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O.B. Ulery

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

EVANGELICAL VISITOR

DUTY

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close knit strands of an unbroken thread,
Whose love enobles all.
The world may sound no trumpet, ring no bells;
The book of life the shining record tells.
Thy love shall chant it's own beatitudes,
After its own life working.
A child's kiss set on thy singing lips shall make thee
glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service thou renderest.

—Robert Browning

Volume XXXVII

September 15, 1924

Number 19

SOME DAY

Some day 'twill all be over—
The toil and cares of life;
Some day the world be vanquished,
With all this mortal strife;
Some day, the journey ended,
I'll lay my burden down;
Some day, in realms supernal
Receive, at last my crown.

Some day I'll see the mansions
Of heaven's city fair;
Some day I'll greet with pleasure,
The dear ones waiting there;
Some day I'll hear the voices
Of God's angelic throng;
Some day I'll join the chorus
In heaven's immortal song.

Some day I'll see the Savior
And know Him, face to face;
Some day receive unmeasured
The blessings of His grace;
Some day He'll smile upon me
From that white throne above;
Some day I'll know the fullness
Of His undying love.

Chorus after each verse

Some day, some happy day,
The Lord will wipe all tears away.
And I shall go to dwell with Him
To dwell with Him some happy day.

Sel. by Lydia Otewalt.

BLIND GUIDES ORGANIZED.

The Order of Blind Guides was organized recently, it is a branch of the Order of Dumb Dogs. It is composed of Ministers and Theological Teachers who have lost their eyes, and now wear painted goggles; use bought sermons, and exculpated Bibles; only full-blooded descendants from the Monkey Family eligible.

HARVEST MEETING

A harvest meeting will be held at the Pequea church in Manor-Pequea district, Lancaster, Pa., on Saturday, September 20, at 2:00 P. M.

We would like to get in touch with any brethren and sisters who intend motoring to Florida this fall to spend the winter there.

WEBSTER BURTCH,
Wainfleet, Ont., Can.

Solomon built the temple, but its foundations were laid in David's dream and in his patient gathering of material. The high vision and cherished longing are not useless, though we ourselves may never see their actual fulfillment.

Invite some one to Christ.

NOTICE

We extend to every reader, a most cordial invitation to attend the Love Feast to be held at Fairview church, near Dayton, Ohio, on the last Saturday and Sunday of October 25, and 26. Plan to come to Southern Ohio at this date and enjoy a feast at the Lord's table with us.

ANNOUNCEMENT

Grantham, Pa., September 27, preparatory and communion services, 2:00 P. M. and 6:30 P. M., followed by a ministerial and Sunday School Meeting, Sunday morning, afternoon and evening. A general invitation to all, especially ministers and Sunday School workers.
S. B. STONER

LOVE FEASTS**Canada**

Bertie and WaterlooSeptember 20 and 21
Walpole and Clarence CenterSeptember 27 and 28
Wainfleet and HowickOctober 4 and 5
NottawaOctober 11 and 12

Pennsylvania

Mt. Pleasant, Rapho Dist., Lanc. Co., Pa.Saturday, Oct. 4
ManheimSaturday, November 15
Ringgold District Pa.October 11, 12

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

Ohio

Beulah Chapel, Springfield, O.October 4-5
Pleasant Hill, O.October 11-12

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

HARVEST MEETINGS

Woodbury, Bedford County, Pa. October 11 and 12. Services on Saturday at 9:30 A. M. and at 6:00 P. M. A hearty invitation extended to all.

IMPORTANT

Reservation has been made for the sailing of Sister Ruth Byer from New York on the 10th day of November next, for her return to the India Mission field.

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

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

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

Goods donated for the general use of the mission stations, or for individuals on the field, should be supplemented by sufficient money to take care of transportation, at the rate of ten cents per pound. This money should be forwarded to the treasurer of the Board.

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

THE FOREIGN MISSION BOARD.

EDITORIAL

Every observant person who has followed the history of religious bodies, cannot have failed to notice the departure of simplicity and spirituality in worship following the introduction and use of instrumental music in service. First, perhaps only a simple, instrument to lead the song service, then a piano, then a pipe organ with a full orchestra, with choir and special singers and the hour of worship becomes an entertainment instead of a season of devotion when we are to sing with grace in our hearts, singing and making melody in our hearts unto the Lord.

I am sure the warning of the apostle in II Cor. 11:3 against the subtlety of the serpent for fear our minds "should be corrupted from the simplicity that is in Christ," can be aptly applied to this condition that is so prevalent in the religious world today.

And since it is the sad truth that there has been, and is a continued and increasing departure from their former simplicity by so many of the "Protestant" (greivous truth they no longer protest against corruption in doctrine and worship) bodies we feel it very timely to "stir up our pure minds" and quicken us to protest against any encroachment on this line.

It is with this purpose we print an arranged article entitled "Musical Instruments" selected from a tract by a "watchman" of a sister church who energetically raised his voice in protest as he saw the danger already within their doors. May we ever hold to simplicity in faith, doctrine, practice and worship and find our joy and enjoyment in the presence of the Holy Ghost in our hearts and assemblies.

GUILELESSNESS

A positive quality of character generally admired but not appreciated at times when the person having the quality makes the application to our faults or deficiencies. The word guile is of German origin and has much the same meaning as wile. Other words that are synonymous are deception, fraud, imposition, duplicity, trickery, cheating, falsifying, double-dealing, stratagem, camouflage. The natural characteristics of individuals differ; some are inclined to be more frank and open hearted than others. But should not regeneration and especially sanctification bring ones life up to standard so that it could be said of us as it was of Nathaniel, a 'spiritual' Israelite in whom is no guile.

We see an end to accomplish and use questionable methods to reach it. We have a horse that has a fault or does not suit us and in selling him, state to the buyer we have too many, but within a short time after the animal is sold we buy another one. We give a reason for an action which is plausible while the real reason is vastly different. It takes more grace, courage or backbone than some of us seem to possess to state the facts

as they are. Guilelessness may at times lose us friends, we may be brutally frank, blunt and pert. Affability and suavity are admirable qualities but when in order to manifest them we must practice guile and deceit we had better be a little less affable and suave. The person who is so very nice and agreeable to your face and maligns you to others is not appreciated when found out.

For the worldling guile may not be considered in its sinfulness but we as Christians should strive to be free from it. In our official church work in committees and boards information is brought against a certain individual with the thought of inefficiency or incapability. The report may have a basis in fact but to restate the facts to the individual in question may identify the informant or put the committee or board in bad light, hence the action taken is justified and explained on the grounds or from aspects that are "trumped" for the occasion. Later when the person that is deposed learns the facts he has to think of the last clause of II Cor. 11:26.

In grading examination papers the teacher is supposed to use the blue pencil and if he finds too many errors and "flunks" the individual it is helpful to the student to see the paper as marked that he may know where he is weak and thus be able to improve in the next effort.

If the teacher should have other reasons such as spite or grudge against the student he may prefer to put the paper in the waste basket and not have his grading criticised. Teachers are not infallible and I have known cases where the marking was too low.

Our best friends are those who tell us our faults; in a loving manner of course.

Hence when we deal with each other let it be without guile and let our sanctification get us on the pedestal of guilelessness. Some withholding of facts in peculiar cases may be placed under diplomacy and expediency and it may even be termed sanctified diplomacy. But let us in all our relations prove ourselves brethren and not false brethren.

ENOS H. HESS

There are many people who are not intentionally untruthful, whose statements must be received at a discount. They tell things as they see them, but they have fallen into a habit of seeing through colored glasses.

It is an awful thing to be so adept as shirking that one actually loses the power of efficient working. And this sometimes happens.

Great purposes make great men.

Gloomy goodness wins few converts.

"To have" is often the enemy of "to be."

It is a blessed thing to pass blessings on to others.

Earth is not our goal; we ought to be aiming higher.

CONTRIBUTIONS

POPULAR VERSUS HOLY GHOST PREACHING AND RESULTS OF EACH.

Sermon preached at General Conference

In Ezekiel chapter 3, we find the minister's responsibility is blood; again in II Timothy 2:3 and 4 we see the Apostle exhorting to "Preach the Word" warning against the time when they would not endure sound doctrine. For an example of preaching one needs to turn to Matt. 23rd chapter and see the fearless uncompromising message of the Christ rebuking sin. I believe a Holy Ghost preacher has a message for the people because he is filled with the Spirit has all the fullness of God within and does not need to worry what he is going to preach about next. Instead of resorting to political news, science, poetry, select readings or simply an intellectual discourse on astronomy or modern inventions and so called modernism in interpretation of scriptures, denying the fundamentals of the Gospel of Jesus Christ, the Holy Ghost preacher will feed the flock of God, giving burning messages of truth and inspiration which will cause the people to move forward into their blood bought possessions. Holy Ghost preaching means Spiritual life in the church, and one does not find every thing spoken of but Christ; whereas the popular preaching causes churches to go bankrupt, both Spiritually and sometimes financially. Again we see a tremendous drift into worldliness into pride of fashion as the result of popular preaching. The church turns from fasting to feasting and the great problem becomes to them how can we entertain our people; hence the picnics, socials, of every description and social enjoyment is invited into the church because of being void of spiritual life.

We conclude a church of this kind has a body of professors without possession. The minister's naturally are blind leaders of the blind. The poor sinner can sit under the sound of popular preaching and freeze to death because of the atmosphere he is in. The popular preacher does not dare preach the truth for his salary is at stake. He is usually working for commercial benefits instead of being able to say. "The love of Christ constraineth me." Again he is blind to the fact as the apostle declared, "Woe is me if I preach not the gospel of Christ. Neither does he realize that in the judgment day his work shall be tried by fire to see with what material it is built. I fear many ministers will wake up in the judgment and lament the fact that many souls were doomed, simply because they failed to warn and uncover sin in its deceitfulness.

Not so with the Holy Ghost preacher who is filled with the Spirit, who is in touch with heaven; to whom God reveals the truth and the needs of the people before him. His messages will grip and burn in the hearts of the people, getting them into trouble because of their many sins. Then he will hold up the Lamb of God and

his precious blood as the only remedy for sin. If he goes on the Pacific coast he does not need to be told if professor's are clothing themselves in lewd bathing suits and going swimming together, laying aside their modesty, and openly exposing their shame and nakedness before each other by going into the Pacific ocean, the Lord will reveal the same to the Spirit filled minister. Again if he goes into Canada, he can begin a revival in ignorance of facts but soon God reveals that he has before him those that have been breaking the law, by smuggling goods across the border, or the lack of unity in the church. Maybe he goes into Pennsylvania and does not even smell or dream about tobacco when quick as a flash the Spirit reveals unclean hands before him or possibly these people before him who are supposed to be modest, plain people, who profess the doctrine of non-conformity to the world, but yet spend thousands of dollars for auto's instead of a cheaper car that would give just as good service. They must spend three times as much for a six-cylinder car of some make. What a shame for plain people, (if they are plain?) instead of putting some of the extra into the mission treasury where it is so much needed.

Again if in Kansas the minister will not need to be informed what particular sin is sapping the Spiritual strength of the church, because where ever he goes his message is under the direction of the Holy Spirit and will certainly locate sin. The people are also fed with a message that will satisfy and set them free, which gets them into trouble that they may seek the way out.

A Holy Ghost preacher will not use exactly the same sermons at different places, because of different needs. While he may use the same outline but he will find after the framework is complete different climates demand the building to be completed in different ways, just so the spiritual needs are different in various places.

Again a Holy Ghost preacher will be able to say, "follow me as I follow Christ." If he endeavors to keep his ministry clean from weeds they will no doubt grow up in his farm or business for a man cannot expect to take a man's place in business and fill his ministry as a true Shepherd.

The Gospel of Jesus Christ means sacrifice to reproduce the life of Christ. Again I believe a Holy Ghost preacher will have the message of the hour he will be crying out "Awake, awake for the day breaketh, Christ is coming soon," this warning message will be heard faithfully while the Lord will keep him from discouragement through inspiration by the Holy Spirit. What we need today is ministers who have the vision, who are on the forward movement for God, who are not afraid of their bread and butter, or modern giants of the day (leaders of false doctrine) men who count not their life dear unto themselves, but who will step out into the enemy's territory and with out fear or favor preach the simple unadulterated word of God for the day is coming which will try every man's work.

RAY I. WITTER.

TEACHING YOUNG MEN

Given at Sunday School Meeting, General Conference

Introduction.

The subject suggests several distinct parts.

1. A Teacher.
2. A distinctive group of individuals to be taught.
3. What should be taught or Subject matter presented.

I. "The Teacher."

In selecting a Sunday School teacher for young men there is much need of a wise choice.

A primary or intermediate teacher may be well qualified for their respective classes, but place them as an instructor of young men, they would likely be a failure, or much out of place, since these young men are no longer children, who let their teachers do most of the thinking for them.

But the teacher of "young men" is dealing with a class who are doing much thinking for themselves, and are giving expression to their ideas and actions, and almost certain that they know as much as their seniors, and some times more, even to the point of demonstrating or carrying into action their ideas.

Therefore a teacher of young men must have qualification, which will demand the respect and attention of a group of persons who are more or less intelligent, who have had considerable schooling, most of whom now-a-days are graduates from the common schools and are in the high schools or even have finished a high school course. Therefore our subject would presuppose that the teacher of "young men" should be a student and a learner, a searcher after truth and have not become fossilized or set in their ways.

The teacher of this group would not necessarily need to be a graduate of a particular school but a person who has read much, and has met problems in life and mastered many of them and above all has personally met the Great Teacher and has become acquainted with him, who taught with authority, using the lily, the sparrow, and all the common things about him, as illustrations to teach the simplest of lessons or the greatest of truths. A wisely chosen illustration is almost essential to fasten the truth upon the ordinary mind even of young men. No teacher can afford to neglect this part of his preparation. (Jesus spoke much in parables.)

The teacher of "young men" need not be a lecturer or have the capacity, to give a long drawn out discourse or treatise on the subject matter to which the class must listen, but rather have the capacity to draw out from the pupils some expression of his own thoughts or experiences presented before his class mates.

A teacher must not do too much talking, but draw out the student, and assign him a part in the presentation of the lesson.

The highest function of the teacher consists not so much in imparting knowledge as in stimulating or arousing the pupil in his love and pursuit after know-

ledge or the subject to be taught. Teaching implies a broader knowledge of the subject to be taught than the mere lesson, a knowledge of history, geography, men, present events, and political, social and religious condition of the times, with a thorough knowledge of Bible facts, truths and doctrines.

Paul taught his son Timothy a broad conception of truths, and he, himself, was able to appear before kings, prelates and the wise men of Greece because he was a student and well-founded in the scriptures and the knowledge of his day.

So the teacher of a class of "young men" should follow Paul's example and make all the preparation possible if he expects to guide his class aright and above all he should be a person of prayer, who is able to get hold of God in fervent prayer for his pupils.

II. A distinctive group of individuals to be taught.

Some one has said "Tell me what are the prevailing sentiments that occupy the mind of our 'young men' and I will tell you what is to be the character of the next generation." Young men are no longer mere boys with that "easy care" way but have reached an age where they are beginning to assume responsibility and do some thinking for themselves, and cannot be dealt with in the lesson study as they have been. He is about to assume the responsibilities of life, the home, the church, the state and the nation are anxiously waiting for his service. Much is expected of him, he will be in demand as soon as he can assume the responsibility. His preparation is not quite complete; and how important it is that he tarry at the feet of a wise teacher until he be endowed with power to accomplish the task awaiting him.

Here comes the great opportunity of a Sunday School teacher who has much to do in preparing the young man for the activities that are about to be placed upon his shoulders.

At a S. S. convention some time ago one of the speakers in discussing the responsibilities and also the opportunities of a Sunday School teacher, put this test to his congregation, that some one would tell how or under what influence they received their conviction of forsaking sin, and become a Christian. One man arose and said through a faithful Sunday School teacher. Again the speaker asked all those who received their conviction in that way should arise, and fifty percent of that congregation arose and testified that through a faithful teacher they were wrought upon to give their hearts to God.

The young man Paul sat at the feet of Gamaliel and learned the lessons of honesty, zeal and fidelity to truth that later made him the champion of the early church when quickened and directed by the Holy Ghost.

Young men have made kings and their success or failure was marked by the kind of teacher they had. Joash was taught by the good priest Jehoiada and was led to do that which was right in the sight of the Lord and reigned forty years in Jerusalem.

For three years Jesus taught his disciples who were

young men and it was said of them by the leaders of the Jews, that while they were ignorant young men "they perceived that they had been with Jesus" the great teacher, who fired his pupils with zeal for the truth, and sent them out as heralds of a Gospel message to save and bless mankind, and as a finishing touch Jesus urged his pupils to tarry at Jerusalem "until they be endued with power from on high."

Blessed is that teacher of a Sunday School class who after giving them all the instruction possible can lead his students to their Pentecost, to be filled with all the fullness of God, to go out to assume the responsibilities of the home, the church or his country.

III. What Should Be Taught.

This is the most important part of our subject.

As a man thinketh in his heart so is he. The purpose of the Sunday School teacher is not so much to train the intellect of the pupil as it is to build up the "moral fiber" of the young man. To lead him to the fountain of cleansing for his purification. He may be well educated in the ways of the world and have a store house of knowledge from books and teachers and colleges, but unless he is brought to a sense of his real need, of Christ he is unfit to go out to assume the responsibilities of life, until he is made a new creature in his moral nature. The Sunday School teacher may be able to have the pupils give the history and geography of the Bible, trace all the leading Bible characters, tell the leading Bible stories, and pass a rigid Bible examination and still fail to prepare the young men for life's activities. The pupil imbibes more or less of the teachers thought and spirit and whatever the teacher is, the pupil will likely be, if that teacher is a "real teacher," one whose soul is in his work, a character and thought builder, one who sees a destiny before his pupil, to be determined, more or less by his own life lived out before them.

A certain one has said:

"Sow a thought, reap a deed,
Sow a deed, reap a conduct
Sow a conduct, reap a character
Sow a character, reap a destiny."

Every lesson taught in the Sabbath School should have as its object the leading of the pupil to God, and faith in his word, revealing consequences and results of sin and disobedience to God's laws, establishing in their minds the fact that Jesus Christ is the only remedy for the world's ills and as their teacher's Saviour, so Jesus Christ is their Saviour. He alone can prepare them for usefulness, and service, and give to them the power through the Holy Ghost, to live a life of usefulness and preparation for the life in eternity.

KATIE PHILLIPPI, Detroit, Kans.

Those who attempt great things for God will have God's assistance.

It is a fatal mistake to play fast and loose with one's vision of truth.

ABIDING

I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned.—John 15:5, 6.

This text in the first place presents to us a very beautiful picture, and in the second place it presents to us a very sad picture. We notice that the branches were all members of the same body; in this they shared alike until the time of testing. There comes a time of testing in the life of every Christian. When a man is engrafted in the Vine by way of repentance and faith in the Lord Jesus Christ he is justified of all his sins and is a fit subject for heaven. There is the rest spoken of in Matt. 11:28, "Come unto me all ye that labour and are heavy laden and I will give you rest." And then we further read "Take my yoke upon you and learn of me." Here is the critical point where so many fall down and make shipwreck of faith. A man must by his own volition take up his cross and follow Jesus; but if he fails in this great and important step he must suffer the awful consequences of a nonfruitbearing branch. God is wonderful in mercy but He is also just. Unless we go forth in His service and bring forth fruit at least in some measure the sentence of death will again be upon us. We cannot hope to enter the portals of heaven unless we take the way that God has laid out for us; and that is a way of submission, obedience and active service. There is no standing still in this matter; we are either progressing or we are losing out. We are either labourers together with God or we are scattering abroad. If we fail to exercise in what God has given us we cannot retain our justified state. This truth is illustrated in the parable of the "pounds". The unfaithful servant in the time of reckoning had to give up even what he had because he failed to "occupy." This is a momentous question yet it can quickly be settled by yielding ourselves wholly and unreservedly to God for sacrifice or for service. There is great danger of getting into a lukewarm condition, settling down on our experience, forgetting that the work has just begun, and we cease to bear fruit. To the church of Laodicea came the message declaring that because they were neither cold nor hot God would spew them out of His mouth. Naturally when all activity ceases death results; and the same is true in a spiritual sense. In view of this fact we should examine ourselves daily to see as to how much fruit we are bearing. Paul warned the Corinthian brethren when he said, "Examine yourselves whether ye be in the faith. Know ye not your own selves how that Jesus Christ be in you except ye be reprobates." If we fail to let Jesus have full possession of our hearts we shall be like the man out of whom the evil spirit had gone. When the evil spirit returned and found the house empty, swept and garnished he took with him seven other spirits more wicked than himself and

dwelt in that house; and the last state of that man was worse than the first. The apostle Peter tells us that we should add to our faith virtue and to virtue knowledge and to knowledge temperance and to temperance patience and to patience godliness and to godliness brotherly kindness and to brotherly kindness charity; for if these things be in us and abound they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins. God has made rich provision that we might all bear fruit and it is the privilege of every Christian not only to bear fruit but much fruit, providing we abide in Him for without Him we can do nothing. We are living in a world where sin abounds on every hand, and the cares of life are pressing upon us so that unless we constantly receive grace and strength from Jesus the new life which He has given us will be smothered out. We must not for a moment lose sight of the fact that the devil is on our track like a roaring lion seeking to devour; and sometimes he also comes as an angel of light to deceive the very elect if possible. He usually begins by saying "this does not matter and that does not matter" until seemingly nothing matters and you can be just like the world in every particular; and the result is no fruit and "cast forth as a branch and withered." It is an awful thing to be a castaway, and yet this is what surely will happen if we fail to abide in the grace of God and walk in the light as He gives it to us. Our lives may seem insignificant, but if we bear at least some fruit we are precious in God's sight, and He will never cast us away, but will guard us with jealous care and will lovingly and tenderly administer the means by which we may bring forth more fruit. Purging and chastening is no sign of His displeasure but only tokens of His great love; for "He whom the Lord loveth He chasteneth," and it afterwards yieldeth the peaceable fruits of righteousness. He means to take away only that which hinders our fruitbearing, and we should rejoice because we shall come out as gold tried in the fire. As we humbly submit to God's dealings we become enriched in grace and our love to Him is intensified so that we can in truth sing "If ever I loved thee my Jesus 'tis now." The abiding process is a life of submission and also a life of activity. In the first place He prepares us for the conflict and in the conflict He is with us to lead us on to battle and give us the victory. The only place of security is in the battle's front with Jesus as our Captain who never lost a battle. The Psalmist says: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." And Jesus said "My sheep hear my voice and I know them and they follow me, and I give unto them eternal life, and they shall never perish neither shall any man pluck them out of my Father's hand." With Jesus we have all heaven on our side. We have life, peace, joy and the hope of a glorious immortality. Fruitgrowing and a victorious life will then follow as naturally as a healthy branch of the vine produces fruit. O what comfort and joy to have the

sweet fellowship with Jesus! It passeth all understanding. The consciousness of His Spirit dwelling in our hearts prompts us to seek the things that are above and Jesus said "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." No greater privilege has ever been accorded to mortal man. And, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." There is nothing in the world more reasonable than that we should present our bodies a living sacrifice, wholly acceptable unto God, which is our reasonable service, and not be conformed to this world, but be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God. In Revelations we read "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." And "He that overcometh the same shall be clothed in white raiment and I will not blot out his name out of the book of life, but will confess his name before my Father and before His angels." Jesus also tells us to rejoice because our names are written in heaven. But the conflict is not over yet and Jesus has commanded us to watch. Satan will tempt us even to the very end of our mortal life; but if we submit ourselves to God and resist the devil he will flee from us. We dare not for a moment lose sight of Jesus for we are not out of all danger until Jesus takes us home to glory. The apostle Paul realized this truth when he said, "But I keep under my body and bring it into subjection lest that by any means when I have preached to others I myself should be a castaway." But the great apostle had a final, glorious victory, and thank God, we all likewise may have a glorious victory and a triumphant entrance into His everlasting kingdom above, thru our Lord Jesus Christ.—ALFRED S. ROTZ.

A LOVING MESSAGE.

One day, when the lesson hour was over, the teacher in a mission school in India said to her class of little girls:

"Children, I am writing a letter today to the boys and girls in the country I came from, who have sent the money to build this lovely school for you. They gave it because they loved Jesus, and because they wanted you to know and love Him, too. Now, what message shall I send them from you?"

No one spoke for a minute, and then one little girl cried out, "Tell them, 'God bless them.'"

Wasn't that a sweet message? Sometimes you may have wanted to spend your pennies instead of putting them in the missionary box, but just think of your money bringing back such a beautiful prayer for a blessing upon you from little children in the far away lands, and then it will seem the happiest thing in the world to be able to give it.—Selected.

Sin is mankind's greatest tragedy, redemption through Christ its greatest victory.

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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Miss Hannah Baker, 533 Third Ave., Upland, Cal.

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Marriages

LEHMAN-BYERS

On September 2, 1924, at the home of Bro. and Sr. C. E. Snoke, Mechanicsburg, Pa., there occurred the marriage of their daughter, Sr. Alice Agnes to Bro. N. Eber Lehman, son of Bro. and Sr. Joseph Lehman of Carlisle, Pa., Bish. Jno. B. Niesley officiating.

KIPE-GEESAMAN

At the home of the officiating minister Bish. H. C. Shank, Sr. C. Maude Kipe and J. Aaron Geesaman, both of near Waynesboro, Pa., were united in holy matrimony on August 6th.

WIEBE-BAKER

On August 27th, 1924, at Stayner, Ont., there occurred the marriage of Sister Lillian Caroline Baker to Elder P. J. Wiebe of Upland, Calif. The ceremony took place at the home of the bride's parents, Bro. and Sr. Charles Baker, the father of the bride officiating.

ENGLE-ZOOK

Thursday evening, August 28 at 7 o'clock occurred the marriage of Sr. Mary Engle, daughter of Sr. Susan Engle, Abilene, Kans., and only sister of Elizabeth Steckley, Bulawayo, South Africa to Bro. A. O. Zook, Abilene, Kans., son of the late Bishop Samuel Zook. The ceremony was performed in the presence of the near relatives by Bishop M. G. Engle, brother of the bride.

Obituaries

LEISINGER—Sr. Ann B. Leisinger was born February 23, 1832, and left this world to join her husband on July 17, 1924. She was aged 82 years, 4 months and 24 days. Deceased has suffered for some time from infirmities due to old age. Funeral services were in charge of Bish. H. C. Shank and Eld. J. C. Myers.

WAGAMAN—Daniel S. Wagaman was born near Ringgold, Md., Sept. 22, 1849 and entered upon his eternal rest at Abilene, Kans., August 21, 1924. He grew to manhood at Chambersburg, Pa., and it was there he was united in marriage to Nancy Sollenberger, Dec. 1, 1870. To this union six children were born: Mrs. C. H. Naylor of Upland, Cal.; Rev. J. H. Wagaman of Waukena, Cal.; Mrs. G. A. Kauffman of Harrisburg, Pa.; E. E. Wagaman of Great Bend, Kans.; Mrs. A. H. Wenger of Upland, Cal.; and S. L. Wagaman of Abilene.

The father's departure was the first break in the family circle. Besides wife and children, there are seventeen grandchildren and five great grandchildren living, also one brother and two sisters. S. E. Wagaman, Mrs. Hanna Kislser and Mrs. Susan Bickley, all of Chambersburg, Pa., and one aunt, Mrs. Rebecca Senger of Waynesboro, Pa.

In the spring of 1886 Bro. Wagaman, with his family, came west, locating at Talmage, Kans., and in March, 1900, they moved to Abilene where they have resided to the time of his death.

He was converted in 1871 and during the 53 years of his Christian life has been in the fellowship of the Brethren in Christ church. He was a Christian of strong and settled convictions and of quiet and unassuming conduct.

The funeral services were held from the Brethren in Christ church, Saturday morning at 10 o'clock, Rev. G. E. Whisler, assisted by Elders J. N. Engle and M. G. Engle officiating. Interment was made in Abilene cemetery.

GISH—Glen Dervin Gish, son of Samuel and Elizabeth Gish, was born in Abilene, Kans., October 7, 1909, and departed this life by a sudden and accidental death, which occurred at a Missouri Pacific crossing near Elmo, Kans., August 16, 1924; aged 14 years, 10 months and 9 days. At the age of twelve he professed faith in Christ and became a member of the Brethren in Christ church. Glen was a boy of kindly and cheerful disposition. He was very dependable and energetic, having before him the prospects of a long and useful life.

The surviving members of the family consist of father and mother, six brothers and three sisters: namely Laura Gish Holton, Jacob, Samuel, Clellan, Gertrude, David, Kenneth, Charles, and Marv, all of Abilene.

Funeral services were held in the Brethren in Christ church, with Rev. G. E. Whisler and Rev. M. G. Engle, officiating. Interment was made in Abilene cemetery.

MARTIN—Phares H. Martin, youngest son of Sister Mary H. Martin, was born near Elizabethtown, Pa., March 11, 1894, died

in Stubenville, Ohio, August 23, 1924, age 30 years. The deceased was shot while on duty as prohibition officer in the above named city of which he was a resident nearly two years, and had won a large circle of friends. He made a start in the Christian service last January and united with the First Methodist Episcopal Church. There remains to mourn his mother, a widow and one brother. There was a funeral service held at the Coe funeral home in Stubenville, Ohio. Rev. Merrill conducted the services. Text: Jno. 11:25. Then his remains were sent to Elizabethtown, Pa. Funeral services held in the church at two o'clock P. M., August 27. Officiating brethren Elds. Irvin Musser, A. Z. Hess, Abner Martin. Text: II Kings 20:1. Interment in Mt. Tunnel cemetery.

Reports

DAYTON MISSION REPORT

Another two months have rolled around since our last report. We can report that we have some very interesting open air meetings out on the Rohrer Platt. A number of souls came forward to the altar of prayer. We are so anxious and it is our prayer that souls may yet be saved and really go through with the Lord. We are living in an age when there are very few who are going through with the Lord on definite lines, and that really reach the place that they can stand and withstand the temptations and attacks of the enemy. It truly means for us as the children of the Lord to be at our best and pray that there may yet be a number saved before the door of mercy shall be forever closed.

We are so glad and thankful to report that our needs have been so bountifully supplied, for which we feel so unworthy. May the dear Lord greatly bless and reward each one for all they have so faithfully done for us.

Financial report for July and August, 1924

Balance on hand\$22.35

Receipts

Chestnut Grove S. S., Ashland, O.\$ 9.03
 Mother Ricee, Dayton, O.50
 I. N. Hershey, Elizabethtown, Pa. 25.00
 W. G. Hilty, Dayton, O. 5.00
 Valley Chapel S. S. Canton, O. 16.80
 Charles Shively, Dayton, O. 3.00
 Freemont Johnson, Troy, O. 1.00
 Mission offerings 19.71

Total\$102.64

Expenditures

Table account\$ 14.84
 Phone Bill 5.50
 Electric Light and Power 1.37
 Gas 2.00
 Dry Goods 1.00
 Incidentals 5.72

Total\$ 30.43

Balance on hand Sept. 1, 1924.....\$ 72.21

Poor Fund

Balance\$.47
 Receipts 1.23
 Total expenditures 1.35
 Balance on hand, Sept. 1, 192435

Donation of articles were made by Ed. Engle, Emma Cassel Omar Swartzendruber, Isaac Engle, Ohmer Herr, Ezra Cassel, Chas. Knisley, Florence Kitely, Mary Riber, Iva Herr, Gertrude Wintrow, Freemont Johnson, Nancy Cox, David Engle, Ervin Hoover, Nora Becker.

We remain yours in the interest of the mission cause.

W. H. AND SUSIE BOYER.

Sin is the absence of Christ.

CHAMBERSBURG, PA.

I have been impressed for some time to write a few lines of testimony for the Visitor.

While the enemy is busy to entangle us, and hinder us from doing God's service, I am determined to press, and fulfill my promise to the Lord when I started in His service, to remain faithful to my end.

What enjoyment I have had in my pilgrimage. It has been over fifty years since I am on the way, and I am not weary yet, still looking forward to the many blessed promises in God's Word for us, if we will believe on him.

Oh, how glad I am that I obeyed the Lord in his call. I was afraid of the judgment. This brought me to a halt, my sins became as crimson before me, and I thought the Lord could never forgive me. But I found him merciful, and that if we believe on him and accept his promise we shall be saved.

He gave me a work to do, and as I obeyed, I received great blessing. I found indeed, his yoke is easy and his burden is light. I am glad for the separated way and I want to keep humble and obey the Lord, the remainder of my days so that some day we may meet in the glorious home above where we can praise God eternally. Pray for me.

Mrs. Emma C. Wingert.

BETHEL MISSION, SYLVATUS, VA.

Tent Meeting Report

Beloved in the Lord:

We greet you in the precious name of Jesus who loved us and gave himself for us.

The looked for and longed for time when tent meetings would once more be held in connection with Bethel's work has now passed, and we praise the Lord for the wonderful victory that he gave us. At Hillsville the first meeting was held, there two souls came to the altar, and many were under conviction. The second meeting was held about four miles from Hillsville, and the last night, after a long drawn battle with the most conviction we have seen for some time, four precious souls came out to the altar and were cleared up in their experience. One of them, the first to make her way to the altar is a very influential woman, being the district superintendent of schools. She came out to be sanctified. She was followed by three other women all of whom received bright experiences. In this neighborhood we found one of the nicest classes of people that we have ever been privileged to meet, and among them we have a fine opening for some real effective Gospel work. The people as they came to meetings were so free to express their needs of the Lord, many of them are church members, but freely express their need of more of the Lord, also sinners were open-hearted and ready to admit their need of Jesus. We feel well pleased with the effort put forth with the tent this summer, and we trust that it will bring forth fruit unto eternal life.

Bro. Brehm did not fail to declare the whole truth to the people and they accepted it well. We also had Sr. Fannie Stauffer and Sr. Anna Engle with us for the meetings. Before the close of meetings we were agreeably surprised by the arrival of Bro. and Sr. Goodling from Pa., by auto. We enjoyed their fellowship again and their help in the closing tent services.

Since we made our last report the last one of Sr. Cox's children has given his heart to the Lord, he came out so bravely to the altar and soon had the victory through faith. This is six in this one family that have been saved through the efforts put forth at Bethel. I am sure that all must say that Bethel's work has paid well, not in dollars and cents, but in the salvation of precious souls.

Since tent meetings we have added responsibilities, and we need your prayers and help more than ever. We expect to have monthly meetings and prayer meetings at the last place we had services. Homes are open for prayer meetings.

We wish again to thank those who have stood by the work with your support. We ask your continued prayers for the work here, and those who have a mind to visit us we would be glad to have come, and as one has said it will give you a larger vision of the work here.

**Financial Report for July and Aug
July Expenses**

Farm supplies	\$ 1.50
Supplies and miscellaneous	8.55
Oil	1.00
Feed	5.00
	<hr/>
	\$16.05

Offerings

Balance	\$ 7.50
	<hr/>
Deficit	\$ 8.55

August

Labor	\$ 2.00
Oil, sugar, etc.	15.00
	<hr/>
	\$17.00
	8.55
	<hr/>
Deficit	\$25.00

Yours in His service,
DENNY E. JENNINGS AND WORKERS

REPORT OF FOREIGN MISSION TREASURER

Balance August 1, 1924	\$ 14.85
Receipts from August 1, to Sept 1	
Bertie Cong., Ont. Canada	1000.00
Cheapside Cong., Ont. Can.	11.00
Nottowa Cong., 6 Line Ont. Can.	33.00
Nottowa Cong., 2 Line, Ont. Can.	13.90
Markham Cong., Ont. Can.	6.00
A. D. Baker, Winnepeg, Can.	25.00
A Bro. and Sr., Carland, Mich.	10.00
In His Name, Springfield, Ohio	35.00
D and E. Wagner, for India, Dayton, O.	10.00
Buffalo Cong., Buffalo, N. Y.	45.00
Buffalo Con., Buffalo, N. Y.	55.00
Ruth Stout, Souderton, Pa.	5.00
H. E. Wolgemuth, Mt. Joy, Pa.	25.00
Sr. S. W. Myers, Harrisburg, Pa.	5.00
Irwin H. Curry, Swatara, Pa.	5.00
Enoch and Lizzie McCorkel, Middletown, Pa.	15.00
B. M. Hershey, Hummelstown, Pa.	25.00
H. K. Kreider, Campbellstown, Pa.	25.00
Harrisburg Cong., Harrisburg, Pa.	102.15
Conoy S. S., Elizabethtown, Pa.	36.06
Free Grace S. S., Millersburg, Pa.	50.00
Silverdale S. S., Silverdaye, Pa.	11.50
Manheim Cong., Manheim, Pa.	116.00
Ruth Byer, Upland, Cal.	25.00
Upland S. S., Upland, Cal.	229.29
San Francisco Cong., San Francisco, Cal.	66.17
Interest	25.00
Interest	30.83
Minnie Hickerson, Shedwick, Kans.	25.00
Nancy Lenhert, Abilene, Kans.	50.00
Abilene Cong., Abilene, Kans.	174.31
Sadie Hoffman, Abilene, Kans.	10.00
Adda Engle, Wichata, Kans.	25.00
Edith Haldeman, Hope, Kans.	20.00
Bethel Cong., Kans.	112.00
Rosebank Cong., Kans.	57.63
Rosebank Cong., Kans.	22.75
Pledge, Navarre, Kans.	5.00
Cora Longenecker, Navarre, Kans.	1.50
Levi Byer, Hamlin, Kans.	100.00
Bridgeport Cong., Okla.	6.53
Bethany Cong., Okla.	332.00
A Brother and Sister, Okla.	500.00
Bethany Cong., Okla.	35.79
Red Star S. S., Leedy, Okla.	24.85
Sylvannis W. Landis, Des Moines, Iowa.	50.00
Chicago Miss. Cong., Chicago, Ill.	100.00
In His Name, Chicago, Ill.	25.00
Sr. W. Stevenson, Chicago, Ill.	20.00
Beulah Chapel, S. S., Ohio, for India orphans	25.00

Union S. S., Ind. to Sr. H. L. Smith, India.....	25.00
Union S. S., Ind., to C. Heise, India	25.00
Chain Letter Circle to Roy Mann, Africa.....	20.00

Total month's receipts and cash balance

Month's Expenditures

So. Africa, Maintenance	\$1000.00
So. Africa Maintenance	1371.00
Home Missionary Exp and Sundries	230.00
For India Orphans, workers and personal	125.00
For Roy Mann, personal, So. Africa	20.00

Total Month Expenditures

Balance

S. G. ENGLE, Treas., 4014 Spring Garden St., Philadelphia, Pa.

SOUTH AFRICA FARM FUND

Reported Balance August 1	\$ 556.33
Chester N. Gish, Abilene, Kans.	5.00
Enoch and Lizzie McCorkle, Middletown, Pa.	10.00

Balance

THE LIPS THAT TOUCH LIQUOR SHALL NEVER TOUCH MINE.

You may smile at my subject
And think it quite strange,
But if you'll be patient
I'll try to arrange
In prose or in rhyme
Though not over nice,
A few simple thoughts
As a piece of advice,
And if they are to be pointed
To suit all your views,
I hope you will listen
And try to excuse,
For as you all know
In a foe to the vine
And the lips that touch liquor
Shall never touch mine.

The tale of deep sorrows
How often we're read,
Of a heart-broken woman
Awaiting the tread
Of him who promised
To love and protect,
When a few months before
As his bride she was decked,
But who now has damped,
All the joys of her life
By that terrible blight
A drunkard's wife
Which she would not have been
Had she said in time
The lips that touch liquor
Shall never touch mine.

There are hundreds of mothers
All over the land
Pleading today with penniless hands,
For help to support
The children they love
Whose father have left them
As beggars to rove
Although it seems hard
To censure or blame
Yet it would have been better
To all 'tis quite plain

"TEMPERANCE" IN VARIOUS VERSIONS OF THE NEW TESTAMENT COMPARED

King James	Twentieth Century English	American Standard	Rheims
He reasoned of righteousness, temperance and judgment to come. Acts 24:25.	Paul was speaking at length about righteousness, self-control and the judgment to come.	He reasoned of righteousness, and self-control, and the judgment to come.	He treated of justice, and chastity, and of the judgment to come.
And every man that striveth for the mastery is temperate in all things. I Cor. 9:25.	Every athlete exercises self-restraint in everything.	And every man that striveth in the games exerciseth self-control in all things.	And every one that striveth for the mastery, refraineth himself from all things.
The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22, 23.	The fruit produced by the Spirit is love, joy, peace, forbearance, kindness, generosity, trustfulness, gentleness, self-control.	The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.	The fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity.
Add to your faith virtue; and to virtue knowledge; and to knowledge temperance. II Peter 1:5, 6.	Do your best to supplement your faith by goodness, goodness by knowledge and knowledge by self-control.	In your faith supply virtue; and in your virtue knowledge, and in your knowledge self-control.	Minister in your faith, virtue; and in virtue knowledge and in knowledge abstinence.
A lover of hospitality, a lover of good men, sober, just, holy, temperate. Titus 1:8.	He should be hospitable, eager for the right, discreet, upright, a man of holy life and capable of self-restraint.	Given to hospitality, a lover of goodness, sober-minded, just, holy, self-controlled.	Given to hospitality, gentle sober, just, holy, continent.

Had they said this when young
In a foe to the vine
And the lips that touch liquor
Shall never touch mine.

There's many a one
Who has work long and well
This terrible fiend
Of intemperance to quell,
But what can they do
When young ladies will wed
Drunkards in spite of all that is said
Then if you will aid
In this calling divine
Say the lips that touch liquor
Shall never touch mine.

O take this advice
Young lady from me
No matter how wealthy
A young man may be
No matter how handsome
How gay or how nice
No matter how grand
Be his station in life
No matter how seldom
A glass he may take;
If he take it at all
For your happiness sake
Say when you are wooed
In a foe to the vine
And the lips that touch liquor
Shall never touch mine.

You may say its all nonsense
My heart is a stone
If I act thus, I'll spend life alone
I care not for that
My mind is made up

To do what I can
Against the poisonous cup
And if I must wed
A drunkard or none
Of the two great evils
I'll chose the less one
Yes, I'll live an old maid
To the end of my time
Ere the lips that touch liquor
Shall never touch mine.
Selected by Sr. Sallie H. Tyson, Collegeville, Pa.

AN HONEST CONFESSION.

In a prayer-meeting, held a short time ago in one of our churches, the Pastor asked two or three to pray. Two prayed, then there was a silence; (not appropriate in a holiness prayer meeting.)

"Some one else pray?" He asked. Still a silence. I felt I should have prayed but waited on someone else, and, I suppose others did the same.

We arose. The pastor seeming quite bewildered hardly knowing what to do next, opened a testimony meeting, and while some were speaking, I felt I had done wrong by holding back, and not taking up my cross for Jesus.

I asked Him to help me and to forgive my negligence. I feel He has forgiven me, and I do want to work for Him and take up my cross daily and follow Him.

Let us do what we can for Jesus. If we wait for some one else to do what we should, we will lose the blessing there is in working for Jesus.

—"Interested."

The Golden Rule stands any test of weights and measures. It is a trustworthy rule for daily living.

MUSICAL INSTRUMENTS

By George R. Brunk

I. A Plea for Simplicity

We are now at a crisis. The question confronts us whether we are to continue a plain, self-denying, world-ignoring, God-honoring church, nourishing the truth within and barring the evil out, or, like other churches, gradually yield to worldly policy, surrendering the unpopular doctrines of the Gospel and welcoming the unscriptural things of the world.

Already the devastation is begun, and even helped forward by some that have by the church been "set for the defense of the Gospel" (Phil. 1:17), and the spiritual ear can already hear the clanking of the chains of the coming bondage.

Let every one awake! Let the whole church arise, shake off the dust of worldliness, and put on the beautiful garments of salvation, simplicity and power, and stay the incoming flood that the pure religion of Christ may not altogether perish from the earth.

There are two very common sins: **To ignore what the Bible teaches and to allow what the Bible condemns.**

Such doctrines as nonresistance, modest apparel, feet-washing, devotional head-covering, etc., all grow unwelcome as the church becomes worldly.

Popular sins press hard on every side. Cursed, cruel, red-handed War, the great monster that has eaten up half the human race and still is hungry; guilty, hypocritical Secretism, which under the cover of darkness, like a ravenous beast, is rending the souls of men; vile Divorce and corrupting Fashion, with a host of other evils, stand ready to enter and will enter sooner or later unless we everywhere lift up a standard against the incoming flood (Isa. 59:19.)

Give us men like Paul who will "declare all the counsel of God," and like Micaiah, who will speak what God says, whether the people like it or not (I Kin. 22:13, 14), and the church will stand; but if we must have men like Saul (I Sam. 15:24), or Aaron (Ex. 32:22-24), or Eli (I Sam. 2:29), men who fear the people more than God, then the church will fall.

The Apostolic church did not become corrupt in a day. It was little by little "**from one degree of pomp to another.**"—and finally were "**piety and virtue smothered.**"

No church has ever reformed herself. Simplicity, like the pure blossom of virginity, if once lost, can never be restored.

Notice a brief extract from a hymn to Christ of the early church: "**Simple praises, sincere hymns to Christ, the King, offerings pure, of lively doctrine let us chant together with simplicity.** The bond of peace, we sons of Christ, people of sober mind, let us together praise the God of peace."

—Clem. Alex. Paed. Lib. III c 12.

In Dr. Adam Clark's notes on Col. 3:16, he charges

that the musical instruments destroy the simplicity of the Christian worship. We give a brief extract: "Melody which is allowed to be the most proper for devotional music is now sacrificed to an exuberant harmony which requires not only many different kinds of voices but **different musical instruments** to support it and by these **preposterous means the simplicity of the Christian worship is destroyed and all edification totally prevented.**"

During the Reformation, Zwingli, the Swiss reformer, put the musical instruments out of the churches as unscriptural, along with images, pictures, crucifixes, altars, relics, candles and other things by the use of which the simplicity of the Christian worship had been destroyed.

Can we not be content with God's order of worship as revealed in the New Testament and as practiced by the apostolic church? Or shall we sacrifice simplicity upon the altar of worldly popularity and turn from the great work of **saving men to entertaining them.**

II. "Come Let Us Reason Together."

The heathen actually have **prayer machines** to help them pray. Church people have **praise machines** with which to praise God. The church people send missionaries to the machine-praying people to teach them the error of their ways. Thinking people wonder why it should be right to **praise** by machinery and wrong to **pray** by machinery. Might not the heathen well say, "**Physician, heal thyself**"? Why should God be more pleased with the **praising of an organ** than the **praying of a phonograph**? If the praying of a phonograph would not help you, why should the praising of an organ help you?

Some say, "No one can convince me that the organ is not a help to the soul"! Perhaps not. Some of the heathen are the same way about their prayer wheels.

Now you think it does you good because it moves your feelings so. Well, it affects a dog the same way, and he is not supposed to have a soul at all. It makes him feel. I never noticed, however, that it changed his disposition—I never heard that it made one stop robbing hens' nests or killing sheep.

People say the harp must be a good thing, for it drove the evil spirit away from King Saul!

Very well, let us examine the passage in I Sam. 16:14. We see that it was an evil spirit FROM THE LORD upon Saul to trouble him for his sins. (God sends a gloom and burden on the wicked to turn them from their sins.) Now Saul had his choice to **forsake his sins and get cheered from God** or **hold to his sins and get cheered by the instrument.**

This circumstance establishes three things against the instrument.

1. **God sent the spirit—the instrument drove it away; therefore the instrument worked against God.**

2. **God does not cheer a man in his sins—the instrument did cheer Saul in his sins; therefore the instrument works contrary to God.**

3. **The instrument made Saul feel better without**

making him better; therefore it worked against his salvation.

At the very time that David was playing for him, Saul tried to kill him. He was not any more inclined to forsake his sins after he heard the instrument than he was before. It did him no real good and he died a suicide. **If the instrument had helped Saul to heaven instead of to hell, it would even then not justify their use under the New Testament.**

Rather than have instruments to make "bad" people feel good let us pray that God will send a spirit to trouble them until they repent and turn from sin and get the **Gospel cheer** that will enable them to **make "melody in their hearts to the Lord."**

Because instrumental music has power to "make the hair stand on end," "the flesh creep," "the toes tingle" and fill man with a storm of conflicting emotions, is no proof that it makes him better—a political speech often does as much.

The Gospel requires us to deny ourselves of **lawful things** that God has given, even wife and children and parents if necessary. How willingly, therefore, should we deny ourselves of **unnecessary things**, the **lawfulness of which is disputed?**

We hear a great deal about the money wasted in candy, chewing gum, jewelry, feathers, strong drink, tobacco, etc., thus firing all around the edges of the church. Why not go out into the middle of the garden and pluck out the weeds that grow there such as **musical instruments, lace curtains, costly furniture, decorative pictures, neckties, etc., etc.**, and clean up the fence corners afterward?

If we are to live for pleasure, then let us build state-ly palaces and surround them with shady parks bedecked with mirror lakes, spouting fountains and fine statuary, and filled with rare and curious animals; plenty of servants to attend us and private cars in which to tour the earth and enjoy the wonders of art and nature.

If we should thus spend our days, thundering in our ears would come the words of Paul "If ye live after the flesh ye shall die." (Rom. 8:13), and the words of Christ, "If any man will come after me let him **deny himself** and take up his cross daily and follow me."

Allowing 18,000,000 families in the United States, it would break up a thousand millionaires to put a \$60 organ into each home—it would cost over a thousand million dollars!

Think of the church treasuries practically empty, our noble missionaries having special prayers for bread, the opening of missions in new fields delayed for lack of means and hundreds of our own people paying their full share of this thousand million dollars wasted money for their own pleasure while the poor and lost are lying unaided at our doors like Lazarus before the rich man's gate.

I pray that these things may burn like coals of fire upon the consciences of all that cause their cup of plenty

to run over into the saucer of their extravagance and neglect the treasury of the Lord.

If all the musical instruments in all the churches and in all the Christian homes were sold for half their cost, what a houseful of money it would be and **what music could be made in heaven over the souls it would help to save!**

Perhaps you have them for a pastime. **Ah, beware lest your time be passed before you are ready.** Think of England's queen that would have given all her possessions for one moment more of time. Each hour comes to us pure and white from God and all fly back again like swift-winged messengers to the throne and bear the record of our lives. Let us "redeem" the hours as they come in such a way that we will not be ashamed before Him at His coming.

How often a music and picture feast is found and a religious book famine—feed the eye, feed the ear and starve the soul. They will say, "The Bible is enough." Yes, the Bible is **enough** for the **keenest thinkers**—yea, **too much**—so the **great majority** need **many helps**, for most people, like the Ethiopian, can read but **cannot rightly understand except some man guide them** (Acts 8:30, 31.)

Go and talk to Paul about the arts and sciences that have no necessary connection with soul-saving. Hear him: "I have suffered the loss of all things and do count them but dung that I may win Christ" (Phil. 3:8). Had Paul given up his time to such things, the marvelous work he performed would never have been done.

We cannot afford in this short life to turn away from the great work of cultivating and developing the divine attributes within us to the trifling imitation of God's work in nature. What is more beautiful than Paul's self-sacrificing, world-ignoring, soul-saving God-honoring activity, extending from his early manhood on the Damascus road to Paul the aged at Rome throwing down his armor and taking the martyr crown and entering into rest and quiet evermore? Write "vanity" on all the works of man, and "passing away" on the face of nature. Point every soul away from time to the eternal hills of heaven where after self-denial and life-long toil we will have blessed rest and luxury unending.

III. What Saith the Scriptures?

God made the vocal organs we know, and the first trace we have of song was at the creation (Job 38:7)—"stars" evidently meaning angels.

Musical instruments were **invented by the wicked** for their pleasure (Gen. 4:21.)

The organ and dance are **highly esteemed by the wicked** (Job. 21:11, 12.)

Israel brought their instruments from Egypt when they came up from bondage (Ex. 15:20.)

They are in the feasts of the wicked (Isa. 5:12.)

All kinds used in idol worship (Dan 3:5.)

Used by harlots (Isa. 23:16.)

God gave the law through Moses—gave him full instructions in all the details of worship, but nowhere did

He command the use of instruments of music. Likewise when the New Testament was given, not one word is found to support the musical instrument.

In Num. 10:1-8, God commanded Moses to make silver trumpets, and they were to be an ordinance in Israel forever. They were not for music, however, but for signaling to the people as any one will find by reading.

After the time of Moses the musical instruments were brought into the Jewish church by a man who first had them in his home and liked them.

II Chron. 29:27 seems to settle the matter that song is from God and instrumental music from men.

"And when the burnt offering began, the song of the Lord began also with the trumpets and with the instruments ordained by David King of Israel."

Notice: **Song of the Lord. Instruments of David.**

Now we pass David's time and go on down to the prophet Amos. Here we find a woe pronounced upon such as "invent unto themselves instruments of music like David."

Now he does not say woe unto them that ABUSE them, but woe unto them that INVENT them and it is clear that if it is wrong to make them it is wrong to use them. (See Amos 6:1-6.)

Amos 6:1-6 is New Testament doctrine, as it agrees exactly with Christ's parable of the rich man that fared sumptuously every day, and died, and lifted up his eyes in hell.

If the musical instruments are not from the Lord then they must be an ordinance of man which is plainly condemned by the New Testament (Col. 2:20-22.) But if they were from God in Israel, it does not alter the case; for the New Testament expressly states that all the Jewish ordinances were done away (Eph. 2:15; Col. 2:14; Heb. 10:9.)

If man put them in Israel it was an ordinance of man which Christ condemned.

If God made them an ordinance in Israel they were done away, with all the other Jewish ordinances.

Some say we may have them as the New Testament does not expressly condemn them. On that ground the Catholics are justified in their altars, images, burning candles, holy water, incense, infant baptism, prayer for the dead, and praying to the saints, etc., etc. These are not expressly forbidden, and if that is a good argument for you for the musical instrument it is also for the Catholics for their unscriptural practices.

There is no scripture expressly forbidding the building of a million dollar church like Solomon's temple. There is no prophet that says woe unto them that build a temple like Solomon's and yet we know that it would be contrary to the spirit of the Gospel.

Paul plainly shows in I Cor. 13:1, 2, that he regards musical instruments and a man without charity alike. He says that a man without charity is like a musical instrument, and if the people had no more use for the instruments than God has for a man without

charity they would soon be disposed of.

Before Jesus raised the little maid he put the minstrels out (Matt. 9:23-25.) Keeping them in will hinder, while putting them out will help to raise the dead if you put the proceeds into the Lord's treasury.

The New Testament says: Preach, teach, sing, pray, fast, weep, rejoice, etc., but nowhere does it teach the use of musical instruments, although it was as common in Israel as song.

Jesus and the twelve sang after the communion (Matt. 26:30; Mark 14:26.)

Paul and Silas sang in prison (Acts. 16:15.)

Paul says: "I will sing with the spirit," etc. (I Cor. 14:15.)

David says: Sing of the Gospel times. (Compare Ps. 18:49 with Rom. 15:9.)

James says: Sing and pray (Jas. 5:13.)

Paul says: "Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Eph. 5:19; Col. 3:16.)

Now by the above we see by word and example that we as Christian people are taught to sing, and not by a single word or example, in the New Testament are we taught the use of the musical instrument.

Man has always tried to improve upon God's work. God ordained one-wife marriage; but the wicked added concubines and made void God's plan. God ordained vocal music but the wicked added the instruments and made void God's plan.

We find fault with such as corrupting God's order of marriage and baptism by their own inventions; and will we now take part in the same by gradually bringing in the musical instruments that even by the testimony of their friends are destructive to God's order of music?

It takes money to get them and time to operate them and both could certainly be used to better purpose.

"I show you a more excellent way" (I cor. 12:31); "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's" (Matt. 22:21.)

Cleanse your hands from your part of the thousand million dollars wasted, and cast as in the olden time (II Chron. 24:8-11) into the treasury of the Lord that the true Gospel, like God's great Sun, may speedily shed light in every darkened land! —Tract

The way that leads from earth to heaven,
Must be maintained by strife;
All who have walked therein have striven
To win the cross of life.

It is a path with ills beset,
Apparent and concealed;
These must in strength divine be met,
And boldly brought to yield.

But he who blindly seeks his ease,
And folds his hands to rest,
Will miss the prize that might be his,
And fail of being blessed.

A LETTER TO THE EDITOR

The following, tho written as a personal letter, is so expressive that we publish it as a testimony from our aged brother, who is well known to us by his frequent contributions:

My dear brother:

Your kind and appreciated letter was received for which I thank you very much. Most of the time for thirty years I have been a reader of the Visitor, and feel an interest in its welfare, and the good Christian work it is doing for Jesus and humanity. I have written frequent articles for it in past years, as well as many other papers, since June, 1873, over half a century ago, mostly on moral and religious subjects. The afflicted class of people are also dear to my heart, to whom I have written almost countless letters of cheer and helped in various ways in every state in the union and Canada.

Have also tried to fill various official positions in church work for nearly fifty years, though at present I am about on the shelf, nearly a shut-in with a complication of bodily infirmities. But thank God I can still write a little, pray, read and meditate on the blessed old Book of Divine Truth, love and trust Jesus and my fellow man, and send forth thought waves of love, cheer and hope to every people, tribe and nation on earth. I want to fill up all my remaining days as best I can for Jesus, and at last fall at my post in sight of eternal glory. I am now 74 years of age, have lived in this western country sixty-five years, fifty-five in Kansas and ten years in this state. So you see brother that I am an old pioneer. I now feel that my earthly journey is nearly done—but the future is bright with endless joy and glory, which I am living for every day, by the help of divine grace.

Now my dear brother may the rich blessings of God ever be with you and upon your labors for Him. May we meet one day in glory at Jesus' feet. With loving regards.

Your Christian brother,

W. R. SMITH.

MUCH IN LITTLE

In the cathedral of Lubeck, Germany, is the following inscription:

"Thus speaketh Christ, our Lord to us:

"Ye call me Master, and obey me not;

"Ye call me Light, and see me not;

"Ye call me Way, and walk me not;

"Ye call me Life, and desire me not;

"Ye call me Wise, and follow me not;

"Ye call me Fair, and love me not;

"Ye call me Rich, and ask me not;

"Ye call me Eternal, and seek me not;

"Ye call me Gracious, and trust me not;

"Ye call me Noble, and serve me not;

"Ye call me Mighty, and honor me not;

"Ye call me Just, and fear me not;"

If I condemn you, blame me not."

—Selected by Alvah Wingert. of Jesus.

A FAITHFUL WORKER

I noticed in a recent Christian paper of a young Chinese man who was saved from sin and dedicated his life to God and became a strong man in the service of the Lord. He became a wonderful man of prayer, he had over two thousand persons on his daily prayer list. Upon being asked how he could find time to pray for so many daily he said: "The moments that others waste, I spend in prayer."

At an other time a friend of his who was the writer of this article had noticed him being up at a very late hour at night and inquired why he kept such late hours at night? He said: "My friend last night when we parted I had yet five hundred persons on my prayer list, unprayed for and it got quite late till I got through." It was said of him he was a man of prayer. This young man was a pastor of one of the Shantung churches and was very influential in bringing souls to Christ and building up his church in the Christian faith. During the uprising of the Boxers the Christians were persecuted and he was one of them. Local officials put him under arrest and brought him before magistrates and cruelly beat him with rods, putting upon his body five hundred stripes and still he lived, suffering unspeakable pain he was thrust back in a dark prison. He scarcely expected to live and thought it would be his privilege to join the martyrs who have gone before, but God was not yet done with him.

Many prayers were offered for him, finally one of the missionaries went to the Governor and explained this man's case and asked for his release which was granted. Upon his release he said here-to-fore I was a servant of the Lord, from now on I will be a martyr for him if need be. He dedicated himself to God for greater service and receiving a real call to a theological seminary for young men, he went in the strength of his God. He began to teach the Bible and point them to Jesus Christ and thru the influence of his Godly life and prayer brought conviction to their hearts and in a short time many of them gave up their worldly ambitions and sought the Lord and dedicated their lives to God and many of them to-day, are bringing the gospel to China's millions.

Selected by Katie Phillippi.

General Wm. Booth said, "I am of the opinion that the chief dangers which confront the coming century will be religion without the Holy Ghost. Christianity without Christ, forgiveness without Repentance. Salvation without Regeneration, Politics without God, and Heaven without Hell."

The people who are doing the most to make life sweeter and happier are those who have caught a vision of Jesus.

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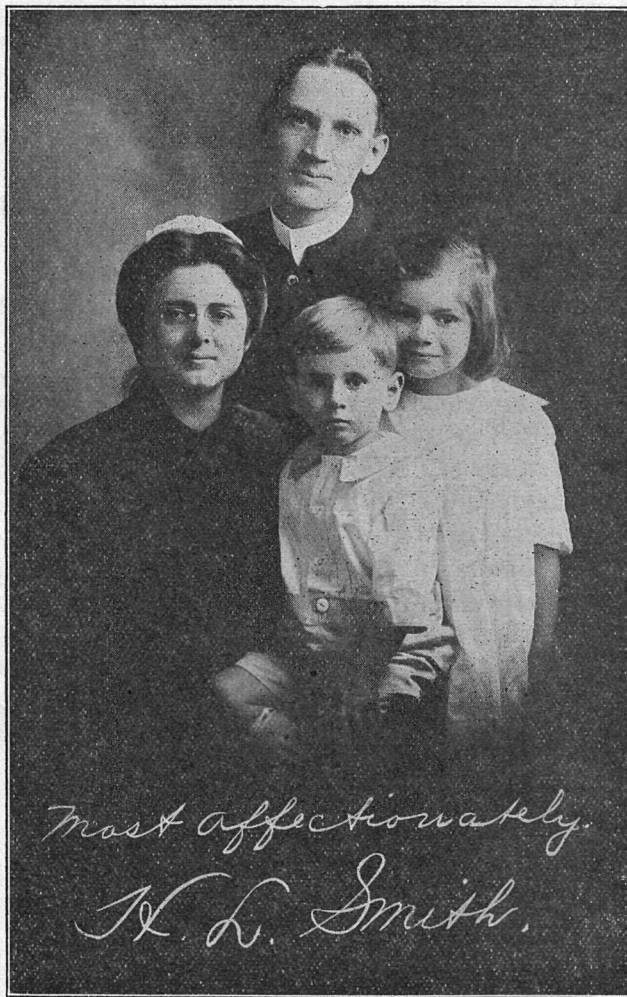
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Nappanee, Indiana

Dear Reader:

For the past few months you have noticed the advertisement calling your attention to the Book on Bible Doctrine written by the late Eld. H. L. Smith. We have not yet sold all of these books and we believe they ought to be sold **NOW**—We are coming to you with one of Paul's "I beseech you brethren" to buy one or more of these books even if you have one, buy one for a son or daughter, or neighbor. We have about 300 copies left of the book as yet and for "his sake" and the sake of those left behind we appeal to you. **Do it now.** Remember a beautiful folder free with each book purchased—



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