmless. They speak about workmen drinking the beer with their meals, etc. The facts are that beer is one of the very worst of intoxicants and directly tends to making men beastly. Read what Mr. Duncan C. Milner wrote on his subject in the Chicago Daily News recently:

The advocates of the lighter alcoholic drinks as the remedy for the evils of the use of intoxicating liquors seem to think their scheme is a new discovery. The plan has been repeatedly tried and always proved a failure. France is the great wine drinking nation. Zola in his realistic book and play called "Drink" gives a powerful picture of what the French wine shops do to produce drunkenness, vice, crime and poverty.

A distinguished Frenchman said: "We have become the most drunken nation on earth." He says that if France does not wish to die she must fight the alcohol poison, "she must begin by burning out the cancer which gnaws within her, which is making greater ravages in the twentieth century than even famine and the black death made in the middle ages." Nearly all the drunkenness on the continent is from the use of wine and beer.

A Belgian referring to the large number of brutal crimes with women and children as the chief sufferers said: "These brutes do not drink hard liquor, but alcohol in the form of from ten to twenty glasses of beer."

Bismark said that "if the workman's protective code could be extended to protection against that diabolus Germanicus, the drink devil, a great part of the social question could be solved at once."

It has been said, "The whisky devil can not be driven out by the beer Beelzebub."

A few instances out of many can be given of the actual failure of the "light liquor" scheme.

In 1830 the English people, horrified by the ravages

of alcohol, tried to substitute beer for the stronger spirits. The famous "beer act" was passed with low license for beer and much higher license for distilled spirits.

Any householder could sell beer by paying a small fee.

Before the enactment of the Volstead act thirty-two states had defined the percentage of alcohol, and if Congress should adopt a larger percentage it could not be sold in those states. The light drink advocates with the brewers and saloon keepers in the background want something that has a "kick" in it. Many people must know that the authorizing of the sale of wines and liquors according to this program means the return of the saloon and the nullification of the eighteenth amendment.—Free Methodist.

TESTIMONY

Dear Visitor readers:

Greeting you all in the precious name of Jesus. Psalms 135:1-3. I was led by the Holy Spirit today to write a few lines to the Visitor. Praise the Lord for the real things He can do for us as we are willing to yield ourselves to Him and let Him have his way in our lives. My mother died five months ago, that leaves father and I alone. But thank the Lord we know we aren't alone because Jesus is with us, and we have the hope that some day we shall see her again never to part. Praise His holy name.

We can truly say, the Lord is working around here where so much sin is. Unsaved are being convicted and the young are seeking new light. There are so many unsaved around us. We ask them if they are Christians they say yes. But what kind are they? They are professors but not possessors. Where we live there are mostly Catholics. We see them early in the morning going back and forth to the church, but what does it amount to, they sin just the same. So a Christian means to really be changed and different from the world. There are many people say at the beginning of the new year they are going to make new resolutions, but how long does it last? for a day, then they go on the same old way again not heeding the cost. We can do nothing without Jesus to help us for if we do it is a failure. Praise the Lord for deep settled peace in my soul. Storms and clouds come our way, but they can't over-throw us as we stand fast and let the Lord have His way. Oh, the joy of sins forgiven. I was glad when I fully consecrated to the will of the Lord and said yes to everything and goodbye to this old world. I pray to the Lord that He may lead me onward and upward. We ask an interest in your prayers.

Yours in His service

Margaret Ehlers

REPORT

Of printing plant pledges paid from May 6, 1922 to March 31, '23	
Jesse Culp, Goshen, Ind.	\$50.00
In His name, Goshen, Ind.	15.00
In His name, Goshen, Ind.	10.00
Irvin H. Gramm, Pleasant Hill, Ohio	50.00
W. C. Deemy, Dallas Center, Iowa.....	75.00
W. H. Stump, New Paris, Ind.	20.00
Martha Resor, Wakarusa, Ind.	8.40
J. E. Cassel, Dayton, Ohio	25.00
Ohmer U. Herr, (sale of Levi Herr book).....	.65
TOTAL	\$254.05

All pledges paid prior to May 6, 1922 have been reported in previous issues of the Visitor. A detailed financial report of the Publishing House will appear in General Conference Minutes of 1923.

Jesse Culp, Treas.

AN ARMENIAN LETTER

Salem, Texas, April 11, 1923

Dear brother Eyster:

We were glad to receive your letter and to hear that all is well with your family.

With this last mail I received a letter from Athens, Greece, from one of our Armenian friends and her husband which I feel impressed to write to you and sister Eyster about. She was the teacher who taught my associate the Turkish language when we first arrived in Hadjin and was such a consecrated Christian who drank in the Gospel truth as it was taught her in its fulness. She afterwards married the druggist who assisted us in caring for the sick in Hadjin and ministering unto them when there were no doctors within seventy or one hundred miles.

I know you and your church people are interested in the Armenians. I am going to send you a copy of her letter to me and if you see fit to send it to the Visitor I feel sure there are such who would be glad to help carry this brother and sister's burdens.

We are well and happy in the Lord.

Your sister in Christ,

Rose L. Musselman.

My dear Mrs. Musselman:

We received your letter of February 10th with great surprise and pleasure. We thank God that He has been most gracious to us in many ways during these last years of trials and persecutions, especially in giving us kind, loving and sympathizing friends who comfort our sad hearts with their kind letters. Indeed God has kept our lives in a miraculous way and we have seen by experience that God's grace is sufficient for our every need. Indeed, we have lost all earthly comforts, houses, properties, pharmacy and all the necessities of physical needs, but one thing is left to us, that is God's grace and love which is worth all the others.

Ah, our dear "Miss Lambert" of old, pleasant days. We can't help shedding tears in remembering those days of pleasure, those singing classes, those spiritual meetings! Oh! how I wish they would come back again.

Do you remember the first Sunday meeting in the parlor when you sang with Miss Gerber your first hymn "Sweet is the Promise, I will not forget thee?" I was so much interested that I learned it by heart and until today I sing it often.

Dear Hadjin! our own native land, is desolate and all our dear ones are lost with it.

My older brother and my sister with their families were killed at Der-Zor. My mother and brother Samuel and family were killed in Hadjin. Only my youngest brother, Peter, after many tribulations and dangers in Konia, though condemned to be hung, was saved by the kindness of Mr. Noon, three moths ago. Only one brother left! All my relatives and their families and my brother-in-laws family except his older son, were killed cruelly. To bear these sorrows would be impossible if God's Spirit was not our comfort. My sister-in-law who arose from among seventy-two dead thirteen years ago, again was killed with her children.

Since we bade you good-bye in Egypt our trials have been many, deportation to Arabia, leaving everything behind. Then we came back and started life again. We fixed a new pharmacy. Two years passed and again we were obliged to leave everything and depart. With much trouble and one month's journey on the sea we found ourselves in Smyrna. Though we lived in close circumstances our children had the privilege of attending good schools but for six months only. We opened a new pharmacy in partnership with another and continued only four months. We never thought such cruelties and disasters could be done in Smyrna as all the battle ships of European civilized nations were present there. I with my three children was in Paradise in the College Building defended by American soldiers. My husband was in the city near the college. We lost each other for one month, each thinking the other dead and lamenting day and night. I was

(Continued on page 16.)

Foreign Missionary Department

"The Fields are White Already to Harvest"

FROM AFRICA

Dear brethren and sisters, greeting you in Jesus' dear name.

It has been quite awhile since we wrote to you, and quite awhile since any word has gone out from this place to you.

By God's grace we are still holding forth the Lamp of Life at Sikalonga Mission. People about us are not hungry for the Bread of Life. Generally speaking they are well satisfied in their life of darkness, sin and superstition. Comparatively few are seeking salvation, but we thank God there are a few. The Lord has purposed that these people shall have the Gospel preached to them.

There are fifty enrolled in school at present and it is no small task to teach them. Some things are hard for them to get hold of, but they keep trying and some succeed while others fail.

We are having a very close rainy, season, since the rains really began. They were late coming and are continuing late. March has been a very wet month. Days of sunshine have not been many. Part of our gardens are swamped. Rice, which is on trial is growing nicely.

We are all realizing the fever in our systems, but generally have been able to keep on our feet.

We are occupying the house built last dry season, and the unfinished, is far more comfortable than our huts would have been during this season.

We want to thank those who have been so kind and thoughtful and sent such a nice lot of dried fruit, some have sent us other useful articles. Those donors whom we know we have written, but there are some whose names we do not know. Most of the things were a little late reaching us, having been delayed, awaiting an opportunity to send them. The fruit reached us last month and we do thank you for it. It was very acceptable. We are encouraged to keep on, the battle is not ours, but the Lords. We desire to be good soldiers of the Lord. Pray for us, we want to be faithful till He comes.

Yours in Christian love,

Adda E. Taylor, Sikalonga Mission,
Choma, N. Rho., S. Africa

THE CRISIS OF THE HOUR

Hannah Eyer

The extent of the field for our missionary activities is bounded by the north and south poles and the eastern and western infinities of space.

In the Frigid zones among the Eskimos and Laplanders, the sole institution of learning is the ice cave

or bear skin hut which constitutes the home. The only church is the spire-like appendage of some accumulated mass of snow and ice, which points heavenward, but like their heathen minds, is bound about with rigid foundations unpenetrated by any possible degree of warmth.

But our vision has been directed to only a fractional percentage of the mission field. We must catch a glimpse, of the negro, Indian, Chinese, and Japanese, besides all the nominal Christian nations whose lights has long ago become be-dimmed and is now flickering with spasmodic flashes in the struggle for existence.

When the barbarian youth peered into the boundless ethereal blue he was dazzled by its brilliancy. When he gazed on the pure white lily and the brown eyed, spotless white daisy, there leaped forth from underneath that mask of savagery an imperishable instinct of gratitude. Also the destructive tornado, the pestilence, the ills that affect mankind, made him fear the mysterious powers of nature and created his beliefs in evil spirits that must be appeased. Several links of the chain which are to connect his soul with this mysterious realm have been made, but one is missing—that is Christ. He looks to storm and rain and sea and mountain and flower for the desired knowledge, but that longing look is in vain and he concludes that these natural objects must be possessed of spirits, hence he makes them the object of his worship.

The Christian is not challenged with the task of blazing a trail into an impassable forest or of storming the fortresses of avowed vengeance to his advance. All this has been accomplished by repeated efforts of missionary martyrs amid the shot and shell of persecution. A soldier enlists only when his eyes are unveiled to the destiny of his own country and home, lying at the feet of some tyrannical foe; young men and women will enlist for foreign missionary service only when they are convinced of the extent to which satan is overriding the domains of our king.

We are thinking of a lost world; of millions of unevangelized in China, Japan, Africa, India and the isles of the sea; of our own country with millions yet unreached with the Gospel: and wondering whether the church is not making some serious errors in its attitude towards the members and towards the world field.

There are two outstanding facts which need stressing. First,—Salvation is a gift of God through faith in a crucified, risen Saviour; the acceptance of Jesus Christ as our Saviour and confession of Him as Lord is accompanied by the incoming of the Holy Spirit, who imparts eternal life and seals the believer unto the day of redemption, when he will receive his glorified body. The believer has has a new life, a new relationship. He

is not his own. He is bought with a price. He belongs to Christ.

The second important fact is that this new relationship involves new responsibilities. We become subject of a new ruler. Some of the last words of our Lord before He went to the Cross were, "I have manifested thy name unto the men thou gavest me out of the world."

He takes us out of the world and then He sends us into the world. "As thou hast sent me into the world, even so have I sent you into the world." He was a missionary. Are we missionaries sent into the world?

He came to give God's message to the world and to give His life. Are we better than He?

Here is where we have made the most serious mistake in our Christian life. We are glad our sins are forgiven; glad for the indwelling Spirit; glad for the precious promises for time and eternity; but we are not glad that we are His representatives, His missionaries.

As believers, we do not need a special call to be missionaries. We are missionaries. But we do need a call from the Holy Spirit, for He alone can give the call, for special service in our missionary work. He calls some to be apostles, some teachers, some evangelists, some bankers, some bakers, some lawyers but He must choose. No believer needs to "volunteer" as a missionary. All he needs to do is to recognize that he is a foreign missionary. Every believer is sent as a missionary to a lost world. "The field is the world" and God knows it is a foreign field.

Who can give their lives for Christ? The aged, No, it is too late. Their first bloom is gone. They can offer only the drooping petals of faded flowers. The Middle aged? No. The current of their lives is coursing thru some fixed channel so rapidly that the inevitable destiny is to reach the great ocean of eternity through the carpenter shop, the ecclesiastical ranks or the drill hall of household cares.

Then, young persons, can you not see your duty? God calls you into His service to-day. Let Him direct the brooklet stage of your life and tho it may be dashed against rocks of obstruction, let Him use that store of pent up enthusiasm and spiritual life which is throbbing for an outlet and which, if retained, must die because of lack of room for expansion. Do not allow satan to decorate your mental gallery with dazzling pictures that will cause you to choose selfish preferment. You are called to serve in your own sphere as much as Livingston was to be a pioneer or Moses to lead the Israelites out of bondage.

The stage of youth is a period of activity. The youth cannot be settled in his conduct as the middle aged. He has a disposition to search—to explore. That excessive activity is the motive power, and enthusiasm is the momentum he gathers as he advances. Enthusiasm does not wait to be sent to the Fiji cannibals, or to the negro races, but walks into the home of want everywhere and provides for the sick, sings songs of hope and speaks words of cheer to the faint-hearted.

Young woman, God calls you into his harvest field. Do not stand idle by when so many are calling for the "bread of life." Young man, God has special work for you in his vineyard. The cry comes from far and near for real consecrated young people but especially for the young man. True, there are great opportunities at home—but my friend greater opportunities are awaiting you in yon harvest fields. Will you not respond?

Again a great famine is in the land for financial support. God has given many of His children prosperity in order that they might use it for His honor and glory and the furtherance of His Gospel—but instead they heap it upon themselves and thus live selfish lives. Because of this very thing the Gospel has not reached many thousands of lost souls and the works that have been started are greatly hindered.

My Christian friends, has God entrusted a bit of this world's goods in your hands? If so, it is your duty and happy privilege to share it with the lost of earth by helping to send the Gospel to them.

We may not have great talents, or large sums of money, to give, but there is one thing that we all can give—rich or poor, great or small. It is "prayer." Real intercessory prayer. You and I may hold the ropes while others go down.

The time is here when something must be done if God's true message is to be carried to the lost of earth by His people. My Christian friend, will you not stop a moment and let God speak to you? Let Him use you in the way He chooses and thus help bring joy and happiness to the lost of earth.

REPORT OF FOREIGN MISSION TREASURY.
From April 1st to May 1st, 1923

Balance in Treasury April 1st.....	\$1565.08
Receipts	
Clayton M. Engle, Hummelstown, Pa.	25.00
Elizabeth King, Harrisburg, Pa.....	5.00
Elizabeth King, Harrisburg, Pa.....	5.00
New Guilford Dist., Franklin Co., Pa.	65.00
Mowersville S. S. Franklin Co., Pa.	3.67
Mowersville Cong., Franklin Co., Pa.....	35.00
Harrisburg Cong., Harrisburg, Pa.....	118.06
Mt. Rock Cong., Franklin Co., Pa.....	216.58
Cross Roads Cong., Lanc. County, Pa.	361.29
Gratersford Cong., Skippack Dist., Pa.....	11.00
S. B. Stoner, returned Africa fare	700.00
Jno. Roland, Mansfield, Ohio	20.00
Henry Roland, Ashland, Ohio	10.00
Leroy Grisso, Springfield, Ohio	50.00
A Friend, Morrison, Ill.	300.00
Red Starr S. S., Leedy, Okla.	14.46
Jacob Eshelman, Shedwick, Kans.	10.00
Mrs. Minnie Hickerson, Shedwick, Kans.	25.00
Rosebank Cong. Kans.	209.33
Rosebank Cong. Kans.	99.15
Abilene Cong. Kans.	110.00
Bellespring Cong., Kans.	18.00
Abilene Cong., Kans.	25.00
Hebron S. S., Clay Co., Kans.	24.52
L. Hoover and wife, Peabody, Kans.	25.00
Sarah Heise, Hamlin, Kans.	10.00
Thomas Cong., Thomas, Okla.	70.00

Upland, Cong., Upland, Cal.	153.04
Carland S. S. Carland, Mich.	28.25
Buffalo Mission, Buffalo, N. Y.	62.00
Interest	57.90
Interest	17.50
Waukena Cong., Cal.	64.55
Laban Climenhaga, Sask., Canada	30.00
Wainfleet Cong. Can.	34.00
Springvale Cong., Can.	10.00
Cheapside Cong., Can.	30.00
Cheapside Cong., Can.	25.75
Maple Grove Cong. Can.	26.00
Sarah McTaggart, Can.	8.00
Robert McTaggart, Can.	5.00
Gormley Cong., Can.	264.86
Morman Day, Ont. Can.	25.00
In Jesus name, Alberta, Can.	6.70
For Missionary Children, So. Africa, Grantham, Pa.	46.51
Rosebank Cong., (India Special) Kans.	25.00
Sr. Wolfinger (India Special) Waynesboro, Pa.	5.00
For auto freight, A Brother, Elizabethtown, Pa.	10.00
A Sister (Armenian Relief) Mt. Joy, Pa.	100.00

Total cash balance and month receipts.....\$5165.30

Expenditures

To out-going mission expense (D. W. Heise)	113.92
Int. to Anna Meyers, Harrisburg, Pa.	96.00
Maintenance, So. Africa	3517.50
Maintenance, India	1750.00
Home missionaries expense	100.00

Total month expenditures.....\$5577.42

Deficit\$ 412.12

S. G. Engle, Treas. 4014 Spring Garden St.

AN ARMENIAN LETTER

(Continued from page 13.)

taken to Salonica (Europe) with the children and heard that my husband was alive in Athens. At last we found each other but in a miserable condition, being penniless. All the winter our only bed was two little rugs on the floor with three blankets and a little comforter for five. God has been merciful according to the circumstances. We are glad now as we have a new mattress. We are very anxious to send our oldest son to America to be able to continue his studies, but in our condition going to America is very hard. We long and wish to depart from this country with the whole family and dwell in some peaceful country, but how? May God guide us! Mr. Riggs will be here this coming Sunday and will preach for us. We want to sing "Rock of Ages."

Very lovingly your friend,

Mennoosh.

GRANTHAM BIBLE SCHOOL

May 4, 1923

To our friends throughout the brotherhood greeting: The school year of 1922-1923 was to close June 13. Due to the fact that this date would conflict with General Conference and keep many who would want to attend the annual commencement from doing so, therefore the date has been changed. The Baccalaureate sermon will be delivered Sunday morning, June 3, 10:30 A. M. Sunday evening, June 3, there will be a communion service held in the school chapel Tuesday afternoon, June 5, the Class Day program will be rendered. Wednesday morning, June 6, will be the commencement exercises of

the institution.

There will be twenty-nine graduates from the various departments. The departments graduating students this year are, Bible School, Junior College, and Academy. In the Academy there will be graduates both from the General and Classical courses. There will also be a number of graduates from the sewing department, so the total number of graduates from all departments will be thirty-three. We are looking forward to a large attendance at these exercises, for each year the interest increases. Folks from the west can attend these exercises on their way to General Conference. The commencement exercises Wednesday fore-noon will consist of several orations from the graduating class and a special address by Bishop Boyer of Dayton, Ohio.

God's blessing has been upon the work throughout the school year and we wish to thank the brotherhood at large for the interest that has been taken in this work which was started and is being carried on for God's glory in the up-building of His kingdom. All the members of the graduating class have given their hearts to their Master. Let us pray that as they go out into life's service that they may continually be led by God.

We are now planning for the school year 1923-1924. A number of new features are being added to our courses and the new catalogue is now in the hands of the printer. A distribution will be made as soon as they can be obtained. Any one not receiving a catalogue, but desiring the same can receive one free of charge by making request to the Bible School, addressing their request in care of the Registrar.

PASADENA NEWS NOTES

Sister Ruth Byer who arrived in San Francisco a few weeks ago on furlough from India gave a talk in the Hall Sunday evening, April 15. There was a good attendance and God blessed the message to our hearts.

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The highest attendance at the Pasadena Sunday School was on a recent Sunday when seventy-five were present. The average lately has been about fifty-five. We are praying that many of the boys and girls will find salvation.

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When traveling thru the west you will find a welcome if you call F04909 when in Pasadena or come to 623 Buckeye St., where Bro. J. A. Smith lives at 906 East Orange Grove Ave. You will find the B. L. Byer family, Bro. and Sr. C. Heilman and family live at 1505 No. Hill Ave.

Three weeks of special revival meetings were held recently, Bro. J. H. Byer and Bish. C. C. Burkholder were with us most of the time Bro. Byer in charge. God's children were revived and encouraged and some definite work was done that we expect to see in eternity. We thank God for His goodness and love and mercy. Pray for us and with us that His will may be done.

FOR a good, Christian education go to **Beulah College, Upland, Cal.** Our standards are high, our rates are low, our climate is beautiful. School opens September 10. Send for catalog. Address, Beulah College, Upland, Cal.