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O.B. Ulery

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

EVANGELICAL VISITOR

THE BIBLE

This Book Contains—The mind of God, the state of man, the way of Salvation, the doom of Sinners, and the happiness of Believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's chart.

Here too, Heaven is opened, and the gates of Hell disclosed.

CHRIST IS ITS GRAND SUBJECT, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened at the judgment, and be remembered for ever.

It involves the highest responsibility, will reward the greatest labour, and condemn all who rifle with its sacred contents. Sel.

IMPORTANT

Reservation has been made for the sailing of Bro. and Sister H. P. Steigerwald from New York, on the fifth day of April next, in their return to the African mission field.

Friends of the mission cause, who desire to contribute goods for the general use of the missions, or special gifts for the benefit of some of the missionaries, shall see to it that everything is forwarded to the Messiah Rescue Home, 1175 Bailey St., Harrisburg, Pa., not later than the first day of March, so that ample time for packing and shipping may be had.

Also read carefully the following, which appears in General Conference Minutes of 1923, Page 54, Sec. 4.

Resolved that the Board hold itself responsible for transportation charges to the extent of six hundred pounds (600 lbs.) including tare, as the personal effects of each missionary.

Goods donated for the general use of the mission stations, or for individuals on the field, should be supplemented by sufficient money to take care of transportation.

All special cases can be arranged for by communication with the Secretary of the Board.

THE FOREIGN MISSION BOARD.

ANNOUNCEMENT

Whereas, inquiries have been made and numerous articles have been offered to be sent to the mission field with the outgoing missionaries to Africa, the Board hereby announces that all such articles should be forwarded to the Messiah Home at Harrisburg, Pa., not later than March, 1st, 1924.

All goods donated should be supplemented by sufficient money to take care of transportation to the field. (See General Conference Minutes of 1923, Article 44, Section 4, Page 54.)

IRVIN W. MUSSER, Secretary.

WORKERS NEEDED

Man, wife and sister needed at Oklahoma Orphanage. Praying for God to supply need. Correspond with D. R. Eyster, Thomas, Okla.

LOVE FEAST

A love feast will be held at Philadelphia, Pa., Dec. 30.

DEDICATION OF HEART

Remember then, O my soul, the quietude of those in whom Christ governs, and in all thy proceedings feel after it.

Doth He condescend to bless thee with His presence? To move and influence thee to action? To dwell and to walk in thee? Remember then thy station as a being sacred to God. Accept of the strength freely offered to thee,

and take heed that no weakness in conforming to unwise, expensive and hard-hearted customs, gendering to discord and strife, be given way to. Doth He claim my body as His temple, and graciously require that I may be sacred to Him? Oh, that I may prize this favor, and that my whole life may be conformable to this character. Remember, O my soul, that the Prince of Peace is thy Lord that He communicates His unmixed wisdom to His family, that they, living in perfect simplicity, may give no just cause of offence to any creature, but that they may walk as He walked.—John Woolman.

"READING THE APPOINTMENTS"

Then a mist came o'er my vision as the bishops still read on,
And the veil that hides the future for a moment was withdrawn,
For I saw the world's Redeemer far above the bishops stand,
On His head a crown of glory and a long roll in His hand.
'Round His throne a countless number of the ransomed, listening
pressed—

He was stationing His preachers in the city of the blest.
Some whose names were most familiar, known and revered by
all,

Went down to the smaller mansions back against the city wall.
One who took the poorest churches miles away from crowds and
cars.

Went up to a throne of splendour with a crown ablaze with stars.
How the angels sang to greet him, how the Master cried, "Well
done!"

While the preacher blushed and wondered where he had such glory
won.

Some whose speech on earth was simple, with no arguments but
tears,

Nothing novel in their sermons for fastidious itching ears,
Coldly welcomed by the churches, counted burdensome by all,
Went up to the royal mansions and were neighbours to St. Paul.
Soon the Master called a woman, only known here in the strife
By her quiet, gentle nature (though a famous preacher's wife,)
Praise and blessed her for the harvests she had gathered in the sky,
And she meekly turned and answered, "'Twas my husband, Lord,
not I."

"Yes," the Master said, "his talents were as stars that glow and
shine,

But thy faith gave them their virtue, and the glory, child, is thine."
Then a lame girl—I had known her—heard her name called, with
surprise;

There was trembling in her bosom, there was wonder in her eyes.
"I was nothing but a cripple, gleaned in no wide fields, my king;
Only sat, a silent sufferer, 'neath the shadow of thy wing!"

"Thou hast been a mighty preacher, and the hearts of many stirred
To devotion by thy patience without uttering a word,"

Said the Master, and the maiden to His side with wonder pressed—
Christ was stationing His preachers in the city of the blest,
And the harp strings of the angels linked their names to sweetest
praise,

Whom the world had passed unnoticed in the blindness of its ways.

I was still intently gazing on that scene beyond the stars,
When I saw the conference leaving and I started for the cars.

—Selected by T. H. Doner.

EDITORIAL

For all day long have I been plagued, and chastened every morning. *Psa. 73:14.*

The psalmist here recounts a part of his experience when he began to look about him at the careless, easy going way of the wicked, seemingly neither troubled by their conscience, fear of judgment, or the devil. In contrast he has been subjected to plaguing by the devil all the day long, and chastening of the Lord every morning.

First, we would notice the plaguing is "all the day long," he would cause constant worry and disturbance, "seeks to wear out the saints of the Most High," tags around after you when you are busy with the duties and responsibilities of life, yes, even would intrude himself when you are engaged in worship and prayer, and the more we listen to his assaults the more confused and discouraged we will become.

But the Lord comes in the quiet hours, the time of meditation and preparation for the day before us, when the heart is still before him, giving us opportunity to clearly discern and know his will, and as we listen and are exercised by His voice, we become quiet and restful.

We fear many precious souls are confused, and unable to distinguish between the plaguing of the devil, and the chastening of the Lord.

The devil plagues to ridicule, to scorn, to hinder, to so oppress and discourage us that we say, "It is no use trying, I may as well give up." He lays hold on every defect, mistake and fault, in action, word or thought, and magnifying its import, and distorting its end, points a finger of scorn and ridicule saying "You're a pretty Christian to have such thoughts, you're a nice example, no one has any confidence in you, why you are worse than a sinner, you are only a hypocrite, you might as well quit professing and give up" and so on without end if you stop to listen to him.

Dear reader, have you ever been assaulted with accusations like the above. I can assure you the surest and quickest way of deliverance from the plaguing of the devil is to pay no attention whatever and he will soon leave you.

On the other hand we need to pay the greatest heed to the chastening and correction of the Lord, for this is "for our profit, that we may be partakers of His holiness."

The spirit of approach of the Lord in chastening, is entirely different from that of the devil in plaguing. The Lord comes with a loving, gentle, yet firm reminder of that which is wrong or lacking in our Christian life or experience. As our hearts are open and yielded to receive his correction, we will find him faithful, and he will instantly make us conscious of the slightest departure from his will. If we heed, we need not be burdened or troubled, for we can as instantly correct the infraction, and retain the pleasure of his love.

Further, to allow ourselves to be exercised by the plaguing of the devil, brings doubt, worry, fear, dis-

couragement; but to be exercised by the chastening of the Lord, brings assurance, a sense of cleansing, quietness, rest, "the peaceable fruit of righteousness."

May our hearts be fortified against the plaguing of the devil, but ever tender and responsive to the chastening of the Lord.

GATHERED GEMS

"Troubled on every side, yet not distressed" (2 Cor. 1:8.)

"The Christian is the world's Bible," says Dr. C——. "and many people will read no other." Shall they see in you the riches of consolation, the treasures of grace; or shall they see your joy fade out in the day of trial, and the promises turn to leaves in the trembling of your hand? You may honor the Lord in the darkness, as never in the light. Bear all things for Him. Glorify the Lord, even in these household fires, which often burn very deep. Let others see how patient you can be, with your hand in His; how cheerful, walking in the light of His face; how glad, with your eyes upon the eternal shore. Let them catch the living fragrance of the cordial of His love, as you taste it day by day. Let them know that Christ has overcome the world, and through Him, you overcome. Live as those who "seek a country," and are not to be discomfited by the roughness of the way. Why? "That the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:11.) "We are made a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9.) —Warner.

"If need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Pet. 1:7.)

The finest china in the world is burned at least three times. Why does it go through that intense fire? Once ought to be enough; twice ought to be enough. No, three times is necessary to burn that china so that the gold and the crimson are brought out more beautiful and then fastened there to stay. We are fashioned after the same principle in human life. Our trials are burned into us once, twice, thrice; and by God's grace these beautiful colors are there and they are there to stay forever.—Dr. Cortland Meyers.

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil" (Lu. 4:1, 2.)

Jesus was full of the Holy Ghost, and yet He was tempted. Temptation often comes upon a man with its strongest power when he is nearest to God. As someone has said, "The devil aims high." He got one apostle to say he did not even know Christ. Very few men have such conflicts with the devil as Martin Luther had. Why? Because Martin Luther was going to shake the very kingdom of hell. Oh, what conflicts John Bunyan had! If a man has much of the Spirit of God, he will have great conflicts with the tempter. God permits temptation because it does for us what the storms do for the oaks—

CONTRIBUTIONS

THE TRINITY

By John Reichard

In theology the number three stands for a divine number. The Trinity of the God-head stands out very prominent in the scriptures, and as we study the nature of the God-head in its triunity, and the relationship it holds toward mankind in their redemption and eternal welfare, we learn that the doctrine of the Triune God-head, the Father, and the Son and the Holy Spirit, is not simply a theory, but an established fundamental doctrine of the Gospel, whereon alone hangs the hope of mankind for their future, and eternal redemption. The Triunity for the first time, though in many ways foreshadowed in the Old Testament, is fully manifested at the Baptism of Jesus. The Spirit descending upon the Son, and at the same time the Father's voice is heard from heaven. Matt. 3:16, 17. And in His closing message to His disciples the Lord Jesus gave His final direction and formula of baptism, which was to be administered in the name of the Father, and of the Son and of the Holy Ghost. Matt. 28:19. Hence we notice that His entering in upon His public ministry, and His retirement were both identified by the Trinity of the God-head.

The plurality of the God-head are very manifest in our Saviour's own teaching, such as, "ye believe in God, believe also in me." "No man cometh unto the Father, but by me." "And I pray the Father and He shall give you another comforter." "Howbeit when he the Spirit of truth is come he will guide you into all truth." These are a few of our Saviour's own words which testify implicitly to the fact of the plurality of the God-head. From a typical aspect of the Old Testament teaching we notice that the number three is very impressively manifest and significant, for instance, let us look at the typical aspect of the Ark of the Covenant, it having been made of shittim wood and overlaid with pure gold. This was being a type of Christ, typifying both His humanity and His deity. Into this ark were placed three separate articles, viz. the tables of the covenant, Aaron's rod that budded, and the golden pot that had manna. A wonderful triunity is manifested in the contents of the Ark of the Covenant, and as we study their typical nature in their different aspects as they point toward the redemptive work of our Lord Jesus Christ, we are made to realize how deeply Divine were all God's plans and foreshadowings, which also definitely centered in Christ.

The tables of the covenant, or testimony, no doubt very definitely foreshadowed Christ's disciplinary teaching of the Christ-life of the believer. Aaron's rod that budded, is signally a type of Christ in resurrection life. And the manna also was a type of Christ as the giver and sustainer of life. Then also we see a beautiful combina-

tion in connection with the ark of the covenant, by having the mercy seat placed upon the ark, and upon it the Cherubims. Here is where God had promised Moses "to meet with him and commune with him from above the mercy seat, from between the Cherubims which are upon the ark of the testimony of all things which I will give thee in commandment unto the children of Israel." Ex. 25:22. This sacred combination as being the place where God would meet with His servant in behalf of His people, is very notably a type of Christ as "sitting on the right hand of the majesty on high." "At the throne of grace." "Making intercession for all who come to God by him, for grace to help in time of need." and does it not also typify the ministry of angels, as guardians over "them who shall be heirs of salvation."

As we thus study the typical aspects of the Old Testament teaching, and their complete fulfillment in Christ, having the Tri-unity so completely interwoven into the divine economy of the redemptive work of our Lord Jesus Christ we see the appropriateness of St. Paul's expression when he said, "For in Him dwelleth all the fullness of the God-head bodily. And ye are complete in Him."

We also notice that we have the divine number three, somewhat interwoven into the Gospel plan, for we have three principal facts given us in the Gospel which require a careful study, and which are most important in order to lay a sure foundation for a true Christian life. These three principal facts are, first, the new birth or regeneration, which forms the first and principal foundation for a Christian life. Second, a separation from the world, "not to love the world—the lust of the flesh, and the lust of the eye, and the pride of life." And third, obedience to the Lord's commandments. These are divine injunctions which need to be experienced and observed by the individual who would attain unto life eternal. Then again we have three gospel ordinances given us by the Lord Jesus Christ, which should draw our attention unto obedience, if we love Him. These ordinances are, water baptism, the washing of the saint's feet, and the communion or the Lord's supper.

Now as we have, in a brief way studied the divine number three, in connection with God's Word, we find that God in His plans had a divine order. And how wonderfully suggestive is this to the fact, that since, in the infinite wisdom of the great triune God-head this most wonderful plan of man's redemption was so wisely thot out. That, inasmuch as during the ages past, God's plan of redemption has been so definitely through its types and foreshadowing's pointing down to this present age, when the great antitype, as the Lamb slain from the foundation of the world was duely ushered in, in the person of Jesus Christ the Son of God. And Jesus Christ in His sacrificial death on the cross has met in every detail that which the law so wonderously typified pertaining to the redemption of mankind from the condition into which man had fallen through sin. All praise to Father, Son and Holy Ghost. Amen.

Fordwich, Ont.

PROPHECY

Jacob Heinrichs
Lesson 20.

Messianic Prophecy in the Period after Isaiah.

I. Prophets of the Decline (Later Assyrian and Early Chaldean Period).

1. Zephaniah (reign of Josiah, about 630 B. C.) Almost all his prophecy has reference to the future of Israel and the nations. He emphasizes several ideas. (a) a great judgment is coming, Chap. 1; (b) Humble prayer may secure safety for the righteous among the heathen many will turn to Jehovah in worship, chap. 2. (c) the future distress has a two-fold aim: namely to lead the heathen to redemption and to purify Zion chap. 3.

2. Habakkuk (reign of Jehoiakin, 609-605 B. C.) Chapter 3 describes a great Theophany which leads to the redemption of God's people. The real fulfillment of this is seen in the incarnation of Christ.

3. Jeremiah. (a) Prophecy of the return, spiritual worship, and the ingathering of the Gentiles, 3:14-18. At that time the ark will not be needed, for the worship will be spiritual not ceremonial. Gentiles will turn from idols and join themselves to Israel and Judah, 12:15-17; 48:47; 49:6; Chap. 16:14-21 describe Israel's regathering and the consequent conversion of the nations. (b) Prophecy of the Branch. Jer. 23:1-8, especially verses 5f. Jehovah will gather His scattered flock, will give to them shepherds and will feed them. He will raise unto David a righteous branch, who shall reign as king, and his name shall be "Jehovah our Righteousness." See also 33:14-26. The people are also to be called "Jehovah our Righteousness." The O. T. blessings of a faithful king and the Levitical priesthood are the main elements in the picture. (c) The Second David. Jer. 30:9, 21, chaps. 30 and 31. Describe the Northern tribes as brought back to Jehovah and not wholly swallowed up by the heathen. Israel and Judah reunited shall serve Jehovah their God and David, their king. Like a shepherd Jehovah will lead His people and they shall be satisfied. (d) The New Covenant, Jer. 31:31-34; 32:36-44. Jehovah will write His law not on tables of stone, but in the hearts of His people. He will reveal Himself to each soul, and will take away all sin. The prophet sees the new covenant in force after the close of the Exile amid the restored captives in Canaan.

After six centuries, God sent His Son to walk among the children of these exiles, and through Him made a new covenant. Worship is made thoroly spiritual by Jesus. Cf. Hebrews 8:7-13. In a sense possibly different from what Jeremiah may have imagined, the message which God gave him is fulfilled in the Christian dispensation. The Spirit of God revealed thru him the passing away of the Mosaic covenant and the Mosaic ritual.

II. Prophets of the Exile (605-535 B. C.)

1. Ezekiel (393-571 B. C.) (a) The return and the new heart 11:16-20 (36:25f.) (b) the wonderful cedar springs, 17:22-24; (c) false rulers give way to Him whose right it is to reign, 21:26f; (d) unfaithful shepherds removed before the true Shepherd, the Second David, 34:11-31; (e) the resurrection of dead Israel to be followed by

the reunion of divided Israel, 37; (f) overthrow of Gog and Magog, 38 and 39; (g) The stream that gives life 47:1-12.

2. Daniel (602-534). All world kingdoms founded on brute force go down before the spiritual kingdom of God. (a) the 4 kingdoms of chaps. 2 and 7 are Babylon, Medo—Persia, Greece, Rome. Dan. 2:44 has a high note of Messianic prophecy regarding the kingdom of God. Dan. 7:13, 14, shows the "Son of Man" receiving the kingship from the Ancient of Days. The term "Son of Man" used by Christ shows His Messianic dignity. (b) Dan. 9:24-27. The Division of the seventy weeks, or seventy-sevens—490 years. This is to be counted from the 20th year of Artaxerxes (Neh. 2:1-8) to the end.

(1) Seven weeks or 49 years from Nisan (March) 445-396 B. C. when the streets and wall of Jerusalem were to be rebuilt.

(2) Sixty-two weeks or 434 years, from 396 B. C.-33 A. D. when the Messiah was cut off.

(3) An uncounted period belonging to the Gentiles until Christ returns.

(4) One week or 7 years or period of the great tribulation and Antichrist.

JESUS A LOVE GIFT TO THE WORLD.

John 3:16.

How blue the sky, how green the fields, how bright the bluebird's wing, how sweet the scent the plumbloom yields, how clear the sparkling spring! How glowing is the summer day, how brimming with delight, how swiftly glide the hours away that bring the tranquil night! How merrily a man can go about the day's affairs, how happily the moments flow when there's someone who cares! There is no charm in robes of state, no power that riches send, no magic for the high and great like that which love can lend. For often like a day that's dim when the skies are over cast with clouds that lower, gray and grim, and lightnings fearful blast, the way ahead looks dismal too, foreboding deep despairs; till, like a flash, the skies all blue when some one lives who cares! Oh, poverty's a little thing, not worth a brave man's note, the happy heart can blithely sing beneath a ragged coat, and lightly up the rugged path still sturdily he fares who laughs at foolish fortunes wrath because somebody cares. Somebody holds him far more dear than gold or high degree; somebody's love is ever near however far he be.

Jesus loves and cares for us

Most every one has possession of some degree of love in their life, parents love their children, and friends love friends, and folk who please us, and show honor, and respect are worthy of our love. But God commendeth His love toward us in that while we were yet sinners Christ died for us.

If it were possible for us to grasp the idea of the great heart of God, the care he had for the human family, the purpose he has in our lives, the watchful eye that is kept over us, we would appreciate more than we do, and give him a better life of devotion and service.

His Miraculous Birth and Life

When our minds meditate on the wonderful offering

of God, sending Jesus into the world in the form of sinful flesh, to be born in all obscurity, take upon himself the life of the lowly, allowed himself to be persecuted, betrayed, misrepresented, buffeted, and finally crucified. We can only get a faint idea of the love of God to man.

We think of the thirty years he spent in Nazareth, three and one half more were tireless in helping humanity, we think of his unselfishness, thoughtfulness, and care for us, how he prayed, how he loved ("having loved his own he loved them unto the end.") We think of the many different scenes in His life, His satanic temptations, miraculous birth. His beautiful boyhood days, His obedience to the Word of God. His attendance at the temple service, the great, and many miracles he was responsible for, His great acts of unselfishness brought worldly applause, riding into Jerusalem the people cried, and worshipped him. The common thousands sing their grateful hearts out, as they lovingly strew the roadway with garments, and living green.

Our hearts still follow Him, calling his disciples out of the different walks of life, men of varied personality, follow the lowly Nazarene.

We sit down for awhile to listen to the wonderful words that came from his lips. We imagine we hear him preaching that sermon on the mount, He gathers the people together and with a few small loaves, and fishes satisfies their natural want. We follow our blessed Christ to the homes of the sorrowing, the homes that were made happy by his healing touch, the hearts that were made to rejoice because of His presence, how many weary footsteps were lightened because Jesus said something that inspired faith and courage. What His meeting meant to the woman at the well, to Mary and Martha, the toiling fishermen who had toiled all night. Oh! how many beautiful things happened during them three years, and a half, but our hearts are saddened when we think of the reception this beautiful life received from the hands of sinful men. **He came unto his own and his own received Him not.**

The Betrayal of our Lord

He had made all preparations, and invited his near friends to supper, those who were closest to his heart, one of that company leaving the table, and going out into the dark night, Jesus, and His company leaving for the Mount of Olives. His great trial of agony and intense spiritual suffering, the soldiers armed with swords, and spears, arresting him, his pretended trial before the two chief leaders, the court yard with the soldiers' cruel mockery, and the thorn crown, and poor Peter by the fire. Then the Jewish senate's official action and Pilate and Herod.

Then Pilate again conscience pricked, and cowardly, with the crowds jerring, and the coldly passionate priests insisting, and the terrible scourging, and dramatic hand washing and at last the decision wrung out by the bitter hate given out by official cowardice.

One could never tell the story if he were not held in the hard grip of a great purpose, our shoes, and hat go off, and with bared face, and hushed pained heart, and watching, staring eyes we see the Man laid down upon the

crossed logs and the spikes are driven into sensitive hands, and feet, then the cross lifted, and dropped roughly into the hole prepared, the Man's full weight coming down on the nails. "It is nine of the morning clock" as the nails are being driven the man is speaking quietly, "forgive them," The soldiers don't understand, they greedily throw dice for the cast off garment. The leaders dicker over the kingly inscription over the man's head. The passing crowds with morbid curiosity, throng and jeer yonder in the group of pain-stricken faces, John's arm is tenderly supporting the woman of the grief-stricken spirit. In the thick of it all the one masterly man is on the middle cross. He forgets all else for the personal touch with the man hanging by his side. Again he turns, and quietly speaks to His mother, and then to John. What thoughtfulness, what self-mastery, and now it is high noon, the Sun is at its flood, then the sudden fearsome darkness, Noon suddenly becomes midnight, and a terror spreads in the very air and seizes men's vitals. What is this? Who can this be? and for three long hours that strange darkness, the breaking open of the temple, the graves giving forth their dead, can we picture the tragedy, then the distinct cry heard "Why hast thou forsaken me?" That's the hardest thing for the suffering man, the loss of sweet consciousness of this Father's presence, but it's past now; then the intense thirst, but nothing will be drunk that dulls in the slightest, for even the briefest moment His masterful consciousness.

Then the great shout of victory ("It is finished") The thing is done. The battles fought. It's over now. Victory! full victory then the quietly breathed prayer. "Into thy hands I command my spirit. and then the most striking thing of all. He yielded up his spirit. He was not overcome by death, He yielded to death, masterful to the last breath.

And the Roman spear revealed how death came, the blood and water, separation, tell of a broken heart, the tense suffering of spirit. It was that that snapped the life cord when he yielded up his spirit and from that cross of suffering rings out to all men the cry. "I gave my life for thee."

He's Coming Again

The satanic powers had thought things had been done to defeat the plan of God, soldiers kept a close watch at his grave in order that no human means might deceive the people, but how foolish to try to stand up against the hand of God.

In God's own time, Jesus arose, a victor over this life, death, and the grave, after leaving instruction to those he had chosen God caught him away. The disciples watching him soar into heaven caught the message. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. They returned to Jerusalem with full purpose to do the will of God.

Oh teach me how to rightly see into my Brother heart
When all the world is wrong for him, his heart without
a chart,
That I may say the word in place and do the thing that's

right,
That shall bring trust to him again, and to his darkness
light;

Oh teach me how to sympathize; put love into my touch
For those whose burdens weigh them down and press
them overmuch,
Who for the moment have let go the hand that leads us
all.
A kindly touch upon their sleeve may keep them from a
fall.

FRED HAHN.

BEULAH COLLEGE

Many things have transpired since the last report from Beulah College at this place. We are indeed grateful to our Master for the new blessings, experiences, and joys which he has bestowed upon us.

On the 18th of November Bro. Landis from Des Moines came to us to conduct evangelistic services. During his stay of three weeks, thru his efforts, and the prayers of God's children, God saw fit to pour out upon us many blessings. Many sought the Lord either for conversion, or to go deeper in His matchless love and grace. On Sunday December 2, eleven applicants were received into the church and several were again taken into fellowship. For this we truly wish to thank our Lord and Master.

During this time Bible Conference convened at this place. It was the best attended conference (to the writers knowledge) on the coast. The speakers all took a deep interest in their topics. Time and again various speakers gave forth the thought of the uncertainty of the times and that a great responsibility rests upon the present day Church, namely, that it do its full duty, whether it be to pray, preach and teach, either to those around us or in distant lands, give, or whatsoever He asks of each one of us to do.

The programme consisted of almost fifty speakers or an average of ten speakers per day. The only trouble seemed to be the abundance of material gathered by the various speakers, as many had to either over lap or else eliminate much of their material. Nevertheless all felt that great truths were given out and both spiritual and mental aid was received.

The topics under discussion were such that are vital to the church from both a temporal and spiritual way. The first four days were given to practical problems of living, religious experiences, missions and education. Then on Friday the programme was given over to Sunday School.

We were extremely glad to have with us our Brethren from Tulare who helped us make the time a very enjoyable one. It was a good time in the Lord for all who were here.

The Evangelistic services continued during the conference, except Thursday evening, when a meeting was held in the interest of Beulah College. We are glad that the Brethren are aiding us, both in California and other places as well. The Lord is especially dear to us, as almost the entire student body has accepted Christ either

as their Saviour or Sanctifier. These are after all the results which we thank the heavenly Father for. When we see our young people accept Jesus, we realize that this brings responsibility, to help, encourage, and shepherd them. We beg all of those who know Him to remember us in your petitions, that we as a school may be alive and zealous in our Master's service. PAUL E. ENGLE.

"DIVINE HEALTH."

We find a number of people in these days, who believe in the salvation of their souls in answer to the prayer of faith, but they think nothing about Jesus bearing the wrath of Almighty God that the human race deserves, thereby making atonement for their wickedness.

We also find people who believe in divine healing in answer to prayer, but they fail to see provisions for health also made in the atonement. The following scripture passages seem to be overlooked or misunderstood. Psa. 103:3 "who healeth all thy diseases." Isa. 53:5, with his stripes we are healed. Math. 8:17 Himself took our infirmities, and bore our sickness. 1 Peter 2:24. By whose stripes ye were healed.

Once seeing the relation of the atonement to all sickness we may come with a holy boldness, and be divinely healed of all our diseases, not only once, but whenever attacked with sickness. We will thus come to know "divine healing;" but I believe we will never know what "divine health" is till we see the relation of Christ's resurrection to our bodies. It seems exactly parallel with the provision made for our spiritual life and health. Many souls seeing the blessed work of Christ Jesus upon the cross for sinners, gladly avail themselves of this provision and are saved from impending wrath.

They experience justification, forgiveness of sins, but they never grow, never seem to get beyond this initial step of salvation.

Their Christian life is one of weakness, constant sinning and repenting, failures deeply deplored but nevertheless continually repeated.

We could describe their condition spiritually as low vitality," no vital force, weak, sickly, no endurance, etc.

There must be a reason for this unheadful condition of soul. Is it not this? They have never apprehended anything beyond a dead Christ hanging upon a cross, or lying lifeless within a sealed sepulcher. They have not seen the truth that we need the life of the risen Son of God as much as we needed His death. These two phases of salvation are clearly brought forth by Paul in Rom. 5:8-10." But God commendeth his love toward us, in that while we were yet sinners, Christ died for us, much more then, being now justified by his blood, we shall be saved from wrath through Him. For if when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled we shall be Saved by His Life."

They have known the first phase, "Saved by His Death," but have not known what it was to be "Saved by His life."

Christ dying upon the cross for them, but Christ

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

HOOVER-KNIESLEY

On November the 24th, 1923 at the home of the bride's parents, Bro. and Sr. Elmer Hoover, near Union, Ohio, occurred the marriage of their daughter, Sister Mary to Bro. Harold Kniesley. Elder. Jesse W. Wenger, officiating.

BENNER-LEATHERMAN

Mr. George Benner from Sellersville, Pa., was married to Miss Esther Leatherman of Lansdale, Pa., by Bish. Jacob Bowers on the 20th of September, 1923 at the officiating home.

ROSENBERGER-KULP

William C. Rosenberger and Alverda H. Kulp, of Souderton, Pa., were united in holy matrimony at the home of Eld. Howard B. Stout on November 14th, 1923.

REPORTS

SOUDERTON, PA.

On November 27-28 the love feast was held at Souderton, Pa., with a large attendance and a number of brethren from various districts making it so much better. We enjoyed their fellowship following the love feast. A revival started lasting nearly three weeks by Eld. Clayton Engle from Hummelstown. The Word was preached in love and deep conviction rested on some. We surely had sweet fellowship during the Brothers stay. A number of topics were discussed before regular preaching, making it still

more interesting such as divorce, 7 bells. The love of children to their parents love to the child, head covering, Christmas.

DAYTON MISSION REPORT

We take pleasure in giving one more report of the work here.

On November 10, 1923 we began our revival meeting and continued until December 2. We appreciated very much having with us our dear brother Bishop Bert Shirk of Stevensville, Ont., who was faithful in giving unto us the holy Word of God without compromise. We have a very impressive service on Thanksgiving evening. During the praise service the Spirit fell and brought conviction to a number of precious hearts, and at once the altar call was made and a number of seeking souls came forward to the altar, ranging in age from childhood to grandmotherhood. During the meetings some came confessing their sins, others their backslidings and still others making a full consecration of their all. Now it is so blessed to see the expression of joy in their faces and to hear their ready testimonies of victory. The attendance was good, the attention and interest commendable. Truly we were all blessed and greatly benefitted as a little mission band; but as it is usually the case there were many other precious ones we would have been so glad to have seen saved, but they would not yield. Therefore the burden still remains that those which yet remain out of the kingdom may yet be garnered into the fold of our Christ before it be too late. It shall be our prayer that our dear brother Shirk who labored so faithfully with us may continue to be a faithful servant in the hands of the Master that he may be used in bringing many more souls to the foot of the cross to be saved before the great deluge shall come. The meetings closed with almost a full house and a goodly number at the altar.

We are so glad to report that our needs have been so bountifully supplied for which we are so thankful. The prayer of our hearts is that the dear Lord may bless and keep them all who were

Financial Report for October and November, 1923

Balance on hand	\$ 59.84
Receipts	
John Payne, Springfield, O.	5.00
A sister in His name	1.00
Florence Brumbaugh, Dayton, O.	1.00
Fairview S. S., Englewood, O.	29.20
Mary Ann Hill, Pleasant Hill, O.,	5.00
Mr. Hagerman, Dayton, O.25
Mary Bennet, Dayton, O.50
Liddia Ball, Dayton, O.50
Mission Offerings	12.50
Total	\$110.85
Expenditures	
Table account	24.36
A supply of sugar	4.70
Phone Bill	5.31
Light and power	1.92
Carfare	1.10
Gas	2.50
Incidentals	4.30
Total	\$ 44.19
Balance on hand Dec. 1, 1923	\$ 66.66
Poor Fund balance	\$ 12.50
Receipts in His name55
Total	\$ 13.05
Balance on hand December 1, 1923	\$ 6.00

Donation of articles were made by Isaac Engle, Mary Hoover, David Hershey, Charles Knisley, Orville Herr, Charles Whistler, Lizzie Jenkins, Henry Myers, Edward Engle, Effie Ulery, Charlott Myers, Annie Hershey, Mamie Herr.

We remain yours for the lost of earth,
W. H. and Susie Boyer, 601 Taylor St., Dayton, Ohio.

CHICAGO MISSION

Report for two months ending November 15, 1923.

Balance carried over	\$37.49
Receipts	
Norman Wingert, Chambersburg, Pa., \$2.00; A Sister, Pa., \$1.00; Sr. Wagner, Avilla, Ind., \$5.00; Elizabeth Hershey, Abilene, Kans., \$1.00; Frances Davidson, \$2.00; Congregation, Abilene, Kans., \$50.00; G. Bucles, Chicago, \$25.00; Eld. Reichard, Cal., \$1.00; Congregation, Grantham, Pa., \$50.45; Sr. Brenaman, Iowa, \$1.00; In His name \$5.00; Ira Knod, Altona, \$3.00. Total \$183.45.	
Expenditures	
Provision \$95.90; Gas, \$10.50; Elect \$11.55; House Hold Ex. \$10.00. Balance \$55.99.	
Other donations: Oscar Stump, J. Brechbill, G. Deihl, Sr. Wagner, Avilla, Ind., Vegetables, fruit, butter, clothing, J. Stump, I. Hoover, Sr. Bollinger, Morrison, Ill., chickens, eggs, Dr. E. Bert, H. Kreider, Mary Bert, Abilene, Kans., eggs and cookies; William Kreider and others barrel fruit.	

Coal Fund

Balance carried over	\$8.20
Cash reported, \$176.00; In His name \$15.00; A. T. \$8.00; Mrs. Glas \$5.00; In His name \$20.00; In His name \$5.00; Congregation offering \$91.29; J. H. Byer, Upland Cal. \$5.00. Total \$333.29. Coal supply \$315.45. Balance \$17.88.	

To the saints. Grace and peace be multiplied unto you thru the knowledge of God and of Jesus our Lord. We would again express our appreciation for your remembrance of us by your prayer and temporal needs. The reward is His to give.

In Him,

Sarah H. Bert and workers, 6039 Halsted St.

THE HEAVENLY FEAST

Oh, bread to pilgrims given,
Oh, food that angels eat,
Oh, manna sent from heaven,
For heaven-born natures meet;
Give us, for thee, long pining,
To eat till richly filled;
Till, earth's delight resigning,
Our every wish is stilled.

Jesus, this feast receiving,
We thee unseen adore;
Thy faithful word believing,
We take and doubt no more,
Give us, thou truth and love,
On earth to live in thee;
Then, death the veil removing,
Thy glorious face to see.
—From the Latin, Translated by R. Palmer

DON'T ACT A LIE

When I was young I once acted a lie, and my heart is sad whenever I think of it.

One day, when my mother had company she took the china bowl to the kitchen to fill it. I stood beside her while she was cutting up the large pieces. For a moment she left her work. I knew I ought not to do it, but I thought I would try to cut a little, and as I brought down the knife I hit the handle of the sugar bowl and down it fell!

In a moment I put the handle in its place, and shoved it against the wall, so that it need not fall off. I had hardly done so when my mother came back and went on with her work; but soon a heavy blow jarred the bowl, and down fell the handle. If mother had looked into my face she would not have said, "Why, can it be that such a jar could break the handle? But I was careless in setting it against the wall."

I was on the point of saying, "No, mother, it was I that was careless; I did it." But something said, "Don't tell it all now! it can't be helped.." So I kept still and acted a lie. I did not say I did not do it, but I meant a lie; and it is in the thoughts we have in the heart that God looks at.

Not many months after that my mother was taken sick, I was sent away from home to stay most of the time, and she died before I could tell her. Oh, what bitter tears I shed!

Many years have passed since then, but my sin still comes up before me. I hope God has forgiven me, though I can never forgive myself. And when I see a child trying to deceive, even in sport, only making-believe, I always want to beg him never to deceive, nor make-believe a lie.—Selected.

CONTRASTED DESTINIES

(Luke 16:19-31.)

A certain rich man with his silver and gold
Was clothed in fine linen and purple, we're told;
His house was a palace of feasting and mirth;
He fared as a king while he lived on the earth;
His life in vain channels of selfishness ran
Regardless of God or his poor fellow-man.

A beggar named Laz'rus of poor, low estate
Was laid full of sores at the wealthy man's gate
To gather some crumbs for his poor mortal frame
That fell from the board of the man of great fame.
Moreover, the dogs licked the poor beggar's sores
As he lay at the gate of the man of great stores.

No comforts of earth could the beggar afford
But yet he loved Jesus the Saviour and Lord;
And that was far better than riches all told,
Of honor and fame and a palace of gold.
Tho friendless and sick and most wretchedly poor
His hope in the Lord was both steadfast and sure.

As death comes to all, so the poor beggar died
And went to his home where no sorrows abide,
The angels of God in the story we're told
Bore Lazarus home to the city of gold,
With Abraham there evermore to repose
In regions of bliss where the tree of life grows.

The certain rich man also entered death's door
But had no assurance of life evermore.
They buried his clay but his soul went to hell
In regions of pain more than mortal can tell;
From there he beheld in the city of gold
The man who once begged now in Abraham's fold.

The once wealthy man now in wretchedness cried
To have his thirst quenched but was sadly denied.
The answer came back to the lost, wayward son:
Thou had'st thy good things when the beggar had none;
But now he is blest in the land of the fair
While thou art in pain and in gloom and despair.

He thot of his friends—He had brethren five,
And feared lest they too should in torment arrive.
He prayed and cried out to have Lazarus sent
To warn his lost friends to believe and repent.
But if they hear not holy prophets, 'twas said
They will not repent tho one 'rose from the dead.

Poor sinner just think where your spirit shall dwell,
In heavenly bliss or in torments of hell!
Today you may choose what your portion shall be;
The offers of grace are for you and for me.
O come while you may and accept the dear Lord,
Repent and believe and insure your reward!

—A. S. Rotz.

We have come to times in which many ministers ask but little. The unsaved do but little and get nothing. There are many professions these times where there is no possession. We have seen instances when it seemed like trifling with God, so little was required, so little was done; no humiliation, no true repentance, no earnest prayer, no saving faith, no regenerating power, no witness of the Spirit, no happy, earnest Christian living. It would be a good thing to turn back to the mourner's

bench. There is nothing more comely and proper than that those who have sinned against God should come and mourn before God because of their sins. Our Lord Jesus himself has said, "Blessed are they that mourn, for they shall be comforted." I thank God that in early life I found my way to the mourner's bench.—Sel.

THE TONGUE

Is "A world of iniquity"
"Set on fire of hell"
"Tamed by no man"
"An unruly evil"
"Full of deadly poison"

It "Boasteth great things"
"Defileth the whole body"
"Setteth on fire the course of nature."

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error." (Ecc. 5:2, 6.)

"Teach me, and I will hold my tongue: and cause me to understand wherein I have erred." (Job 6:24.)

These are solemn words. And which of us has not suffered in some way by this "little member." Having suffered makes us perhaps more careful for a time. But how easily we slip into the old way, when not on our guard!

If we lived in God's presence consciously, our words would be weighed by His thoughts of them, and not by our faulty human measure.

I know of no one thing which can be the cause of more misery among God's people than a wrong use of the tongue; of nothing which can rake up more filth and vileness, enmity, strife, and bitterness, or that can make the heart more sore.

God in His Word has told us of its capabilities in this direction, and we need only take the warning.

I do not speak of railing, or of open slander—these are more tangible things—but of little whisperings and insinuations, the needless repetitions of that which does not tend to promote love. "Love worketh no ill." The habit of criticising each other, we all know, is wrong, and yet how much it is done! Sometimes it may be thoughtlessly, but if so, let us wake up to the mischief it works.

It is certainly damaging to one's soul, and has a baneful influence upon others. It destroys holy affections, inevitably cripples an assembly, and ruins all testimony, if allowed in the family.

And I would here beg of you mothers (as you love the Lord, and desire, in these days of increasing evil and difficulties, to bring up your children in the fear of the Lord), to cut it short, without mercy, in your homes, at your tables. If you do not, it will eat all the spirituality out of your house. This may seem like strong language,

but no stronger than God's Word would warrant.

Young and old are responsible alike to God and to each other.

We have all felt at times, no doubt, under peculiar pressure, the relief which comes in unburdening the heart to some one who we believe will add their prayers to ours; it may be in our own behalf, or that of some loved one whose good alone we seek. To this there could be no objection; but such confidences should be held sacred, and that which is confided **repeated** to **none** but **God**.

I see no warrant for uncovering the faults and failings of others except to carry them to God with one consent. Oh, if we could only keep this in mind, how much sorrow would be saved!

But I fear that when we allow such things in ourselves, and suffer them to pass unrebuked in others, it shows a sorrowful lack of the exercise of love. This repeating of little matters, back and forth, is contemptible, soul-withering, and not worthy of those professing godliness. It sets fire to the evil of our natural hearts, burning from one to another, driving out peace, joy, love, and all the blessed fruits of the Spirit, and wounding the hearts of those we **profess** to love.

As those who are called to reflect Christ Jesus in a world which is keen to mark our follies and inconsistencies, and to cast slurs on the name of our blessed Master because of them, let us examine our own hearts in the presence of God.

Remember, "out of the fulness of the heart the mouth speaketh," and if the heart is not filled with Christ, rest assured, it will not be empty.

The days are evil, and the character of the professing church is Laodicean. Let us watch, therefore, lest we lose our own joy, and stumble the weak.

Talkativeness

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

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

See the evil effects of so much talk:

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

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

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

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

"In quietness and in confidence shall be your strength." (Isaiah 30:15; Eccles. 5:2-3.)

Words of the Lord Jesus from the Gospel of John (Revised Version) concerning the life and privileges of a true believer:—

"If any one thirst, let him come unto Me, and drink." (7:37.)

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

"If therefore the Son makes you free, ye will be free-men indeed." (8:36.)

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

"I am the Good Shepherd; and I know My own, and My own know Me, even as the Father knows Me, and I know the Father." (10:14, 15.)

(Continued from page 7.)

risen to live out the fulness of His "Resurrection life" within them. Saved from the gulf of sin by His death, saved from the power of sin and self by His **risen life** imparted to them.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Another law to become the very law of their being: Another life, even that of "Christ in you" to be the vital force, power, strength, and endurance, instead of a "forgiven self" laboring to copy Christ. Freedom from bondage to the law of sin, because of a new law, that of the "life more 'abundant' and Christ in you."

Thus we are delivered by his resurrection life as well as by His death.

Now apply this to physical life and healing. There is a stage of experience with those who have been healed by the power of God, similar to that spiritual experience of sinning and repenting." They always get healed because they claim their redemption right and God meets their faith: but they seem to be in almost constant need of healing, first, of one thing and then of another. They get healing but never health." Thus do they see that the death of Christ is for their healing, but do not see that **His resurrection life is for their health**, vitality, vigor endurance and strength. That it is no longer natural strength; but supernatural, divine strength, even that of Christ's risen body.

So many are in bondage to physical law. What do I mean by bondage to natural or physical law?

Simply this in ordinary life when through the force of circumstances the hours of sleep have been broken in upon we expect to feel the loss in impaired vitality.

When irregularity of meals, or insufficient; or poorly prepared food becomes our lot for the time we expect derangement. When over-worked, going far beyond our strength, we expect exhaustion to follow, and rightly; and we live in bondage to them, but in our new life in Christ we are free from **bondage** to natural law. That is, when we are in the divine order, and fully obedient to Christ, and in the will of God, and these irregularities occur, we need not expect the old results, **but draw directly from Christ's own vitality and life treasured up in His risen body for us.**

Thus we need not measure our own natural health nor strength to perform the duties before us, nor to endure the inevitable hardships of life. We have only one question to settle, and that is: Am I where God wants me? Am I doing only His will, not something simply for my own pleasure; and if so, then Christ will so impart His own blessed life and strength that we suffer no lack, and are free from bondage to natural results? Do not mistake. I am not teaching a fanatical disregard for all the natural laws which govern our physical being, but a glorious freedom from bondage to these laws, using them in liberty, yet neither abusing them nor enslaved by them.

Some people are simply slaves to the laws of health.

They must eat just so often, just such an amount and of a certain quality must sleep a certain number of hours, or be cross and fretful; can do only so much work or expect a collapse.

The work of God may suffer all around them, but they cannot venture beyond their prescribed routine lest their health suffer. O, for **robust** Christians, spiritually and physically, so free from bondage to self and selfishness and unbelief or sickness, and so filled with the risen life of their Lord, that they can be "minute men" subject to instant demand, or command, be the service what it may, hard or light, or quite beyond their own resources, but never beyond **His!** It is something more than "healing we need."

Getting health we only get "bits" of health. Getting forgiven we only get "bits" of salvation. Getting "Him" we get the very fountain of life to ever pour out His fullness through our whole being.

Christ to deal with and put away all our sin then to take up His abode within our poor hearts and to be to us the blessed supply for all we lack; life, strength, power, love, wisdom, patience, meekness and even faith. Christ to deal with and put away all our diseases and living within us be **health, strength, endurance and even rest when weary**, refreshing us like new wine. Praise God for a dead Christ for us, and praise God for a living Christ in us forevermore.

"Thou of life the fountain art,
Let me freely take of Thee;
Spring Thou up within my heart
Rise to all eternity."

And He will, dear suffering one, if you will only put away all your **prejudices your own theories** and misconceptions, and the **opinions and traditions** of men, and step out by simple faith and claim, as your redemptive right, Christ a **perfect Savior**, Christ a perfect healer to be your life.

The heavens may not open, and you may not be permitted to feel, nor see, nor know by any instant experience of change that He has come. You remember when He came to Elijah, He was not in the stormy wind, nor the earthquake, nor the fire, but in the still small voice. Only receive Him by faith, without feeling, and begin to act as if He had come and was faithfully keeping His covenant with you, and you will surely know by a blessed experience the "life more abundant" for **body and soul**, as moment by moment you follow on "Said I not unto thee, that thou wouldest **believe**, thou shouldest see the glory of God?"

"Blessed are they that have not seen, and yet have believed. John 11:40; 20:29. "The **tongue** of the wise is health." Prov. 12:18. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, which I have brought upon the Egyptians; for **I am the Lord that healeth thee.**" Ex. 15:26. And the inhabitant shall not say I am sick." Isa. 23:24. "Thou shalt not be afraid—for the pestilence that walketh in darkness.—There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psal. 91:5-6, 10.
—Samson's Foxes.

Foreign Missionary Department

"The Fields are White Already to Harvest"

FROM INDIA

Saharsa, B. & N. W. Ry., India
November 7, 1923

Dear Visitor family:

Greetings in Jesus, who said, "my grace is sufficient for thee." We are glad that He has made a way so clear and clean. It is not only for white people, but those with black skins can have their souls made white in the blood of the Lamb. Praise His name.

I was so impressed with the words of Paul when he said "Follow me as I follow Christ." Moffets translation said copy after me, and see what results you will have by doing so. Are we as missionaries at that place where we can say do as I do? Are you as a church at that place that you can say do as I do? He will help each one of us.

Paul had such success in his missionary tours that we must believe he lived the divine life in Christ.

At the present there are twelve girls in the boarding school and two day students. Some others have ask to come and we hope in the near future to have a goodly number in the school. The work has been rather heavy this summer. We have had no teacher and so much building work besides the care of the children.

The new brick wall around the girls compound is a great relief to the one in charge. They have their well and all necessities in this enclosure. We hope in the near future to get their garden planted. This will be a great help in keeping down expenses.

Some may wonder what the girls do to keep busy. There are only five of the large girls and until they cook two meals a day, grind their own flour, do all their washing and cleaning, besides being in school four hours every day, and have a sewing class of two to three hours the day is gone. They have learned to sew and knit quite nicely. We hope in the near future to be able to sell some of their work and in that way get them to realize that they must help to support themselves.

There has been quite a lot of sickness among the children, but we are thankful that nothing serious has developed. The smallest girl had very sore eyes and lost the sight of her right eye for a while, but the disease has been controlled and she is seeing again.

Sin abounds on every hand. We are looking for a revival in India. God can give it to us if we keep asking Him in faith believing. Our Indian Christian Convention will be in the near future. We ask you all to pray with us that the Christians may be awakened, sinners may be saved and the missionaries encouraged and built up to more usefulness in His service.

In Christian fellowship,

B. Ella Gayman.

WHAT SHALL I DO TO GAIN HEAVEN

Walton T. Burris

Oh, what shall I do to gain heaven,
That beautiful mansion on high?
Oh, what shall I do while I'm living
To be ready when I am to die?

Shall I rest with hands idly folded,
And perishing souls all around?
Shall I see them hurled into darkness
Where mercy shall never be found?

I fear I would never gain heaven,
By sitting so idly by;
By sitting so calm and contented
With perishing ones ready to die.

I know I have duties to accomplish
I know there's some work I can do;
And I know I'll find it delightful,
If heaven is kept in view.

Be it preaching, writing or painting,
Or plowing and working the soil;
I know that my Savior will help me,
If trusting in Him I will call.

Whatever I do for my brother,
O Lord, may it all be for thee;
Whatever I do in Thy service,
"To the least, thou hast done it to me."

My work here must be in His service,
The work I'm best fitted to do;
There's no one living besides me
Can do what He wants me to do.

Sel.

WAUKENA, CALIF., NOTES

On October 28th our dear Bro. Bishop C. C. Burkholder came from Upland, Calif., to hold a weeks meetings prior to our fall communion service. God, we believe had our brother especially prepared for this event and we praise the Lord for the wisdom and tenderness with which his timely messages were given to us. O may we all profit by the loving advice and admonitions we receive from those who are older in years and farther along in the school of Christian experience.

On November 3rd we were glad to welcome to our lovefeast the following brethren and sisters from the south. Bro. N. T. Franklin and his sister-in-law Mrs. Bert Decker, Bro. and Sr. J. P. Bert, Bro. and Sr. John Beyer, Bros. Hiram and Eli Wolgemuth and Bro. Arthur Heise. Our fellowship in the Lord was blessed of of Him. Bro. Franklin brought us an instructive and encouraging message on Sunday morning.

On last Sunday was held the reorganization of our Sunday School. Attendance ranges from about seventy-five to ninety.

Several of our number have been ill, one beyond the help of the physician, but through the help of the Lord, all are better again. Brethren pray for us. ELIZABETH WINGER, Cor.

(Continued from page 11.)

"ALONE"

Joseph Gunnerson

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

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

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

"If any one loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him." (14:23.) —Tract.

MOORETOWN, MICH.

Dear readers of the Visitor:

We the brethren and sisters of Mooretown greet you in the name of Jesus who has done so much for us.

We are thankful for the privilege of having a full and free salvation. We are thankful for the communion we can have with Him through trial and tests.

We feel that the love feast at this place was an uplift to our souls at this place. We are again looking forth to our revival meetings. We pray that some sinner's eyes may be opened and that they will walk in the light as He leads them. We ask the prayers of God's children for these services for we feel there is a lot to do.

May God bless each and every one of us while life lasts upon this earth.

Your corresponding sister,

Blanche Thomas

(Continued from page 3.)

it roots us; and what the fire does for the painting on the porcelain—it makes it permanent. You never know that you have a grip on Christ, or that He has a grip on you, as well as when the devil is using all his force to attract you from Him; then you feel the pull of Christ's right hand.—Sel.

"I will be with him in trouble" (Psalms 91:15.)

Oh, that delightful sentence! **"I will be with him in trouble."** At other times God will leave His child in the hands of angels: "He shall give his angels charge over thee, to keep thee in all thy ways." But when he is in trouble, God will say to the angels, "Stand aside, I will take care of him Myself." "I will be with him in trouble." So He speaks to His people: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire; thou shalt not be burned." When languishing in sickness, He will make his bed, and his pillow; when traveling through the valley of the shadow of death, the Lord will be with him, and enable him to sing "I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Thus He is with them as their physician and nurse, in pain and sickness; as their strength in weakness; as their guide in difficulty; their ease in pain; and as their life in death. **"I will be with him in trouble."**—William Dawson.

Alone! Has the Saviour at any time called you aside and asked you to be alone? Alone with Him that he might reveal to you His written Word; alone that he might show to thee more clearly the path He wishes you to walk in? Many dear Christians of our day are seeking to know His will along some line or another, but they have failed to find the secret of being alone with Him. The Holy Spirit may not always ask you to cry with a loud voice day and night, for He may simply indicate to you that you wait upon Him and be still. We cannot get clear leadings from Him if we listen to every suggestion which people may give. It's for ourselves to find out what and where He shall lead us. It was alone in the wilderness by the fountain that the angel of the Lord found Hagar, and he said: "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" and she said: "I flee from the face of my mistress, Sarai." And the angel of the Lord said unto her: "return to thy mistress."

It was not until she was alone that God revealed to her the path she should take. Did not God answer Joseph from the pit after his brethren had sold him? There he was alone, no one to help; his own brethren hated him, but here we see God did in time answer his earnest prayers which were doubtless uttered from the pit.

We well know the story of Abraham when God did tempt Abraham in that he asked him to offer up his only son, that "the angel of the Lord called unto him out of son (that "the angel of the Lord called unto him out of heaven and said, "Abraham, Abraham:" and he said, "Here am I." Surely Abraham was ready to hear God's voice from heaven, for he was alone. Now we could go from one instance to another and relate many ways in which God spoke to his holy ones of old when He got them alone and quiet before Him.

Once a brother asked a friend, "Well, how did you enjoy the Camp meeting?" and the reply was this: "Ah, God did work, but for me I found the best place was in the nearby woods where I could get alone and hear Him speak," and truly this person came home from the Camp filled with truths which the Holy Spirit had revealed to him while alone.

Now, my dear friends and readers, has there come a time in your life that you have seemed to be alone in this world; and friends seemingly had forsaken you? Wait, let me tell you, be still; perhaps He wants to get you alone so that he may show you hidden treasures in His Word. Perhaps some one has falsely accused you of some wrong which you may never have done, yet only in this, how blessed it is to get alone with Him, and surely he will comfort thee through His Word and when we are not the one whom this false accusation was meant for (even though they may not believe our words) yet He has now comforted our hearts and we go on rejoicing in Him. Has He put you through most severe tests? Let me say, it may be that we may be alone with Him a long time before He will come to us, but let us wait and let us patient-

(Continued on page 16.)

What an Appropriate Gift

it would be to present one of your friends with a years subscription for the Evangelical Visitor for the year 1924.

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Don't Delay but respond immediately. God bless you.

E. V. PUBLISHING HOUSE

Nappanee, Indiana

(Continued from page 14.)

ly wait His own time, and He will surely come. Amen!

Do you remember the story of the prophet Elijah at the time the angel came to comfort him while in the cave in the wilderness? What a precious illustration this is and can be applied in many ways. It was when he was alone and after the wind the earthquake and after the earthquake the fire, but glory to God, after the fire, "a still small voice." So, let us be patient in all things, get alone with Him and in his time He shall come to us, whether it be to comfort our hearts amid great sorrow, or whether we are passing through some trying test, or whatever it may be, let's get ALONE with Him.—Tract.

RIDING THROUGH THE COMMANDMENTS.

Mr. D. L. Moody made it a rule never to make use of a public conveyance on Sunday, and often walked long distances to preach rather than use a carriage. "I want no hackman to rise up in judgment against me," he once said.

On one of Mr. Moody's visits to Scotland, a committee-man went to a livery stable-keeper without Moody's knowledge, to secure a carriage to take him to a distant meeting on the following Sunday.

"It will hurt him less to walk," said the owner of a hundred horses, "than to drive a horse and carriage four miles through the Decalogue."

Moody was greatly pleased with the reply, and often repeated the incident remarking that he wished more employers were as careful of the interests of their men as well as their dumb animals.—Sel. The Young People's Guide.

A GREAT ANCHOR.

Leviathan to Have Largest Anchor

What is said to be the largest anchor ever made in this country has just been completed by the American Steel Foundries at Chester, Pa., for the U. S. S. Leviathan, now in dry dock at Newport News, Va. It weighs 33,300 pounds and is wrought of cast steel. Ordinary anchors weigh from 6000 to 10,000 pounds.—Pathfinder.

A great vessel needs a great anchor. "We have an anchor," says the writer of the Hebrews. Strong enough to hold every member of the living church on the Great Gospel Ship. It is strong enough to hold an Apostle, prophets, bishops, presiding elders, pastors, evangelists, fathers, mothers, sons and daughters, from the least to the greatest, Praise Him!

Profession does not make one a Christian, but an humble walk in the steps of the lowly Christ will make one a Bible Christian, approved of men.

THE OLD HOME.

In thought I travel back to-night
To my old country home;
What joyful scenes flash thro' my mind
As in the past I roam;
My mother with her locks of snow,
Is knitting in her chair,
While father, sitting by her side,
Sings this familiar air;

Chorus to 1st verse.

Thus far the Lord has led me on;
Thus far His pow'r prolongs my days,
And ev'ry ev'ning shall make known
Some fresh memorial of His grace.

I left my room and gently crept
Down to the open door,
And heard my mother join the song,
And sing it o'er and o'er
Since then in cities, great and small,
I've heard the cultured sing,
But no such rapture to my heart
Could all their music bring.

The Holy Book was opened then,
And mother read aloud
About the home prepared on high,
Above the storm and cloud:
That humble cottage seemed to me
Grand as the mansions fair,
And I am sure before they knelt,
The angels hovered there.

A holy hush came o'er my soul,
As on their knees they fell;
They prayed as tho' they were inspired
So listen while I tell;
They prayed for pastor, neighbor, friend,
And then they prayed for me;
"O Jesus, grant that our dear boy
May follow only thee."

I gave my heart to God that night
Ere they rose up from prayer;
Then saw them kiss each other's face;
Though furrowed deep with care
Again I heard a sweet refrain
While I stole back to rest;
Help me to sing it o'er again,
In mem'ry of the blest.

Chorus to last verse

Children of the heavenly King,
As ye journey, let us sing;
Sing your Saviour's worthy praise.
Glorious in His works and ways.

We are traveling home to God.
In the way our fathers trod;
They are happy now, and we
Soon their happiness shall see.

Author unknown.

Selected by W. R. Smith, Pryor, Okla.
The above is an old time song.