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Evangelical Visitor - May 24, 1926 Vol. XXXIX. No. 11.

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

God

"There is no God," the fool hath said,
Put evolution in His stead;
And adaptation is his theme
An empty fancy, mental dream.

Did it happen, or the sun
Evolve himself, and course to run?
And earth, and moon, a satellite,
And all the starry worlds of light?

Who made the laws that govern these
To keep swift whirling globes in place?
Who in the universe so vast
Fixed all their cycles and their paths?

The clouds, and winds, and rain, and snow,
And seedtime, harvest, come and go;
The grass, the flowers, the fruits, the trees
And man and beast to use all these.

The swift winged birds and creatures slow,
And mountains high and valleys low;
The fish in sea and insect small,
And everything—He made them all.

The cell, the growth, the power of mind.
To contemplate, to search and find—
The reason's lost in Godless creed,
For NOTHING never SOMETHING
made.

—Dr. C. Nysewander.

Volume XXXIX

MAY 24, 1926

Number 11

LOVE FEASTS

Pennsylvania

Gratersford, Pa., May 29th and 30th
 Martinsburg, Blair Co., Pa. May 29,30
 Ringgold Church, Maryland, South Frank-
 lin District..... May 29th and 30th
 Juanita and Mifflin District, at home of
 Solomon Lauver June 12, 13
 Pequea,-Manor, Pequea District June 12, 13

Kansas

Bethel, Dickinson Co. May 29th, 30th.

Canada

Markham and Wainfleet May 29, 30
 Nottawa June 12, 13
 Howick and Walpole June 19, 20

Indiana

Union Grove church, near Nappanee,
 Ind. May 29,30

Ohio

Highland Church, near West Milton.....
 May 29, 30

GENERAL CONFERENCE

D. V. General Conference will convene Thursday, June third, at Fairland Church, Lebanon and Dauphin District, Pennsylvania.

Those coming by train, from the west and north, should take the Pennsylvania Railroad, to Harrisburg, Pa., thence via Reading Railroad to Lebanon, Pa. Take Palmyra car, at Lebanon Station, via electric line, to Fairland. Trains leave Harrisburg for Lebanon (week days) 4:35 A. M., 6:10 A. M., 8:00 A. M., 10:20 A. M., 1:10 P. M., 3:25 P. M., 4:30 P. M., 6:30 P. M., (Sundays) 8:00 A. M., 8:05 A. M., 1:10 P. M., 3:45 P. M., 4:30 P. M., 6:30 P. M. Those coming by auto from the west, take Lincoln Highway to Gettysburg Pa., Gettysburg and Harrisburg Highway to Harrisburg and William Penn Highway to Fairland Church, two miles east of Annville, Pa.

All mail should be sent to Lebanon, Pennsylvania, care of "General Conference."

Reception Committee.

ANNOUNCEMENT.

Reservations have been made for the sailing of Sisters Mary Heisey and Anna Engle, outgoing mission-

aries to Africa. They are expected to sail from New York on June 23.

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 Home, 1175 Bailey St., Harrisburg, Pa., not later than the fifth day of June, so that ample time for packing and shipping may be had.

Also read carefully the following which appears in General Conference minutes of 1924, Page 54, Section 4:

RESOLVED, That the Board hold itself responsible for transportation charges to the extent of six hundred pounds, (600 lbs.) including fare, 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.

FOREIGN MISSION BOARD

GENERAL BIBLE CONFERENCE PROGRAM.

Educational Meeting

Wednesday, June 2, 1926, 7:30 P. M.

Invocation Elder J. B. Funk
 Music Quartette
 The Situation of the Church at Large
 and Its Educational Needs...D. F. Shirk
 Why Education is Necessary
 Elder P. J. Wiebe
 Music Duet
 Educational Environment in Relation to
 Spiritual Development Elder Clyde Shirk
 What a Christian Education Has Meant
 to Me.....Harold K. Sheets, Anna R.
 Engle, Elder A. D. M. Dick.
 The Finished Product of Our Schools
 Eld. D. W. Heise
 Music Quartette

Ministerial Program

Monday, June 7, 1926. 7:30 P. M.

How may the congregation assist the minister in giving forth an inspiring soul winning message?

Bishop Bert Shirk, Stevensville, Ont.
 Alternate, Elder L. Shoalts, Wellandport, Ont.

What constitutes the co-operation of the minister and the laity outside of the pulpit?

Christian Moyer, Elizabethtown, Pa.

Alternate, Ohmer Herr, Clayton, O.

Contrast a sermon from a study and from a prayer room.

Bishop Harry Wagaman, Waukena, Cal.

Alternate Elder Homer G. Engle, Navarre, Kans.

Committee.

M. B. C. COMMENCEMENT EXERCISES

The annual closing exercises of the Messiah Bible College for the school year will begin on Saturday evening, May 29, and end at noon, Wednesday, June 2. These exercises come at a time which makes it very convenient for those on their way to General Conference from all parts of the West to attend. Plan now to stop at Grantham for a few days in order to enjoy the privilege of seeing the school work during the closing days of the year. Everybody is welcome. The program is as follows:

Sat. evening, May 29 Musical
 Sun. morning, May 30
 Baccalaureate Sermon
 Sun. evening, May 30.. Missionary Meeting
 Mon. evening, May 31 Oratorical
 Tues. afternoon, June 1 Class Day Exercises
 Tues. evening, June 1..... Alumni Meeting
 Wed. morning, June 2
 Commencement Exercises

PROGRAM OF THE GENERAL SUNDAY SCHOOL CONFERENCE

Of the Brethren in Christ to be Held at Fairland Church, Cleona, Pa. June 3, 1926

Theme: "Religious Instruction and Spiritual Development."

Text: Prov. 22:6 "The Sunday School as a Factor."

10:45—Devotional Chairman
 11:00—1: Childhood, 2 Tim. 1:5.
 (a) Influence in the Home
 J. H. Martin, Lancaster, Pa.
 (b) Building Character
 C. N. Hostetter, Jr., Refton, Pa.
 (a) Teaching Beginners
 Anna R. Engle, Mt. Joy, Pa.

NOON RECESS

1:30—Devotional
 W. Duxberry, Hagersville, Ont.
 1:45—2: Youth, 2 Tim. 3:15.
 "Meeting the Need of the Adolescent"
 (a) Social
 Homer G. Engle, Abilene, Kansas
 (b) Educational
 P. J. Wiebe, Thomas, Okla.
 (c) Spiritual
 O. B. Ulery, Springfield, Ohio
 2:50—Secretary's report.

(Continued on page 3.)

THE POWER OF GOD.

Only to him who is totally blinded by unbelief is the power of God, as manifest in His wondrous works, invisible. His creation, the heavens above and the earth beneath, and His laws, controlling all the universe, proclaim His majesty and His power. All this is the handiwork of God, and by them He is magnified.

Man, one of God's creatures, made after His own image with attributes that make him God-like, stands forth as the greatest of all the works of God. When we see the wondrous workings of man's mind, how that by it he is able to search out the hidden wisdom of the worlds and to discover the laws and forces of nature and set them to His own service, we understand the mood of the ancient philosopher who said, "Ye are gods." Yet, man, with all his powers of intellect and reason, has by his own choice and sinfulness lost that relationship between himself and God that the Creator designed in the beginning should be, and for which the heart of man is always a wanderer till it returns back to peace with God.

It is when we look at the power of God as manifest in His relationship to fallen humanity, giving the best that heaven had for man's redemption, that we get a clear understanding of His love, and the power thereof. God made man a free moral agent and set him under moral law, and this God has never changed. Not by force, but by the power of love, would He draw men to Himself. And there is nothing in the manifestation of God to man in His redemption that is at variance with his character of dignity and majesty as revealed in creation. The giving of His Son to satisfy His justice shows that God's character does not change, nor do His laws. All that God does, and all that He authorizes done will be according to dignity, majesty, justice, and love. These characteristics will govern the workings of His power in every place.

It is with a feeling of awe and reverence that we approach those promises of God whereby is given to man the power of God. Who are we, and

what are we that God should deign to let any of His majesty and power rest upon us? Nevertheless, the Word of God is full of promises of power to the people of God. There is to be in those who accept Christ in His fullness, an unction, an anointing, a power, not found in other people. They enter into a relationship with God which gives them access to power unknown to the world and impossible to be obtained in any other way.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts. 1: 8). This word "power" signifies an energy or unction, and its purpose was to make them able witnesses of Christ in all the earth. When this power first descended as recorded in Acts the second chapter, they sang, they praised God aloud, they spoke in tongues, and they mightily preached the Word of God. Two or three other times when the Holy Ghost was poured out in special baptism we read of the same wonderful manifestations, yet we can boldly say that these manifestations were not the power. The Holy Ghost and his power was something more than emotional manifestation; they are the the power of God in us, making us witnesses to the world of Christ and to His salvation. Wherever the power of God is manifest there will be dignity and majesty, something to swell men's hearts with wonder and awe at the manifestation of God; and there will be love, something to draw the hearts of men to himself. The power of God is not harsh nor crushing; manifested in men it does not bruise and wound, it is always just and merciful. The power of God does not manifest itself in any manner that is reproachful or unbecoming to the nature and dignity of God. There is something grand and awe-inspiring in the praises of him who is filled with the Spirit; but the shrieks, screams, and antics of some who profess to be moved by the Holy Ghost are far beneath

the dignity of the name of the God of heaven. Like those of old whom John admonished, let us "try the spirits whether they are of God."

The power of God is manifest in miracles of healing and salvation, in gaining and holding the attention and respect of the people, and in continually manifesting His name. The power of God is continually observed in the children of God in their holy and upright lives, in their ability to keep under the body, and to keep the spirit of Christ in their conversation at all times. This power is manifest by the gentle leadings of the Holy Spirit, by the sweet peace which continually rests in the believer's heart.

We can safely mark that where there is manifested harshness, domineering, deceitfulness, contention and strife; or where there is unbecoming, reproachful behavior, contrary to the dignity and name of God; or an unseemly mental anguish, straining, and effort, the power manifested is not the power of the Holy Ghost coming on the people to make them witnesses of the meek and gentle Christ.

Many people, when they receive the baptism of the Holy Ghost, do shout and praise the Lord, and some speak in tongues, but these manifestations should not be especially sought. These are not the only real evidences of the Spirit's presence, and to seek them alone is to throw the soul open for deception. Let us seek, not emotionalism and noise, but the deep, sweet presence of the Holy Spirit. — Selected.

PROGRAM OF THE GENERAL SUNDAY SCHOOL CONFERENCE

(Continued from page 2.)

3:00—3: Adult, 2 Tim. 2:15.

(a) Teacher Training To be supplied

(b) Teacher's Meeting

.....J. H. Wagaman, Waukena, Calif.

(c) Interpretation

.....Alvin Winger, Gormley, Ont.

3:45—"Lest We Forget".....

..... By Member of S. S. Board

Each speaker should allow some time for discussion.

= CONTRIBUTIONS =

ELEMENTS OF SUCCESS IN PERSONAL SOUL WINNING.

By W. J. Myers
(Concluded)

Friends, in the first place I want to make a broad statement. The value of personal effort in soul winning occupies a major part in the plan of salvation.

Jesus said, "I must work the works of him that sent me, while it is day, the night cometh, when no man can work." Again he said, "I am come to seek and save that which is lost."

While Christ was here on earth He was engaged in personal work. "This ministry was left to the church. He said, "The work I do, ye shall also do, yea, greater works than these ye shall do."

The statement, "He that winneth souls is wise," is very important. Friends, did you ever think that a Christian has a place of highest honor, in the extension of God's kingdom? Did you ever think that God might have given the angels this ministry to win souls for Christ and we would have no part? Let us consider this great privilege of the Church. It is not only a privilege but there is also a great responsibility. We think of Andrew and Philip.

After Andrew found Jesus precious to his soul, he went to Peter. I just imagine I can see Andrew put his arm around Peter and say, "Won't you come to Christ?" It was the same way with Philip, after he had found Christ he went to Nathaniel. We find it is the same story all thru the ages. The story of salvation isn't like a man of this world who tries to keep everything to himself, but the children of God love to share out the things of heaven to others.

What is the true position of the church? We first find it is the salt of the earth. We know things will not keep long without salt. How long would this old world stand without the salt? It takes the church to

preserve this sinful world from the wrath of God.

Next we see it is a light, it lights up the world so man can see to walk.

It is next compared to the parable of the woman who lost her coin. We see when she found it she called her friends to rejoice with her.

The church that does not put forth effort to win others for Christ has forfeited its privilege. If we are not winning souls it is time to ask Christ about it. We should be a soul winner from the least to the greatest.

It is not enough for the church to be evangelical or to paint the fundamental doctrine of a church but it must be evangelistic. It must go out in this dark world of sin and win souls for Christ.

A church which is not Evangelistic is as a reservoir of water without pipes to carry the water to those who need it, and the church that does not give out the water of life often fails to have pure water.

The Evangelistic church has its pipes running over land and sea to carry the truth to every land. Friends, souls are too precious to be lost, the dark night is before them. We often sing "Hold the fort for I am coming," we should say "Storm the fort for Christ is leading." We should go out into the ranks of sin and bring the lost and dying of earth to Christ.

Some years ago there was a great flood here in your state. One man had a boat tied along the river. As he went down to loosen it a large piece of ice came along and pushed the man out into the river with his boat. A neighbor saw him and rushed to the next town and told the people. Many people rushed to the big bridge over the river and let down ropes two or three feet apart, as the man came swiftly down the stream he caught the nearest rope and was saved. If only one rope had been hung he might have gone down into a watery grave.

It is just this way with the church, the minister cannot reach all, each one must hold a rope out to a dying people.

Revivals are good but individual work is better because more souls are brought to Christ. Revivals are like fishing with a net. We cannot all throw out a net, but thank God each one can throw out a single line. This is too important to neglect. We must follow Christ who was an example in all things.

We see how Christ called Peter, James, and John to leave their nets at the seashore and be fishers of men. In John I we find where Christ did effectual individual work.

We need not wait for blessings till we reach the other shore. The greatest privilege then will be to see my Christ and Savior and to clasp hands with some, who, by the help of God, I brought to Christ.

Friends, there is so much to be done at home. We look at the apostles for example. Some precious soul brought the tidings of salvation across the deep sea to us. We enjoy it because someone else loved Christ and went forth to tell the "old Story."

We find that the apostles were scoffed at, cruelly treated and lashed but through it all they stood true to Christ.

How many times we go into a cold Godless home and often as we tell of Christ our tears begin to flow and there are hearts won for Christ. O, was it useless?

It means more than just going to Church day by day. It means consecration, it means death to our plans; it means our plans must fade away. When we consecrate it is Christ and no longer us.

Is there a value in personal effort? Thank God, each one can be a soul winner and do our part.—Reported by Cora McCulloh.

—

Instead of fixing your eyes on those points in which you excel, fix them on those in which your neighbor excels you: this is true humility.—Fausset.

"IT IS FINISHED."

J. C. Burkholder

Never in all the history of the world, has there been any words spoken that have had so great a significance as the words spoken by Jesus on the cross "It is finished."

Neither has there ever been another so great a personage as the one who spoke them. He, the man, Christ Jesus; Deity as a Redeemer in human form.

He manifested to the world the greatest condescension of love that has ever been known. No human mind can begin to comprehend the heights of His love or the depths to which it condescended.

"It is finished." What is finished? Ah! we have now struck a vital question, the keynote to the greatest theme in existence. The plan of Salvation or the Plan of Redemption.

No one has ever been able to fully disclose it, this "Unspeakable Gift," Jesus, who has hid away in himself deep and glorious mysteries, which He longs to reveal and unfold to those who will hide away with Him in God.

"He who has a balm for every heart-ache,

A cure for every woe;
Turns into blessing your every trial,
Will keep your heart as white as snow;

He heals your aching, breaking heart,
Will pardon your sin-sick soul;
He'll make your desert bloom like the rose;

Bids your cares and sorrows upon him roll.
Disappointments, and failures, and all your mistakes;

Like magic he sweetly controls,
Tho the valley seems dark thru which you must pass

Deeper riches in Jesus he sweetly unfolds."

Jesus knew he had all this for you when he finished his work on the cross, He knew the grandeur and splendor, and wonderfulness of this great theme, and all that we may experience at the very most in this life is just a little beginning of that which

he holds in store for us in the future, "just across on the evergreen shore."

The significance of this wonderful theme reaches back before the foundation of the world and reaches ahead throughout eternity.

It has had its place in every age of the past, and in every age that is to come. As I look back over the ages that have rolled onto the shores of eternity, even before Time had been given its little day, there I see the author of those mighty words "It is Finished." I see Jesus with the Father in conference. What about? Ah! you and I were in question.

There they were surrounded by all the dazzling splendors of that city unseen, with all the hosts of his angelic creatures worshipping and adoring Him—"The Supreme."

Was not the heart of God satisfied with all this? If he would have been satisfied he would have never planned such a wonderful and glorious theme as He did, and fulfilled it to the very letter.

Yes, Heaven lacked something, not thru any mistake on God's part, but the time had not yet arrived. Oh, what a wonderful theme they had planned, and when "It is Finished" Heaven will be far grander and more glorious than it ever was before. Jesus only could pay the price to make it so. Ah, when "It is Finished," and Jesus goes back to the Father and lays the price at His feet, and says "Father, 'It is Finished,'" then the most wonderful chord that Heaven ever heard will resound thruout the courts of that Celestial City. Ah! the song of Redemption, that is the theme that Heaven longed for; and now thru the marvelous love of Jesus Heaven embraces that which for ages it has been wanting. There in the high courts of Heaven, the highest tribunal in the universe, they settled it, and it could not have been planned better.

Now, as they looked down thru those ages they beheld a lovely creation, effected by the hand of God, and they long to lavish their love upon them.

Then alas! they see a sad, sad pic-

ture pass before them. That great arch-enemy Satan, crosses the threshold of earth and strikes a dreadful blow at the highest of God's creation, inflicting a wound so deep that Heaven only could produce a remedy to cure it.

They look down thru those years lit up by a crimson glow from a scarlet stream, and following it they see it terminating at the foot of an old rugged cross. Ah! the Son turns and looks at the Father, with a look so deep and full of compassion, but the Father turns His face away from the scene. Jesus gazes upon it alone. All alone He must bear it,—Jesus. He, impelled by a heart overflowing with love says "Father, I'll bear it alone." I'll "Finish it." Then a hallow of glory hovers over the scene.

They see an exceeding bright star hovering over a lowly manger; there in that humble bed, in the manger, lies a treasure, the best that Heaven could give, Yea, the most precious jewel that ever existed, lying there, the fairest of ten thousand,—Jesus—"The Unspeakable Gift," just handed down from God as a manifestation of His wonderful love for us.

Then like a panorama the scenes pass before them from the manger to the cross. He knew the lowly route he must take, He knew the infinite cost, and what it meant to you and I.

Yes, He knew what he had hidden away for ages, the angels of Heaven did not know the secret, or the mysteries surrounding a crucified and risen Christ. Ah! Jesus knew. Brother, Sister, suppose he would have never paid the price?

O, Hallelujah, Hallelujah, to the Christ. He "Finished it." Jesus alone on the cross, the Father hid his face from the scene, white in anguish Jesus cries "My God! My God! Why has thou forsaken me?"

Jesus—"Finished it" — alone.

I wonder sometimes if Jesus knew that God would forsake Him at this last vital moment, it seems that this part came unexpected, and he died in all the anguish of a sinner dying without God. But then, be that as it

(Continued on page 11.)

The Family Circle

BEQUEATHED.

Friends and neighbors stood solemnly as the casket was lowered to its resting place. Of the three men standing together not far from the grave, it was the visitor from a distance who spoke first. "He had a host of friends, had he not?"

"Yes" replied the professor, "everybody knew and respected him."

"How much did he leave?"

It was the broker's turn to speak, and he did so alertly. "Not a cent; he didn't have a thing in the world."

"Indeed," said the visitor; "rather unusual for a poor man to have so many friends."

"See that grave just over there?" said the broker. "Only last week we buried Banks there, and now old man Service is gone, too. Strange world! Banks and Service were boys together, and neighbors all their lives. Service was the more intelligent of the two, and I suppose he received as much money in his lifetime as Banks did, yet he never had anything much, and Banks got rich."

"He was no speculator, either. He just saved his money and put it into safe places, bonds mostly—municipal bonds, railroad bonds, government bonds—and when he died he left a lot of them. Old man Service never lived extravagantly, but he gave away a good deal, and he spent a lot on his boys' education, till he had nothing left."

"Yes, that often happens," remarked the visitor. "Poor old Service must have had a hard time in his last years, and I suppose Banks just sat up and clipped coupons and enjoyed life."

"Well, I don't know about that," said the broker. "Fact is that old man Service was one of the most contented old codgers I ever knew. He didn't seem to know what he was missing. And Banks' bonds didn't appear to do him much good. He was a restless, dissatisfied sort of fel-

low. If I had his money I'd get some good out of it, or do some good with it, but it didn't seem to do him much good, and I guess it won't do anybody any good now. Those wild boys of his will soon dispose of it."

"And didn't Service have anything at all," queried the visitor. "He lived in a pretty good house, I heard."

"Oh, yes, but his sons built that house for him and supplied his needs for years. I tell you, I'd feel mighty mean to use up my money as he did, and be dependent in my old age. I'm going to follow Banks' plan and put my surplus cash in bonds, so that I'll have enough of my own and won't have to be humiliated by looking to somebody else when I'm old. I can't imagine anything much worse than that."

Then the professor chimed in, "Service didn't seem to feel that way about it," he said.

"That's so," admitted the broker; "I never could understand that."

"Do you know the boys?" asked the professor, showing increased interest.

"No, I don't. You see they had left home when I came here; but I have heard they were a good lot and doing mighty well."

"Well," said the professor, "they are a good lot. The old man gave a good deal of thought to those boys, and he had reason to be proud of them. It was nip and tuck for some years, but he gave all four the best education that young men could get in their day, and he looked after their health and their morals pretty closely. They grew up to be clean, manly fellows, and they've done a lot of good in the world."

"That's Bennet standing there by the head of the grave. He's president of a college out west. I know it well, and that school has turned out more fine fellows than any other institution I know. I've heard old man Service tell about some of them. He

kept up with them as much as possible. He used to say; 'They are my boys, you know; Bennett says if it wasn't for what I did for him he never would have been able to help other boys as he has, so that I deserve all the credit. I tell you it's good to have a son talk that way.'

"That's John standing by Bennett. He's a lawyer and a good one, too. He makes a mint of money in a year, yet they say he gives over half his time to cases that pay him nothing. All the poor people in his town go to John when they need justice and he sees that they get it. He lives here and he used to come very often to see his father, for he's the only one who could get away very well except at long intervals."

"What do the other sons do?" asked the visitor. "Paul's a medical missionary in China. He's the oldest and more like his father than any of them. He'll never have much. He gives it all away. But I have heard that the natives out there nearly worship him. He certainly does much good. I've seen some of the letters he wrote home telling his father of his work. The old man saved all of those letters, and he used to read them over and over."

"Bob's the youngest. He's a doctor, too, but he stayed in his own country. He has a big reputation as a surgeon and is one of the busiest men in the land, but he spends two hours every day in a free hospital where he performs the most difficult and dangerous operations without a cent of pay. The old man taught those boys that money was not much good except for the good it can do."

"John and Bob are rich, but they have to work like beavers all the time. They are the sons who cared for the old man, and that seemed to be their greatest pleasure. I've heard them both say that they owe everything to him."

The visitor turned to the broker; "I thought you said the old man did not leave anything."

"Oh, well, I meant money, you know. Of course, those sons of his are here, and no doubt are doing a great deal of good, but then he didn't

leave anything else, as Banks did."

"It seems to me," said the visitor, "that Service really left more than Banks did; Banks invested his money in bonds, but Service invested his in boys."

The broker sat opposite his wife at the table that evening in a very quiet mood. He still sat there after the children had gone. At length he spoke, "Mary, I think we'll let Tom go to college this fall."

"Why," replied his wife, who heard the words with a thrill of joy, "I thought you said you would need all that we could scrape together for the investment you are making."

"So I did," was the reply, "but I've concluded that it's better to invest a little less in bonds and a little more in boys."—Selected.

THE PRODIGAL SON.

During the time Jesus was on earth, He spoke to His disciples in parables. One of the most delightful of these is that of the lost or prodigal Son, not only as it enforces a doctrine incomparably joyous, but also because it abounds with tender passion which is to the mind like a charming landscape to the eye.

The man had two sons now grown to manhood. One day the younger decided to manage his own affairs. He thought he could get along without his father. So he said, "Father, give me the portion of goods that fall-eth to me, as I have now come to the years of discretion. I desire thou wouldst give into mine own hands that portion of my estate which according to an equitable distribution falls to my share." Here dear reader we can see the root of sin. A desire of disposing independently of God. The father divided unto them his living and gave them his chief stock of money reserving the house and estate for his own hands. Then not many days after, the younger son, having gotten possession of his fortune, lost no time but gathered together all he had, and took his journey into a far country, so that he might be wholly away from the eyes of his parents. He went wasting his substance with riotous living into a

distant land where people had no knowledge of God and were not worshippers of God. He chose the wrong kind of company and wallowed in unbounded riot and debauchery.

Today sinners through a spirit of infidelity, independence of God, pride, self-conceit and the love of pleasure, soon go away from God, far from His favor or image, far from the fear and love of him, and the desire of pleasing Him, into the state of alienation and distance from Him, and employ to His dishonor, time and talents with which he had entrusted them. They live intemperately, sin often and do not consider that God will call them to an account of their abuse of His gifts.

When he had spent all, after a course of riot, and intemperance, and folly had clouded his understanding, weakened his memory through the righteous judgment of God upon him, there arose a mighty famine in the land where he was. As he began to be in want, of every necessity of life, in the state of heart and life in which men are alienated from the knowledge and love of God, he went and joined himself to a citizen of that country as he found no shelter nor relief among his associates who had shared in the spoils of his substance. To keep himself from starving in this famine, he went still farther into the country, hired himself as a worthless creature not fit for anything except to feed swine "and he would fain have filled his belly with husks." Not having enough to satisfy his appetite he looked at the swine eating, and wished he could have filled himself with husks, so as to give him a bite to eat. When he came to himself he thought of home and how it was there; how his father had hired servants, and plenty for them and to spare, and here he was almost starving.

All who have wandered from God and endeavored to satisfy themselves with earthly things whether riches, honors or pleasures, living without God in this world, will sometime see their failure.

"I will arise and go to my father," he said "whatever be the conse-

quences I am resolved that I will not stay in this miserable condition." He immediately set on his way home, on the strength he yet had. He said "When I get home I will say, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants."

When he arrived home did his father receive him? Yes. When he was a great way off only in sight of home, his father happened to be looking that way, saw him coming, and had compassion on him, and ran and fell on his neck and kissed him. Just so the Heavenly Father has compassion on the sinner and is waiting his return.

The Son said I have sinned against heaven and in thy sight and am no more worthy to be called thy son, but the father, being ready to forgive him, interrupted saying, "Bring the best robe and put it on him and put a ring on his hand and shoes on his feet" so he might be clothed in like manner as was becoming to his son. He commanded others to go and kill the fatted calf, that he might eat and rejoice. This was far beyond what the son expected because he came home between fear and hope, fear of being rejected; hope of being received. His father was not only better to him than his fears, also better than his hopes, he was not only received but received with respect. The father made the best provisions he could and just as the Heavenly Father does when a sinner returns. He does far above that which we expect or think.

"For this, my son, was dead and is alive again, he was lost and found." Here two things are worthy of observation: first, that the conversion of a soul from sin to God is the rising of that soul from death to life, and the finding of that which seems lost. Second, the conversion of sinners is very pleasing to the God of Heaven, and all that belong to that family ought to rejoice in it. Those in heaven do rejoice, and so ought those on earth. —Written by Ethel Bert, Mowersville, Pa.

EVANGELICAL VISITOR

A RELIGIOUS JOURNAL

Committed to the teaching of Justification and Sanctification received by faith through 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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MARRIAGES

ZINK-GOOD

On Saturday evening, May 15, 1926 there occurred the marriage of Earl S. Zink, son of Harry Zink of near Mt. Joy, and Sister Melva B. Good, daughter of Bro. Joseph Good of Florin at the home of the officiate, Bishop L. O. Musser.

OBITUARIES

REDCOY—Brother William H. Redcoy was born in the year 1853 and died at his home at Chambersburg, Pa., May 4, 1926, aged 73 years. He was married to Annie Greewalt. To this union two children were born, Aaron V. Redcoy, Atlantic, Mass., and Alice Walsh, Bath, Pa. He was again married to Fannie Railing who still survives him. Others left to mourn their loss are one daughter, Cora Mae Schellhase, Chambersburg, Pa., Tom Walter Redcoy, Chambersburg, Pa., one step-son, Clark Railing, Chambersburg, Pa., also 15 grandchildren, and one great-granddaughter.

Brother Redcoy was converted in early manhood and united with the Brethren in

Christ Church in which fellowship he remained to the time of his death. The funeral was held at his home conducted by Bishop David Wenger assisted by Samuel Burkholder. Interment in Marland cemetery, Chambersburg.

HOFFMAN — Benjamin Hoffman was born in East Donegal township, Lancaster County, Pa., October 2, 1728 and died at the home of his daughter, Sr. Martha White, Maytown, Pa., March 26th, 1926, aged 98 years, 5 months and 24 days. He was one of the oldest members of the Brethren in Christ church and was always actively engaged in the welfare of his community. The following children survive: Mrs. Christian N. Mumma and Mrs. Wm. B. Detwiler of Mt. Joy; Mrs. J. E. Geyer, Marrieta, Mrs. John S. White, Maytown, Michael R. Hoffman, Maytown; Benjamin T. of Locust Grove, Abram L. and Norman R. of Bainbridge and Clayton R. of Elizabethtown. Two brothers, John S. Hoffman of Friesburg and Abram Huffman of Lolato; two sisters, Mrs. Mary Engle of Halstead and Mrs. Sue Engle of Bainbridge; 30 grandchildren and 17 great-grandchildren.

Funeral services were held in the May-

town church conducted by Bishop L. O. Musser and Elder Jacob N. Martin. Text John 14:1-4. Interment in the Reich cemetery.

BOWERS—Sarah Bowers, daughter of Joseph and Mary Bowers (deceased) was born near Canton, Ohio, October 21, 1853. On May 1, 1926 she was stricken with paralysis, never regaining consciousness. On the eve of May 17 her soul took its departure to God who gave it, at the age of 72 years, 6 months and 26 days.

In the year 1869 she with her parents, brother and sister left Ohio and settled on a farm south of Shannon, Illinois. She was united in marriage to Andrew J. Snively on December 4, 1881. Four children were born to this union, George B., who lives on the farm, Lottie Belle Mook, Alton, Ill., Mary S. Hollenback of Salina, Kansas, and Emery who died in infancy 29 years ago. She is survived by one sister, Mrs. Elizabeth Wolfe of Galesburg, Ill., 5 grandchildren, her companion and a host of relatives and friends to mourn her decease. They started life together on a farm near Shannon, Ill., where they resided for four years. In November, 1885 they moved to Dickinson County, Kansas, on their farm west of Hope where they lived until

March, 1922. Leaving the farm they resided in Hope until her departure to try the realities of a spirit world.

Sister Snively was converted at the age of twelve years, and lived a devoted christian life. She was connected with the Brethren in Christ Church for about 60 years. Her faith in her God was unwavering, her life one of conscientious scruples always concerned about the salvation of her household, and the welfare of the church of her choice. She being dead yet speaketh.

Funeral services in charge of Bishop Jacob N. Engle assisted by Bro. Jacob H. Eshelman who preached the sermon from 2 Cor. 5-1. Brother Eshelman, who was a close friend of the family, had also united them in marriage about 45 years ago.

RHODES—Anna M., born June 21, 1850, daughter of the late Rev. Peter and Elizabeth Martin Rhodes, died Mar. 9, 1926 in Buffalo. She and her eldest sister had lived together near Clarence Center until a few months before when her health made it necessary for them to give up their home.

Her life was one of service to her God and suffering mankind. She used her training, which she obtained by a course in nursing and massage at Mountain Park Sanitarium at Reading, Pa., and elsewhere, very efficiently in relieving the bodily sufferings of many. She practiced her profession in Buffalo and afterward in California where beside her professional duties, she cared for the eldest brother, an invalid, for five years. After returning east she, for eleven years, cared for a crippled nephew. She cheerfully carried the burdens and her own suffering without a murmur.

In early life she accepted Christ as her Savior and united with the Brethren in Christ at C. C. A number of years later she became a follower of a different religious organization but her faith in God remained the same to the end, passing peacefully to her reward.

Funeral services were held in the Brethren in Christ Church in Clarence Center. Rev. Bossert of Buffalo used the text "Prepare to meet Thy God" Amos 4:12 as a message to the living.

She is survived by two sisters and four brothers: Susan, Peter and Anthony of Clarence Center; Eli of Buffalo, Abram of Abilene, Kansas, and Lydia of Los Angeles, Calif.

GAYMAN—Bro. Alfred M. Gayman was born April 19, 1854 and died March 21, 1926, aged 71 years, 11 months, and two days. He was a faithful member of the Brethren in Christ Church all his life. He leaves a widow and two daughters, Mrs. Clarence Musser of Chambersburg, Pa., and Sister Ella Gayman of the India Mission field. Also one brother of Polo, Ill., John Gayman.

Funeral services were conducted by Bish-

op David Wenger and Rev. Henry O. Wenger. Interment in Air Hill cemetery.

SOLLENBERGER—Isaac S. Sollenberger of Fayetteville, Franklin County, Pa., was born July 12, 1853 and died at his home April 17, 1926, after an illness of 1 year, 9 months, aged 72 years, 9 months, 5 days.

He is survived by eight children, three sons, Rev. Amos Sollenberger, Harvey and Charles Sollenberger, all of Fayetteville, and five daughters, Mrs. Russel Coble, Mrs. Bruce Shively, Mrs. Edward Fegan, Misses Annie and Ava at home.

Also twenty-two grandchildren, and four great-grandchildren.

Funeral services were conducted at the home April 20, at two o'clock, by Bishop Harry Shank, Waynesboro, assisted by Rev. Beachley, U. B. minister and Rev. Gardner, Methodist minister, both of Fayetteville. Text I. Cor. 15:56, 57, 58.

Interment in New Guilford cemetery.

ZOOK—Rosa A. Bowers-Zook was born Woodburg, Blair County, Pa., October 11, 1853, and passed peacefully to her eternal reward May 14th, 1926, having reached the age of 72 years, 7 months and 3 days.

When a child six months old, her parents moved to Stark County, Ohio. Her mother died when she was not yet eight years old and she became fully an orphan before she reached the age of ten by the death of her father.

She then became a member of the family of Dr. W. O. Baker and remained there four years, attending school. She lived among relatives until 22 years of age when she came to Illinois finding a home in Ogle County.

In 1879 she became the wife of Abram G. Zook and they resided in Clyde Township Whiteside County, nearly all their married life.

She was converted at an early age and became a member of the Brethren in Christ Church of which fellowship she remained a faithful member until death. In the year 1899 her husband, the late Rev. A. G. Zook received the conviction that he should found the Mount Carmel Orphanage to provide for homeless children, and with the aid of his loyal wife, Mrs. Zook, this work was launched and dedicated June 3, 1900. Her heart was always in this work and though physically handicapped, and suffering the loss of her husband who had died August 1, 1918, and her only son, Samuel, who was killed in action while in the service of his country in the Argonne Forest in France, in less than three months after the death of his father, she exerted a spiritual and moral influence over the Children's Home and the sacrifices into which she cheerfully entered will no doubt linger on the memory of these foster children and her associates, who will rise up and call her blessed.

She became ill about two weeks ago and was taken to the Hospital at Sterling, Ill., for surgical treatment, but she rapidly declined until the end. She was fully resigned to her lot and ready to bid farewell to the joys and sorrows of an earthly life and welcome the "higher call." She fell peacefully asleep in Jesus on May 14.

Her husband and five children preceded her in death. There remain to mourn their loss, three daughters, Anna Myrtle at home, Mrs. S. P. Stump of Morrison, Ill., and Elizabeth Mable of Sterling, Ill., also one daughter-in-law, Mrs. Mable Zook of Morrison, Ill., 2 grandchildren and one sister, Mrs. W. L. Trump of Polo, Ill., with many other relatives and friends. Funeral services were held at the Franklin Corners Church on Sunday, May 16, at 1:30 P. M. conducted by Elder W. E. McCulloh of Morrison, Ill. Interment was made in Franklin Cemetery by the side of her husband.

REPORTS

PHILADELPHIA MISSION

To the visitor family Greetings with Psalm 100:

We again submit a report of the work at this place. While there was no special meetings held this winter, we are truly glad to say the Holy Spirit is faithful in doing His office work.

We surely were glad to extend the right hand of fellowship to five precious hearts, one last fall and four recently. Several had been attending here for some time but had never openly declared themselves. We find great consolation in the fact that the Lord honors His Word as it goes forth although with no visible results.

Sunday School and church services are well attended, and very often the Lord meets with us in a special way; the Poet says "An extra Spread" or the "Extra Sheaf" that was ordered to be let fall as Ruth gleaned in the field of Boaz. The Lord also meets with us in a special way, oftentimes in the cottage prayer meeting, in unsaved homes, for which we praise God, as oftentimes some of these people do not go to church.

Financial for January

Balance on hand, \$30.00.

Mission offering 21.31; Elizabethtown S. S. 25.00; Martha Lauver 50.00; Elizabeth Gibble 1.50; Katie Moyer 1.00; Isaac Hoffman 1.00; Charles Eshelman 1.00; Ethel Engle 15.00 Total 45.00.

Expenditures

Gas bill (3 mo.) 16.40; coal 14.50; carfare 1.80; Inc. 3.85; groc. 46.76. Total 83.31. Other donations: Sisters Mary Eshelman; Martha Lauver; Elizabeth Gibble, Katie Moyer, Sophia Odges; Brothers and Sisters J. H. Niesley, Jacob H. Hitz, Albert Brechbill.

Financial for February

Balance on hand \$13.00.

Mission offering 16.17, Brother and Sister Ben Watkins 3.00, Wm. Boyer (Altoona) 5.00, Chas. Graybill 5.00; Brother Norman Rosenberger 2.00; Sister Meriam Niesley 1.00, A Brother, Phila. 5.00; A Brother, Altoona 2.00; A Brother, Gratersford 1.00; Total 24.00.

Expenditures

Coke 7.25; carfare 1.50; Inc. .50; groc. 36.42. Total 45.67.

Other donations: Mr. and Mrs. S. H. Yoder, Sisters D. B. Keepports, Jacob Miller, Jacob Mishler, Frank Bender, James Ryan, Kraybill Wolgemuth, Sophie Odgers, Mr. Bert Shirk, Will Wolford.

Financial for March

Balance on hand \$7.50.

Mission offering 34.85. A Brother and Sister, Phila., 5.00; Allen Freed, 15.00; Brother and Sister, Rapho Dist. 20.00; Bro. H. R. Davidson 15.00; A Sister 2.00; A Brother, 1.00; John S. Hess 5.00; Souder-ton S. S. 34.00; Ethel Engle 3.00; Ruth Engle 1.00, H. K. Kreider 1.00, E. Eshelman 1.00. Total \$103.00.

Expenditures

Gas bill (3 mo.) 37.70; Coal 15.50, groc. 73.15; carfare 1.00; Inc. 2.00. Total 130.35.

Other donations: Bro. and Sr. Carl Bowers; Bishop J. K. Bowers; Srs. Lillian Kline; Sophia Odgers, D. B. Keepports; Bro. and Sr. Frank Bender; Bro. A. Freed; Mrs. B. R. Shirk, Mr. and Mrs. S. H. Yoder.

Financial for April

Balance on hand \$15.00

Mission offering \$23.21; H. H. Sheets 2.00; A. Sr., Souderton 2.00; Sr. Mary Kindig 2.00; Sr. Katie Rosenberger 2.00; Sr. Mary Rosenberger 1.00; Sr. Mae Freed 1.00; Bro. Claude Harley 2.00; Sr. Ruth Cassel 1.00; Bro. and Sr. H. H. Hess 3.00; Sr. Sadie Hassler 1.00; Mastersonville S. S. 31.60.

Expenditures

Groceries 51.96; Inc. 5.25.

Other donations: S. Howard Yoder; Bro. Carl Bowers, Sr. Lizzie Goodman, Bro. and Sr. Bender; Bro. Allen Freed; Sr. J. H. Neisley; Bro. Harvey Buckwalter.

We are truly made to rejoice and praise God for the interest the dear ones have in the work of the Lord that ourselves are so wonderfully supplied. Above all thing else we do praise Him for the rich provision He has made that our spiritual needs are supplied by Christ Jesus.

We covet an interest in your prayers.

Clyde R. and Mae Shirk and Workers.

During a recent visit with our aged Sister Lydia Otewalt, she expressed her desire to publicly voice her appreciation of what the "Visitor" has been to her during her Christian experience and pilgrimage.

She has been identified with the Brethren in Christ since 1889, having received the

"Visitor" for six months previous to that time and has never missed a number.

It has been the means of great spiritual encouragement and also supplied the privilege of a wide acquaintanceship among the Brotherhood which has afforded her great pleasure. She wishes to express her thanks to all those whose labors made it possible to receive this messenger of Spiritual truth and encouragement.

Sister Otewalt has just passed her 89th birthday and is in her usual health.

CHICAGO MISSION**Financial Report for Two Months Ending April 15, 1926**

Balance carried over \$58.06.

In His name \$5.00; Fannie Engle, Pen-Arghyle, Pa., 5.00; Manor Dist., Washington-Boro, Pa., 1805; Lancaster S. S., Pa., 7.79; Pequea S. S. Pa. 4.96; J. L. Books, Cleona Pa. \$6.00; Bethel S. S., Kans. 10.34; Faith Brehm, Pontiac, Ill., 4.00; Lester Saltzman 10.00; J. C. Cassel, Dayton, Ohio 5.00; Anna Geer, China 1.00; Valley Chapel S. S. Ohio 8.84; A. D. Baker, Winnepeg 2.00; Mother Lyons, Chicago 1.00; In His name 20.00; In His name 5.00; B. B. Bert, Detroit Kans. \$5.00; A. J. Heise, Hamlin, Kans. 10.00. Total \$197.04.

Expenditures

Provisions etc., \$83.40; gas 11.14; elec. 12.17. Balance on hand \$80.33.

Other donations: Sisters, Avilla, Ind; D. Bert, Kans; and others, eggs and butter. We appreciate the interest of all God's children who still remember those out upon the field with their prayers and means.

May the Lord bless both you and us. We pray. Psa. 136.

Sarah W. Bert and Workers.

6039 Halsted St., Chicago.

Phone No. Wentworth 7122.

BETHEL MISSION, SYLVATUS, VA.

Dear Saints of like precious faith in the Lord:

In Jesus worthy name we will give you another report of the work at Bethel Mission.

First we will say that our hearts have been greatly encouraged by the coming of Bishop Wilbur Snider into our midst. He was with us during the first two weeks of May. The Lord surely used Bro. Snider's heart of love to touch the hearts of those that heard him. He was with us in corn-planting time which is a very busy time, but by the time our meetings were over the attendance was gaining and the interest was good. One new member was added to our number while he was with us, to be baptized later.

While Bro. Snider was with us we made a trip into the extreme southwestern extremity of the state to visit a man that we have been interested in since last fall. He was converted in our meetings in the convict camp. He wanted us to come and baptize

him, and we had consented to do so upon the last day of our stay in that place. We found that the man had been living true to his profession, and nothing could be found against him since his return home. We were told that he had been to injured parties and ask forgiveness, but as is always the case we found that many people around him are eyeing him with suspicion and therefore we finally concluded with his consent to let him live out his profession of faith a while longer before administering baptism to him. While with him his wife professed conversion, also two other members of the family professed desire to become Christians. Five of us made this trip by auto, driving about 175 miles. We left Bethel about ten o'clock and arrived there just in time for service in the evening. This, I am sure we would all admit, was a trip of varied experiences.

We held a communion service while Bro. Snider was with us. The Lord was graciously with us in this meeting. We look forward to having Bro. Snider engage with us in tent work this summer. We ask all interested in the Va. work to pray earnestly that it may be a summer of victory with the tent and that we may see souls saved.

We thank all who have contributed toward the support of the work here, and pray God's richest blessing upon you.

Financial Report—E. J. Rohrer 5.00; H. M. B. \$30.00. Expense: Potatoes, grass seed, groceries, etc. \$47.04. Deficit from Feb. \$6.54; deficit April 1st, \$18.58. April Offerings: Buffalo Sunday School \$20.00; Gratersford S. S. \$18.45; Elizabethtown S. S. \$20.00; Mrs. Ethel Hoover \$5.00; Sr. Carrie Heisey \$10.00. Total \$73.45. Expense: gasoline, groceries, feed, fertilizer, Total \$81.82; deficit from March \$18.58. Deficit May 1st \$26.95.

Your unworthy servants in the Gospel

Denny E. Jennings and workers.

P. S. We are glad to say that Sr. Annie Sollenberger of Fayetteville, Pa., has come with us as a volunteer worker. She is not under the H. M. B. but gives her services gladly for Jesus sake. We should also state that Sister Charlotte Neidrauer who was married to one of our young brethren last fall will go to house keeping near us the 1st of June. She remained with us in the work while her husband was away working. We wish them God's richest blessings as they assume the responsibilities of married life, and we are glad to have them as an added family for the Mission cause.

A SISTER'S LETTER

Dear Brothers and Sisters:

I come to you again with greetings in the precious name of Jesus. My heart overflows this sabbath afternoon with love for the children of God. Though many of your faces I have never seen, yet I love you because you are children of the heavenly

King—We read in John's epistle "Beloved, if God so loved us, we ought also to love one another."—John 4:11." If we have the love of God in our hearts how can we help but love our brothers and sisters? And if we love them what sweet fellowship we can have one with another and how smooth everything will run, no jealousy, envy or ill will can exist. If a brother or sister make a mistake, or should there be a misunderstanding in any way, if the love of Jesus reigns in the heart how soon it can be settled. I must often repeat the following hymn "Do you know the world is dying for a little bit of love?" If there was more love in the world there surely would not be the evil deeds committed that we hear and read of continually. The love of money and vain pleasure seem to be the greatest love in this, our day. Christ says "I have loved you with an everlasting love." How sad we feel when we see so many young men and maidens these days marry and in a short time separate by divorce or otherwise. This is not true love. The Poet says: Kindly heaven smiles above, when there's love at home;
All the world is filled with love, when there's love at home;
Swifter flows the brooklet by, brighter brighter beams the azure sky;
Oh there's One that smiles on high, when there's love at home.

I'm glad I can look back over a married life of forty-seven years where love reigned in our hearts and home and when my dear companion was taken from me Jesus verified His promise and has truly been a husband to me. Praise His worthy name. I am now in my seventy-seventh year, past the allotted age we read "If by reason of strength they be fourscore years yet their strength is labor and sorrow, for it is soon cut off, and we fly away." Psa. 90:10.

I have great reason to be thankful for all the comforts I enjoy and for the care given me by my loved ones, thankful that I am enjoying reasonable health, and good eye sight: can read, write, sew, knit, etc. which it a great comfort and also a help. I sometimes feel lonely and homesick for heaven, but I must abide God's time and be patient. My mind oft goes back to my dear husband when in the early years of his ministry he would walk sabbath after sabbath seven miles to deliver the gospel message to the people and walk home again to let the horses rest—and often very hot days, but he never made a complaint. When he would give me goodbye the tears would fall because I couldn't go with him. Well, praise the Lord for this consolation, I know he will receive his reward. We have a good Master and the pay is sure. My desire is to live nearer and nearer as the days go by. And now dear brothers and sisters should my letters be less in number and more ill composed, pardon me and remember

me in prayer that I may glorify God in all I say and do.

"Oh Lord, amidst gladness or woe,
For heaven our spirits prepare;
And shortly we also shall know,
And feel what it is to be there.

I am getting too lengthy so farewell,
Sister S. McTaggart, Box 78, Stayner,
Ontario.

"IT IS FINISHED."

(Continued from page 5.)

may, He did not fail in this supreme test, but Jesus "Finished it."

He knew that the hope of teeming millions was centered on him. Would the result of this ultimatum leave the world 'wanting?' And the deep wound inflicted by that great arch-enemy, uncured? Was all the divine planning of this wonderful theme to be a failure?

The whole plan thus far has been fulfilled, now the "Finishing touch" is to be applied. Heaven is waiting the world is waiting, nature is waiting, yea, the whole universe is waiting, they all center their attention to this one place, on this one object, on this one theme, on this one scene:

Their future hope all depends on this one man. "The Man,"—Christ—Jesus. If he fails, what then? Heaven will be sadly disappointed, the world will have no hope, no hope of a new Heaven and a new earth, with Christ as their King, and nature would be enshrouded with sadness and gloom. No human mind could fathom the sad, sad results, if He had failed.

But, let Heaven and nature rejoice—Jesus "Finished it."

How it echoed thru the courts of Heaven. What a wonderful chorus is wafted from one end of Heaven to the other, heaven rings with praises to the victorious Christ. Now they sing the new song, the sweetest that ever was sung, this beautiful song of Redemption.

"It is Finished," yes, Heaven heard it! Now she opens wide her gates, and with outstretched arms, receives "Him" who "Finished it."

O! the possibilities that are now within our grasp, our for the asking. He paid your penalty. He bought your pardon, and purchased your redemp-

tion. He bore all our sins to dark Calvary and they were nailed with Him to the cross.

O! It was my sins, your sins, that nailed Him there. He paid it all that we might go free. He "Finished It."

Now at the right hand of the Father he pleads His blood, His "Precious Blood," that was shed on those old rocks of Calvary for you and for me. Yea, by His strips we are healed. He suffered without the gate to pardon and sanctify you and me.

When we pass thru those pearly gates beyond the starry sky, the first to give us a welcome greeting will be Jesus, who "Finished It."

Then as we join that Heavenly choir to eternally praise Him who made it possible and look in His face and say with ecstasy of joy "Jesus, I'm glad 'It is Finished'."

SHOUTING

WHAT GOD SAYS.

And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when the people say, *they shouted*.—Lev. 9:24.

So *the people shouted* when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and *the people shouted with a great shout, that the wall fell down flat*.—Josh. 6:20.

So *David and all the house of Israel brought up the ark of the Lord with shouting*, and with the sound of the trumpet.—2 Sam. 6:15.

Then the men of Judah *gave a shout*: and as *the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah*.—2 Chr. 13:15.

And *all the people shouted with a great shout, when they praised the Lord*, because the foundation of the house of the Lord was laid.—Ezra 3:11.

Let *all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them*.—Psa. 5:11.

Shout unto God with the voice of triumph.—Psa. 47:1.

Cry out and shout thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.—Isa. 12:6.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.—Zeph. 3:14.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.—Luke 17:15.

SHOUTING.

Bishop C. C. McCabe

Does it Annoy You?

You do not believe in shouting? I am sorry. It annoys you, does it? Have you ever stopped to ask why it annoys you? To tell the truth, have you not been so egotistical as to conclude that of course you are in the right spiritual condition yourself to make a competent judge of the propriety of shouting the praise of God?

Are You Out of Tune?

The sweetest note that ever fell from angel's harp would be only discord in the jangle of some tunes. Now, may it not be that your whole heart is so out of tune with any sort of worship but what is formal, cold, lifeless and dreadfully proper, that you would not know the bells of heaven if you should hear them ringing?

Wonderfully Happy!

Last Sabbath, while your pastor was preaching from the text, "He was rich, yet for your sakes He became poor that ye through His poverty might be rich," that poor washer-woman up in the "amen-corner," with a little fatherless boy on either side of her was wonderfully happy. First, there was a light, a strange, unearthly light, gleaming upon her tear-stained cheeks; and then, when the preacher described the wealth there is in Jesus, though by nature as modest as you are, and shrinking ever from the public gaze, yet her cup of blessing ran over; she raised her withered hands, she clapped them in holy rapture, shouted, "Glory! glory! glory to God!" until the church rang

again, and the preacher stopped preaching, and covered his face with his hands, and wept for joy.

Did you ever observe how awe-stricken her children seemed while they gazed upon her? Ah, well they knew the story of those wrinkled hands which kept toiling on, that they might have bread.

Those Beautiful Hands

Well they knew how their humble home was illumined and made glorious by her saintly life; but they do not know how tightly her grave will hold them to truth and virtue when she is dead. They do not know just how unspeakably sacred will be to them the old Bible from which she reads, the old chair in which she sits. They do not know as yet how the echo of her voice will sound in the very depths of their souls in temptations darkest hours. Yet her shouting troubled you. You said something to your neighbor in the next pew about "feeble-minded and uncultivated people." Ah, the depths of poverty and the midnight of sorrow.

Mother Stoner

Yesterday I visited Mother Stoner. She resides in Lewiston, Pa. Mother Stoner is eighty-five years old, and lies upon a bed of ceaseless pain. Heart and flesh are failing fast. Many years ago she was called "the shouting Methodist." Even the little boys used to follow her in the streets, and cry, "Glory!" after her as she passed along. She has been shouting ever since.

Yesterday we were singing, "Let me go, 'tis Jesus calls me," and the old familiar "Glory!" came from her aged lips, and her dim eyes lighted up with joy, and she waved her hands in token of her victory. Brother Sears, her pastor, shouted with her.

"Who is Mother Stoner?" Many years ago she was exalted to the high position of Sabbath school teacher. One day she saw a little white-haired boy lingering about the door of the church. She went out, laid her hand upon his head, and invited him into her class. Some time after she led him to the mourners' bench; he was converted to God, and Mother Stoner shouted over him. That boy be-

came an able preacher of the Gospel. He was a missionary; he was editor of the "Ladies' Repository;" he became Bishop Wiley, and is now a redeemed saint before the throne of God.

In another room of the same house with Mother Stoner lies a beloved daughter who for ten years has not been able to leave her bed. Is she happy? In many a day's journey you will not look upon so restful a face as hers. "His will, not mine, be done," she said. She is educated, fitted for society, young enough to enjoy the world with keenest delight; but there she lies, exulting in the Lord, shouting for joy the Savior's name.

"Full Cup" Christians

I want to tell you a story. Years ago at Round Lake campmeeting, a company of these "full-cup" Christians were talking upon this subject. One lady whose face looked like the Sea of Galilee after it had heard the "Peace, be still," of Jesus, arose and said: "Friends, I have had to bear this cross of shouting all my Christian life. When I was converted, God saved me wonderfully; I could not restrain my shouts of praise.

"Not So Fast, Susan"

"My father was a presiding elder. He used to take me with him on his district. I would shout under my own father's preaching. Several time he reproved me sharply. He said to me one day as we were riding home together; 'Not so fast, Susan; not so fast,' and intimated that my conduct was not pleasing to many Christians who had been long in the way. I tried to reform, but failed to do so; and after a time my father became reconciled to my ways. Years sped on, and my father came down to die. When he saw his sickness was unto death, he began to examine carefully the foundations of his faith. A strange gloom hung over his mind. It was so different from what he had expected. He prayed much, but found no relief. At last he said: 'Please let all retire from the room but Susan.' My mother, brothers and

(Continued on page 14.)

Foreign Missionary Department

FROM INDIA

(This personal letter from Sr. Smith will no doubt be enjoyed by our readers.—Ed.)

Saharsa B. N. W. Ry., India
Feb. 8, 1926

My dear sister Long:

Greetings in our dear Jesus' name. The one we love and who means so much to us. Dear sister, your letter was received yesterday, and I hasten at once to write. I want to tell you how much it means to us to receive letters from the Homeland. Oh, I wish we could make the church people in America see and feel that. But, as we had one mention in a letter yesterday to us, that the people at home do not have time or don't take time to write to the missionaries. So often we do out here without letters. But how happy we are that Jesus does not forget us. Oh, how sweet His presence is to me!! Life would be hard without Him, but with Him it is sweet and we are happy and contented, though we do not have all worldly comforts, I mean by that my own family is not with me. Jesus took dear Henry to heaven to Himself and now my children are on their way home to America. I hope you will see them while they are in Pa. Bro. and Sr. Dick and Sr. Steckley have gone home to America for their furloughs, and my two children, Leoda and Joseph, went with them. My sister will meet them in Pa., and then stay with them there until after conference, and then they will go out to California to be with my parents. I certainly have much to be thankful for that the Lord gave me such good holy spirit-filled parents. Surely I have much to praise Him for. Then, too, I am glad for the privilege of living for Him in this country. I know I have seen more lonely days since my husband is not with me, and I do not doubt at all it will be even more

so now since the children are so far away from me. But still we can shine for Jesus here in this great, needy place. Oh, the need is really unspeakable. The people that are around us do need the Gospel. Some are hearing and accepting. We are glad for the way the work has been going on. But, oh, there is much more. And of course the one great cry always is for money.

I do want to thank you, dear sister, for the offering you sent in to Bro. S. G. Engle for me. God bless you. This does mean so much to us, as Oh, the needs out here are always so great. When we think about the shortness of time and how much work there is to be done, we feel like falling on our faces before the Lord and crying for help more and more. It is so blessed to be able to pray and place everything in His hands. Last Friday was our "Day of Prayer" here. And the Lord certainly was with us. It means so much to leave all the other work and spend one day alone with the Lord. A quiet day, what a feast it is to our souls!

Sr. Heise is not so well, and so has not been able to do any mission work lately. They want to go home, as her health makes it hard for them to stay on here. Anyhow, their time is so near up for a furlough. You can see this will still make us shorter of workers here, but then, God will help us through. Pray that the rest of us will keep well, and be able to carry on the work as we should. There are hungry souls all about us, and some are coming to the light.

If you know of any children who have Sunday School cards, we should be so glad for some. We go out and have Sunday Schools on Sunday, and the village children love to have their cards.

So sorry to hear you have not been so well, but trust you are again well, and happy in the Lord. I am carrying some extra burdens now this year,

so I do ask you to especially remember me in prayer. You know I don't have Henry any more to help me through. Please remember me to your husband, son, and family.

Your sister in Him,

Katie Smith.

WANEZI MISSION

Eleven and Twenty-five

April, 1926

How much is 11 and 25? Not much only 36, 36 cents perhaps or dollars it may be, well, if it were dollars it would not be much now days. No, it is not dollars we are thinking about when we write 11 and 25. It is something much more precious than money, even though it be gold or silver, it is what God says is more valuable than the whole world. At Gwabila, on September 5th, 11 Souls were baptized and received into the church, on the 19th of the same month, 25 were received into the church by baptism, at Kwatemala. At both places we had a very blessed time. Gwabila is about ten miles from Wanezi. Wife and myself with Manhlendhla, one of the heads of the native church, went on Saturday morning and remained until Sunday evening. The congregation was enlarged by the people from Dekezi, Lubuzi and Kankezi. The oldest among those baptized was perhaps 45 years of age, the youngest about 14 years old. On Sunday morning one of our evangelists spoke most convincing of the Bible, the Word of God. He said that people of different races, of various temperaments, those who hated and were enemies to one another could all meet on one common level by the Word of God; for the Bible was the one thing that could break down all hatred, pride, cause people to love, instead of to hate and be proud and selfish, making all nations one in Christ Jesus. It was most refreshing and inspiring and the marvel is, that it was spoken by one who has been redeemed by the precious blood of Christ from among the heathen. See what God has wrought. At the Kwatemala meeting we had with us some of our missionaries from Sikalongo,

Macha and Matopo. Their presence and help was greatly appreciated.

11 and 25—36 souls from among the heathen, is like a drop from the ocean, 36 is worth while but what are they among millions, millions yet unsaved, as yet without the offer of salvation, the very thought of the vastness of the work to be done is staggering and calls for every resource of the church to be put into action.

We met with the people at Lubzi on Easter Sunday. It was a bright day, a day fitting for Easter and all that it means, full of hope and expectation; nor were we disappointed in our expectation of a blessing as we gathered in the humble place of worship. We knew He would be faithful and meet with us. At the close of the preaching opportunity was given for any one who wished to come forward for prayer, more than a dozen came, young and old, men and women, all kneeling at the altar of prayer. One old man prayed, "Oh Lord thou art good, I have been very bad, a drunkard, an adulterer, and a very great sinner, Lord you have been so good to me and spared me until I was willing to come to you and be saved, help me now to do thy will and follow you, my Lord." This man is about 45 years old, he has been a hardened sinner for many years, but thank God none are too hard for Him.

We long to hear many more such prayers and see real sin-sickness. Help us pray that real conviction may come to many in such power that can not be resisted without a struggle. While we have and do see much of the grace of God working among this people we desire to see much greater things. Is it too much to expect much more than has been done? It can and must be done if we are to fulfill the desire of our Heavenly Father, who wishes that all shall be saved. It may take all our time, all our money, all that we have to do it but the word of God must be carried to all peoples, why not do it now? Can any one give a reason why we should not make this the greatest business of our lives, a matter in which we are intensely interested, so interest-

ed that we will not allow one day to pass without having done something to help in this greatest of all duties and privileges.

H. P. Steigerwald.

SHOUTING

(Continued from page 12.)

sisters went out, and I was left alone with my dying father. I prayed with him. The struggle was severe, but victory came. His soul was filled with joy unspeakable.

"Shout me Through"

"'Call them in, now,' he said, 'but Susan, stand by me when I am dying, and shout me through.' I had to do it, and the last thing I heard my father say was, 'Go ahead, Susan, go ahead'." The lady sat down. There was a flash of light as if a window had been opened in heaven.

Shouting All Along the Line

You do not believe in shouting? Do you believe the Bible? Have you searched the Scriptures upon this subject? There was shouting when the world was created. There was shouting when Christ was born in Bethlehem. There has been shouting all along the line of march from Pentecost till now. There has been shouting at millions of death-beds. There has been shouting on the rack, shouting in prison, and will be when the world is on fire, and the elements are melting with fervent heat. There will be shouting when "the Lord Himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God." And when the graves give up their dead, and the followers of Jesus who are alive and remain shall be caught up to meet God in the air; when the ransomed of the Lord shall return to Zion; when the gates shall lift their heads for the King of Glory and all the hosts of the redeemed—there will be shouting then. Yes, dear refined lady, shouting in the temple, in the palace, on the walls, in the streets, over the crystal sea, far out upon the utmost verge of light—there will be shouting like the voice of great multitudes, like the noise of many waters, like the sound of mighty thunderings, they will all be

shouting: "Hallelujah! The Lord God omnipotent reigneth!" That old washer-woman, with her little boys, will be at it again. Old Mother Stoner will be at it again. Calm John Wesley will be at it, and may, possibly remark: "This reminds me of Fetter Lane that New Year's night when Methodism was born." Peter may say to John, "I have not seen anything like this since the day of Pentecost."

Oh, it will be a wonderful time when all the saints of God get home! God grant that you may be there! And if you are there, your soul will be in harmony with the scene, and shouting will never disturb you any more. A consistent life, a steadfast faith, a victorious experience of the saving power of God, will give you a right to shout the praise of God here in this world! Praise ye the Lord. Selected by Mazy Dohner.

The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.—Luke 19:37.

And heentered with them into the temple, walking, and leaping and praising God.....And all the people saw him walking and praising God.—Acts 3:8,9.

He set meat before them, and rejoiced (Gr., to jump for joy, i. e., exult), believing in God with all his house.—Acts 16:34.

THIS THING IS FROM ME.

Laura A. Barter Snow

My child, I have a message for you today; let me whisper it in your ear, that it may gild with glory any storm clouds which may arise, and smooth the rough places which you may have to tread.

It is short, only five words, but let them sink into your inmost soul, use them as a pillow upon which to rest your head.

THIS THING IS FROM ME

Have you ever thought of it, that all that concerns you, concerns Me too? For "he that toucheth you, toucheth the apple of Mine eye."—Zec. 2:8.

"You are very precious in my sight." Isa. 43:4. Therefore, it is My special delight to educate you.

I would have you learn when temptations assail you, and the "enemy" comes in like a flood," that this thing is from Me, that your weakness needs My might and your safety lies in letting Me fight for you.

Are you in difficult circumstances, surrounded by people who do not understand you, who never consult your taste, who put you in the background? This thing is from me. I am the God of circumstances. "Thou can't not to thy place by accident, it is the very place God meant for thee." Have you not asked to be made humble? See then I have placed you in the very school where this lesson is taught; your surroundings and companions are only working out my will.

Are you in money difficulties? Is it hard to make both ends meet? This thing is from Me, for I am your purse-bearer, and would have you draw from, and depend upon Me. My supplies are limitless, Phil. 4:19. I would have you prove my promises. Let it not be said of you, "In this thing ye did not believe the Lord your God." Deut. 1:32.

Are you passing through a night of sorrow? This thing is from Me. I am "The Man of sorrows and acquainted with grief." I have let earthly comforters fail you, that by turning to Me you may obtain everlasting consolation 2 Thess. 2:16, 17.

Has some friend disappointed you? One to whom you opened out your heart? This thing is from Me. I have allowed this disappointment to come, that you may learn that

"The best friend to have is Jesus,
He will hear you when you call.
He will keep you lest you fall,
The best friend to have is Jesus."

I want you to be confident. Has someone repeated things about you that are untrue? Leave them to Me, and draw closer unto Me, thy shelter, out of reach of "the strife of tongues for "I will bring forth the righteousness as the light, and thy judgment as the noonday." Psal. 36:6.

Have your plans been all upset? Are you bowed down and weary? This thing is from Me. You made your plans, then came asking Me to bless them, but I would have you let Me plan for you and then I take the responsibility, for "This thing is too heavy for thee, thou art not able to perform it thyself alone." Ex. 18:18. You are only an instrument, not an agent.

Have you longed to do some great work for Me, and instead been laid aside on a bed of pain and weakness? This thing is from Me. I could not get your attention in your busy days, and I want to teach you some of My deepest lessons. "They also serve who only stand and wait." I want you to learn to sing:

"I am not eager, bold or strong.

All that is past;

I am ready not to do

At last, At last!"

Some of my greatest servants are those shut out from active service, that they may learn to wield the weapon of ALL-PRAYER.

Are you suddenly called upon to occupy a difficult and responsible position? Launch out on Me. I am trusting you with the possession of difficulties," and "for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand onto." Deut. 15:10.

This day I place in your hand this pot of holy oil, make use of it freely, My child. Let every circumstance as it arises, every word that pains you, every interruption that would make you impatient, every revelation of your own weakness, be anointed with it. Remember "interruptions are divine instructions" (C. A. Fox). These things will go as you learn to see Me in all things. Therefore, "Set your hearts unto all the words which I testify among you this day.....for it is not a vain thing for you; because it is your life, and through this thing ye shall prolong your days in the land."—Tract.

GIVE TO THE LIVING

Give your sunshine to the living,
Do not wait till they are dead;
Oh there's joy in constant giving,
Human hearts are comforted,
And the giver feels the sunshine
Of the hearts responsive smile,
Knowing that another's pathway
Has been brightened all the while.

Give your blossoms to the living
Let them have their fragrance now,
Ere their eyes are sealed in slumber,
And like marble is their brow.
Often for some loving token
Human hearts have asked and bled;
Give your blossoms to the living,
Do not wait till they are dead.

Give your sunshine to the lonely,
Though they seem but cold and proud;
Oft perchance some hidden sorrow
Makes them shun the cheering crowd.
Give a loving word or token,
Just a pressure of the hand,
Let them know your love is tender,
Though you may not understand.

Give your heart's love to the fallen,
Oh, they need the tenderest care,
Though you see not their temptations,
They must meet it everywhere.
Oft a word, a smile, a handclasp
Gives the needed strength and cheer,
Helps them in the bitter conflict
When the tempter lingers near.

Give your sunshine to the living,
Scatter flowers with willing hand,
You may wake the cord responsive
That will vibrate o'er the land.
Lavish smiles upon the aged,
Cheer the sad ones on their way,
You can make this world an Eden
By the kindness of to-day. —Sel

In the final analysis, all heathen religions are the same. They are religions of human works and merit while Christianity is a religion of pure grace. The heart of heathen religion is what man can do for God to win His favor. The core of Christianity is what God has already done for man in providing an all-sufficient atonement. The one results in disappointment and dissatisfaction. The other leads the soul into rest and peace and life.—Hopkins.

A low-level Missionary life can, and too often does, make even "The cross of Christ of none effect."—Selected.

GATHERED NUGGETS

Too often the preacher's personality is put to the fore, and exalts his office rather than his God.

The truth which he is sent to proclaim, must take such possession of him that he shall refuse to be identified, except by and in his message, and become as it were, only a voice, the voice of someone other than himself.

He should blot himself out in the presence of the truth and make it alone appear.

Ask urgently of Him, the grace to forget yourself and to think of Him—and Him only.

Only weak men are sensational.

The sternly orthodox element of a church, is after all the back-bone of its membership.

As to aspiring for office, Peter Cartright said, "I look upon this disposition as the outcropping of fallen and unsanctified human nature, and whenever this spirit, in a large degree gets into a preacher, he seldom does much good afterwards. If I were a Bishop, such aspirants should always go without office under my administration."

A religious experience in order to gain recognition as a divine revelation, must be able to repeat, and continue itself as actual in the lives of men.—Geo. S. Painter.

Unless our religion has given us the control of the temper, checked us in our moments of irritation and weakness, enabled us to meet misfortune, developed within us the virtues of patience and longsuffering, making us charitable in our judgments of others—whatever else we may have gained, one thing is sure, religion is not having its perfect work in us.—J. W. Johnston.

If tempted to tell anything about another, make it pass three gates of gold; is it needful, is it kind, and is it true. If it conscientiously passes these it may be told.

A man may lie, and cheat, and steal and save, and he'll lose it all when he reaches the grave.

About the only recommendation of impulsiveness is its sincerity, as it lacks wisdom, it lacks charity, and it

lacks humility.

Remember that you are not the measure of all men. Your weakness ought not to limit your brother's liberty, nor ought your liberty become a stumbling block to your weaker brother.

—Gleaned by J. N. E.

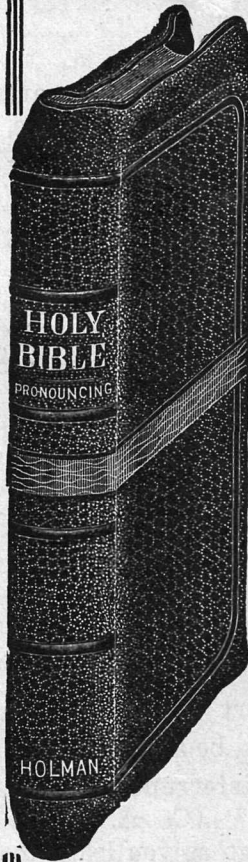
Our loyalty to Christ should be most emphatic when His friends are fewest. He wants us then to be true. He wants us to keep near Him. Surely we would never pain Him by coldness or want of interest.—Selected.

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SPECIMEN OF TYPE

I KINGS, 20. *Samar*
311 **CHAPTER 20.**
AND Bēn-hā'dād the king of Sŷr'i-a gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Sa-mā'ri-a, and warred *even all the children of Is'ra-el, thousand.*
16 And they went out at Bēn-hā'dād was drinking hir in the pavilions, he and the thirty and two kings that help **17** And the young men of th



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