

5-12-1924

## Evangelical Visitor - May 12, 1924 Vol. XXXVII. No. 10.

O.B. Ulery

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# EVANGELICAL VISITOR

## WATCH YOURSELF GO BY.

Just stand aside and watch yourself go by;  
Think of yourself as "he" instead of "I."  
Pick flaws; find fault; forget the man is you  
And strive to make your estimate ring true.  
The faults of others then will dwarf and shrink,  
Love's chain grows stronger by one mighty link  
When you with "he" as substitute for "I"  
Have stood aside and watched yourself go by.

—Selected.

Volume XXXVII

MAY 12, 1924

Number 10

## LOVE FEASTS

## Kansas

Clay County .....	May 31 and June 1
Belle Springs .....	June 7 and 8
Bethel .....	May 24 and 25
Brown County .....	June 14 and 15

## Pennsylvania

Mastersonville, Rapho Dist. Lancaster Co., .....	May 27-28
Phila Mission .....	May 24 and 25
Martinsburg, Blair Co., .....	May 17-18
Millersburg .....	May 31 and June 1
Montgomery church, Franklin Co., .....	May 27 and 28
Gratersford .....	May 17 and 18
Cross Roads .....	May 29 and 30

The brethren of Juniata and Mifflin Co., Dist., will hold a love feast, June 21 and 22, at the home of Bro. Chas. Gingrich, about one mile north of Mexico. Those coming by train or auto will come to Mexico. Those coming by train please notify Bro. Gingrich. Address, Mexico, Pa., R. R. No. 3.

## Ohio

The love-feast of Richland-Ashland District will be held May 31 and June 1. A cordial invitation is extended to all, especially to those motoring to Conference from the East.

The church is situated one mile from the Lincoln Highway, five miles west of Ashland. For information inquire of M. L. Dohner, Ashland, Ohio.

The Valley Chapel Congregation, at Canton, Ohio, extends a hearty invitation to all who can to attend the love feast to be held June 7 and 8. —Cor.

While on your way to Conference you will be glad for a refreshing stop-over, where God will have a chance to bless you and you will have an opportunity to be used as a blessing to others of His children. We, therefore extend a hearty invitation to all who can to meet with us in a love feast service to be held at Highland Church in Miami District on May 31 and June 1, 1924.

## Indiana

Indiana District .....	May 31, June 1
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## Michigan

Merrill .....	May 24, 25
Moretown Center .....	May 31, June 1
Annual district meeting to be held at this place on Monday June 2.	
Carland .....	June 14, 15

## Canada

Waterloo and Markham .....	May 24, 25
Wainfleet and Nottawa .....	May 31 and June 1
Howich and Walpole .....	June 7, 8
Clarence Center .....	June 14, 15

The love feast coming on General Conference date will be held over for one week.

## Iowa

The love feast of Des Moines, Ia., will be held June 21 and 22. A cordial invitation is extended to all, especially to those remaining a few weeks after conference.

**MINISTERIAL PROGRAM**  
for  
**GENERAL CONFERENCE, 1924**

- 1st. Topic—What are the evidences of the God called minister?  
Speaker—Elder Henry Schneider.  
Alternate—Elder L. Shoalts.
- 2nd. Topic—Broken Fellowship and how can it be restored?  
Speaker—Bishop L. O. Musser.  
Alternate—Elder P. J. Weibe.
- 3rd. Topic—Popular versus, Holy Ghost Preaching and the Results of each.  
Speaker—Elder Ray Witters.  
Alternate—Bishop H. K. Kreider.
- Time—Twenty minutes for each speaker.  
Chairman—H. W. Landis  
Assistant Chairman—W. H. Boyer  
Secretary—Abner Martin
- } Committee.

## CONFERENCE NOTICE.

To such who contemplate coming to Conference by auto; should go west from Kansas City, on the Golden Belt, to Detroit; a small town five miles east of Abilene, at which point turn south 9 miles and west 1½ miles.

All mail intended to reach General Conference should be addressed to Navare, Kansas, in care of General Conference.

## GENERAL CONFERENCE ATTENDANTS.

## Read

General Conference of 1924, will convene on June 5th, at Belle Springs Church, South Dickinson district, Kans.

The party from Pennsylvania, will leave Harrisburg on train No. 27, at 2:45 P. M., Monday, June 2, on a through coach to Chicago, on the Pennsylvania Line. The Sante Fee System, will furnish a similar coach at Chicago, leaving that point at 10:25 A. M., June 3rd, due to arrive at Navarre at 8:50 A. M., June 4.

Clergymen should use their clerical certificate to Chicago, then purchase a Summer Excursion ticket to Denver, Colorado, and return. The cost of this ticket is \$41.00.

Others who travel in this party, should buy the Summer Excursion ticket at their local Pennsylvania R. R. Station; the rate from Harrisburg is \$82.14, at other stations in proportion to the same.

The fare from Strong City, Kansas, to Navarre, (the Conference station,) is not included in the above, which is \$1.77 one way. Be sure and make the destination of your ticket Denver, Colorado.

If you do not desire to go there, it will not be necessary for validation, but this will give you the privilege to go to Pueblo, Colorado Springs, and Denver, on the Sante Fe System, then return over the Union Pacific, by way of Abilene, Kansas, to Kansas City, or by way of Omaha, then Chicago and North Western to Chicago. If however you are not certain of going to Denver, then make your ticket read by way of Abilene; any desiring to go to Des Moines, Ia., can take the Rock Island from Kansas City, by way of Des Moines to Chicago.

Those who will wish to return immediately following Conference, should take the Wabash System at Kansas City, to St. Louis, then Pennsylvania Line to Harrisburg.

These tickets will be good for return until October 31, and stop-over allowed on these round trip tickets at all points within return limit.

## GENERAL CONFERENCE SECRETARY.

## HOME MISSION BOARD NOTICE

“Ministers desiring to be recommended by the Home Mission Board, to General Conference as evangelists, please apply for application blanks to J. E. Brechbill, Secretary, Detroit, Kansas.”

## EDITORIAL

### MEMORIAM

In the passing of Eld. H. L. Smith from the field of active labor we feel the church and the mission cause has suffered an irreparable loss.

As we recall his devotion to, and his untiring zeal in the mission work, his breadth of vision and executive ability in planning for the same, his consecrated and self-sacrificing life for the welfare of God's cause, his spiritual insight and inspiration in the deep truths of God's Word, his loyalty to the truth and doctrines of the same, his talents and ability in preaching the truth, which marked him as a leader of men, chosen and blessed of God in his appointed work, while his gentle and humble spirit, as manifested among his brethren made him a loveable character.

I am sure that all who knew him intimately can say: "he did what he could," and was a worthy exemplar of the truth he preached and professed.

I believe it can well be spoken of him as was of Barnabas of old. "He was a good man full of the Holy Ghost and faith."

Those who have enjoyed the privilege of intimate acquaintance and fellowship with our departed brother can bear testimony to the deep vision and understanding of spiritual truth he enjoyed, and we feel the church has been richly endowed through his labors in preparing the volume of Bible Doctrine, which will remain as a refreshing monument of his life, in which, "he being dead yet speaketh."

Personally we feel an inexpressible loss of brotherly companionship and spiritual fellowship, which has been an inspiration in our Christian experience, a fellowship of kindred spirits so dear, that only those whose hearts have been united in the grace of God and love of the truth can understand. We are sure that all our readers who have known our deceased brother, and those who love the mission cause, join with us in extending our sympathy to the bereaved family and dear workers of the India field, and unite our prayers for their support and guidance.

May the mantle of our dear departed brother fall upon consecrated shoulders who shall be specially endowed by his spirit to carry on the work.

### REGRESS, DIGRESS, OR PROGRESS! WHICH?

Walter L. Reighard

"Regress." A passage back. To return. Man, in his unnatural state, is going away from God and living in sin, away from God. The natural tendency in man before the fall, in his natural state, was the delight in com-

munion with God. Adam, rejoiced when God would hold communion with him, alas, the day came when Adam did that which God said, "Thou shalt not," and then and there, his communion and fellowship was cut, with God, his creator. His telephone ceased working. There had been a great storm in the garden, and it affected his line between heaven and earth, and the effects of that storm are seen, every where you go. How sad, it even reached you and I. The telephone ceased working from earth to heaven. The cause was at Adam's end of the line. God, could call Adam all right. In fact, Adam did not care to ring "Central," neither did he enjoy God calling his number. For when God did give Adam a call it was in the form of a question, "Where art thou?" And from that day, until Jesus comes to claim His Bride, the question peals forth in unmistakable tones, "Where art thou?" God saw man could not live in this state and glorify his Creator. No way for man to "Regress." It even repented God that He had made man. But through it all, God loved the human family, and gave His only "Begotten" son, whereby we could "Regress." Notice the Word "Begotten." "Destructive Criticism" has omitted the word "Begotten." But it matters not what "higher critics" say, or, what Darwinism may say, for the Word of God stands, and will stand through all eternity. "Forever." O Lord, thy Word is settled in heaven. Some ministers ("so called") substitute, the church, quit sinning, sign a card, baptism, turning a new leaf, reformation and some say, my lodge is good enough for me, for conversion, regeneration, or the new birth. God forbid John the Baptist's message was "Repent." And that is the experience that so many folks evade, and do everything else under the sun, to try and get salvation. But in vain. Are you a Christian? They say, I am, I believe in works. But Jesus told Nichodemus "Ye must be born again." Not by works, nor water, not by joining the meeting house, but "ye must be born again." Acts 4:12. Neither is there salvation in any other: for there is none other under heaven given among men, whereby we must be saved. That's clear, isn't it? Born the second time. Born from above. Born of the Spirit. That which is born of flesh, is flesh. And that which is born of the Spirit, is spirit. Made anew, and you, hath He quickened, who were dead in trespasses and sins. Dead spiritually, but quickened, made alive, a new creature in Christ Jesus. Not only for a sinner to "Regress," but the possibility of a backslider "Regressing." Jer. 3:12. Go, proclaim these words to the north, and say, "Return" backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you. For I am merciful, saith the Lord, I will heal their backslidings, I will love them freely. Jesus Christ bridges that great chasm, between God and man, and becomes our Mediator, and says, "I am the way."

"See the lights from the palace, in silvery lines,  
How they pencil the hedges and fruit-laden vines.  
My fortune! My all! For one tangled gleam,  
That sifts through the lilies and wastes on the  
stream.

"Near, near thee, my son, is the old wayside cross;  
Like a gray friar cawled, in lichens and moss;  
And its cross-beam will point, to the bright, golden  
span,  
That bridges the waters so safely for man."

The Gospel invitation is "Come." Regress.

**"Digress."** To devicate, compromise, wonder. Isn't it sad (in these last days, perilous days) how many ministers are "Digressing?" I speak particularly of the ministers, for without a doubt, they are the first to Digress. It is no wonder the sheep are scattered abroad, as having no shepherd. The shepherds of flocks (naturally) are the ones to be on the "look-out" for ravenous beasts, that will devour the sheep, and lambs. How much more, spiritually Where there is no "Vision" the people perish. Vision, a divine revelation. No victory, no inspiration. A. D. D. once told me, the world is getting better. No sight. The universalist says, We'll all be saved, finally. No intercession. We can't be sanctified, and made one in this life. Look at the divisions. No oneness. And as I said heretofore, some emphasize baptism, join the church, turn over a new leaf, reform, and this is all that is necessary. No, new births. Why? Ministers do not preach. "Ye must be born again." Digressing. I heard a minister once say, from the stand, when we are justified, we are sanctified and glorified. (Of course I knew he was trying to Digress from Sanctification.) Some people are seeking to be teachers when they can't rightly divide the Word of truth. It seems to me that any ordinary person could distinguish, between justification, and glorification, if they didn't believe in Sanctification or Holiness. We are living in a day we need to study. What? Our Bible. Some ministers can certainly (beautifully) set forth the geographical and historical part of the Bible, and theorize on it, but experimentally its a blank. If I can understand the language of the Bible and consider it to be plain, simple, and practical, then I am forced to believe, some are Digressing. A number of our sister churches stand (doctrinally) as we do. (The Brethren in Christ.) But so many ministers find so many non-essentials. (?) And methinks the Holy Spirit is grieved when we question the simple, plain, ordinances of God's Word, for the church. For they are obligatory. When pride and worldliness comes in, the Holy Spirit leaves our house unto us desolate. Individually, and as bodies of believers. Almost all denominations still observe the Sacrament. We all still hold to it. I Cor. 11:23-24-25-26. Please read. Notice. For I have received of the Lord that which also I delivered unto you. Nearly all, say, this part of I Cor. is inspired, but the forepart of it was for the Corinthian church. N. B. I Cor. 14:37. If any man think himself to be a prophet, or spiritual, let him "acknowledge" that the things I write unto you, are the "commandments of the Lord." Does Paul just mean, the sacrament, spiritual gifts, charity, also prophesy preferred to the gift of tongues? Nay. I Cor. 11:2-6. "Rules for divine worship." Paul praises the brethren (and sisters) that they remember him in "All things," and keep the "Ordin-

ances." (Plural.) All orthodox churches observe this fourth verse, whether they observe the fifth or not. If we think the men ought to carry out this part of God's Word (and we do) what excuse can we offer for the women not carrying out this fifth verse? I know folks go on to the fifteenth verse and say, the hair is given her for a covering. If that is the covering Paul is speaking about (the hair) for praying or prophesying, then, we men, must remove our hair to be in divine order. For we (brethren) are not to pray or prophesy with our heads covered. Notice. If we say the hair is her covering, Paul says, if she be not covered (or have no hair, covering) let her be shorn. Pray tell me how it could be done. None-sense. If you and I, brethren, observe the fourth verse, and think it an obligatory ordinance, why not have the sisters carry out I Cor. 11:5? A number of women in the "Holiness movement" dress just like "theatre goers" and disgraceful women. Short sleeves, short skirts, low necks, and as much jewelry as money affords them to buy. Preach holiness and dress like "worldlings," and the cause of Christ suffering for finance. I seriously doubt, if it is possible for folks to live "holiness" and spend money unnecessary. According to my Bible they can not. Take time right here and read I Tim. 2:9, also I Pet. 3:3. "Feet washing," Jno. 13:14-15. If I, then, your Lord and Master, have washed your feet, ye also "ought" to wash one another's feet. For I have given you an "example" that ye "should" do as I have done to you. Jno. 13:17. If ye know these things, happy are ye if ye do them. I Tim. 5:9-10. Paul writes to Timothy, concerning certain widows, that were well reported of for "good works" because she hath brought up children, lodged strangers, washed the "saints" feet, relieved the afflicted, and "Diligently" followed every good work. A few of our churches still observe "feet washing." Tithing is Biblical. I love the tithing system. I love the tithing system. I would not go back to my former way of giving. Some folks say, its too much bother, my income is to great for me to tithe. Some say, I am too poor, I'm giving my part, without tithing. Are you sure? Can you prove you are giving God the tenth, without tithing? Digressing. Of course all God's children, believe in the ordinance of baptism, in one mode or another. Only for Christians, and not to make Christians. Just as obligatory, as teaching. Matt. 28:19. Last commission. Teach and baptize.

**"Progress"** Moving on, going forward, advancement, new territory. Rom. 5:1. The justified experience is where we begin to reckon our progress. Its the main factor in our Christian experience, where the Spirit bears witness to our spirit that we are the sons of God. We know we have passed from death unto life. The burden is gone. Sorrow flees away, and our night turns to day, Blessed Jesus how glorious thou art. But we need to "Progress" or slip back. The Christian life is a life of Progress, walk by faith. Not standing, but going forward. Walking in the light. No one, but a justified soul, can carry out Heb. 6:1. Therefore, "leaving" the principles of the doctrine of Christ, "Let us" (Believers) go on "unto" perfection. God's Word teaches, that believers, need

a cleansing, purifying, crucifixion of the old man. Putting off, the old man, which is corrupt, according to the deceitful lusts: A new creation. In righteousness and true holiness. Exhortation to unity and holiness. In justification the blood covers. In Sanctification the blood cleanses. There are many, many scriptures we could call your attention to, but space does not permit. To the unbiased heart, these will suffice. First chapter Jno. 15:2. Every branch in me that beareth not fruit, he taketh away. And every branch that bereth fruit, he "purgeth" it that it may bring forth more fruit. he "purgeth" it that it may bring forth more fruit. No individual can bear fruit in an unconverted state. So it must be justified experience. Now ye are clean thru the Word which I have spoken unto you. Not before the purging, but after the purging. Now ye are clean. Thank God there is Progress in the Christian experience. Some people say that Rom. 7 is Paul's experience before his conversion. Let's see. Rom. 7:22. For I delight in the law of God after the inward man. Do you think that is an unconverted experience? Did you, in your unregenerated state, delight in the "Law" of God? I did not, Neither have I conversed with an individual that did. Justified. Paul says, I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Will I have to live on this way? It's a dissatisfied experience. Who shall deliver me from the body of this death? But there is a ray of hope. Listen to Paul's answer. I thank God, through Jesus Christ our Lord. Progress. Not by growth. Purifying their hearts by faith. Present tense. Sanctify them through thy truth, thy Word is truth. They are not of the world, even as I am not of the world. Sinners? No. John 15:4. There is something for each of us to do to Progress. "Abide." Then, and then only, will we be able to bring forth much fruit, and constantly abiding, brings fruitage the year in and year out. Be ye holy, for I am holy. Without holiness, no man shall see the Lord. It's a question. How long can an individual remain justified, without holiness? And every man that hath this "hope" in him, purifieth himself even as He is pure. What hope? His appearing. Tit. 2:13. Looking for that "Blessed Hope" and the "Glorious" appearing of the great God, and our Saviour, Jesus Christ. "Regress," "Digress" or "Progress!" "Which?" We want to close with this question. Which? Reader, you are found some where along the line. If you are Regressing, thank God for it, and keep on pressing, until you get established. But "woe" to the individual that is "Digressing". Rev. 22:18-19. If any man shall add unto these things, God shall add unto him, the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the "Book of life" and out of the "Holy City," and from the things which are written in this book. "Progress?" If so, then your prayer is, Even so, "Come," Lord Jesus. Amen.

Columbia, Kentucky.

### GRANTHAM NOTES

The last Sunday School period of the first quarter of the year was devoted to a missionary program which also included a review of the lessons of the quarter by Brother C. B. Eavey. The children of the Intermediate and Primary Departments gave recitations, Scripture verses, and songs. Brother S. B. Stoner spoke on our Mission Work in South Africa making special reference to the proposed new mission farm. The following Sunday, the regular Monthly Missionary Offering was taken for the South Africa Fund and was sufficient to purchase about three hundred twenty-five acres.

On April 6, Brother A. C. Rosenberger of Souderton was with us and gave two sermons very applicable to the young people. In the morning he spoke on, "The Deity of the Lord Jesus Christ" and emphasized the fundamental facts which prove our Lord's divinity. The miracles of Christ are not impossibilities, but simply expressions of a Superior Power. The evening message was, "The True Test of Consecration." He showed that the test is made in character and leadership, using the Apostle Paul as an example and recounting the circumstances which brought the Apostle to the condition he was in when he wrote, "Being such an one as Paul the aged." Through perils of all kinds, his consecration proved true. Various practical applications of the subject were made to our everyday lives.

On Sunday evening, April 20, the Young People's Society gave a special program of Easter music after which Sisters Grace Book and Martha Kauffman gave us their farewell messages.

Bishop Wilbur Snyder of Philadelphia spent May 4, with us here at Grantham. —Cor.

**You may obtain an outward victory over your enemy at the cost of a terrible inward defeat to yourself.** —Selected.

**Inasmuch as men are often suddenly and unexpectedly called from time to eternity, the only safe way is to be always ready.**—Selected.

**When pilgrims to the Celestial City begin to doubt the Lord of the way, they soon come to think little of the rest at the journey's end, and this is the surest way to make them bad travelers.**—Spurgeon.

**The Knights of Columbus are reported to have voted a million dollars for the writing of American histories from the Roman Catholic point of view. An exchange says, truthfully, if a little sarcastically, "Unbiased historians need not apply"**—Selected.

**The Bible and the world are always in open contradiction; we Christians grow rich by losses; we live by dying; we become full by being emptied, and we get by giving. The world urges every one to get all they can and keep all they get.**—Selected.

### "THE INNER SPIRIT OF THE CROSS."

The act of crucifixion is one thing, but the spirit in which the crucifixion is to be borne is another. In some respects the act may be brief and finished, but the **inward heart disposition that should pervade crucifixion is a continuous principle** extending through life, ever widening its range over a multiplicity of applications, and growing in intensity to the end. His divinely beautiful spirit of self-immolation cannot be defined. It can only be faintly described. It is a heart quality, a soul essence too fluid to be held in by words.

If we could get a vision of the soul of Jesus from the last supper to His death on the cross, and have a clear spiritual discernment of all the thoughts and feelings, and affections, and sympathies, and every quality of disposition that was in His nature during those long hours, in such a spiritual vision we should see the full-sized mind appropriate to crucifixion.

Thousands have had in greater or lesser degree a spiritual revelation into this history of the soul of Jesus. Such an insight can only be given by the Holy Ghost, for it is infinitely beyond the natural reason and imagination.

In the same proportion that we discern the inward spirit Christ had during those hours, in that proportion can we drink of that spirit until we can suffer, bleed, and die in our measure, with the very same disposition He had.

It is a **silent spirit**. It suffers without advertising the depth of its suffering, it can be subdued, scolded, criticised, misunderstood, misrepresented, and checked and hindered in a thousand ways without a groan, or a kick, or a trace of threatening or imprudence (I Peter 2:23).

It has calmly signed the death warrant of self. It can have a thousand little gifts and treasures, and harmless earthly pleasures, and pleasant hopes and friendly ties snatched out of its hand, without clutching the fingers to hold on to them. It can obey God and be rushing at full speed on lines of service and duty for Him, and then at the touch of God's **Providential air-brake**, it can be brought to an instantaneous standstill without shaking the train to pieces by a single jar, or the least **jostling of the will from its perfect repose in Jesus**.

It is a **flexible spirit** with no plans of its own. It can be turned by the finger of God in any direction without a moment's warning.

It can walk into a dungeon, or a throne, into a hut or a palace with equal ease or freedom.

It partakes of the movements of the Divine mind, as a floating cloud partakes of the movement of the air which encircles it.

It can wear old threadbare clothes, and live on plain food with a thankful and sweet disposition, without even a thought of envy or coveting the nice things of others. It looks with a quiet, secret, joyful contempt on all the honours and pleasures, learning and culture, and the honourable splendours of earth. It inwardly despises what other people are longing to get hold of.

This is because it sees into heaven, and is so fascinated with the magnitude of coming glories, that even the pretty and honourable things of the world look ugly to it.

The rugged cross which frightens so many Christians is embraced by this spirit with a secret, subtle joy, because it knows that all suffering will enlarge and sweeten its love. What other Christians shun as hardship, it will gladly accept, as an opportunity of sweeter union with God. It loves its enemies with a sweet, gentle yearning affection, utterly beyond what they would be willing to believe. It can be bruised and trampled on, and turn with a quivering, speechless lip, and a tear-dimmed eye and kiss and pray for the foot that under the pretence of religious duty is trampling it in the dust.

It will not receive human honours unto itself.

If it is praised or honoured by its fellows instead of eating it as a sweet morsel, it offers it up instantly to the Lord as the angel did with the good dinner which was presented to him by Manoah. It's highest delight is in sinking into God and being little. It loves to be humble itself, both before God and man. It shuns debate and strife and theological argument.

It is modest and retiring and loves to get out of God's way, and see Him work.

It does not make others wear its sackcloth.

It would rather take other people's sufferings on itself than to take their joys.

When the soul enters sanctification it is just the beginning of the spirit which is to spread, intensify and brighten, until the crucifixion life becomes a beautiful flame of self-abnegation, which takes hold of all sorts of woes and troubles, and mortifications and pains and poverties, and hardships, as a very hot fire takes hold on wet logs and makes out of them fresh fuel for more self-sacrificing love. It opens the gate of heaven without touching it.

This is the spirit that wears out the patience of persecutors, that softens the hearts of stone, that in the long run converts enemies into friends, that touches the hearts of sinners, that wins its way through a thousand obstacles, that outwits the genius of the devil, and that makes the soul that has it as precious to God as the apple of His eye.

G. D. W.

### A PURE GOSPEL

Grantham Bible Conference Address by Eld. Clyde Shirk.  
Reported by Ada Bowen.

Man was created in the image of God. God and Adam had close communion, but sin caused his banishment from the garden and separation from God.

God had to design some plan to restore man so He instituted a Blood Sacrifice. Cain of the soil became angry and slew his brother. Thus people today become angry because their friends receive the blessing and they do not because they are not willing to sacrifice.

The Israelites tarried many years in the wilderness, but when they reached Canaan, it was the real beginning

of the Christian life. It is not God's plan for us to tarry in the wilderness.

God designed the sacrifice for a purpose. It should be the best the land could afford. The various sacrifices were instituted that the Israelites might remember that they were still sinners. In obeying there was great joy brought about in their hearts, not because of efficacy in the Blood, but because of obedience.

The Gospel of Jesus is one hundred per cent pure. If we partake of it wholly we will be one hundred per cent pure.

A pure gospel is a revelation of the grace of God through a mediator. Pure religion is the means by which we can be freed from falsehood, error, stain, and sin. It is also a means of getting back to a God, free from hypocrisy.

If a person wants to accept any of the Gospel he must accept all as God demands us to fulfill His demand and purpose.

A pure Gospel required one who was holy to bridge over the end of God's plan. Holiness could not come down except in the likeness of flesh. For heaven to be pure and holy each must enter through a mediator who is holy. This mediator is Jesus Christ.

We are all kings and priests unto God and can each serve in the tabernacle. We have direct access to Jesus through the Father.

The Bible says man's heart is deceitful. We must trust God and commit ourselves to Him to walk in this holy way.

People who say they give up all and go on as before, do not know the meaning of consecration. All we have is unholy in the sight of God.

Today people are marring the pure Gospel by teaching everything except the Divinity of Christ. We hardly know whom to believe. God's Word should be our guide. Jesus said: "Heaven and earth shall pass away but my word shall not pass away." His word became flesh among us.

The Gospel is so pure and holy that our very nature must be sanctified. The works of the Israelites living under the law became righteousness.

Christ became our sin, meat, trespass offering. The very last words of Jesus spoken on the cross mean that nothing else could be done to improve upon the plan of salvation. It is up to us to bear the fruit of this pure Gospel. God help us to see real privileges in Christ Jesus.

The work of Christ is being undone. Social reforms are coming in to undo the work of Calvary. People try to disbelieve the Divinity of Christ, but there are many places in the Bible which cause us to believe that He is Divine.

We must accept the pure Gospel to attain to anything God has. Jesus came into the World of His own accord. He took upon Himself the form of sinful man to meet God's need.

Thus we must each recognize this pure Gospel be-

fore anything can be brought about in our hearts and lives.

PROGRAM

Brethren In Christ Sunday School Meeting

SUNDAY, MAY 18, 1924

at the

MESSIAH HOME CHAPEL

1175 Bailey Street

Harrisburg, Penna.

- 9:00 A. M. Sunday School Session ..... Eld. J. E. Lebo
- 9:45 A. M. Devotional ..... Bish. H. K. Kreider
- 10:00 A. M. How to Make the Sunday School More Attractive and yet Spiritual..... Eld. Asa W. Climenhaga
- 10:30 A. M. Recitation ..... Geraldine Erb Trio.
- 10:45 A. M. The Teacher in His Study..... Bro. Monroe Dourte
- 11:15 A. M. The Teacher Before His Class..... Bro. Simon Bohem
- 11:45 A. M. Closing Exercises.

Noon Intermission

- 1:00 P. M. Devotional.
- 1:15 P. M. Children's Service...In Charge of Sr. Barbara Martin
- 1:45 P. M. Needs of the Primary Department..... Sr. Anna Engle
- 2:15 P. M. Fairland Male Quartette.
- 2:20 P. M. Should Church Membership be Encouraged to New Sunday School Converts? If so, how, and by whom? ..... Eld. John H. Martin
- 3:00 P. M. Oration ..... Bro. Elmer M. Books
- 3:15 P. M. Fairland Mixed Quartette.
- 3:20 P. M. How to Create a Greater Missionary Interest in the Sunday School ..... Eld. Irwin Musser
- 3:50 P. M. Closing Remarks.
- 4:00 P. M. Adjournment.

Bring your lunch and spend the day with us.

**Paul in His Epistles**, only speaks about baptism thirteen times, while he speaks of the return of our Lord fifty times, and yet the Church has had very little to say about it. The devil does not want us to see this truth, for nothing would wake up the Church so much. His coming is not death. Death flees at His coming. He is the Prince of Life.—D. L. Moody.

**All that will live godly in Christ Jesus must suffer persecution.** In Ishmael's case it was seen that he that is born after the flesh persecuteth him that is born after the Spirit, and so it is now. You cannot expect to pass through this vanity fair without exciting the jeers and sneers of the ungodly. Every David has his Saul, every Nehemiah his Sanballat, and every Mordecai his Haman.—Spurgeon.

**Carey the cobbler, Mary Slessor the weaver girl, Moffat the undergardener, Livingstone the factory boy, Paul the tent maker, Peter the fisherman**—is it not a royal list, these followers of the Kingly Carpenter? The idle Christian is a disgrace, a bitter shame to the One whose name he bears. Handwork is good; headwork is good; but it is heartwork we are called to; a man once told Carey to stick to his business instead of preaching the Gospel, and his reply became a classic in Christian life: "My business is to preach the Gospel, and I simply cobble shoes to pay expenses."—Selected.



# 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 Pre-millennial 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.

Official Organ of the

BRETHREN IN CHRIST CHURCH  
(Known as "Tunkers" in Canada)

U. S. A., CANADA AND FOREIGN COUNTRIES

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## PERMANENT CHURCH HEADQUARTERS Messiah Rescue and Benevolent Home

1175 Bailey Street Harrisburg, Pa.  
Attention of General Conference Secretary

## CITY MISSIONS

Altoona Mission, in charge of Herman G. and Laura Miller, 613 4th Ave., Altoona, Pa.

Bethel Mission, in charge of Eld. and Sr. D. E. Jennings, Sylvatus, Va.

Boston Mission, in charge of V. S. Bilezikian, 613 Mass. Ave., Boston, Mass.

Buffalo Mission, 25 Hawley St., in charge of Eld. and Sr. Earl Bossart.

Centre County Mission, in charge of Levi P. and Lizzie M. Sheetz, Howard, Pa.

Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and workers.

Dayton Mission, 601 Taylor St., in charge of Bish. W. H. and Sr. Susie Boyer.

Des Moines, Iowa Mission, 1194 14th St., in charge of Eld. H. W. Landis and wife.

Lancaster Mission, in charge of J. H. and Barbara Martin and workers, 47 Caroline Street.

Philadelphia Mission, in charge of Bish. Wilbur Snider and wife, 3423 North 2nd Street.

San Francisco Mission, 3739 20th St., in charge of Maggie E. Sollenberger and workers.

Welland Mission, 36 Elizabeth St., Welland, Ont., in charge of L. B. Schell and wife.

## ORPHANAGES

Messiah Orphanage, Grantham, Pa., in charge of Annie Witmer and Emanuel Haas and wife.

Jabbok Orphanage, Thomas, Okla., temporarily in charge of H. E. Horst and wife.

Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bollinger and Harvey W. Hoke and wife.

## OLD PEOPLES' HOME

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

## NAMES AND ADDRESSES—FOREIGN MISSIONARIES AFRICA

Bish. and Mrs. H. P. Steigerwald, Elder and Mrs. L. B. Steckley, Elder and Mrs. John A. Climenhaga, Mrs. Naomi Lady, Matopo Mission, Bulawayo, South Africa.

Elder and Mrs. W. O. Winger, Elder Henry H. Brubaker, Mrs. Sallie Doner, Miss Mary Heisey, Miss Sadie Book, Miss Annie Winger, Mtshabezi Mission, Private Bag, Bulawayo, South Africa.

Elder and Mrs. J. L. Myers, Elder and Mrs. Roy H. Mann, Miss Lila Coon, Macha Mission, Choma, N. Rhodesia, So. Africa.

Elder and Mrs. Myron Taylor, Miss Beulah Musser, Sikalongo Mission, Choma, N. Rhodesia, South Africa.

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## HOME ON FURLOUGH

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

Cora Alvis, Geary, Okla., Box 15.

Miss Hannah Baker, Stayner, Ontario.

D. E. and Lottie Rohrer, Grantham, Pa.

Ruth E. Byer, 704 E. 9th St., Upland, Cal.

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## Marriages

### OLDHAM-KANODE

On March 6, 1924, at the Mission, 613 4th Ave., Altoona, Pa., occurred the marriage of Bro. Jesse Oldham of 230 Calder St., Lake Mont Terrace, son of Bro. and Sr. Emanuel Oldham of near Wolfsburg, Pa., and Sr. Jennie Kanode, daughter of Bro. and Sr. Rufus Kanode of Altoona, Pa. Officiated by Eld. D. M. Nissley, brother-in-law of the bride. The residence of Bro. and Sr. Oldham is 522 Bell Ave., Altoona, Pa.

### HITZ-KREIDER

On Sunday, April 20, at the home of the bride's father, Bro. David Hitz near Elizabethtown, there took place the wedding of their only daughter, Sr. Ruth Hitz to Bro. Noah Kreider of Fairland, Pa., Elder Henry K. Kreider officiated. Their many friends wish to them God's choicest blessings in their undertaking.

## Obituaries

MANN—Grace Miller Mann, daughter of Mr. and Mrs. Otto O. Miller of Morrison, Ill., was born January 15, 1900, near Fulton, Ill. She was converted in 1914 in a revival conducted by Bro. A. W. Climenhaga, and united with the church in 1915.

Sr. Mann was a faithful member of the Brethren in Christ Church, being educated at the Messiah Bible College, and graduated with the class of 1922. and shortly left with her husband, Roy Mann, for the mission field of Africa.

They sailed August 15, 1922, but she spent about one and one-half years of active life at Macha Mission, till she was stricken with the dreaded, "Black Water Fever," and died March 15, 1924; aged 24 years and two months.

Funeral services, held at Macha Mission, by J. L. Myers in the presence of about 400 natives, who greatly mourned their loss. This is the first American worker to be laid away in the cemetery at Macha Mission.

HALDERMAN—Catherine A. Eisenhower was born March 19, 1851 at Hummelstown, Dauphin County, Penn. She was married to Samuel B. Haldeman, May 8, 1870.

To this union were born fourteen children, seven sons and seven daughters, two sons and one daughter preceding her to the Spirit World. There remain to mourn her departure, the husband and eleven sons and daughters, thirty grandchildren; three brothers and two sisters.

She was converted in 1870 and united with the Brethren in Christ Church of which she was a member at the time of her death.

In 1879 they with their family, moved near Hope, Kansas., later they moved to Ramona, where she died April 3, 1924, age 73 years and 15 days.

We do not mourn as those who have no hope, yet while we mourn, she is rejoicing. Some of her last words, when conscious, were expressions of rejoicing and victory in Christ, her Savior.

The funeral was held at the M. E. church at Ramona, April 6, by Eld. G. E. Whistler of Abilene. Interment was made at the Lewis cemetery at Ramona.

LEHMAN—Arthur Lehman, son of Bro. and Sr. Joseph A. Sollenberger, was born November 15, 1922; died April 27, 1924, aged 1 year, 5 months and 12 days. Funeral services were held on Tuesday afternoon at two o'clock at the Air Hill church and interment was made in the adjoining cemetery. Bishop David H. Wenger and Elder Aaron W. Oberholser officiated.

RUEGG—Emerson Ruegg, son of the late Bro. and Sr. Bertha Ruegg, died at the home of his uncle and aunt, Bro. and Sr. Emerson Climenhaga, Stevensville, Ontario, on April 9, 1924, at the age of 16 years, 9 months and 18 days. Emerson had been failing in health for some time before the public were aware of it. He seemed to keep his troubles to himself, the doctor stated the disease was one of the spleen. He suffered many hemorrhages which finally caused death. About his last words were, "I have everything settled, I feel as free as a bird in the air." He also for a few days before, expressed a desire to go to his Saviour who had pardoned his sins. There are left to mourn two sisters, Mrs. David Carver and Emily (a twin sister); of Stevensville, Ont.; two brothers, Alfred of near Stevensville, Ont.; John of Ridgeway, Ont. His father preceded him about twelve years ago, his mother about two years ago. Funeral services which were very largely attended were held April 13, 1924, conducted by Bish. Bert Sherk and Eld. Girven Bearss. The pall bearers were cousins of deceased. Burial in adjoining cemetery.

GEIGER—Bro. Aaron Geiger of near Stevensville, Ont., died at his home April 25, 1924 at the age of 68 years, 2 months and 22 days. Bro. Geiger had had heart trouble for some time, dropsy

set in which brought death near and took our brother from our midst. He will be greatly missed, his seat will be vacant in the church as well as the home. He stated a day or so before he passed over that all was well and he was longing to be with His Master. We believe our loss his gain and we wouldn't call him back, for he is with his Saviour.

There are left to mourn their loss of a loving husband and kind father, his wife, Sr. Emma, daughter of the late Christian Sider of Wainfleet Twp., Ont., one daughter Mrs. Enos Disher of Stevensville, Ontario, one grandson; one daughter having preceded him in death a number of years ago.

Funeral services were held at the Black Creek Church, April 27, 1924, conducted by Bish. Bert Sherk. Interment in adjoining cemetery.

**ZERCHER**—Elizabeth H. Zercher wife of Bro. Jacob Zercher, Mt. Joy, Pa., was born March 15, 1844, entered into rest April 9, 1924, aged 80 years, 25 days. Deceased was a faithful member of the Brethren In Christ Church and leaves to mourn, her husband, three sons and five daughters, thirty-two grandchildren and one great grandchild. After being confined for several weeks to her room from infirmities of age she was longing to be at home with those triumphant as expressed in these words.

Her suffering is over  
Her anguish is past,  
She reached the fair haven  
She longed for, at last.

Surely a mother in Israel has left us and we love to ponder over her life and recall the advice she gave and reverence she showed for God and His word. She being dead, yet speaketh.

All the children are in the fold and members of same church. Tears unbidden flow as we meditate on a life spent living for others and active in winning souls in household, and community. Her last words in audible tone were expressed in the German hymn.

As a member in Sunday School her influence was wielded for good.

Funeral services were held at Cross Roads conducted by Bish. L. O. Musser, Eld. J. N. Martin and A. Z. Hess. Text: Rev. 7:13, 14. Interment in adjoining cemetery.

**HERR**—Barbara M. Herr, wife of Bro. Benjamin Herr of Florin, Pa., was born February 2, 1842, departed this life April 3, 1924, age 82 years and 2 months. She is survived by her husband and his five daughters with whom she filled the place of a mother for many years. She was a faithful, devoted Christian and often expressed her desire to be delivered from anything that was not pleasing to God and righteousness and remaining an example of faith and humility to the end. After being confined a few weeks, due to infirmities of age she had a foretaste of Heaven and it was a pleasure to wait on her. One by one they leave us, and we cherish memories that inspire to active service and closer fellowship in the vineyard of the Lord.

My heavenly home is bright and fair, no pain or death can enter there, and, Mary to the Saviour's tomb hastened at the early dawn, spice she brought and sweet perfume, but the Lord she loved had gone and many other selections were very precious to her.

Funeral services at Cross Roads conducted by Elders Jacob Heisey, J. N. Martin and Abner Martin. Text: Rev. 14:12, 13. Interment in adjoining cemetery.

**PLUM**—Abraham A. Plum was born August 17, 1851, died March 29, 1924. Bro. Plum was born and reared near Greencastle, Pa., where he lived until 1907, when he took up a homestead in Saskatchewan, Can., where he lived until 1923, when he returned to Greencastle, Franklin Co., Pa., and died at his home.

Bro. Plum united with the church of the Brethren in Christ in his young years and remained a consistent member till death. We trust our loss is his eternal gain.

Bro. Plum leaves to mourn his loss his wife, who was before marriage Annie Good, and four children: John Franklin of Ontario, Can., David Howard, Saskatchewan; Charles Lester of Alberta, Can., Lotta Bell Weaver of near Greencastle, Pa.

Funeral services were conducted by Bishops H. C. Shank and M. H. Oberholser at the Montgomery church, Franklin Co., Pa. Interment in adjoining cemetery.

**STONER**—Joseph M. Stoner was born December 13, 1841; died April 22, 1924, aged 82 years, 4 months and 9 days. Bro. Stoner was a consistent member of the Brethren In Christ Church for a number of years. He leaves to mourn their loss eleven children as follows: Mrs. P. W. Byers, Mrs. Harry Poe, Mrs. Creigh Snider, Emmert, Henry, David, Joseph, Luther, Charles, Jacob and Daniel of whom all reside in Franklin County, Pa.

Funeral services were held at the home of his son Charles, also conducted at the Montgomery church Franklin County, Pa., by Eld. Jacob W. Jury, and Bish. Jacob M. Myers. Interment in nearby cemetery.

**NIESLEY**—John W. Niesley died at his home in Carlisle, Pa., March 31, 1924, at the age of 48 years and 6 months after a lingering illness. He bore his affliction very patiently, was possessed with that meek, quiet spirit which in the sight of God is of great price. He was a member of the Brethren in Christ from his youth. Also a deacon for a number of years. He was highly esteemed in the community and his life was an example which all should follow. He is survived by his wife, one son and a daughter.

Funeral services were held from his home April 3, conducted by Rev. S. C. Eshelman. Text: Acts 20, part of 24th verse. Interment in Letort Springs cemetery.

**HEISE**—Sr. Mary (Brillinger) Heise was born in January, 1849, in Whitchurch Twp., Ont., Can., died April 19, 1924, in her 75th year. She was married to Daniel Heise who preceded her some years ago. She was converted and united with the Brethren in early life, and remained faithful until death. Her home was in Aurora, Ont. In 1922 she suffered a stroke which left her partially helpless, also affecting her mind. She was faithfully cared for by her only daughter, Miss Margaret Heise at their home until December of last year when they came to the home of her brother-in-law, Bro. Reuben Heise, Gormley, where she died following several slight strokes. Besides the sorrowing daughter she leaves, three brothers and two sisters and other relatives to mourn their loss which we hope is her eternal gain.

Funeral services were held at the Markham church on Tuesday, April 22, by Bishop Peter Steckley and Elder D. W. Heise, assisted by Rev. McGregor (Baptist) of Aurora, whose text was Zech. 14:7, "And at evening time it shall be light."

**ROSENBERGER**—Amos D. Rosenberger, one of Souderton's elderly and well known citizens, suddenly passed away Monday afternoon about 4 o'clock at his home, March 24. About 30 minutes previous Bro. Rosenberger had been to the store to make a purchase and returning gave same to his wife who was in the back yard doing early spring planting. He then entered the house and Mrs. Rosenberger entering shortly afterward found him dead, seated in a chair in the kitchen, he having expired from a heart stroke. Off and on for several years he had suffered from dropsy and heart trouble and the past year was unable to do any work, but still able to be up and about. Bro. Rosenberger was the son of the late Daniel and Nancy (Derstine) Rosenberger, being born on a farm west of Silverdale. During his lifetime he followed farming at various times and was also a carpenter by trade.

He was twice married, his first wife being Barbara Detweiler, who preceded him in death, 26 years ago. His second wife, who survives him, was Susanna Godshall of New Hanover, widow of Benjamin Frederick, late of Souderton. Besides the widow he is survived by three sons by the first wife: Andrew D. Rosenberger of Washington, D. C.; John D. Rosenberger of North Dakota and William D. Rosenberger of Roxborough, Phila. Two step-children also survive: Allen G. Frederick and Lizzie, wife of William M. Nase, of North Main street, Souderton. Services were held Sunday afternoon at Rockhill Mennonite meeting house at 2 o'clock. Interment in adjoining cemetery. Bish. Jacob Bowers of Graterford and Eld. Howard B. Stout of Souderton, Pa. Bro. Rosenberger was a faithful member of the Brethren in Christ Church. Text: Psa. 132:14. This is my rest forever: here will I dwell; for I have desired it.

## NOTICE

### Re Leather Bound Song Books

We have had calls for the "Spiritual Hymns" song book in leather binding. It is possible for us to have the books bound in leather, but we will have to place an order for 100 or more copies before the quantity prices can be secured. We therefore request that all who wish leather bound song books write us at once; the price will be \$1.75. Money need not be sent at this time, as we are only making an effort to find out how many books can be sold. A prompt response is desired.

**E. V. PUBLISHING HOUSE**  
Nappanee, Indiana

## REPORTS

### BUFFALO MISSION

We greet the Visitor brethren in the precious name of Jesus, the one who has bought us, not with silver or gold, but with His own precious blood.

We again have reasons to praise the Lord for His goodness to us, that He has so bountifully supplied all our needs, praise His dear name.

The work at this place is quite encouraging at present the S. S. is increasing and the preaching services are real well attended, for which we are made to rejoice because it seems to be quite a task to get people enough interested to at least come. Some souls have recently been saved, so let us pray that they might get established in the things of God that the devil cannot shake their faith.

#### Report for March, 1924

**Receipts:** Sr. M. E. Chadeayne \$5.00; Bro. and Sr. W. Hexemer \$5.00; Sr. Lilly Baer \$10.00; Sr. Minnie Fisher \$2.00; Box \$1.06; Sr. E. Mater \$1.00; Black Creek S. S. \$20.00; Sr. Mildred Gilmore \$1.00; Sr. L. Wintermute \$1.00; A Friend \$1.00; Sr. Eliza Hoover \$1.00; Mr. McNichol \$1.00; Sr. Bertha Lapp \$5.00; Sr. Etta Putman \$2.00; Bro. Crayton Bitner \$1.00; Bro. Kline \$5.00; Bro. Anthony Winger \$1.00. Total \$63.06.

**Expenses:**—Table \$36.20; Sundries \$4.75; gas \$1.68; electric \$1.94; telephone \$2.81; car fare \$ .50; coke \$8.00; sheeting \$4.34. Total \$60.40.

#### April Report

**Receipts:**—Bro. Andrew Sider \$2.00; Sr. Mary Zook \$3.00; Sr. Nane Dishier, Sr. Elva Heise \$2.00; Bro. Wm. Leiden \$10.00; Sr. Mildred Gilmore \$2.00; Box \$1.20; Sr. M. E. Chadeayne \$5.00. Total \$27.20.

**Expenses:**—Table \$41.67; Sundries \$3.75; gas \$2.45; electric \$1.58; telephone \$2.81. Total \$51.76.

We would ask that you please continue to pray for us at this place that the Lord might have His right of way in our hearts and lives and many souls be brought to Jesus while there is time.

Yours in the Master's service,

Bro. and Sr. E. C. Bossert, and Sr. Eva L. Hoover.

### REPORT OF BETHEL MISSION

Dear readers and beloved brethren in the Lord:

We greet you in the precious name of our Lord Jesus. Truly he is all in all to us, and keeps us sweet in our souls in all the conflicts of life. We are glad to say that we find in him a helper that is sufficient at all times under all conditions of life. How much this poor old sin-cursed world is missing by rejecting its Great Redeemer.

We are still pressing the battle on against sin and satan, but we find few that wish to forsake the service of the old demon, the devil, how sad that souls would rather choose that service that has no promise of life or of wages, only the promise, "The wages of sin is death." We are often made to feel sorrowful as we plead with souls, it just seems that they have no ears to hear with, no eyes to see, and no hearts to understand holy things with—spiritually dead, dead in trespasses and sins. The people are enslaved these days with pleasure seeking, trying to appease the cravings of their carnal nature. How true are the words of the Great Apostle when he said that in the last days men would be greater seekers after pleasure than after God.

We are glad to see the winter past as we are now having better attendance at our services. We trust that this summer will be the greatest yet in Bethel's mission of gathering souls for the Master. And we sincerely covet your prayers to that end.

We wish to thank all those who have stood by the work here. Bro. M. M. Stauffer's and Bro. Fishbourn's family furnished shades for the Chapel last fall, this should have been reported sooner, but was neglected. A sister sent us four nice hanging lamps for the Chapel, she is also sending a knitting machine for a girl that is crippled with rheumatism. This girl was gloriously sanctified last summer, and had just been wondering how she could get a knitting machine to earn something with when she was up and we told her of this sister wishing to send one to some one that could use one. The girl was so pleased to find that there was a way for her to have one.

Our financial report is as follows for January, February, March and April: Offerings received for January: Balance \$16.85; Pleasant Hill, Kan. S. S., \$22.70. Total \$39.55. Expense \$40.15, February offerings: Mechanicsburg S. S. \$45.00; Harrisburg S. S. \$5.00. Total \$50.00. Expense \$36.43. March offerings: Bro. Harry Fishburn \$5.00, Sr. Ebright \$5.00. Total \$10.00. Expense \$19.03. April offerings: Bro. and Sr. Roberts \$10.00. Expense \$9.20. Balance on hand May 1, \$4.20.

Please pray earnestly for us and the work here, also plan to visit us this summer and help out with tent meetings which we trust the Lord will open our way to have this summer.

We remain your unworthy servants in Jesus' name,

DENY E. JENNINGS AND WORKERS.

#### LAWN, PA.

On Sunday, May 4, there was a very beautiful baptismal service near Lawn, Lebanon County, Penna., when nine applicants were baptized and received into church fellowship. Amongst the number, was a married couple, and two brethren and five sisters, ranging in age from ten to fifteen years. The baptizing was done in a beautiful stream near the home of Bro. Jos. E. Wolgemuth. Elders Abner Martin of Elizabethtown and Asa Climenhaga of Grantham and the home ministry participated in the service. We trust that these precious souls will be faithful until Jesus comes to reward His servants.

#### A LETTER.

I feel that the Lord has been interested in me and that I should tell it to others. I have been in his service thirty-three years. But I very much regret that I did not give my heart to God several years earlier. At the age of twelve the Lord touched my heart very tenderly, I wanted Jesus in my life so much, I tried to be a Christian, but hid my light. I was selfish and did not confess Christ. We find I John 1:9. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The evening soon snatched away the good seed out of my heart. I truly wish I had cast myself down at Jesus' feet when He called me as a child. See Prov. 3:5-6. The dear Lord accepted and led me on in my Christian life, and I longed to be stronger, and do better work for Him all the time. I never tired of his way, and I felt his presence with me. "Praise His name."

I had that unrest in my soul, I yearned to be free from it. "I hungered after righteousness and the Father wants to satisfy that hunger. I felt my need more and more; I was thirsty, and my burden was greater than I could bear alone. I cried "Lord will I lose my soul!" and He heard me, this was God's opportunity, He gave me a gift, the Lord touched my heart, and I believed His sanctifying power was for me. I sought and found the blessing by the help of the Lord, and consecration, and much earnest prayer, and not without the realization of consuming fire, that can burn away the dross. O how I enjoyed that "blessed quietness" in my soul. My new experience was worth the price. Though I have realized severe testings and trials, I have reared a small family, and this world would have been very dark for me without my dear Saviour's comfort and guidance.

A year ago, I became conscious of a condition I could not shake off. I began to search my heart diligently, and being prompted by a friend searched more and more and I found part of my experience had leaked out. I had allowed many things to crowd out much of my prayer life and reading of God's Word and meditation and had taken part in many things that were doubtful in my mind. In searching I found none of them were a benefit to my Christian life, so I determined to rid myself of them. The dear Lord reinstated me into His grace, though I feel very dependant on him, I pray I may know His will, always let him have his way in my heart. My strength is not sufficient of myself. I realize I must fight the enemy Eph. 2:8. Jesus words are comforting for he said: "my grace is sufficient for thee."

The Lord helping me I mean to go all the way with him, and to be faithful to the trust he has given me and may I not be forgetful to profit by some of my past mistakes.

May we as his children always be found watching and prayerful.  
—LAURA E. RODGERS.

### TESTIMONY

Dear ones in Him:

Greetings in the Name we love and Whose appearing we soon look for.

11 Esdras Apocrypha.

After thirty years God heard me, thy handmaid, looked upon my misery, considered my trouble, and gave me a son; and I was very glad of him, so was my husband also, and all my neighbors; and we gave great honour unto the Almighty.

Monday in the Chapel here at Bethel, May 2, 1921 I had looked to God to give me some promise whether a little jewel ever was to gladden our home life or not. I knew nothing of this being in the Bible here in the Chapel, but it opened to me and here was this promise. I had received promises from God before, but I never received another in any way similar to this. I praise God for this and feel should tell it because He fulfilled His promise in His own time.

During the time of trusting we took a little bundle gladly given away by his mother, not wanted in this world it seemed, who is very precious to us our little Seth. We were glad for him, the neighbors were glad too, but yet God was going to completely fill His promise. We trusted on and tho affliction tried us and operation was told us to be our only hope, but we still trusted on and in September, 1923 God gave the promised son, little Paul; all glory to His name. It pays to trust Him. We know in Whom we have lived, and moved and had our being praise His name.

It seems only a little while since Jesus picked me up, but oh how glad I am He did and the many precious lessons He is continually teaching; oh, that I might become a more apt pupil of His. He is so sweet, patient tender and kind, never finds fault at any blunder I unintentionally make, never pushes me down for making a mistake but kindly helps us, strengthens and encourages along the way. I love Him and His and those not knowing Him. It is a precious privilege we little realize just to live on the battle field for Him if we can seemingly do nothing but pray He understands, He hears and answers. Glory to His name.

We look for His soon appearing, oh that many more may be ready for that great day. I am too looking for Him, only ready because of the precious Blood that covers, praise His name.

The satisfying portion. It is not only good for our fathers, but good this present day and for us. Makes a joyous living through things seen and unseen. Some wonder why are you satisfied away from the luxuries and things you once aimed for, why—because of the love of Jesus for precious souls that love He has given us. Though it seems few care for Him, we are glad to have the privilege even of being a little laborer for Him in His vineyard.

We are looking for great things for this year, knowing Jesus' coming is so soon at hand. Please pray that many precious

souls will yield completely to Him this year in the tent meetings, home meetings, homes or somewhere.

Our work with the orphan children often brings us low before Jesus to know what to do, how to correct, how to help, but we love to have them with us.

Please keep praying for us and the Master's work in the hills of Virginia.

Humbly,

MARIE JENNINGS.

Sylvatus, Va.

### LIFE'S RAILWAY TO HEAVEN.

Selection by D. B. Hauenstern

Life is like a mountain railroad  
With an engineer that's brave;  
We must make the run successful  
From the cradle to the grave  
Watch the curves, the fills, the tunnels  
Never falter, never fail  
Keep your hand upon the throttle  
And your eye upon the rail.

Chorus

Let the Saviour always guide us  
Till we reach that blissful shore  
Where the Angels wait to join us  
In thy grace for ever more.

You will roll up grades of trial  
You will cross the bridge of strife;  
See that Christ is your conductor  
On this lightning train of life;  
Always mindful of obstructions,  
Do your duty never fail;  
Keep your hand upon the throttle  
And your eye upon the rail.

(Chorus)

You will often find obstructions;  
Look for storms of wind and rain;  
On a fill, or curve, or trestle,  
They will almost ditch your train;  
Put your trust alone in Jesus;  
Never falter, never fail;  
Keep your hand upon the throttle,  
And your eye upon the rail.

(Chorus)

As you roll across the trestle,  
Spanning Jordan's swelling tide,  
You behold the Union Depot,  
Into which your train will glide;  
There you'll meet the Superintendent,  
God the Father, God the Son,  
With the hearty, joyous plaudit;  
"Weary pilgrim, welcome home."

(Chorus)

Christ did not say "Let your light so twinkle," but "Shine."—Selected.

Alexander, being asked how he had conquered the world, replied, "By not delaying."—Selected.

We receive more mercies than we ever ask for, that our praises may exceed our prayers.—Selected.

# Foreign Missionary Department

"The Fields are White Already to Harvest"

## WORDS OF GREETING.

"What shall I render unto the Lord for all his benefits toward me? I will offer the sacrifice of thanksgiving and call upon the name of the Lord." Psalms 116. So it is our desire to render thanksgiving to God for His watch-care over us and those with us in crossing the rolling wave and bringing us again to our loved ones and friends of like precious faith on this side of the mighty deep.

The last ten and a half years in Africa have been strenuous ones, and though in many respects it was hard for us to break away from the work in dark Africa. On the other hand we realize that these bodies of ours do need rest, and we are grateful also for the privilege which is ours.

We wish to take this opportunity to thank all of you dear ones who have so nobly stood by the work in Africa. You have given liberally of your means that the Gospel might be preached in heathen darkness. We know that you shall share in the harvest. You have also stood by us with your prayers, and this we prize above anything else. Because of this you will also share in the reaping.

We have left our dear co-laborers still in the midst of the battle. Some are greatly handicapped because of shortness of laborers, and others because of weakness in body. They still need our prayers, and then there are tremendous problems before us which need to be solved—God gave us all true and heavenly wisdom in leading the church in God's way and path and then we know that we will not go empty handed when we go to meet Him.

We praise God for a delightful voyage and for an opportunity to witness for Jesus on the way. The time spent in old historic London was all too short. How our hearts thrilled as we visited the museums, parks and other places of present and historic interest. But especially were our hearts touched as we visited Westminster Abbey, the resting place of kings and nobles, poets and statesmen, missionaries and others who have stirred the world by their lives of devotion and bravery. As we stood by the tomb of Livingstone, how our hearts were thrilled as we thought of his noble life, and could not but wish that in some small degree we might follow in his steps and like him "place no value upon anything except in its relation to the kingdom of Christ and if anything I have may enhance that value, it shall be given or kept according as by giving or keeping it. I may glorify the name of Him who loved me and gave himself for me.

The Lord bless you all dear ones. Let us remember that the battle is not ours, but His, but it is ours to go forward in his service as one man, realizing that he is leading.

In Jesus our Lord,

H. J. FREY.

## MACHA MISSION

Choma, N. Rhodesia, So. Africa  
March 17, 1924

"Precious in the sight of the Lord is the death of his saints." Psalms 116:15.

Dear readers of the Visitor family, greeting in Jesus name.

God tells us that the death of the saints is precious in His sight and we are glad that the Lord likes to accept those who will give themselves to Him, and when our work is done He is delighted to receive us, to Himself.

No doubt long ere this time, many of those who have learned to love Sr. Grace Mann, will have heard of her passing home to be with her Saviour.

A year and six months have just about elapsed since our Bro. and Sr. Mann came to Macha, and at once they were, because of the great need, placed into responsibility, they have labored faithfully, but the last year, being a very wet season and there was water almost without measure, the mosquitoes were very bad and in a short time Sr. Mann took down with fever and, these attacks were repeated, time and again with a great weakening influence, yet she carried, with great zeal, her labors.

This year, the rains were not so abundant and the mosquitoes not nearly so plentiful, but yet Sr. Mann, having a heavy program and not having a very good house to protect her from the mosquitoes, and her physical condition being weakened with hard work and responsibilities, she went down time and again with the dreaded malaria fever, these attacks began to be regular, and would come on her every two weeks, till on March 12, 1924, when she had eaten her breakfast, she ask to be excused and she went to her room and soon began to feel fever again, and was earnestly requested to take her bed at once, and not to go to the school room that day; this she reluctantly did and was in bed with what we thought would be another, possibly rather mild attack of fever.

The bell rang for the evening meal, but when we sat down Sr. Mann was not with us again, she was still in her bed, and was not feeling able to eat with us.

While at the table her symptoms began to change to what we immediately judged to be "Black Water Fever." We were alarmed and made preparations immediately that evening to send for the Dr. Gerrard, of the Primitive Methodists Mission, 65 miles north of us. One of our mules had died so we had none to hitch to the cart so as to get the Dr. here quickly, but a runner was sent, two other boys were sent through the lion infested country, early the next morning to Sikalonga, and we saw that our sister was in a very serious condition.

She took sick on Wednesday morning and on Thurs-

day noon while we were gathered together in prayer meeting, she took a heavy chill, so hard that the bed shook and it was hard to check, and repeatedly she would break out in chills, and the fire was kept burning day and night in the stove to keep hot water bottles and hot bricks around her.

On Thursday afternoon, she began to speak, and said "Take me away, take me away," the writer ask her, "where do you want to go," thinking she was delirious. "Oh!" she said, "to a place where there is no fever, I want to go to a better place." She then spoke of being a trouble, but we with keen recollection remembered how she had waited on others who had been sick and were only too glad to do what we could for her.

She then broke forth in tears, and said, "Oh! it does pay to serve Jesus, Oh! it does pay. I many times thought that I would never live to get old, and maybe my time has come, I would like to stay, but I would like so much to go, there are only two things for which I would like to stay, but I do want to burn out for Jesus," this she spoke with great emphasis: "If I only could speak to the people, If I could speak to the people, If I only could fly, I would fly, I would sing of His mighty love, I would sing of His mighty love to save: Oh! how I would tell it."

Friday she was still weaker and it was evident that the disease had taken a firm hold on her body, and although we did all that nursing and our limited supplies could, she was sinking, but in the evening she was anointed and prayed for the healing of her body, but it seemed that God had said it was enough and that she should come up higher.

After Friday evening she was much of the time in a state of delirium, some times it seemed that her throat was somewhat paralyzed, and in this state she tried to speak, and all we could understand, was "I shall," but let us fill it in judging from her life which she lived among us, and say, "stand before the King," making her statement read I shall stand before the King.

At this time she turned and with feeble arms she gently placed her arms around her husband's neck, and in a moment she smiled faintly to us, and we all raised to our feet, and as we did so she smiled sweetly to us and then gave the writer a look, then turned to Sr. Myers and looked at her then to Sr. Coon and then turned her head to her husband, and looked at him for a short time, but she was soon to go down through the valley of the shadow of death, and she soon motioned as if trying to push something away in rebuke, this she did several times, and she seemed to get the victory, and we saw that she was battling with the powers of darkness, and that satan no doubt had come to her in the valley of the shadow of death, and was trying his last time to turn her away, but she motioned him away when she could not speak and then raised her hands above her head and clapped, with an expression of victory on her face.

We then seeing the struggle, all knelt in prayer, and all prayed asking God's blessing on her home going, even her dear husband, was given great victory at this time and prayed with a willing heart for God to take her home.

We arose from our knees and sang "Nearer My God to Thee," and "There's One Who Can Comfort When all Else Fails," and in a short time, just about 1:30 P. M. she passed to her reward.

#### The Preparation for the Funeral

There were many things to be done now, for in this country people must not be kept as long as at home.

The coffin had to be made, and this we had to do, then messages had to be sent, the grave to be dug and many other things, so the boys were sent off with the wires for the South Rhodesia workers and the home folks, and boys sent to the different villages, stating of her death and burial, which was to take place Sunday morning, then to the shop we went, the lumber was taken down from the shop and began to make the coffin, then the grave was started and many other things had to be looked after in short order, the body was taken care of by Sisters Myers and Coon and some of the native sisters.

The coffin was covered with white cloth within and without, and it was dark till all preparations were made.

Early on Sunday morning the natives began to come in, and many chiefs came to express their sympathy, at about ten o'clock in the morning the people were gathered together, and there being too many to get in the church, we had the services out side under the trees, the services were rather well attended, there being about four hundred people here. The subject used was the words of Jesus "Except a corn of wheat fall into the ground and die, it abideth alone."

The people were very attentive and we believe the scene had a good effect on the natives, some believe the missionaries do not die, but it spoke to them that the Christians die as well as the heathen.

We feel our loss very much and her work has to be divided among others who already have heavy programs, but we are glad that we have the strength to carry on the work of the Lord, but this is the question, who will come and help us to carry the work forward and not let it fall back?

We need some one to help, there are large tracts of land where the people do not know of the Lord and worship the moon and the sun. They need the gospel, and will we give it to them?

May the Lord bless the readers of the Visitor and the Church for their support they have given us in their prayers and means and we trust that the Lord will call others to come into the harvest field of the Lord, and help to gather the ripened grain into the great bins of the Lord of the harvest.

Yours in His service,

J. L. AND EMMA MYERS AND WORKERS.

We need to learn that the true direction of Christian service is not horizontal but perpendicular; it is from man to God and from God to men.—Selected.

Regularity, punctuality and good deportment, three cardinal requisites of success, are the requirements for a place on the Roll of Honor. Who need fail to earn it?

REPORT OF FOREIGN MISSION TREASURER

Balance in General Treasury, April 1.....	\$584.05
Receipts from April 1 to May 1	
Accumulated interest and credits .....	250.00
So. Franklin District, Pa. ....	5.00
Manor and Pequea Dist., Pa. ....	72.00
Missionary Circle, Grantham, Pa. ....	34.00
Manheim Cong., Manheim, Pa. ....	28.00
Mastersonville S. S., Rapho Dist., Pa. ....	81.03
Maytown S. S., Maytown, Pa. ....	27.20
Grantham Cong., Grantham, Pa. ....	53.51
A Sister, Mt. Joy, Pa. ....	15.00
A Sister, Lawn, Pa. ....	30.00
Sr. Chamberlain, Altoona, Pa. ....	25.00
Sr. I. W. Musser, Mt. Joy, Pa. ....	25.00
L. O. Musser, Mt. Joy, Pa. ....	10.00
Mary E. Hoffman, Grantham, Pa. ....	10.00
Bethel Cong., Kansas .....	100.00
Abilene Cong., Abilene, Kans. ....	75.00
Newburn Cong., Abilene, Kans. ....	70.00
Rosebank Cong., Hope, Kans., .....	90.28
Belle Springs Cong., Kansas .....	108.25
Brown County Cong., Kansas .....	65.17
Ada Engle, Abilene, Kans. ....	25.00
Interest .....	3.00
Interest .....	17.02
Red Star S. S., Leedy, Okla. ....	6.17
C. S. and Mary Brenner, Smithville, Ohio .....	10.00
S. B. Longnecker, Smithville, Ohio .....	5.00
Bro. Studer, Smithville, Ohio .....	5.00
Beulah Chapel, Springfield, Ohio .....	100.00
Dayton Mission, Dayton, Ohio .....	46.08
Miami District, West Milton, Ohio .....	90.00
Fairview Cong., Clayton, Ohio .....	50.78
Upland Cong., Upland, Cal. ....	110.82
Mr. and Mrs. J. H. Engle, Lansing, Mich. ....	25.00
Chicago Cong., Chicago, Ill. ....	47.50
Clarence Center Cong., Clarence Center, N. Y. ....	47.00
6th Line Cong., Nottowa Dist., Canada .....	1.00
2nd Line Cong., Nottowa Dist., Canada .....	12.50
Cheapside Cong., Black Creek Dist., Canada .....	5.00
Markham Cong., Markham Dist., Canada .....	389.75
Markham Pledges, Markham Dist., Canada .....	25.00
Maple Grove Cong., Waterloo Dist., Canada .....	5.00
Clear View S. S., Kindersley Dist., Canada .....	15.05
Lincoln S. S., Kindersley District, Canada .....	16.25
Sister Beamer, Black Creek Dist., Canada .....	50.00
Anna J. Stoner, Pa., for Armenia relief .....	5.00
Beulah Chapel, Ohio for Armenia relief .....	95.58
Wainfleet Cong., Canada, for India special .....	45.00
<b>Total months receipts and cash balance .....</b>	<b>\$3039.95</b>
<b>Month's Expenditures</b>	
Fare and freight of outgoing missionaries.....	2000.00
Interest .....	96.00
Return missionary and sundry expenses .....	433.50
<b>Total month's expenditures .....</b>	<b>\$2529.50</b>
<b>Balance in general treasury .....</b>	<b>\$ 510.45</b>
S. G. ENGLE, Treasurer, 4014 Spring Garden St., Phila, Pa.	

SOUTH AFRICA FARM FUND

To the brotherhood, greeting:

The South Africa Farm Fund, has been responded to by the brotherhood, as well as others, in such a whole-hearted manner, that the board has considered the advisability of carrying out the decision of last conference, and concluded that the farm be purchased, and has now arranged that this be done. In view of the above order it is the wish of the Foreign Mission Board that all pledges be now paid, as some having withheld payment until purchase be made, others have waited to contribute until notice is given. Believing if those who have pledged with those who have in mind to help, will now respond, by the time of settlement, sufficient money will be in the treasury to pay the farm in its entirety. We the Board, pronounce God's choicest benediction, upon all donors, as also upon those who had a heart to give, but were prevented to take part.

Will we all pray for the peace of Jerusalem, for peace upon God's ancient people, as well as upon His present church.

THE FOREIGN MISSION BOARD.

South Africa Farm Fund

Balance, April 1st .....	\$2863.03
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Receipts from April 1 to May 1

J. R. Kuhns, Mt. Joy, Pa. ....	100.00
Elizabeth King, Harrisburg, Pa., .....	5.00
Anna Gensler, Harrisburg, Pa. ....	1.00
Anna J. Stoner, Waterside, Pa. ....	5.00
H. M. Grosh, Mt. Joy, Pa. ....	10.00
C. L. Linkey and family, Upland, Cal. ....	15.00
Geo. Hammond, (11 years) Springfield, Ohio .....	1.00
Union Grove Cong., New Paris, Ind. ....	100.00
J. R. and Susan Garwick, Coleta, Ill. ....	3.00
Dallas Center S. S., Dallas Center, Iowa .....	12.25
Stevensville S. S., Canada .....	75.00
Sherkton S. S., Canada .....	15.10
Markham Cong., Canada .....	20.00
Markham S. S., Canada .....	51.13

Cash balance and month's receipts .....

S. G. ENGLE, Treasurer.

P. S.—(Correction) Mr. and Mrs. Samuel Legron, should read Timn, Ohio, instead of Merim, as reported in last report.

LIST OF CONTRIBUTORS TO FREIGHT ON GOODS TO AFRICA.

William Kyle .....	\$ 1.00
Edith Wiles .....	5.00
Lillian Baker .....	4.00
A. B. Eisenhower .....	.50
Anna Eisenhower .....	.50
Susan Brenneman .....	.50
Ephriam Brenneman .....	2.00
Snider .....	.25
Carl Carlson .....	.25
Cedar Springs .....	2.00
Eva Hoover .....	1.00
Asa Climenhaga .....	1.00
Solomon Lauver .....	2.00
A Sister .....	1.00
Bro. Brubaker .....	5.00
Bro. Mann .....	12.50
Richland and Ashland Dist., Ohio .....	45.00
Other Sources .....	2.15
S. B. Stoner .....	3.00
A Brother .....	.50
J. B. Neisley .....	5.00
J. Rern .....	1.00
Donegal District, Freight .....	40.02
Donegal District, 1 Washing Machine .....	24.98
Ruth Coble .....	10.00
Manor District, Freight .....	33.02
Manor District, Washing Machine .....	24.98
Fairview, Ohio .....	10.00
Highland, Ohio .....	10.00
Pleasant Hill, Ohio .....	7.50
Springfield, Ohio .....	10.00
Dayton Mission, Ohio .....	5.56
1 Washing Machine, Ohio .....	18.90
Katie Musser .....	2.00
Sr. Keefer .....	5.00
Lizzie Engle .....	1.00
C. Melhorne .....	2.00
A Sister .....	1.00
Jacob Myers .....	1.50

Total .....

Contributed to H. Steigerwald.

A LITTLE MAID WHO WENT "UNTO ALL THE WORLD."

The Girl on the couch turned a white, drawn face toward the wall as the physician uttered the verdict, after a critical examination. "A few months of special care and you'll be in passable health." "Able to work?" "Yes, in a way, but must never expect to be robust."

Then the face turned toward the wall in mute unspoken anguish, and the clenched hands told of the unreconciled heart, panting out insistently, "It cannot be! It cannot be! Oh God, help me to accept Thy will."

Physical exhaustion brought quiet. Then some one began to sing:

"Oh, to be nothing, nothing  
Only to lie at His feet,  
A broken and emptied vessel,  
For the Master's use made meet."

The girl put her hands to her ears but the familiar stanza kept repeating itself over in her brain, until she cried out, "Oh, Father I don't want to be an empty vessel. I want to go into Thy harvest fields and work."

A little maid appeared. "Will it annoy you if I tidy up the room?" she asked pleasantly. "No; nothing matters" she answered. The maid performed her work with care, and her face had the expression of one reading a book or listening to an interesting conversation. The girl then aroused. "I've been wondering why you seem so happy," she ventured.

"Oh, I'm happy always—now, since I've become a foreign missionary."

"Oh. Then you are going, too."

"Not going; I am there. Today we open our new hospital in China. I generally spend my forenoons in India, but I've been in China at our new hospital all this blessed day."

"What do you mean?"

"All my Christian life, I've felt that I ought to be a missionary, and every time I took up my Bible it seemed as if that verse, "Go ye into all the world and preach the Gospel," was standing out in letters twice the size of the rest. But there was mother. I'm an only child, you know, and my mother is almost an invalid. She needed my care. The more I prayed, the clearer those two commands stood out: 'Honor thy father and thy mother.' and 'Go ye into all the world.' Then God showed me what He wanted me to do.

"It was during a missionary rally. The speaker told how to be a missionary without going to the foreign field. He told how one might work by proxy. I'd never heard it put that way before, and it seemed too wonderful to believe, and I could hardly wait to draw it out and send it. The thought that I was actually to begin working in the foreign field as soon as my letter and my money could reach New York was almost too much for me. In being this kind of a missionary, I can be in India, China and Africa all at once."

"And the money, if you will pardon the question?"

"That's the most wonderful of all," she answered with shining eyes. "My wages are not large, but it seems as if every dollar has reached just double since I've been saving for missions. Of course, I don't stint mother, but for myself it's a real joy to go without things so as to help educate a little Chinese boy or help some little Indian widow.

"This evening I'm to clean two suits for a lady. That will mean two dollars for my poor Chinese boy."

"You wonderful girl! Tell me about him."

"A poor little fellow, with a broken back," answered the maid. "His father was so angry when he became a Christian that he beat him until he never will be able to walk again."

"You talk as if you had really been on the field."

"I feel as if I had, ma'am," the maid answered simply. "When I first went into the foreign field, I went to the big maps and studied out every mile of the way. I learned where they were located, and I read every scrap I can find about the stations where I am working. Then the letters from the missionaries made everything so real."

"Letters from the missionaries?"

"Yes. You see, I'm sort of an assistant, through my native teachers, and they write to let me know just how the work is going on. I'm thinking of the foreign field and praying for the workers there almost every minute of the day. When Bishop M. came home on his furlough last year, he told me how much the prayers and letters of those here at home help."

"Bishop M.! He is one of the greatest men in the Christian world today."

"I know he is. We work together in India. When he wrote he was passing through and wanted to see me, I wrote him I was only a plain housemaid, and next mail I got an answer saying I was his co-worker, and he came.

The girl on the couch had risen to her feet. "You've shown me the most wonderful things. Why, I can be a missionary, too. I want to talk it all over with you."

The girl poured out her story. "You see, it's not because I was needed at home—my mother consecrated me to the work when I was a baby. Every year it has seemed as if God's call grew stronger. All my education has been such as to fit me for my work. In less than a year from now I had hoped to be on the field. Then came the accident, and this morning the surgeon told me I could never be strong again. It seemed as if all the light was blotted out of my life. But I see it now—God wants me to stay here and use my money and my brains in sending others. Why I can send a dozen workers! We'll select the neediest ones first. I used to think I wanted to work for Africa, alone."

"Send first to Africa," suggested her companion.

"Yes," the girl cried. "I'll telegraph money and have a missionary proxy before tomorrow."

And the girl on the couch breathed fervently: "Oh, Father, I thank Thee that I am not a useless vessel. I thank Thee, oh I thank Thee that I can go into all the world."—Selected.

#### THE EVENING OF LIFE.

Dear brothers and sisters and readers of the Visitor in general:

As I sit here alone this Lord's day morning meditating on the goodness of God. My thoughts run back to the morning of my life, in quite early childhood, when through His kind spirit and the teaching of a loving Christian mother, I was let to see that all was not well with me. Christ was knocking at the door of my heart, begging an entrance, and oh I do thank Him that I opened the door and let Him in, and I was a happy child. But being young in years and easily led I again wandered far away into sin and tried to find pleasure in this world's recreations. But there was no real pleasure to be found. The good Spirit followed me and haunted me until I was willing to give up all and throw myself prostrate at His feet to be used of Him in whatever way He could use me. I was then twenty-three years old and praise the Lord I have found pleasure in His service up to this time, now the evening of



my life. For seventy-five years He has cared for me and blessed me along the way, and should He be pleased to spare me a little longer, I trust He will keep me faithful unto death that I may receive the crown of life and join the ransomed ones gone before.

Oh, what a blessed loving Saviour we have, one that will not cease knocking at the door of our hearts from morning till evening. If we reject Him at the mornings call He will still keep knocking up to a late evening hour. He says, "Son, daughter give me thine heart." Oh! how He does plead, how He loves to hear the sinner pray. No wonder there is rejoicing in heaven over one sinner that repenteth. But when we see so many barring the door against this Saviour, it makes our hearts ache. We all have dear ones we would love to see come to Christ. I know my work on earth is about done, but still I can pray and will pray while God gives me breath. I would say to you dear sinner friend obey the morning call. Youth is the time to serve the Lord, the time to insure the great reward.

To you that have not heeded the call up to noon day, come now, don't delay any longer, you have no promise of a day, "delays are dangerous," and to you that have barred the door against this loving Friend till the evening's hour open now. He is still knocking and waiting to gain an entrance. Oh! do not harden your heart. It may soon be the last call and oh the awful eternity that awaits you. To spend eternity in a place not prepared for man, but for the devil and his angels, such will be your company forever and forever. Oh, think of it; and to you dear saved ones, be faithful a few more days. The reward is sure.

I will add a short selected poem so very appropriate to many of us, who are growing old.

#### GROWING OLD.

A little more grey in the lessening hair  
Each day as the years go by;  
A little more stooping of the form,  
A little more dim the eye.  
A little more faltering of the step  
As we tread life's pathway o'er,  
But a little nearer every day  
To the ones who have gone before.

A little more halting of the gait,  
And a dullness of the ear;  
A growing weariness of the frame  
With each swift passing year,  
A fading of hopes, and ambitions too,  
A faltering in life's quest;  
But a little nearer every day  
To sweet and peaceful rest.

A little more loneliness in life  
As the dear ones pass away  
A bigger claim on the Heavenly land  
With every passing day.  
A little farther from toil and care  
A little less way to roam;  
A drawing near to a peaceful voyage  
And a happy welcome Home.

SR. SARAH M. TAGGART. Stayner, Ont.

#### SPARKS FROM DIFFERENT ANVILS

Give people the light, and they will find the way.

To tithe is to recognize God first in all. He gives the blessings, we give the tithes.

The law that forbids sin of any kind, is a proof that the life that possessed that which the law forbids (is wrong.)

Perfect reconciliation, and full Faith is a perfect fellowship.

God as an unseen One, asks that we withdraw from the seen, that our fellowship may be more real with the unseen.

A rich man counts his money. He spends time and thought on preserving it safe and making it more. Our power to resist the world, so that its possessions shall not tempt us, nor its threats terrify us, lies in the full consciousness and enjoyment of our heavenly treasures.

Christianity begins in the home, if not then, it has no beginning anywhere.

I caused the widows heart to sing with joy. Job. 29:13.

A child's answer for faith, was doing God's will and asking no questions.

Men of noble disposition, are at their best when others share their happiness.

Virtue shows as well in rags and patches, as it does in purple or fine linen.

There is more happiness in giving than in getting. Most of the world is on the wrong side.

The greatest battle to be won in life, is to overcome yourself.

Too many are concerned of how much they can do, instead of how well can I do it.

"There" said he, "are my Captain's orders, and I propose to obey them. Good night." S. G. ENGLE.

#### OUR SAVIOUR

The gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23.

'Twas Jesus Christ that died for all,  
That bore our sins upon the tree,  
Just listen to his loving voice,  
He's calling now to you and me.

The invitation is to all,  
Both rich and poor, both great and small,  
For there is none that hath not sinned,  
And not been numbered in the fall.

Ho, every one that thirsteth come,  
And of the living water take,  
This fountain floweth free for all,  
Will you not drink for Jesus sake.

Reason with me, ye sons of men,  
Though sins be of a scarlet hue,  
Or even of a crimson die,  
His blood will make them white as snow.

Give us a vision Lord of thee,  
"Jesus, thou a friend of sinners art,  
That we may realize our need.  
And yield to thee our broken heart.

Oh, lead us Saviour in Thy way,  
And keep us true amid the strife  
That we may glorify thy name,  
And with thee enter into life.

JACOB A. REICHARD.