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O.B. Ulery

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EVANGELICAL VISITOR

"YE MUST BE BORN AGAIN."

Nicodemus, Johr. 3

There was a certain Ruler
Who to Jesus, came by night;
Tho' a model of perfection
Wished to know the way of light.

He says to Jesus, "Rabbi
From God thou art come I know,
And that thou art a teacher
These miracles do show."

Jesus knew the heart of the Ruler
As He answered, clear and plain
"No man can see God's kingdom
Except he be born again."

Understand, the Ruler could not,
Tho' a teacher great was he.
"A Mystery!" He could not grasp it
So he asks, "How can these things be?"

Jesus answers, "A master of Israel
And these things, Thou knowest not"?
Jesus taught him the plan of salvation;
This, the Ruler ne'er forgot.

O ye, who would enter God's Kingdom,
And the riches of Glory obtain;
Forget not this message from Jesus
"Ye must be born again."

Theda J. Brubaker, Mt. Joy, Pa.

Volume XXXVII

AUGUST 18, 1924

Number 17

SCHOOL LIFE

I sat in the school of sorrow
The Master was teaching there,
But my eyes were dim with weeping
And my heart was full of care.

Instead of looking upward
And seeing the face divine,
So full of tender pity
For weary hearts like mine.

I only thought of the burden,
The cross that before me lay
So hard and heavy to carry
That it darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done,"
And the Master came not near me
As the weary hours went on.

At last in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching
With a glance of tender love.

He turned to the Cross before me,
And I thought I heard Him say,
"My child, thou must bear thy burden,
And learn thy task today."

"I may not tell the reason,
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe."

So I stooped to this weary sorrow;
One look at that face divine
Had given me power to trust Him
And say, "Thy will, not mine."

And then I learned my lesson
Taught by the Master alone,
And He only knows the tears I shed,
For He has wept His own;

But from them came a brightness
Straight from the home above,
Where the school life will be ended,
And the cross will show the love.

—Sel. from Gospel Herald by A. B. W.

CONSTITUTION AND BY-LAWS

The revised Constitution and By-laws are ready for distribution. They are bound in strong paper Morocco. Price per single copy prepaid 20 cents; twenty-five to fifty copies to one address, 18 cents postpaid; more than fifty copies to one address, 15 cents plus postage or express.

They will be distributed from the E. V. Publishing House, Nappanee, Ind. It is hoped that each district will immediately order a supply to meet their needs for several years, so as not to entail a heavy loan by the General Executive Board whose duty it is to finance the publication.

LOVE FEASTS

Canada

Markham September 13 and 14
Bertie and Waterloo September 20 and 21
Walpole and Clarence Center September 27 and 28
Wainfleet and Howick October 4 and 5
Nottawa October 11 and 12

A cordial invitation is extended to all who can to attend.

HARVEST MEETINGS

Pennsylvania

At the Gratersford church, Saturday, August 23.

Harvest Home Meeting at Antrim Church, Pa., September 6, 10:00 A. M. and evening.

ANNOUNCEMENT

Canada Joint Council will be held at Markham District September 11, 1924. Sunday School Convention, September 12.

Martinsburg, Pa., Saturday, September 6, at 2:00 P. M. with regular services on Sunday.

The Michigan-Indiana State Council is to be held, D. V., at the Union Grove Church, near Nappanee, Ind., August 28-30. A Ministerial and Sunday School Meeting is to be held in connection with the Council, which will close with a love-feast on August 30, 31. A time of great spiritual blessing is looked forward to, and a hearty invitation extended to all.

THE GRAMMAR OF CHRISTIANITY.

A learned Hindu was studying English grammar and the principles of Christianity at the same time. One day he came to his teacher with radiant face, saying, "I want to be a Christian. This grammar of Christianity is so cheerful." To the puzzled teacher he explained, "I study the tenses. Present tense: I am; Thou art; He is! Past tense: I was; Thou wert; He was. Then I opened the New Testament. It says, 'The Son of man is come to seek and to save! See—salvation is present tense. Jesus is always saving. But how beautifully the tense changes. Not is lost, but was lost. Oh, how hopeful! The past tense is for the trouble, the sorrow, the loss, the sin! The Son of man is come to seek and to save that which was lost!'"
—Sel.

It is possible to have so much "religion" that it crowds out Christianity, to have so many observations that the love of God and man is forgotten.

HIDING FROM GOD.

A father asked his two sons to look into the aquarium and see the gold fishes hiding themselves. They looked with great interest for a time, when one of them said, "They cannot hide; we can see them wherever they are."

The father then said, "No more than we can hide from God. He can see us wherever we are."

Since God can see us wherever we are, there should be no thought of indulging in a dishonest act.—Sel.

EDITORIAL

SERMON

By the Editor

(Continued from last issue.)

What strength and courage this text would give to many shrinking souls who are baffled by satan, as they would approach God. To know that God desires, and commands us to "come **boldly** unto the throne of grace * * * and find **grace** to help in time of need."

What glorious victory is here revealed through **grace**. "Grace to help in time of need."

How many have failed not because God is not faithful or his grace not sufficient; but because they did not press their case **boldly** until they found **grace**. So many grow weary in seeking and stop before they find. Satan will oppose even at the throne of grace, often by bringing confusing and bewildering thoughts, by presenting your unworthiness, or by a chilling depression and darkness. Under such attacks and conditions, many become discouraged, and quit the struggle, when victory is just within their reach.

"To be forewarned is to be forearmed," so we wish to especially impress upon every seeker that you may expect a desperate assault by satan at this point, and you must not be dismayed no matter how insurmountable conditions surrounding and confronting you, may appear.

This opposition by "wicked spirits in high places," has been foreseen and a special text given for our instruction in Heb. 4:11. "Let us **labor** to enter in;" this corresponds to Jesus' own words "Strive (marg. agonize) to enter." We indeed need to press diligently, **laboring**, not so much from the viewpoint of distressing fear of failure, but **laboring** from the glorious incentive of desperate determination and purpose to win, in spite of every obstacle, with confidence and faith in God.

"Having therefore brethren **boldness** to enter into the holiest by the blood of Jesus." How precious the witness that comes to every soul at this point when faith has appropriated the cleansing blood and claims its glorious privilege of sanctifying grace, and stands secure by faith upon the Word of God.

This is the point where our "hearts are purified by faith," and we receive the witness and sealing of the Holy Ghost in glorious outpouring and baptism. "For by one offering he hath perfected forever them that are **sanctified**. Whereof the Holy Ghost is also a witness to us." Hallelujah!

But do not think that now since this glorious transaction has taken place, satan will cease his attacks. To your surprise, perhaps, you will find he will attack more desperately than before. But this you will find, he will change his method of attack; from now on he will en-

deavor to destroy your faith. Eph. 6. speaking of this terrific warfare, warns us "to take the shield of faith whereby ye shall be able to quench all the fiery darts of the wicked one. And this is clearly set forth in Heb. 10:23. Let us hold fast our profession of faith without wavering. This text is used immediately in connection with the experience of "entering into the holiest" and becomes an absolute requisite if we wish to abide there in peace.

Let me illustrate this point by the experience of a certain sister, who had enjoyed a definite and glorious entrance into this grace and lived for a number of days in the "heavenly places" with Christ. One day while about her work satan suddenly appeared before her seemingly in visible form, at least as a roaring lion, and in thunderous tones declared, "you are not sanctified!" For a moment she was terrified at the thought, and harassed almost to the point of despair; but soon thru the Spirit she saw the cunning attack of the devil, and gained the victory at once by firmly planting her foot and answering: "I am going to **believe** God has sanctified, until **He** shows me I am not, and if **He** does that, then I will go down before Him, until **He** shows me that I am." Simple yet glorious victory of faith. **Hold it fast.**

We now reach the place where we need to bear testimony and declare what God hath done for our soul. Heb. 4:14. **Let us hold fast our profession.** No longer merely the profession of faith, but the profession of our union with the great High Priest who is passed into the heavens. For both He that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren. Wherefore, holy brethren, partakers of the heavenly calling. These texts clearly show the subject matter of our profession.

Profess, means to **openly** acknowledge and declare, and if "you" are one who thinks no special exhortation is needed for people to profess "holiness" or that too much is being said about it, I feel justified in saying "you" are one who does not enjoy the reality of the experience we have been describing.

The apostle says **Let us hold fast our profession** and that clearly implies that there will be opposition to our declaring it, and I want to say, if there is one thing the devil is determined to hinder and destroy it is the definite Spirit-inspired and witnessed testimony of God's sanctified people. We have an example of his bitter calumnious rage in his attack upon Job, and only the restraining hand of God kept him from destroying Job from the earth and the only cause for his devilish hatred was because God pronounced him perfect. I know there is much of unreal profession; that is, profession without the real experience; but the devil is not concerned about that. But real testimony of definite things will stir the very foundations of the powers of darkness, and you may prepare yourself to face the malicious and repeated assaults of the devil, who will try in every conceivable way to undermine your faith and rob you of your testimony.

(Concluded on page 7.)

CONTRIBUTIONS

EVIL SPEAKING

"Speak not evil one of another, Brethren." James 4:11.

Among the many sins of the age is the sin of evil speaking. It is so far-reaching and harmful in its effects that no Christian can afford to engage in it. Let us consider a few of the reasons why we should abstain from it.

In the first place it is contrary to Scripture, and that is reason enough even if there were no others. "Thou shalt not go up and down as a talebearer among thy people." Lev. 19:16. Titus 3:2 the apostle gives the instruction that we shall speak evil of no man. Ephesians 4:31 we are told that evil speaking is to be put away. Other Scriptures might be given, but the above are enough proof that the Word of God forbids evil speaking.

Secondly we ought to refrain from evil speaking, because we shall reap just what we sow. If we speak evil of others according to an unchangeable law we can expect nothing else but that somebody will speak evil of us and it is going to be a very unpleasant harvest. O, the agony of soul people have caused themselves by sowing the wind and have reaped a whirlwind. Hosea 8:7. Let us remember that speaking evil is sowing to the flesh and if we sow to the flesh we shall of the flesh reap corruption. Gal. 6:7-10.

Thirdly, evil speaking has a disastrous effect upon the speaker. We cannot engage in this sin without losing the glory of God out of our souls. If we have reached the place that we can speak evil of our fellowmen without feeling condemned, we are in a dangerous condition. Evil speaking is the gratification of the carnal mind, and no one can do that without suffering spiritual loss.

Fourthly, evil speaking has a disastrous effect upon the hearers. No one can afford to listen to it. In Eph. 4:29 we are told that our conversation is to minister grace to the hearers, and evil speaking does not do that. On the contrary it acts as a poison upon the spiritual life, and causes leanness of soul. Take heed what ye hear if you want to make progress in your spiritual life.

Fifthly it is unfair to the one that we are speaking about. If our brother has wronged us we are told that we shall tell **him**, not somebody else. Matt. 18. O, how often people's influence has been destroyed, their usefulness impaired, and what agony of soul has been caused by evil speaking. How much better it would be to obey Matt. 18 and Gal. 6:1. An evil report may get out on some one and he is never able to live it down, but must carry the reproach to his grave.

In conclusion let us remember that there is power in the blood of Jesus to save from the sin of evil speak-

ing. Christ can make the vilest clean. It is far more profitable to talk about the goodness of God than to try to ruin the influence of our fellowmen. Charity thinketh no evil, I Cor. 13, therefore it cannot speak evil.

Yours in Christian love,

P. J. WIEBE.

A FEW THOUGHTS ON EDUCATION

In this article I shall not discuss the right or wrong of education, but rather emphasize the need of choosing the right kind of a school. Many of our young people are trying to get an education, but from past experience we know that some have chosen the wrong kind of a school. They selected a school that had a good standing in the educational world and everything seemed to go alright, but before they were aware of it, they had lost out spiritually. Hence in choosing a school we should pay more attention to the spiritual than to the intellectual side. However, if we can combine the two it is all the better. I have in mind two young ladies who went to a Bible school. After graduation they tried to enter a hospital to take a nurses' training course. But they were told that they did not have the required intellectual training, hence could not enter. Both of our church schools at Grantham and at Upland are safe places spiritually, and give the required intellectual training as well. Hence let us choose one of these schools.

P. J. WIEBE

A VOICE FROM THE FIELD WITH A SOLICITATION.

In consideration of the great commission of our ascended Lord, it has impressed us with the obligation that it places upon the blood-bought church, and I believe it is not exaggeration to say that the church will not rest until she has done her utmost to carry out the command, "Go;" and the purpose of her going will be nothing less than to teach that Gospel which Paul says is the power of God unto salvation. How great is the need in these days of spiritual declension, but is it not a fact that the close observer is forced to believe that the so called church, has greatly failed and has stepped toward the world and is giving her time and means to satisfy the carnal instead of the spiritual. God has said in His Word, whatsoever ye do in word or deed do it all to the glory of God. Listen, the procedure of our lives proves beyond a doubt whether we are living for self-gratification or for the glorifying of the name of our blessed Saviour. May God breathe upon us as a body the real impowerment of the Holy Ghost, without which we are unable to make progress in the warfare against the soul's great enemy. To this end we ask the dear brethren and sisters to pray for us in the Michigan district.

No doubt the ministers and bishops remember at the Markham Conference, we were admonished by our Foreign Mission Board, to make greater efforts for home extensions, saying if we failed to extend our bor-

ders in the home land, the foreign work must suffer; and I believe the home church will grow weak in spiritual power. It cannot be otherwise, because the mission of the church is to preach the Gospel of Christ to every creature; the world will be lost without it. And since the foreign work calls for a spirit of sacrifice, is it not reasonable to believe that the home work cannot be successfully carried on without the same spirit being born out in every member of the body?

The world is in a mad rush for pleasure, wealth, and fame, also the crime wave is appalling; and yet they tell us the world is getting better; but many of those who are taking the way with God speak of the awful pressure of the powers of darkness deceiving precious souls. Have we caught the vision of an ungodly world rushing on with their backs toward light? What will the end be? God's word is definite, The wicked will be turned into hell with all the nations who forget God. Awful the thot! Multiplied millions of unsaved souls ushered into the presence of God, to hear the final sentence, depart. Oh, the cries of horror, the wailing in the regions of the lost. The final word at last has been spoken; it will remain unchanged thru eternal ages. Sin will be traced to the starting point. Why are those millions lost? Listen, Go Ye. Are we clear, have we done our best? If so, neglect will not be placed at our door; but if our best has not been done, what will be the result?

After having looked into those conditions, we wish to say there are many needy fields in different parts of Michigan and the Michigan District last summer pitched the tabernacle in the northern part of the state about one hundred miles north of Carland, and we can say to the praise of God, quite a number of souls were saved, ranging in age from eleven or twelve to eighty-six, quite a number of heads of families. Last fall at the close of the tabernacle meeting four of those were received into the church, and were baptized. This spring nine more were received into the church. We expect others to take the step later.

In consideration of the interest manifested in the work at this place, and in order to properly take care of that already begun, we believe it is necessary to build a house of worship, and we have already secured a half acre of land and considerable lumber and building material for that purpose. This is all paid for.

And now, my dear brethren and sisters, we hope you will not think us out of place, when we ask some help for this part of the work of the Lord. All those districts that would wish to share in the reward in the Lord's work at this place, may do so in a financial way, and we the Michigan district will be very thankful for the help which you feel able to give. Will our Bishop Brethren bring this before their congregations?

We expect to set up our tabernacle at above named place about the middle of August and we want to say to those who may be planning on taking a vacation this season, we wish to ask you to consider the advisability of

taking a trip to northern Michigan, and help in those meetings for the salvation of souls. Bring your tent along and enjoy some of the northern Michigan atmosphere.

Thanking you all for your assistance, we wish to ask God's blessing upon you, and remain your co-laborers in the great harvest field for souls.

From the Michigan district,

By JONATHAN LYONS.

NUGGETS OF TRUTH

J. I. Long

Translators from one language into another have always had their difficulties in finding adequate words and expressions into which to express the thoughts of the translated.

Temperance; self-control; self-restraint; modesty, continency; chastity; abstinence and continent, are the words used by different translators of the New Testament, working at different times and under different conditions to express the same thought or thoughts of the translated.

One of the cardinal teachings of the early Christian Church was the "Love of God." When they wanted to use the first word in the Greek language they ransacked their whole Grecian vocabulary, but found no suitable word. Hence they coined one, **agape**. It is translated in the New Testament charity, 27 times; feast of charity, once, and love, 86 times.

If you want this word defined, you will not go to our dictionaries; not to our moving picture shows. Oh, no! Go to the thirteenth chapter of I Corinthians.

In the "temptation of Christ" satan used, or rather misused and misquoted from a very beautiful Psalm. In the study of the Sunday School lesson did you "get the point?" His "guardian angel" is at your command if you are his faithful child.

God's minute care for his children, even to the extent of the appointing of a "guardian angel" is indicated in some of the following portions of Scripture:

The angel of Jehovah encampeth round about them that fear him and delivereth them. *Psa. 34:7.*

He will give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone. *Psa. 91:11, 12.*

In heaven their angels do always behold the face of my Father who is in heaven. *Matt. 18:10.*

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation? *Heb. 1:14.*

And they said, It is his angel. *Acts 12:15.*

Abilene, Kans.

WHAT IS IT TO BE SPIRITUAL?

By A. C. Rosenberger

The oft repeated sentence, They are fine people but not spiritual, has brought to our mind the importance of this subject. It is generally agreed that the daily life of Christians needs improvement; Christians as a whole, are held by ideals. The real difficulty is stated in the words, How to perform that which is good I find not; God's way to sufficiency and efficiency must be understood if improvement is to be effective. The Bible truth concerning the Christian's nature, and the relation of this to the death and work of Christ is subject to much disagreement. We have no desire for controversy over details, in the face of the generally accepted truth, of our present failure to walk as becometh Saints,—but rather to search God's word for a few outstanding facts, concerning true Spirituality which satisfies and glorifies the Father; for upon this all Christian service depends.

In I Cor. 2-9 to chapter 3-4 there is a three-fold classification of the human family.

- (1) The natural man, who is unregenerate.
- (2) The carnal man, who is a babe in Christ, and walks as a man.
- (3) The Spiritual man.

The apostle classifies these three groups according to their ability to **understand** and **receive** the substance of a body of Truth, which is of things **revealed** unto us by the Spirit. Christians differ as to how we are born again, the over coming life, or true spirituality, but in this scripture their classification is made **evident** by their attitude toward things **revealed**.

In verse 9 of chapter 2 a sharp distinction is drawn between the general subjects of human knowledge which are gained through the eye-gate, the ear-gate and the heart (the power to reason) and other subjects which are stated to have been **revealed** unto us by the Spirit. The passage goes on to state: For the Spirit (who reveals) searcheth all things: yea the deep things of God.

The natural or unaided man can enter into the things of his fellow man because of the spirit which is in him, but he cannot extend his sphere; he can not know experimentally the things of God.

Of the transition from the natural man to the carnal man, and then to the Spiritual man, is not the purpose of this paper but rather to note a few facts of revelation as to what true spirituality is, and what it accomplishes. Even though man himself cannot know the things of God the Spirit **knows** them and a man may be so related to the Spirit that he too, may know them.

I Cor. 2:12, Now we (all who are saved) have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; because the Spirit which knows and indwells, reveals. Verse 13 goes on to say: Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. Understanding

and receiving the revealed, deep things of God can only be accomplished, as one spiritual thing, is compared with another spiritual thing. Spiritual things must be communicated by spiritual means.

Sectarianism was the outward expression of the sin of loveless, carnal lives. The deep things of God could not be revealed to them, because there was no proper adjustment to the Spirit. A Christian is a Christian because he is rightly related to Christ, but a Christian is Spiritual because he is rightly related to the Spirit.

An unlimited field lies before us when we are told that we may be changed from glory to glory, even unto the image of Christ, and that by the Spirit. What this transformation may mean to a believer and the exact conditions upon which it may be realized, must be understood, not from the imperfect analysis of experience, but from the exact words of divine revelation.

We fear that too often the experience of one, is made the standard for all. For the spirit to manifest himself different in various persons, without a certain outward experience, is often called unspiritual. Paul was saved on the Damascus road and there he received the Spirit; later he entered the city and Ananias came to him and said, Brother Saul the Lord hath send me that thou mightest receive thy sight and be filled with the Spirit. Two things were accomplished. Paul received his sight and was filled with the Spirit. There is no record of an emotion or experience which might be taken as evidence that he had been filled with the Spirit. He was filled, nevertheless, as definitely as he regained his sight and the evidence is conclusive for the record goes on to say, "and straightway he preached Christ that he is the Son of God."

There is no evidence that the Apostle was conscious of the Spirit, he was altogether occupied with Christ. Nevertheless, he was filled with the Spirit and the result was the outlived Christ. The spirit was the cause while the experience of the reality of Christ was the effect. The Spirit does not speak of Himself. His purpose is to reveal and glorify Christ (John 16-12-15.)

To be filled with the Spirit, is to so adjust ourselves to the Spirit that he can fulfill in us all that God intended him to do when he placed him there. It is not a problem of getting more of the Spirit, but rather the problem of the Spirit getting more of us. We will never have more of the Spirit than the anointing which we have received, but it is possible that the Spirit might have more of the believer and thus work out more perfectly the life and character of Christ.

Three times in the New Testament the effect of strong drink is put over against the Spirit-filled life, as strong drink stimulates and men are prone to turn to it for help over the difficult places, so the believer facing the responsibility of a heavenly walk and service is directed to the Spirit as the source of all sufficiency.

Spirituality is not gained by struggling, it is to be claimed, it is not an imitation of a heavenly ideal; it is the impartation of the divine power which alone can

realize that ideal. "The letter killeth but the Spirit giveth life."

There are seven manifestations of the Spirit as revealed in the Scriptures.

(1) The Spirit produces Christian character.

But the fruit of the spirit is, Love, Joy, Peace, Gentleness, Goodness, Faith, Meekness and Temperance, (Gal. 5:22.)

Into these nine words are compressed the Bible definition of what is meant by the phrase. For to me to live is Christ.

(2) The Spirit produces Christian service.

From within him shall flow rivers of living water, but this spake he of the Spirit (John 7-38-39 R. V.)

(3) The Spirit Teaches.

The teaching manifestation of the Spirit in the believer is described by Christ in John 16:12 to 15.

(4) The Spirit promotes praise and thanksgiving.

After the injunction of Eph. 5-8, to be filled with the Spirit, the passage goes on, Speaking to yourselves in psalms and hymns and Spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

(5) The Spirit Leads.

For as many as are led of the Spirit of God they are the sons of God (Rom. 8-14.)

(6) The Spirit witnesseth with our Spirit. The Spirit himself beareth witness with our spirit that we are the children of God. (Rom. 8-16.)

(7) The Spirit maketh intercession for us. Likewise the Spirit also helpeth our infirmities for we know not what we should pray for as we ought but the Spirit itself maketh intercession for us with groanings which cannot be uttered, (Rom. 8-26.)

There are three conditions whereby true Spirituality can be maintained.

(1) Grieve not the Holy Spirit (Eph. 4-30.)

(2) Quench not the Spirit. (I Thes. 5-19.)

(3) Walk in the Spirit (Gal. 5-16.)

OUR DEPENDENCE ON GOD.

Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. I Chron. 29:10-13.

I was deeply impressed as I read David's attitude toward his heavenly Father, and realized his dependence on God. "All the earth is the Lord's and the fulness thereof." We sometimes say we give this or that to the Lord. There isn't anything we can claim as our own. It all belongs to the Lord. We are only placed here in

His vineyard to take care of His things and His work. He can demand anything of us at any time, and we have no right to withhold it. Jesus likened the kingdom of heaven unto a man travelling into a far country, who called His servants and delivered unto them His goods. Are we faithful stewards? Are we doing our best? When He returns will we hear the words, "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord?"

Oh, how we should praise Him for all He is to us. We can't do anything without Him. He even gave us a willingness of heart to come to Him and accept Him. Jesus said, "No man can come to me except the Father, which hath sent me, draw him."

After we have given our hearts to Him and obey Him, how happy we are. He is such a kind and merciful Master to serve. He always does that which is for our good. Sometimes we must go through some hard tests, but "we know that all things work together for good to them that love the Lord." These things are for a purpose. Perhaps we need to learn some lesson, or need a little pruning here or there, to make of us a vessel so He can use us. If we take our own way, we make so many mistakes; but if we let God have His way in our life, He can use us somewhere. He can make something of nothing and then He can use us to His glory. I want to be passive in His hands and let Him use me wherever He can. I want to give my body a living sacrifice, holy, acceptable unto God, which is my reasonable service.

Yours in His service,

ANNA W. WITMER.

SERMON

Continued from page 3.)

Not only will he attack through evil spirit power, but he will incite and stir up opposition among men, even among those who are seemingly religious. Christ himself found his bitterest opposition from the religious people of his day, not because of his works, but from his testimony, because he said, "I am the Son of God."

(To be continued.)

George Muller that man of wonderful faith and prayer said: "Learning in itself gives no happiness—no real, true happiness. Christ and Christ alone, gives real true happiness. I know seven languages, and with all this I should have gone to hell if it had not been that I know Christ, Christ, CHRIST. Oh; the blessedness of being a disciple of the Lord Jesus."

We are not responsible for being here, but God holds us responsible for our actions while we are here. He has given us a will-power and made us free moral agents; we can go to heaven in spite of the devil, or we can go to hell in spite of all Jesus has done or would do to get us to heaven.

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.

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EDITOR

O. B. ULERY.....1325 Maiden Lane, Springfield, Ohio
To whom all articles and testimonies contributed for publication, should be sent
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Marriages

HARLEY-GARIS

Bro. Claude L. Harley, of Souderton, Pa., and Sr. Eva D. Garis, of Silverdale, Pa., were united in holy matrimony at the home of the bride, June 14, by Eld. Fred Bowers.

NEHER-LANDIS

On July 30, 1924, at the home of Sr. Lillie Neher of Abilene, Kansas, occurred the marriage of her daughter, Sr. Bessie M., to Bro. Roy M. Landis, son of Bro. and Sr. Jacob Landis of Abilene, Kansas. Rev. J. M. Sheets, officiating.

HAWTON-LONG

On July 30, 1924, the marriage of Jessie Eileen Long, only daughter of Sr. Minnie Long, Batteau, Ont., to Thomas S. Hawton, son of John Hawton, Batteau, Ont., was performed by Chas. Baker, grandfather of the bride, at the home of the bride's mother.

Obituaries

GARMAN—Sr. Anna B. Garman, daughter of Bro. and Sr. H. A. Garman of Harrisburg, Pa., was born February 13, 1879, died July 29, 1924, aged 45 years, 3 months and 16 days. Deceased was under affliction mentally for a number of years, but in the end she passed away peacefully. Funeral service conducted by Bish. H. K. Kreider, assisted by Elders Geo. Detwiler and J. E. Lebo, was held at the home of the parents on August 1. Interment in East Harrisburg cemetery.

RUPERT—Sister Mary J. Rupert was born March 13, 1850, died July 23, 1924, age 74 years, 4 months and 10 days. She was married to Simon Rupert at Canton, Ohio, September 12, 1901, where they resided for about six years when they moved to Oklahoma, where Bro. Rupert passed away about five years ago. There were no children born to this union, and there are no relatives known here. She has one brother in South Dakota and

one half brother. Sr. Rupert has made her home in the orphanage since her husband's death and has a number of friends to mourn her departure. She was converted at the age of eighteen, and later united with the Brethren in Christ Church and has tried to live a consistent Christian life since her conversion. Funeral services were conducted by D. R. Eyster and P. B. Friesen. Text: Heb. 9:27. Sr. Rupert was laid to rest beside her husband in the Bethany cemetery.

HOLM—Catherine Ann Holm, beloved wife of the late Bish. John Wildfong, passed peacefully away at her home near Hespeler, Ont., on the evening of July 10, 1924, aged 80 years, 3 months and 18 days. She was married to the late John Wildfong on May 1, 1864. To this union were born five children, two of which preceded her, leaving to mourn their loss, two sons and one daughter, Eld. Nathaniel and John Wildfong of near Hespeler and Mrs. Oliver Gingerich of Hespeler, Ont., ten grandchildren and eighteen great grandchildren, besides many relatives and friends.

She was converted and united with the Brethren in Christ Church in the Waterloo district in the spring of 1886, thirty-eight years ago. Her spiritual attitude was largely manifested in her frequent expression, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psa. 17:25. Funeral services were conducted by Bish. John Reichard, assisted by Eld. Simon Cober and Eld. Henry Goudie (Mennonite.) The above quoted text, in connection with Rev. 14:13: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them," was used as a basis for the discourse.

SULTZBAUGH—Clayton Emory Sultzbaugh was born August 2, 1879, and died July 19, 1924, at his home near Shiremanstown, Pa., deceased was in ill health for some time, but was able to be about. His death came very sudden and was a shock to his relatives and friends. He is survived by his wife, three brothers and five sisters. Funeral services were conducted by Rev. C. H. Heiges (Church of God) New Cumberland, Pa., and Rev. S. C. Eshelman of Brethren in Christ, New Kingston, Pa. Text: Psalms 90:12.

HOLMES—Sr. Edith Holmes, daughter of Mr. and Mrs. William Holmes, Fenwick, Ont., passed to her eternal home, June 10, 1924, aged 18 years, 8 months and 14 days.

Sr. Edith experienced a clear conversion about three years ago at the Buffalo Mission. The following year she united with the Brethren in Christ. Her faithful Christian life was an inspiration to those who knew her. During her sickness of eight weeks, due to heart trouble, she suffered greatly, but was always patient. She was ready to go and expressed her desire to depart and to be with Christ; which is far better.

There has been left behind her father and mother, three sisters, Sr. Earl Bossart, Buffalo, N. Y.; Agnes and Pearl at home, and one brother Amos; two brothers preceding her.

Funeral services were conducted at the home by Eld. T. S. Doner, Clarence Centre, N. Y. Text: John 16:5: Whither goest thou? Interment in the Dawdy cemetery.

HARTMAN—Bro. Lewis M. Hartman, aged resident of Souderton, passed away at 6:00 o'clock Friday morning, July 18, 1924, at the home of Mr. and Mrs. Aaron H. Moyer, Hillside, Ave., after an illness of five days, having suffered from kidney trouble and old age complications, age 81 years, 9 months and 3 days. Bro. Hartman came to this country from Germany about 1862, being 19 years old. He traveled extensively through the west but while in the east located at Gratersford, later coming to Souderton.

No information is at hand concerning his relatives or survivors. He married a Mary Hunsberger who died in 1896. There were no children although they adopted and raised two children. Funeral services were held at the Brethren in Christ church, Monday evening, July 21, with further services and interment at the Brethren in Christ Church, Gratersford, Tuesday, afternoon, July 22. He was a member of the Gratersford congregation. Text Isa. 33:22: For the Lord is our judge, the Lord is our law giver, the Lord is our King; He will save us. Eld. Edwin C. Rosenberger and Eld. Fred Bowers officiated.

STONE—Sister Anna E. Stone, age 81 years, 2 months, died at the home of Bro. Milton B. Benner on the Bethlehem state road, near the Souderton state road cross-over, east of Souderton. She was the widow of Bro. Joseph Stone a veteran of the Civil War. There are no children and her only known relative is a brother residing in Camden, N. J. Services were held in the Brethren in Christ church, Silverdale. Text: Phil. 1:21: For me to live is Christ and to die is gain. Bish. Jacob Bowers Gratersford, Pa., and Eld. Howard Stout, Souderton, Pa., officiated.

Reports

DES MOINES MISSION.

Greetings to the Visitor family:

I am glad to say that God does give victory, for which I am glad. We can say we are glad for the workings of the Holy Spirit among men and women at this place. This report takes in the period of General Conference and our hearts were surely encouraged because of the influence of those who stopped at Des Moines on their way home from General Conference. Our spring love-feast surely was a season of refreshing to all the saints at this place and we were glad for the privilege of having Bishop H. K. Kreider and wife and Bro. Amos Wolgemuth and others who were with us. About forty or fifty communicants participated in commemorating the death and suffering of our blessed Lord and Saviour, Jesus Christ. This is a bright spot in the hearts of the Mission family because of the spirit of love and unity that prevailed among us.

There is one incident which occurred at that time which we wish to mention. While Bro. Kreider and wife were with us a few days before love feast, we made a call and were to the home of a sick sister, sister Fredregill, who was very sick. And in our conversation, while visiting the thought of obedience came up; and the sister expressed that she was not altogether willing to obey God in wearing the covering around the home and also having her dresses made with the cape, which the Lord had spoken to her about. She made an open confession of her unwillingness and said she wanted us to pray for her that she may become willing and that God would also heal her from that dreaded disease consumption. This was on Thursday afternoon, so on Saturday evening a phone message came we should come over and have prayer as she was very bad. So while the service was going on we had special prayer and God heard and as faith took hold at one o'clock the next day the Lord touched her and she got out

of her bed, a well woman, praising God for his power. This was her testimony: On Saturday night her limbs were cold to her knees and her toe nails were black and she called in her father and mother, because she said she was dying; but God raised her up and she is praising God today, and able to do her work and willing to obey God. All we can say is, Glory be to God.

About June 1, we opened a new mission at E. 28 and Scott and also have a Sunday School started in this community. Last Sunday there were fifty present. This is a very needy part of the city. Will you pray that many souls may be saved in this part of the city? We rented two large front rooms in a house, for which we pay \$10.00 per month.

We also held a three weeks tent meeting in the Oak Park district and six souls sought the Lord. Some very definite experiences were enjoyed by seekers for which we feel glad. Eld. V. L. Stump helped us in these services and God wonderfully helped Bro. Stump in delivering the messages. Sister Geneva Zook from California is also helping in the work here, for which we are glad.

Financial Report for April, May, June, and July, 1924

Receipts	
Balance on hand	\$19.85
Sr. Deemy, Dallas Center	1.00
Sr. Bryant, Des Moines	12.00
Sr. Ruth McWilliams, Florin, Pa.	10.00
Bro. Ben Musser, Pa.,	5.00
Bro. David Zook	5.00
Bro. from Mount Joy	5.00
Mary A. Sollenberger	5.00
Bro. Valentine Blitz, Des Moines	5.00
A Sister	3.00
Sr. Grace Wittle, Florin, Pa.	5.00
Bish. H. K. Kreider, Campbellstown, Pa.	5.00
Eld. Samuel Whisler, Ashland, Ohio	5.00
Sr. Kirkdoffer, Ind.	2.00
A Brother and Sister, Wellman, Ia.	45.00
Valley Chapel, S. S., Ohio	13.03
Board Susanna Landis	68.00
Received from Building Fund	86.35
Total	\$300.23

Expenditures	
Table supplies	\$265.03
Water, gas, telephone and electric	35.20
Total	\$300.23

Yours for souls,
H. W. LANDIS AND WIFE.

MERRILL, MICH.

To the Visitor family: Greeting in the precious name of Jesus who loved us and gave himself for us, that we might be redeemed, and washed in his own precious blood and made heirs with Jesus himself.

I am glad for victory through Jesus this morning. We wish to report our continued meetings, held at Bethel Church, Merrill, by Bro. Peter Steckley. We thank God for the encouragement given by our dear brother while in our midst, and for the saints that were encouraged and received help from the Lord. We also had our love feast during those services, which was blessed of God. From our place Bro. Steckley went with us to attend the love feast at Moretown Church, then starting from there to Conference.

The writer is now engaged in tent meeting at the Moretown church, near Sandusky, Mich. The Lord is meeting with us, souls are getting help.

We expect the Lord willing to start tent meeting again north of Gladwin, Mich., where we were last summer, and the Lord so graciously met with us and saved souls. We expect to begin by August 17. We do not know just how long it will continue, perhaps three weeks or longer. We invite any one to come that can spend some time for the Lord, to attend these meetings and encourage the work, as it is a new place. We need help in singing, and we ask the prayers of the Visitor family. We also need help for the church we are building.

Yours for souls,
HENRY SCHNEIDER, Merrill, Mich.

TENT MEETING IN CENTRE COUNTY

Our hearts overflow when we think of the goodness of the blessed Lord who is continually caring for His own and blessing those who are working for Him in His vineyard. We had showers of blessing recently during our tent meetings held at Marsh Creek, seven miles west of Howard. These meetings opened on Saturday evening, July 12, and closed on Sunday evening, July 27. Elder J. N. Martin of Elizabethtown, Pa., an old veteran of the cross, was our Evangelist. He was used in a wonderful way to teach the blessed word, and it was pleasing to see how the unsaved of the community turned out every night to hear him. Everybody fell in love with our dear old brother, and men who hardly ever go to services went miles to this tentmeeting.

Although only three souls accepted their Saviour during these services, yet we have been greatly encouraged, as the good seed has been sown; and as God says in His Word that His Word shall not return unto Him void, we feel confident that much lasting good will result from these meetings. We feel very grateful to the dear brethren and sisters who have so nobly stood by us and helped us at the services. Those from a distance were Elder H. T. Frey and Sister Frey of Montoursville, Elder Herman Miller and Sister Miller of Altoona, Rev. J. B. Burket and wife of Bellefonte, Brother and Sister Joseph Musser, Brother and Sister Benj. Musser and daughter Rhoda, of Franklin county, Brother and Sister Graybill Wolgemuth, Sister Addie Wolgemuth and Sister Annie Martin of Lancaster county. We are also greatly indebted to the kind neighbors who so liberally contributed to our temporal needs and pray God's richest blessing upon them.

On Saturday evening, July 26, a communion service was held in which thirty brethren and sisters took part, and we sure had a blessed time in the Lord. A time long to be remembered.

Your humble workers for the Master,
LEVI F. AND LIZZIE M. SHEETZ.

TESTIMONY OF HEALING

Colorado Springs, Colorado
August 6, 1924

Greetings in the precious name of Jesus:

"Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." Mall. 3:10.

Sometime ago I had my testimony in the Evangelical Visitor in regards to the experience of my sickness up to that time. Since then my bodily condition has been on the decline. Yet I felt that the Lord had healing for me but was groping in darkness in the way in which he wished me to come. On July 4th I was very sick. On the 6th, I was so weak that we called in the doctor. He merely shook his head, said I was all right and left. On the 8th I seemed, if possible, still weaker, being unable to raise my head or even having no desire to open my eyes. I continued up and down until the 17th of July, when I realized that it was either God taking hand, or death. There was very little left of my body.

I asked my husband to call in brother and Sister Faith who seem to have great power with God in prayer and healing. They

came Friday evening, July 18th. I explained why we called them in and Sister Faith asked me if I had searched God's word on healing. I said, yes, in an indifferent way. She told me to search them again, gave me several tracts that she thought might be helpful to me, told me what the Lord had done for her in respect to the healing of her body and then they had prayer. While in prayer God definitely showed me my condition. He showed me my heart was full of doubt and unbelief as to His power of healing. I asked them for special prayer for God to remove the doubt. They told me to accept by faith. After some little time something within me said, Yes. A shock passed through my body from head to foot, joy filled my heart and a voice said, "This is your victory and healing." Glory to God. I accepted the victory but could not definitely accept the healing that night.

The next day while I was alone, struggling with the devil, my body still in a weakened condition, the Lord told me to get out of bed and get on my knees with my Bible. I did so and prayed for deliverance. The Lord gave me a vision recalling to my mind a vision which I had years previous to this, but which I had forgotten, that he should not leave me the mother of children, if they were to be left motherless, at an early age in life as I was. He showed me that with my promise of healing and this condition before me that I need no longer pray, "If it be thy will," but I should come boldly demanding His strength for the care of my family. I then felt confident that God had touched my body. I asked for a verse of assurance. I opened my Bible at random and this is the verse that came to my eye. "Being confident of this very thing that He which hath begun a good work in thee, will perform it until the day of Jesus Christ." Phil. 1:6. I knew the work of healing was started. Here was a promise that it would be completed. I said "Lord I want more," He showed me the text that I had picked for my funeral! Phil. 1:21, and He said read on, I read these words, "And having this confidence I KNOW I shall abide and continue with you all for your furtherance and joy of faith" Phil. 1:25. But the devil wasn't thru with me. I had victory so far and the assurance that I was to live. All feeling of death was gone; all worry of bodily condition was gone; I felt God had touched my body, but physical conditions had not seemingly changed.

Sunday morning, I again asked God for another verse, claiming the promise that He was the same, yesterday, today and forever. I opened my Bible to these words, "Come and let us return unto the Lord, for He hath torn, and He WILL HEAL us; He hath smitten and He will bind us up; after two days he will revive us; in the third day he will raise us up and WE SHALL LIVE in His sight. Hosea 6:1, 2. Again I had the promise of life. I claimed definite healing. I asked the Lord, to shake my body, to shake out the disease and clean the body up.

A night or so after this, I felt a distinct shaking or jerking of my body throughout the night. The next day I felt both lungs fold up and unfold as one would open and close the hand. The Lord again gave me a shout of victory. The devil appeared again in the night as a personal devil, telling me that my healing was not so, that I must die and that he would give me a hemorrhage. I told him plainly that he couldn't that the Lord had healed my body, but I felt a rip go across my chest from one arm pit to the other and I started to cough. The devil said, "You're raising blood." I said "I am not." And I didn't look at what I raised. He then said "I'll choke you," and if anyone ever felt the hands of anyone else choking their throats, I had that sensation, breathing became very difficult, but the Lord gave me the verse quoted before in Hosea. I claimed the promise of healing and again had victory for that night.

The next day I felt a slight expansion in my lung which had been gone, but the devil said, "If you are healed and get up, the disease will be back immediately." I again asked God for a promise having no idea what I would get along this line. I opened my Bible which I had in my hands, to the book of Nahum. My eyes rested on these words, "What do ye imagine against the

Lord; He will make an utter end: affliction shall not rise up a second time." Nahum 1:9. Glory to God. Here was my promise. The disease was gone, not to come back a second time according to God's promise direct from his word to me.

In the sanatoriums of this city they call fighting lung disease, "Chasing bugs." The Lord showed me that my body was full of these germs or "bugs." He gave me another verse and said "Apply this verse to your personal condition and disease." It read, "Thus saith the Lord, Tho they be quiet and likewise many (germs) yet thus shall they be cut down when He shall pass thru; tho I have afflicted thee, I will afflict thee no more." Nahum 1:12.

I now felt my healing was complete. Symptoms began to grow less. The Lord said: "I will strengthen thee, I will help thee." Isa. 41:10. He also gave me, Isa. 40:31. I was to wait on the Lord. Again I had a shouting victory. My lung kept expanding more and more. Peculiar sensations passed thru my body.

Sunday, July 27th the Mennonite Brethren came to hold service in the afternoon with me as is their usual custom every two weeks. I had victory all forenoon but as the time of service grew near and the enemy threw a spell of weakness over my body, seemingly burning me with temperature, which I had stopped taking, and in the midst of this, the voice of Jesus came plainly, saying, "Get up on a chair for the service." I said, "I can't." I called my husband, said I wanted a verse about a man being clothed. I was too weak to find it. He found it and read this to me "And they went to see what was done and came to Jesus and found the man out of whom the devils were departed, sitting at the feet of Jesus, CLOTHED and in his right mind, and they were afraid." Luke 8:35. That was my verse. I struggled until fifteen minutes before service time. I then said, "Lord, I'll sit up if you'll give me strength." I sat up in bed, God sent a flood of glory, with strength on my soul and body and I began to shout aloud, "Glory to God." I got out of bed and put on a bath robe, sat in a rocker for an hour and a half, enjoyed the service, gave my testimony of healing and went to bed. The devil said he would give me another weak spell, but I claimed my promises and his power was gone.

New struggles came but as I claimed my promises the devil lost ground, my lungs are expanding normally, my cough is almost gone, and I am gaining strength every day. We had dismissed the doctor when we claimed divine healing, and my brother was to see him and told him that my lung which had been entirely gone was expanding, and the doctor told him that that was impossible. But glory to God, nothing is impossible. Unconverted friends, and neighbors admit that I am getting better, but it is all by God's divine healing power.

Your sister in Christ,
ELLEN HOFFMAN SHRADLEY.

DIED IN LAODICEA

Died in Laodicea, the prayer meeting, aged one year. The health of the meeting was poor most of the year, and its life was despaired of. But a few anxious friends kept it alive, and sometimes it would so revive as to encourage them. Discouragement however, prevailed, and the prayer meeting is dead. It died from neglect. Not a single Christian was present when it died, nor was there one to sing a requiem at the funeral.

Sad, sad, wasn't it? And yet over forty professed Christians (?) were living within a mile of it, but not one was there. Had only two been there, its life might have been spared, for "where two of you are agreed as touching anything that they ask, it shall be done for them" Matt. 18:19. Two-thirds of the forty might have

been there had they been so disposed; but they were not, and the poor weakling thing gave up the ghost. And alas! their actions speak louder than words; it has very few mourning friends.

Oh, what will become of Laodiceans? For God knows their works, "they are neither cold or hot," lukewarm Rev. 3:15-16. He threatens to cast them out of His mouth, but they regard it not. Alas! Alas! That great profession, lacking energy, zeal, wisdom and love. Oh, ye Laodiceans! You can spend your evenings at home, or gossiping with your neighbors; you have no interest in the prayer meeting, and no tears to shed over its death. When God visits you what will you answer Him? the prayer meeting, through your neglect, has died.

Mourn, mourn for Laodicea
Who is neither cold or hot,
Who is seeking earthly comfort,
And food from empty pot.

Sel. by A. B. W.

It is not enough to be saved from our sins, we must be cleansed from all unrighteousness—a clean heart for a holy heaven.

TOO BUSY

Too busy to read the Bible!
Too busy to wait and pray!
Too busy to speak out kindly
To some one by the way!
Too busy, with care and struggle,
To think of the life to come!
Too busy building mansions,
To plan for the Heavenly Home.

Too busy to help a brother
Who faces the winter blast!
Too busy to share his burden
When self in the balance is cast!
Too busy for all that is holy
On earth beneath the sky!
Too busy to serve the Master!
But—not/too busy to die!

—Publisher Unknown.

Obedience is the grandest thing in the world to begin with. I do not think the time will ever come when we shall not have something to do because we are told to do it, without knowing why. * * *The one essential of chivalry was obedience.—George MacDonald.

A man can no more do efficient work for Christ with an empty heart than he can do efficient manual labor with an empty stomach.

Youth, middle life, old age—years fly by. Opportunities tarry not, let us grasp them quickly when they present themselves. Souls are passing into eternity—"soon the time of reaping will forever more be past."

Foreign Missionary Department

"The Fields are White Already to Harvest"

WHO WILL COME TO THE RESCUE?

Dear brethren and sisters, greeting in the name of our dear Redeemer, who loved us and gave Himself for us, "Christ hath redeemed us from the curse of the law, being made a curse for us." "Therefore if any man be in Christ, he is a new creature, old things are passed away, and behold all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ," (not going to, but hath) listen! still more, and hath given to us the ministry of Reconciliation, or in other words, wants us to proclaim, or preach, that God, in Christ, was reconciling the world to himself, not reckoning men's offences against them.

What a message to proclaim, shall we linger? Shall we tarry? Can we delay? Will we allow anything to hinder us in delivering the message entrusted to our care? Is it possible that the burden of our responsibility has waned, and our ardent zeal for God's work dampened by the almost constant appeal for means, that we fail to remember the importance of the message, and the great need of humanity?

Dear ones, we come to you in a special appeal for financial help. Who will volunteer to come to the help of the Foreign Mission Board, to restore to the India Star Fund, the twenty-five hundred dollars (\$2500.00), which was borrowed therefrom temporarily for the home coming of Bro. David Rohrer and family and Sr. Ruth Byer? This money is so much needed for permanent improvement in India, and should have been returned long ere this, but since maintenance support has kept the general treasury so depleted, that it was impossible to return the above said sum, will you not come to the help now?

Since this item is not found in the account of the Foreign Mission Treasurer, but exists in the account of the Treasurer of the India funds, in India, please send all contributions for the above to the Secretary, Irvin W. Musser, Mt. Joy, Pa., who will forward the same, and will know when this item of the account has been met. All surplus contributions will be placed in the general treasury.

Let us do it now, let us do it quickly, that it no longer remains a hindering cause to missionary progress.

FOREIGN MISSION BOARD.

AUNT HITTY'S DEFICIT.

It was missionary Sabbath, and Aunt Hitty was getting ready for the meeting.

She had wheeled the deacon's chair to the front window, put the Bible and the church paper on the stand by his side and shut the cat into the back shed, lest she

might fancy to make a cushion of the deacon's swollen feet.

It seemed heartless to leave the poor man alone and helpless, but since he could not hear the sermon himself, the next best thing would be to hear Hitty's report of it; what was said, how it seemed to affect the brethren, and how the collection turned out.

She took the big black wallet from the top drawer in the bureau and brought it dutifully to the deacon, who opened it with clumsy fingers and extracted a carefully folded five dollar bill.

"I s'pose you don't feel that you could go over five dollars this year, do ye, Dan'l? You know its going to be a tight squeeze to bring up the amount to last year, and the board is in debt, they say."

"I don't feel't I can, Hitty," said the deacon, resolutely, strapping up his wallet. "I did plan to double up mebbly, if things went right; but here I am with a doctor bill, and can't collect a cent of int'rest money. The board had no business to go in debt; taint sound policy."

"I don't see but it's the same kind of policy you trusted to, Dan'l," said Aunt Hitty with some spirit. "You promised to give the Lord ten dollars stead of five, and now you can't do it because Liphlet Sanders don't pay you that interest."

"I didn't promise, Hitty, I was only considering. It's something to have a willing mind, ye know. I declare, Hitty, I don't feel quite safe to have ye put that wallat in the drawer. Some tramp might come along, and there's a hundred dollars in it."

"Think I better put it in the spare room."

"Goodness, no; not with me here helpless. I'd ruther have it where I can see it."

Aunt Hitty looked at the clock and the cupboard with an air of indecision, but the bell was ringing and there was no time to waste, so she thrust the wallet hastily into her deep pocket.

"I'll just take it along, and then I'll know it's safe," she said as she took up the hymn book between whose leaves lay the missionary money.

If the deacon had any objections he had no time to mention them. While he watched his wife's comfortable figure go down the street, the clock struck, and the deacon took his powders. He put on his spectacles and tried to read a little, but the paper did not seem to interest him.

"Kind of dry number," said the deacon to himself; don't 'pear to be much but the same old story and the hard times and the deficit. I'm 'bout sick of it myself. Everybody's got a deficit somewhere this year, and I

dunno's it's any wuss for the missionaries than other folks."

Meantime at the meeting-house the minister with prayer and longing of heart had entered upon the task of setting before his people the pressing needs of the work in foreign missions, with the hope of drawing from them, not only their usual subscriptions, but a little help toward meeting the deficit of last year. The people always looked forward to a missionary sermon as something of a treat. It was not every church whose pastor could make his theme interesting by incidents of personal experience and vivid descriptions of the life in those regions that seemed quite outside of their humdrum world of busy work-days and quiet sabbaths.

Today as the minister warmed with his theme the people were unusually moved and some who had contemplated reducing their subscription, repented the half-formed determination.

If the minister could have looked into the hearts before him, he would have seen that a good many judgment-seats were set up from which men's better selves scrutinized their own pitiful excuses and shallow pretenses; but he could not see, and his heart was heavy, when at last they began to take up the collection. Aunt Hitty sat folding the new bill in smooth creases, while the tears dropped down on the open hymnbook. The deacon never made subscriptions. He said it was like paying twice over, once when you subscribed, and again when you paid—you had to bring yourself up to it both times; but Aunt Hitty felt sure that if he had heard that sermon he would have given another five dollars. She had been so unaccustomed to carry any money about her that she did not even think of the big wallet in her pocket; and if she had, she would as soon have harbored designs against the savings bank as the deposit there. The collectors gathered in the money and counted it in the corner pew under the gallery while the choir sang—

"Jesus, I my cross have taken,
All to leave and follow Thee."

There were some pretty strong expressions in that hymn, but the tune was inspiring, and bearing one's cross was well understood to mean speaking in prayer meeting. So everybody joined in. Then a very irregular thing occurred. The minister beckoned to deacon Hapgood and asked him in a whisper about the collection. It was the same as last year, but not a cent towards the deficit, and the minister's face plainly expressed disappointment and struggle. He extended his hands, and the congregation stood with bowed heads awaiting the benediction, but instead of pronouncing the familiar words he said:

"Brethren, before we ask that the grace of our Lord Jesus may abide with us, let us recall Paul's words, 'For ye know the grace of our Lord Jesus Christ, how though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.' Does that grace dwell in us? Have we become poor that any might

be rich.' Does that grace dwell in us? Have we become poor that any might be rich? Has our giving touched our comforts? Has it reached all our superfluities? Do we realize what that deficit in this missionary treasury means in the cutting down of appropriations, the refusal of needed help, the reduction of salaries, the bitter disappointment of those who have counted on your help? When you go to your comfortable homes and sit down to your abundant tables, will you be able to forget those disappointed ones who must be refused the small pittance that would provide them with a teacher or make room in the crowded schools for the children that plead to come in, because we are so poor in America, because our financial distress is so great? So poor, when ten cents from each member of our denomination would meet the whole deficit! So poor, knowing the love of God that passeth knowledge! So poor, having the promise, 'My God shall supply all your need according to his riches in glory!' So poor, having heard the message of redemption, 'having fellowship with the Father and his Son, Jesus Christ,' knowing the 'God of all comfort,' walking amid 'the cloud of witnesses,' having our citizenship in heaven, and looking for the glorious appearing of our Lord and Savior!"

He paused a minute, and then with a kindling face said, "Brethren, let us take another collection for the debt."

The people seated themselves, and the deacons emptied the baskets and started slowly on their rounds. Aunt Hitty watched with fascinated eyes as the basket came toward her. If Daniel were only here, he would give that extra five dollars, just to think, that would make up for fifty members, and they could do it as well as not. Her hand fumbling for her handkerchief, touched the wallet and an electric thrill ran through her as she seized it and jerked it out in frantic haste. If there was a five-dollar bill, she would give it herself, but alas! when her trembling hands unfolded the packet there were only two bills—two fifty dollar bills, and there stood the collector only two pews ahead! Her heart thumped so, it seemed as if folks must hear it. This was the hundred dollars that was to be paid for the new buggy she had wanted so long. Dan'l had never been very keen to buy it, but she had declared she was just ashamed to ride in the old one any longer. She might, but there was Mis' Dyer, she could give ten cents for all the members, and mebbey—but Mrs. Dyer dismissed the basket with a gracious nod, and here it came down the pew straight at Aunt Hitty. She crushed the bill in her nervous fingers, gave a little gasp, and then reverently laid a crumbled wad among the scattered coins.

"There," she said to herself, "I can't give Dan'l's half of the buggy, but I am free to give mine. I ain't going to ride in a new buggy and think of them folks over in India. I sh'd feel as if it was the car of Juggernaut." She hurried out after service, scarcely waiting to speak to any of her neighbors, and all the way home she was in a tremor of excitement. But when she got home she found the doctor talking with the deacon, and there was

nothing to do but set about preparing dinner. And then Cousin Silas drove over to see how the deacon was getting along, and Aunt Hitty told them both about the sermon, especially the last appeal and the extra collection.

"Wonder how they came out," said the deacon. "Why didn't you wait and ask, Hitty? I hope they got something worth while; ten cents ain't much for anybody to give."

"But then you have to allow for them that don't give anything, and there wa'n't much in the basket when it got to me," said Aunt Hitty looking critically at the deacon through the upper section of her glasses.

"If I'd been there I believe I sh'd have ventured on the promises and put in another five dollars," said the deacon complacently, and Aunt Hitty gave a queer little chuckle to herself, and said no more.

That night the deacon could not sleep. He ventured to ask absurdly:

"Be you asleep, Hitty?"

"No," said Hitty cheerfully, rousing herself from an awful dream in which she had seen herself riding in a gorgeous chariot over a road paved with prostrate heathen.

"I can't seem to sleep," said the deacon, "and somehow that deficit keeps running in my mind. Does seem a pity to have it come on the missionaries."

"Well," said Aunt Hitty, "if that's all, you can go to sleep with a clear conscience. It ain't a-coming on the missionaries; it's a-coming on us. We've got a deficit ourselves, Dan'l we're just half a buggy short."

The poor man looked up imploringly into her face, with the full conviction that she had gone crazy.

"I ain't crazy, Dan'l; you needn't stare at me that way. I just couldn't help it. Think of me sitting there with a new buggy in my pocket, and all them poor souls—"

"Hitty," gasped the deacon, "you don't mean to tell me—you didn't—"

"Yes, I do mean, Dan'l. I gave my half of the buggy, and I believe in my soul you'd give your half if you'd been there. You always said we didn't really need it, and it was just my foolish pride: so now we'll ride in the old buggy, and you've saved fifty dollars."

The deacon was silent, but there was a twinkle of amusement in his old eyes as he said:

"You appear to like the idea of having a deficit, Hitty."

"So I do," said Aunt Hitty, "but I can tell you Dan'l when it would be terrible depressing to have a deficit, and that's when the Lord says, 'Give an account of your stewardship, for thou mayest be no longer steward'."

"That's so, Hitty," said the deacon solemnly. "I dunno but that I might as well give my half of the buggy, too. We're getting along in years, and we've got a sight to be thankful for."

But the most thankful man in all the village was the minister, who sent those two bills to the mission

treasury, and said to his own soul: "O thou of little faith, wherefore didst thou doubt?"

C. A. in Wesleyan Methodist.

REPORT OF FOREIGN MISSION TREASURER

Balance in treasury, July 1, 1924	\$642.11
Receipts from July 1 to August 1, 1924	
Ella B. Wenger, Chambersburg, Pa.	10.00
A Brother and Sister, Mt. Joy, Pa.	240.00
Lizzie Herr, Florin, Pa.	5.00
Susan Breneman, Quarryville, Pa.	15.00
A Friend, East Petersburg, Pa.	10.00
Y. P. Christian Society, Fairland, Pa.	19.00
C. B. Eavey, Grantham, Pa.	40.00
A Brother, Elizabethtown, Pa.	150.00
A Brother, Elizabethtown, Pa.	25.00
New Guilford S. S. (for Sr. Smith, Fayetteville, Pa.)	47.70
Mr. and Mrs. Bucher, (for Sr. Smith and workers, New Paris, Ind.)	100.00
Harrisburg Cong., Harrisburg, Pa.	150.14
Rapho Dist., Lancaster Co., Pa.	8.00
Elizabethtown S. S., Elizabethtown, Pa.	202.58
Sr. C. Allison, Columbia, Ky.	2.00
R. E. Wageman, Waukena, Cal.	25.00
Sr. S. J. Lady, Abilene, Kans.	100.00
Jos. Eshelman, Sedgwick, Kans.	50.00
Tent Meeting, Navarre, Kans.	17.54
Brown Co., Cong., Kans.	89.78
S. C. Sollenberger, Hope, Kans.	22.22
Mr. and Mrs. Carl S. Derrick, Detroit, Kans.	15.00
Magdalene Hunsberger, Wayland, Mich.,	2.00
W. Engle, West Milton, Ohio	10.00
A Brother and Sister, Wellman, Iowa	30.00
Sarah H. Bert, Chicago, Ill.	25.00
Conference Cash	778.39
Interest	67.50
Brown Co., S. S., for India worker, India	50.00
Total balance and month's receipts	\$2,948.96
Month's Expenditures	
India Maintenance	\$1,500.00
So. Africa Maintenance	1,115.00
India, For Personal	47.50
India for Personal	100.00
Council and Reference, etc.	37.41
Medical Treatment, Sr. Heisey	134.20
Total Month's Expenditures	\$ 2,934.11
Balance	\$ 14.85

We call the brotherhood's attention to the condition of the Foreign treasury, with additional back maintenance now over due, believing there will be an immediate and sufficient respond.

S. G. ENGLE, Treasurer.

SOUTH AFRICA FARM FUND

Balance in Fund, July 1, 1924	\$4,712.33
Amanda Ebersole, Clarence, N. Y.	4.00
Samuel and Sophia Lako, Chino, Cal.	15.00
Mary E. Byer, Upland, Cal.	500.00
Lizzie Lenhart, Abilene, Kans.,	10.00
Rapho Dist., Lan. Co., Pa.,	15.00
Total balance and receipts	\$5,256.33
Forwarded in July to So. Africa	\$4,700.00
Balance in Fund	\$ 556.33

S. G. ENGLE, Treasurer.

ATTENTION

We have been informed that a lot of mail was burned some time ago, on the way from Cape Town to Bulawayo. It is possible that some important mail sent from the homeland the last week or so in May was lost.

Any one having sent mail about that time, is hereby informed that most likely it has been destroyed.

FOREIGN MISSION BOARD.

SMILES WITH STINGS

By C. W. Naylor

This is an age when we are exhorted from every side to "keep smiling." Preachers, teachers, writers, and even advertisers and popular song-writers are constantly exhorting us to smile, smile, smile. Very good exhortations these are. Most excellent advice they give. I often join with the others in telling people to keep on smiling. The philosophy of the smile is an excellent philosophy and helps us in many an unpleasant situation. But smiles are of infinite variety. They have quality like other things. All smiles are not alike. All smiles do not produce the same effect upon those smiling or upon those who observe the smile.

Some smiles are radiant with sunshine. They are just like the sun breaking through the clouds after a storm. They are full of good will and kindness. They warm the heart. They cheer and brighten everything. They dispel the gloom. It is such smiles that we are exhorted to smile. And the more we smile in this way the better it is for us and for the world. But there are some smiles that are not of this sort. They are just smiles, reflections perhaps of humor or amusement, of pleasure or anticipation, or recollection. Such are pleasant. Each of them adds something to life.

But there are other smiles that instead of radiating sunshine and uplifting those who see them sting to the quick like an angry bee. There is the smile of sarcasm. It is a sharp dart. It is meant to pierce. One must be well armored not to be pierced by it. Sometimes such a smile can wound deeper than words. It can sting and wound as actions can not. In the world of smiles it is a beast of prey. Then there is the smile of ridicule. Ridicule is one of the sharpest of all weapons, and with it we may wound without being aware of the depth of the thrust we make. How many souls have been discouraged, how many plans thwarted, how many purposes conceived in kind anticipation have been brought to naught by the smile of ridicule! A smile is often more eloquent than words. It often reveals more of the soul's attitude. It is so easy to smile a smile of ridicule toward those with whom we do not just agree. How prone we are lightly to esteem their outlook and their doings and how deeply we sometimes wound precious souls by our attitude toward them, by our thoughtless smile which means nothing to us, but to them has a sharp sting!

Then there are smiles of scorn, of contempt, of superiority. How humiliating such smiles are! What sharp stings they have! How they pierce sensitive souls to the quick! Such smiles are self-revealing. They sometimes tell more about the person who smiles than could a volume. There are smiles of triumph, smiles that have in them bitter enmity, smiles that are full of rejoicing at the discomfiture of others or at their suffering. Are there really those who can smile at the sufferings of others?

Ah, yes, sad to say there are. There are those who take pleasure in causing pain to another. There are those who rejoice to do so. There are pitiless smiles that are like poisonous daggers. There are sneering smiles that sting like the keen lash of a whip. There are smiles that mirror condemnation and disapproval.

There is another kind of smile quite different from all these. It is the bland smile of the hypocrite. It is full of friendliness and seeming warmth. It beams out sometimes with more brilliancy than the smile of sincerity. This smile of the hypocrite is purely superficial. It does not come from the heart. It is not the mirroring of the soul. It is a mere counterfeit of the genuine. All is not gold that glitters; so some of the smiles that seem so bright and fair are only glittering dross, having no real worth, though they may deceive us by their fair show. Very often we can detect these hypocritical smiles. We can see behind them to the hard reality. But alas, how many are deceived to their own hurt by such smiles! Many a time it brings a sad awakening when the real self behind the smile is revealed.

The hypocritical smile has stings, but these stings are hidden stings. We do not see them until we have been pierced by them. But the other smiles with stings do not hide the stings. They are made to pierce. These smiles wound. They depress and discourage. They lade hearts with grievous burdens. Their fruit is sorrow, heartache, broken friendship, and sometimes hatred and bitterness. Alas these smiles with stings! Why should there be any such? It is because there are hearts that are disposed to sting, hearts that have venomous poison in them; or when it is not something of this kind it is carelessness, thoughtlessness, indifference, or something similar that is behind the smile that stings.

There is nothing more beautiful than the smile of love that comes from a tender, affectionate heart. It is so easy to smile the smile of kindness when the heart is friendly. The quality of a smile is quickly recognized by almost every one. The smile that comes from a heart that is sincere and friendly and generous is not misunderstood. It sheds a warmth and splendor upon life. But we can only smile right when the heart is right and when the attitude is right. Let us therefore have the soul-attitude that will enable us to smile so that our smiles will be without sting, but be full of blessing.—Gospel Trumpet.

A deacon of a church asked a man as he entered the House of God, "Have you come to serve the Lord?" The man replied, "No, I have been serving God all the week, now I have come to worship Him."—Selected.

There are many deep things in the Bible that we may never understand, but the important thing is that we absolutely obey what we do understand.

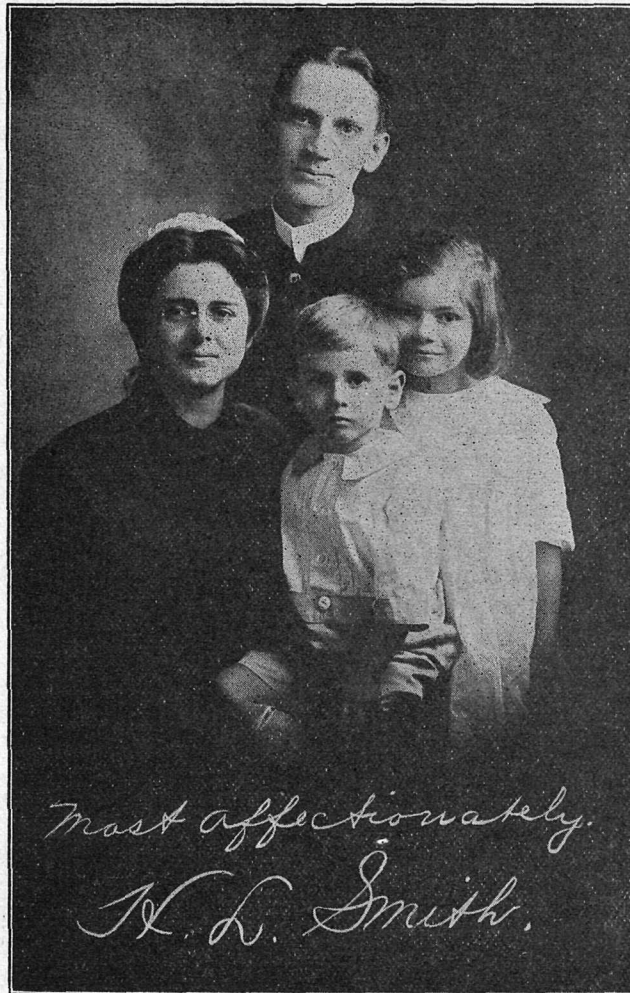
Have You

Dear Readers:

When the news of the home-going of our dear brother, Eld. H. L. Smith, of our India Mission, reached you a short time ago, I am sure you shared our mutual sorrow, and no doubt with us shed hot burning tears of sympathy and sorrow, and down in the depth of your heart you resolved a deeper consecration, a greater sacrifice, and a more loyal cooperation to the cause of missions than ever before.

You are entreated right now to put those resolutions into effect, YOU POSSIBLY KNOW that just before Bro. Smith returned to India he published a Book called "Bible Doctrine" as illustrated herewith and, this is truly a wonderful presentation of the doctrines found in the Holy Scriptures. The following testimonies show

A Missionary Martyr



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Responded?

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