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# EVANGELICAL VISITOR

1-27  
Aaron Booser  
ELIZABETHTOWN, PA.

## Adoration of the Christ

O Christ, thou lowly Christ of God,  
I worship at thy throne,  
Acknowledging my nothingness,  
I claim thee as mine own!  
Without thee I am lost, undone,  
Child of a fallen race;  
But by thy blood, I rise and cry,  
"Oh, grace! redeeming grace!"

I am not worthy of that love,  
What mortal man could be?  
But Christ is worthy, who hath died,  
Who intercedes for me!  
His bleeding wounds, for me they plead,  
For me that life was given;  
He paid the ransom-price of sin  
And loosed my soul for heaven.

—Mary J. Helphingstine.

Volume XXXIX

JUNE 7, 1926

Number 12



## LOVE FEASTS

## Pennsylvania

Juanita and Mifflin District, at home of  
Solomon Lauver ..... June 12, 13  
Pequea,-Manor, Pequea District June 12, 13

## Canada

Nottawa ..... June 12, 13  
Howick and Walpole ..... June 19, 20

## Ohio

(Also dedication services.)

Chestnut Grove Church..... June 26, 27

## SERMON

"Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Colossians 2:7.

This passage is bristling with points. Four thoughts appear which are of interest to us all. First, the Christian's invisible life, "rooted." Second, The Christian's visible manifest life, "built up." Third, "Stablished in the faith." Fourth, "Abounding therein with thanksgiving."

**First, the invisible life.** All manifest life is absolutely dependent on the hidden, invisible life. In that majestic oak stretching its towering head into the clouds, covered with foliage, and loaded with fruit, you say there is life. But you must admit that the real life of the tree is out of sight—that it is hidden beneath the surface where the roots are laying hold of the rocks and springs that the tree may stand in times of storm.

You look at the human form, with flashing eye, glowing cheek and uplifted hand, and you say there is life. But you do not see the life. It is hidden. All that appears is absolutely dependent on something that does not appear. Just as a tree cannot with safety grow tall without growing deep, so the outward Christian life must be supported by a deep secret force. Most Christians would rather grow tall than to submit to the discipline that will cause them to grow deep. But it is unsafe to grow tall or grow big without growing deep. If we have visible life only, we are worthless. It is dangerous to spread too much sail without plenty of ballast. In earlier life I was in the timber business, handling some of the best timber of American forests. I

have often counted the growth of the tree to find that it had stood four or five hundred years. It had withstood the frost and bleak north winds of five hundred winters and the hurricanes of five hundred summers. But these trees had not only thousands of fibers laying hold of the rocks below, but they had one tap-root that went to water. I have seen such a tree lock in with a tempest and sway and bend and bow, as if it would go down, then straighten up and lock in with the tempest again and again until there seemed to be no earthly hope for the tree to hold out; but when the storm had passed, it straightened up to a perpendicular with a stronger, tougher fiber, and a richer green than before; and all the time of the storm the tree had been taking deeper firmer hold of the rocks and springs below.

It is so with a well rooted, grounded Christian. Storms may come—and they will come, thick and severe enough. I have known a good man lock in with the tempests of life. I have seen him sway and bend, and bow. I have heard his enemies say, "He will go down", "I told you so", "It is good enough for him", "Just as I expected;" but wait a little. The storm is passed. I see this good man straighten back to a perpendicular with a tougher, stronger Christian fiber, a richer green and a sweeter fragrance than before. While others were criticising, he was taking a firmer hold on the Rock of Ages and tapping the deeper springs of eternal life. If, in handling timber, I wanted a tough stick—wagon timber for instance—I did not find it in the heart of the forest where it had been favored with the sympathetic protection of hundreds of other trees, but at the edge of the forest; or, better yet, a tree that had stood in the open for many years. It is just as true in the spiritual life. Those who are the best protected, and have the most human sympathy are least qualified for hard service. Those who are best fitted for rugged service have had rugged schooling. Let us go downward, that we may bear fruit upward.

**Second, we notice the outward, visible Christian life**—that which is manifest—"Built up." Not as a mechanic builds a house by gathering material, stone and brick and boards and nails; not as heathen religions build; not as the Romish church builds, by accretion; but as the tree builds, as the flower builds—from a life center.

Protestantism is headed toward accretion. If we have the healthy inward life, the outward, visible life will build from within. "A man's gift maketh room for him." Prov. 18:16. Life is mighty and will make room for itself. Many years ago a noted French infidel especially hated the doctrine of the resurrection of the dead. He had his tomb built of stone and heavy marble slabs, with holes drilled in them and iron rods through, drawn together with nuts. "Now," said he, "when I am dead put me in that marble box and I would like to see the Christians' God get me out of it." When he was dead his friends did as he requested. Time went on. Dust drifted into the crevices between the stones; a bird passing over dropped a seed near by. The seed sprouted, took root, some of the roots ran into the crevices, small at first, but they grew and grew and took root in the earth below. By and by it was seen that the stones were being lifted up and the iron rods were being twisted by the roots driving the rocks apart and later the infidel's bones were exposed long before the resurrection. Where life is allowed to remain fruit will appear.

**Third, "Stablished in the faith."** Unless we are certain of the righteousness of our cause and have unbounded confidence in Him who is the Captain of our salvation we will ingloriously surrender. Greek scholars tell us that the word "stablish," used in our text, means sanctified. That question I must leave with Greek scholars; but whether stablish means sanctified or not, I know that sanctify means stablish, and the stablishing grace is the second blessing, the baptism of Christ with the Holy

(Continued on page 7.)



### NEWS FROM CONFERENCE GROUNDS

The General Conference is the event of outstanding interest in the way of Church activities during the year. This is as it should be, for on our General Conference rests the responsibility for making most of the important decisions, which affect the policies, activities, and doctrines of the Church. It is little wonder, then, that Conference is looked forward to with anticipation, and its actions awaited with such eager interest.

Conference this year is being held at the Fairland Church, in the little village of Fairland, about twenty-five miles east of Harrisburg. Arriving on the grounds on Wednesday evening, June 2, we found that many had already preceded us, and soon we were greeting those whose acquaintance and fellowship we had learned to appreciate in former days.

According to a previously announced program, the educational work of the Church was presented at the Educational meeting on Wednesday evening. The value of a sound Christian education was clearly brought out by the various speakers, and this value was confirmed by the testimony of several young people who spoke on the subject, "What a Christian Education Has Meant to Me." In the cases of two of the latter speakers, contact with the Church school had resulted in their conversion, and a complete reversal of their life plans from temporal aspirations to the service of God and the Church.

The preliminary meeting of Conference on Wednesday was followed by the Sunday School meeting which continued the remainder of the day. An excellent program had been arranged by the committee which aimed to consider the Sunday School question from the standpoint of the Child, the Adolescent, and the Adult. The statistical report presented by Bro. Wm. Page, general secretary, showed the following interesting facts: Total enrollment of our schools, 6,858; average attendance, 5,191; total offerings, \$23,698.89; total amount con-

tributed to missions and benevolent purposes from the Sunday Schools, \$14,387.97. This year's total enrollment shows a decrease of 241 over last year, but in spite of this fact, the average attendance is 62 higher than last year. The total offerings have decreased over last year, which is also true of the amount contributed to Missions. Several schools were not represented in the statistical report, so that its figures were not conclusive; but we felt, nevertheless, that in order to show real progress, our Sunday School work should be vitally included in the Church Extension policy which is in the course of materialization at this time.

Thursday evening was devoted to the interests of the Beneficiary work. As the needs of the cause were presented, we realized that this is a phase of the Church's work which needs consecrated workers, and consecrated givers as well, to carry it on. The offering taken amounted to \$911.09 in cash and pledges.

General Conference proper convened again on Friday morning when the following organization was effected:

Bish. O. B. Ulery, Moderator.  
Bish. J. N. Engle, First Assistant.  
Bish. L. O. Musser, Second Ass't.  
Eld. A. D. M. Dick, Secretary.  
Eld. Homer Engle, Assistant.  
Eld. Enos H. Hess, Reading Clerk.  
Jesse Brechbill, Assistant.

On Friday evening a most interesting program was presented by the Home Mission Board. The Church has a definite Gospel message to proclaim, we were told; there are needy fields void of the message; and on us rests the responsibility of carrying it to them. Several of our mission and tent workers gave of their experiences, showing what the Gospel has done in their respective fields of labor. As we listened to the inspiring messages we realized that what the world needs most is the simple, old-fashioned Gospel story, and that there is power in this message to reach to the lowest depths of sin and transform men's lives. An offering was taken amounting to about

\$875.00 in cash and pledges.

At the present writing there is yet considerable conference business unfinished; the following are some of the questions of interest which have been considered up to the present time:

The report from the Church Extension Committee contains important recommendations. The urgent need has been realized of a definite policy of real aggressiveness on the part of our Church both in strengthening and building up our present work, and in carrying it into new fields. Among other recommendations, the creation of a new Church Board was asked for, to be known as the Church Extension Board. After discussing the report at length, it was decided to defer final action on same until next General Conference.

Report of the committee on life insurance was given and decided that there be no change in former Conference rulings on this matter. In order that the Church may provide for the needs which exist along this line, it was decided that an endowment fund be started by an assessment of \$3.00 per member per year. In five years this assessment should accumulate a substantial fund, the interest from which shall be used in caring for our people who are in need of financial assistance in poverty, sickness or death.

The report of the tract committee shows encouraging activity and good results; but in view of the present deficit it was decided that each Sunday School of the Brotherhood shall take an offering for the tract fund during the coming year.

The Jabbok Bible School, at Thomas, Oklahoma, has been granted permission to continue for the present, pending further action regarding the proposed mid-west school in Kansas.

A revision of the examination blanks for ministers and mission workers has been decided upon, in order to insure closer conformity to the accepted teachings of the Church.

There are still a number of import-

(Continued on page 7.)



## = CONTRIBUTIONS =

### PRAYER

Hannah Eyer

Prayer is the soul's sincere desire unuttered or expressed. The emotion of a hidden fire that trembles in the breast.

Prayer is a privilege and yet a command. To the individual who lives near to his Christ, prayer has become his vital breath. He enjoys prayer and loves to pray because it is there that he talks and communes with his Lord. If our prayer life has become a part of us, then we will be ready to obey the command to pray one for another.

Often the statement is heard, "We say our prayers but do we pray!" Is this true? Is our prayer a mere repetition of words or is it the outpouring of the individual's life and soul unto his God?

The Scriptures mention various ways of prayer. There is the formal way—where prayer is a mere form of words with little or no heart in it; or when it is a mere force of habit. Closely connected with the formal prayer is the hurried prayer. In this day of hustle and bustle we have time for nothing. Other things crowd prayer out entirely or give very little time to it. As a result we hurry through it and it becomes a disagreeable and irksome duty. In the hurried prayer we fail to enter into our closets and shut the door.

We find many folks who pray impulsively. They do not have any special time set apart as a "quiet hour" when they meet God. Instead they pray as they feel inclined or rather not praying at all. Often when they do pray it is in a selfish way—where the motive is to consume the coveted blessing upon themselves.

As a rule those who pray in this impulsive, hurried way may be found to have no real dependence upon the promises of God, nor confident in expecting that which they have asked.

On the other hand, the man or woman who prays in a thoughtful way seeks to meditate upon God, and to intelligently understand the Word of God. He prays not only for a blessing but that his life might be poured out in blessings to others. Christ desires that we come in a trustful way, in the spirit of a child; first believing that God's promises justify prayer, and then that our Father is both able and willing to answer. The Scripture tells us that the "fervent, effectual prayer of a righteous man availeth much." This is a prayer where the attentions of the mind and the desire of the heart are absorbed in asking of God, followed with a strong determination to persevere.

The consistent way of prayer is to live as we pray. The individual who spends much time in prayer will unconsciously manifest it in his life. Our walking and talking with God places us in the way of blessing and fellowship. In this way others can be reached through our lives. If our acquaintance with the Holy Spirit has become real and a part of us he can and will breathe in us first, the desires we breathe out in prayer.

The present world is in a deplorable condition, and the missionary cause is hindered because of a lack of efficient workers and funds. Man is doing all within his power—but his power is limited because he fails to put God and His work first.

We thank God for the few, but we wish there were many more of those who, when they pray really reach the Throne and are able to bring Heaven down. It has been through this kind of prayer that things have been accomplished. It is through this kind and this kind only that God's work can be promoted and that with any degree of success. Are we allowing God to use us in our prayer life for the salvation of a lost and dying world? If not, it is our duty and, may I say, our privilege?

### PLEASURES AND TREASURES

The words have a similar sound, and, like all of earth, the things themselves quickly pass away. Yet how eagerly both young and old seek for pleasures and earthly treasures, whether poor or rich, for the hearts of all are alike, and ever "seeking" for "things" which can never really satisfy. Not only do the pleasures of earth, like the days and weeks, soon pass, but they cause an empty longing for more pleasures. These too may come, but they likewise soon pass, and thus yet more are vainly sought. Thus day by day the world is hurrying on, and, as we read in II Tim. 3:4, not a few are "lovers of pleasures more than lovers of God." This is a solemn statement, nevertheless every word is true, and those who remain lovers of themselves, and lovers of pleasures, will find the truth of other Scriptures, when it is too late. All who follow the way of this world, whether young or old, rich or poor, have nothing on which to rest.

Let it be repeated, the pleasures of this life are not forever. They are but FOR A SEASON. They may, and do, please while they last, but how quickly they fade away, and what do they leave behind? They seem to be pleasures, earthly pleasures, making men merry at the time, yet, if they are pleasures of sin, can only be "enjoyed" for a season (Heb. 11:25). "The end of that mirth is heaviness" (Prov. 14:13). But this warning is not heeded and so many are forgetting God, and thus they seek such pleasures in this brief life. Isaiah 47:8 speaks of those who are "given to pleasures," but the end of all such is solemn. It is easy to forget that all here will quickly vanish away. We read of one in Luke 16 who lived in pleasures, and seemed to have all that heart could wish, but observe what is said concerning such an one in verse 25, "Remember that thou in thy lifetime receivedst THY GOOD THINGS, and likewise Lazarus EVIL THINGS, but now he is comforted and thou art tormented." What an awakening this man had, and many who forget God



and seek the things of earth will be surprised in God's great Day. "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15.) We must lovingly and tenderly warn; for every word of God is true.

In this connection, we call to mind one, of whom it is recorded that he possessed a treasure which was very valuable, and he felt himself rich in its possession. But, when, after a long while, he went to look at it, the treasure had all crumbled away, and instead of being a wealthy man he was a poor man indeed. So we see that not only pleasures pass away, but also the treasures of **this** world. How many will be in a more serious condition than the man just mentioned, if only earthly pleasures and treasures are sought, and God is forgotten. See Luke 12:16-21, and mark the words, "So is he that **layeth up treasure for himself, and is not rich toward God.**" How sad to spend one's time, money and strength on the things which **so soon** vanish away. But there ARE pleasures and treasures for those saved by grace, through the shed blood, and these will NEVER fade nor pass away (Ps. 16:11.) Pleasures for evermore! Those who are in Christ want others to share the present and future joys of salvation. There is only one way whereby sinners **must** be saved (See Acts 4:12, John 14:6.)

It is delightful to remember God not only gives pleasures, but takes pleasure in His people (Ps. 147:11) and in their wish to please Him (Hag. 1:8.) How wonderful that God should find pleasure in those whom He saves.

Likewise we read about God's treasures in nature—"Treasures of the snow . . . treasures of the hail" (Job 38:22.) We have a solemn message in Deut. 32:34:—"Is not this laid up in store with Me, and sealed up among MY TREASURES?" Yes, God will punish sin, and those who live seeking to please themselves, and forget God, and the precious work of Christ, will find in His Day that His wrath is real. But He has precious treasures in grace too (Mal. 3:17.) Oh that He

may even now work by His Holy Spirit, and show many that nothing of earth can really satisfy (Isa. 55:1, 2), and also bring some, at least, to trust in Christ as the ONLY Saviour of the lost, and as their OWN Saviour too. We can gladly tell of His proved love, and that in mercy He will save those who come to Him even today—through the poured-out blood. Will you thus come, or will you set aside His message? There is nothing in-between the two. There is one hope, and that is quite free. But if you do not welcome Him, there is NO OTHER WAY of salvation and peace.

The pleasures of the world are brief and sinful too,  
They quickly come and go, and vanish from the view  
Of those who seek earth's joy, forgetting God on high:  
His pleasures will abide, and ever satisfy.

The pleasures of the world are pleasant, while they last,  
To those who are not saved,—but soon are in the past,  
And valueless and vain, in view of God's great Day,  
When all on earth shall fade, for ever pass away.

The pleasures of the world,—they come and quickly glide,  
For nothing here will last, nor can earth's joys abide:  
The treasures of the world will vanish and decay,  
Then what will sinners do, when all shall pass away?

The pleasures of the Lord, for those redeemed by grace  
Will last for evermore, in Christ their Hiding Place!  
These treasures, too, are real, laid up for saints on high,  
No moth nor rust can harm, and now they satisfy.

The pleasures, treasures too, of those in Christ the Lord  
Who seek not earthly fame, but His own sure reward,  
Are pleasures evermore, and treasures hid, in Christ,—  
Of wisdom and of grace, His death for such sufficed.

The pleasures of this age no lasting joy can bring,  
They quickly pass away, like every earthly thing:

Yet many, Scripture saith, love pleasures more than God,  
And scorn the work of Christ, despise His poured-out blood.

The heavenly pleasures bring a holy joy to those  
Who are made nigh to God, though once far off and foes,  
And God in mercy waits to welcome young and old,  
To save through precious blood, and give His joys untold.

—Tract.

## FUNERALS

One who is understandingly observant does not need to visit very many homes in which death is, to realize how close the Christian world still is to paganism when it buries its dead. The mingled grief and unbelief in many Christian homes at such hours is appalling; and the frequent bitterness against God for having "taken our loved one" is far more a reflection upon the teachings of the Church than it is a mark of infidelity in the heart of the individual. In some of these respects there has been conspicuous improvement in the past quarter of a century. Many Christians no longer surrender themselves so abjectly to grief, but temper their sorrow with a real Christian faith in a present immortality for their loved one. But in another respect our funerals are growing worse and worse.

The actual burial of the body has become so commercialized, so vulgarly extreme in the prodigality of flowers and show and costly outlay in casket and tomb, as to make one of the most common offenses against culture and good taste that can now be found in our Christian civilization. The amount of money spent upon funerals has become an open disgrace, and is steadily climbing higher every year. The manufacturers of funeral materials are constantly making more and more expensive outfits, and many funeral directors take cruel advantage of the almost distracted state of the family to induce them to spend far beyond their means. "This is the last thing you will ever be able to do for him" is an infamous falsehood which unprincipled undertakers con-



stantly use to persuade loved ones to buy outfits far more costly than they can afford—outfits more costly than any one ought ever to think of using. Thus funerals have become a very real burden upon the poor, who naturally want their dead buried with as much pomp as are those of their more well-to-do neighbors.

And the show of flowers and the shameful waste of money, that would far better honor the dead if put to some useful purpose, have become a most outstanding vulgarity of our modern civilization. Flowers, exceedingly expensive flowers, with their conspicuous and telltale "cards," are put on display for an hour or two and then left to wilt on the grave—such piles and piles of flowers as to make a mockery out of the whole thing. Thus that which was begun as a beautiful and modest Christian custom has become a commercialized and brazenly costly form until it grates on every sensitive and cultured soul. In no other one thing do homes of culture and refinement violate good taste so much today as in the vulgar displays and prodigal waste of money at the burial of their dead.

Add to all of this the fact that in increasing numbers Christian people are availing themselves of some sort of special tomb and embalming process to prevent the body for long years from returning "dust to dust"—just as the heathen ancients did when they mummified their dead—and we have a most illuminating commentary upon how generally Christians themselves have failed to grasp the real significance of the resurrection. They still look upon death as a monster, and only half believe in a spirit life for the soul. They have failed utterly to understand how sordid and materialistic and of the earth earthly must many of our common Christian beliefs be to a Christ that is spiritual in all his ideas and judgments and desires. Whenever Christian people surrender themselves abjectly to grief and allow it to sadden their lives and ruin their homes and cut down their usefulness and sunny companionship, they are doing a great

injury to the Christian religion. They act as if there were no reality in the great truth of the resurrection.

—Herald of Gospel Liberty.

#### SOCIAL EVENTS OF THE PRES- ENT DAY.

A Synopsis of a Lecture by Rev. E.  
M. Cobbs, D. D.

Brethren, the older I get, the more sure I become that the great evil force of the devil is set down upon us; and the nearer it comes for the Lord to return, the more vile and wicked Satan becomes.

There is a holy trinity, the Father, Son and Holy Ghost (you know that), but did you ever know there is another trinity? Satan, the Anti-Christ and the False Prophet. Whatever God does, Satan tries to imitate, whatever Christ does, the Anti-Christ tries to imitate, and whatever the Holy Spirit does the False Prophet tries to imitate. Did you ever notice in the first three chapters of Genesis there is not one "if"? It is a sign of condition or doubt. You can talk about stealing and lying, but there is one sin that will take you to hell—Unbelief. Unless you can get that thing out of your soul you are a doomed man. There are three things that the Lord tried to establish when he was here. First, John 3:14, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." What great doctrine did he propose to establish? Atonement. Now the blood of Jesus Christ cleanses us from all sin. Second, Matthew 12:40, "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." What doctrine is that? The resurrection. You cannot be born like Jesus, you can't live a faultless life; but you can live blameless. You can't die on the cross for your sins, or my sins, but there is one thing you can do like Jesus: you can be raised up. Third, Matthew 24-27, "But as the day of Noah were, so shall the coming of the Son of Man be." The doctrine is the second coming of Christ. If the Lord

Jesus Christ isn't coming back again, then He never went away; if He never went away, then He never was here; if He never was here, He was not born of the virgin Mary, and He is a liar and an impostor, and we are absolutely without hope. Then the coming of the Lord is the keynote of the whole thing. I am saved by grace through faith. The moment my sins are removed from me, I stand justified before God.

The devil is working all the time and begins to set his traps before a child can either walk or talk. I Peter 5:8, "Be sober, be vigilant; because your adversary, the devil, is a roaring lion, walketh about, seeking whom he may devour." The lion does not always roar, but sometimes he comes as an angel of light.

How many thousands of babies in Los Angeles have to play second fiddle to a poodle dog. I know homes where a colored lady is hired to take care of the baby and the mother takes care of the pup. The first social evil is in the home. The family is destroyed and a kennel of pups is set up in place of the children. I'll tell you what Coolidge said, "If this nation is ever saved (and he thinks it's in danger of being lost) it will be saved through Christianity and not through the musket and war." But this Book says that matters are becoming worse and worse, so don't be deceived, for God is not mocked.

In the city it is almost impossible for a poor man to get a home. They ask such high rents and then, "Have you any children?" "Yes, I have three." "We won't rent to people that have children."

Many mothers leave their children at home when they go to church because they are afraid they won't behave. I tell you I never make a fuss when a baby cries because they don't know any better; it's the big babies that make the trouble.

Another social evil is in the Sunday School, where some teach evolution and that Christ is not virgin born. If my Christ is not virgin born, then we have no Christ and there is no Christianity. A child may be raised like a dog and get to heaven, but he



cannot believe in the evolution theory and get to heaven. When the child gets older he goes to school, and I find that the Bible is taken out of the public schools.

We are in the last days and we are coming down to the time when the devil is on his throne.

If these are the last words I ever say, I say that these things that are around us today prove that we are in the last days and I want to stand on the Word of God.

When some of the parents have done their damage to the child, then comes the false teacher. There was a day when an infidel could get on a soap box and draw the people's attention. You don't find infidels on the soap boxes any more, but on some pulpits, drawing a preacher's salary. Let us stand four-square on the Word of God. The world scoffs at you because you are waiting for the coming of the Lord, but you get ready and in a moment's time one of these days He is going to call you home. You be ready! The Lord is coming!

#### SERMON.

(Continued from page 2.)

Ghost. By this grace the wabbling, wriggling, halting is taken out of the soul. The entirely sanctified are established in this grace, and this gives unbounded confidence in our Leader. All doubts are removed, failure is impossible, victory is sure. The battle of Winchester, in the great struggle between the States, was stoutly contested. The Union forces were composed of tried veterans, led by brave officers, but after hours of hard fighting they gave way. Their general not expecting a battle so soon was twenty miles away. The roar of cannon told him of the conflict. He put spurs to his noble horse and in a short time met his retreating troops. Waving his sword, he shouted the battle cry, renewed the conflict and his vanquished army gained a decisive victory. He brought no reinforcements with him, the same men did the fighting who fought before, but their confidence in their General turned defeat into victory. So when we come to know nothing but confidence

in the Captain of our salvation we will know nothing but victory.

He who goes to warfare against sin, must not reckon on a holiday parade. The man who dares to denounce the popular sins of the day, will face ranks of living foes and must be grounded in the faith. As the floating ship turns out for the imbedded rock, so when you are anchored to the Rock of Ages, everything, and everybody must turn out for you. True faith knows no defeat. It triumphs in every seeming overthrow; overpowered, it conquers; killed, it comes to life; buried, it rises again. Faith sees occasion to exult in what a worldly religion would call a failure. What would be thought of a man in this present day, who, running such a career as did St. Paul, yet claiming in every battle to be victorious. He might consider himself fortunate if he escaped the insane asylum. In Damascus the Jews laid in wait to kill him; at Antioch the chief men of the city expelled him from their coast; at Lystra, after seeing the miracles which he did, the people called him a god and prepared to offer sacrifices unto him, but after hearing him preach, they stoned him and left him for dead. At Philippi, he was publicly whipped, thrust into prison and put in the stocks; at Thessalonica he was assaulted and sent away by night. At Corinth, he was beaten before the judgment seat; at Ephesus the whole city was thrown into a tumult on his account. At Jerusalem he was beaten, bound with thongs, and barely escaped with his life. But read the summary of his life. II Cor. 11:24 to 27. Hear Him. "Thanks be unto God who always causeth us to triumph through Christ."

Fourth—"Abounding therein with thanksgiving." We are not only to have the hidden life, the manifest life, the life of faith, but the abounding life. To abound is to run over, to have life enough for yourself and some to spare; life that is not sickly. Have you ever passed a schoolhouse about four o'clock in the afternoon, when the boys were coming out of the

school room, tumbling over each other, running through the playground, playing leap-frog and screaming at the top of their voices? They had abounding physical life. They must have some way of disposing of their surplus. Few Christians ever "abound" in these days of conventionality. Many are spiritually sick. They have indigestion, leakage of the heart, nervous prostration; the least religious activity gives them great pain and a healthy shout would give them fits. When a baby is a few months old it smiles, the mother smiles, and we all smile. But if a few years later the baby is still in the cradle, nobody smiles. The Doctor says it is a case of arrested development. Oh, the cases of arrested development in the Church! The Lord give us the abounding life—the overflow life—life, and life "more abundant."—S. C. Rees in Holiness Advocate.

#### NEWS FROM CONFERENCE GROUNDS

(Continued from page 3.)

ant matters awaiting action, of which no report can be made at this writing.

While the Conference body is deliberating and making vital decisions for the Church, things of scarcely less importance are taking place in the tabernacle. Many have been seeking God, and the shouts of victory which are heard indicate that they have found Him to the satisfaction of their souls. No record has been kept of the number of seekers but it has been estimated at from forty to fifty.

As this report is being written on Saturday evening a love feast is in progress in the church. But a great crowd of people is here, so that the tent is filled to overflowing, with open air meetings in progress at two places on the grounds.

One thing has brought sadness to the occasion, the death of Eld. Jacob Books of this district, which occurred on Tuesday preceding Conference. The funeral services were held at the church on Sunday forenoon.

(Continued on page 15.)



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

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

Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and workers. Phone, Wentworth 7122.

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

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

Lancaster Mission, in charge of Eld. Jno. H. Martin and wife, 47 Caroline Street.

Philadelphia Mission, 3423 N. 2nd St., in charge of Eld. Clyde Shirk and wife.

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

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

## RURAL MISSIONS

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

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

Mt. Carmel Mission, in charge of Elder Henry P. and Sr. Fern Heisey, Gladwin, Mich., Star Route.

Kentucky Mission Field, in charge of Overseer, Bishop O. B. Ulery.

Mooretown Mission, Mich., in charge of Overseer, Bishop Jonathan Lyons.

## ORPHANAGES

Messiah Orphanage, Florin, Pa., Levi H. Martin, Steward, Anna Witmer, Matron.

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

## OLD PEOPLES' HOME

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

## NAMES AND ADDRESSES—FOREIGN MISSIONARIES

### AFRICA

Bishop and Mrs. H. P. Steigerwald, Wanezi Mission, Private Bag, Filabusi, S. Rhodesia, S. Africa.

Elder and Mrs. John A. Climenhaga, Elder R. H. Mann, and Miss Annie E. Winger, Matopo Mission, Bulawayo, S. Rhodesia, S. Africa.

Elder and Mrs. W. O. Winger, Elder Henry H. Brubaker, Mrs. Naomi Lady, Miss Sadie Book, and Miss Grace Book, Mtshabezi Mission, Private Bag, Bulawayo, S. Rhodesia, S. Africa.

Elder and Mrs. J. L. Myers, Miss Martha M. Kauffman, and Miss Beulah Musser, Macha Mission, Choma, N. Rhodesia, S. Africa.

Elder and Mrs. L. B. Steckley, Sikalongo Mission, Choma, N. Rhodesia, S. Africa.

### INDIA

Sr. Ruth E. Byer, Sr. Ella Gayman, Sr. Katie Smith, Saharsa, B. & N. Ry., India.

Elder and Mrs. George Paulus, Sr. Mary Dick, Sr. Effie Rohrer, Supaul, B. & N. W. Ry., India.

Brethren in Christ Mission Rest Home, Gloven, No. 48 Auckland Road, Darjeeling, India.

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A. D. M. and Nellie M. Dick, Lemoyne, Cumb Co., Penna.

Eld. and Sr. Myron Taylor, 690 First Ave., Upland, Calif.

Sallie K. Doner, 117 Cherry St., Palmyra, Pa.  
Anna Steckley, Gormley, Ont., c. o. Joseph Steckley.

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## MARRIAGES

### BROWN-FULMER.

On June 6th, at 12 o'clock, at the home of Bro. and Sr. Jacob Fulmer, a beautiful wedding ceremony was witnessed by a number of guests when their daughter, Mary Catherine, was united in marriage to Jacob Ray Brown, son of Mr. Jacob Brown. Eld. F. D. Brechbill officiated.

## OBITUARIES

SWANGER—Henry Swanger was born near Mt. Joy, Pa., August 17, 1848, died May 26, 1926, aged 77 years, 9 months and 9 days.

In 1867 he was married to Malinda Frey and to this union was born four children who survive: Amanda Kauffman, Navarre, Kans.; Frances of Detroit, Kans.; Anna Shubart of San Francisco, Calif.; and Lizzie Ehrsan of Enterprise, Kans. He moved with his family to Kansas forty-one years ago.

He was converted about forty years ago and united with the Brethren in Christ Church. He held his Christian integrity with the Lord.

Funeral services were conducted by Eld.

John M. Sheets assisted by Rev. Patted of the U. B. Church of Detroit, Kans.

BRUBAKER—Sr. Annie M. Brubaker, wife of Gelasius Brubaker of Mt. Joy Township, Rapho Dist., Lancaster Co., Pa., was born April 8, 1854, died May 26, 1926, aged 71 years, 8 months and 25 days. She had been a great sufferer for years. She was a member of the Brethren in Christ Church.

She is survived by her husband, one daughter, Minnie, wife of Henry G. Ginder, also three brothers and two sisters.

Funeral services were held at Mt. Pleasant Church, conducted by Bish. Henry B. Hoffer, Elds. Henry O. Musser, and Jacob T. Ginder. Text: II Tim. 4:6-8. Interment in the Mastersonville cemetery.

SHELBY—Harry E. Shelby son of Bro. and Sr. Jacob Shelby, Sr., of Elizabethtown, Pa., was born in Mt. Joy Township, Lancaster Co., Pa., October 19, 1902, and departed this life, May 19, 1926, aged 23 years and 7 months. He suffered much during a period of three weeks and three days with inflammatory rheumatism, but bore it patiently. Knowing that his days were numbered, he made preparations to meet his God.

He was an obedient son, a loving brother and a neighborly young man, thoughtful and kind.

Surviving are a sorrowing father and mother, and the following brothers and sisters—Mrs. John Oberholtzer of Mt. Joy; Mrs. Henry Lehman of Florin; Roy Shelby of Manheim; Engle Shelby of Elizabethtown; Mrs. John Romberger of Millersburg; Mrs. Paul Wolgemuth of Mt. Joy; Jacob and Mary at home, and many friends old and young.

The funeral services were held at Cross Roads church, conducted by Bishop L. O. Musser and Elder Abner Martin. Text: I Peter 1:24. Interment was made in the adjoining cemetery.

SHOCKEY—Lydia Miller was born at Lietersburg, Washington county, Maryland, November 4, 1845; died at Abilene Kansas, May 17, 1926. Aged 80 years, 6 months and 13 days.

She was married to Isaac Shockey of Ringgold, Maryland, December 5, 1867. To this union seven children were born, two of whom survive: Simon M. and Everett M. of Abilene. The other five children died at an early age. There also survives one granddaughter and one grandson. Her husband died in April 1919.



Sr. Shockey was one of a family of fourteen children; four of whom are still living. A sister Clara B. Miller, and three brothers Jacob E., Joseph L., and John, all living near Waynesboro, Pa.

In 1870 Sr. Shockey was converted to Christ and affiliated with the Brethren in Christ in which faith she continued to her death. She was devoted to her church, being a regular attendant at its services, whenever possible, and supporting its work.

She was a woman of a quiet and lovable disposition and highly esteemed by all.

Funeral services were conducted by Eld. G. E. Whisler and Bishop Jacob Engle.

Burial was made in Abilene cemetery.

**ROBINSON**—Susanna Cober, wife of the late Henry Robinson of Markham, Ont., was born on December 12, 1855, and died on March 20, 1926. Death came suddenly, as the result of a stroke of paralysis.

Early in life she gave her heart to God and united with the Brethren in Christ, remaining a faithful member until death. She will be greatly missed in the community and especially in the home. There remain to mourn their loss, one daughter, two sons and eighteen grandchildren.

The funeral services were conducted by Bish. Alvin Winger and Eld. D. W. Heise. Interment in the Byer cemetery.

**SPEELMAN**—Willis Eugene Speelman was born October 11th, 1891, and departed this life at his home near Thomas, Okla., May 25th, 1926, aged 34 years, 7 months and 14 days.

He is survived by his wife and four children, an aged father and mother, six sisters and two brothers.

He was a faithful member of the Church and for the last few years lived a godly, sanctified life. As he passed away he saw the pearly gates of heaven open to him. He taught a large Sunday School class and carried a burden for the lost of earth.

The funeral services were conducted by the home ministry. Text: II Tim. 4:7.

**MILLER**—Elizabeth Miller was born April 17, 1844 and died May 19, 1926, aged 82 years, 1 month and 2 days.

She was twice married. Her first husband was Samuel Rosenberger of Chambersburg, Pa., and the second was John Miller, who also predeceased her. She died suddenly at the Messiah Home, Harrisburg, Pa., where she and her second husband were life members. Two daughters predeceased her. Several cousins are the only survivors.

She was a member of the Brethren in Christ Church for some years, but shortly before she died she became affiliated with the York Brethren.

Services and burial took place at the Air Hill church, Franklin Co., Pa., and were conducted by Brother Myers of the York brethren.

**KAUFFMAN**—Sister Annie Kauffman, widow of Andrew Kauffman died April 20, in the home of her son-in-law in Millersville, Pa., aged 78 years, 6 months and 20 days. She was an invalid for many years, enduring much suffering bodily. Funeral services were conducted at the Manor Church by Eld. J. H. Martin, and Bishop C. N. Hostetter, interment in the adjoining cemetery.

**MCCONNIE**—Emery McConnie was born November 3rd, 1900 and died May 9th, 1926, aged 25 years, 6 months and 6 days. On June 21st, 1923, he was united in marriage to Jessie Beck and to this union one child was born, Ruth Arline.

Surviving him are his wife, one daughter, father, step-mother and two step-sisters.

Funeral services were held at Air Hill Church, conducted by Bish. David Wenger and Eld. A. W. Oberholser. Interment in the Air Hill cemetery.

**TROUP**—Wilbert Ray Troup was born at Bremen, Indiana, April 13, 1897 and departed this life May 24, 1926, aged 29 yrs., 1 month and 11 days.

He was united in marriage to Miss Grace Lamley May 16, 1917. To this union were born five children, Bessie 8, Laura 6, Cornelius 5, Edna 3 and Boyd 6 months.

He was a kind husband and loyal father to his wife and family, especially a devoted son to his father and mother.

Besides those mentioned he leaves to mourn their loss his father and mother Frank and Laura Troup, two sisters, Mrs. William Duffy and Mrs. Milo Lechlitner, four brothers, John, Orval, Virgil and Clarence. His paternal grandfather, Mr. David Troup and maternal grandmother, Mrs. John Dennison.

Funeral services were held at the Locke church, conducted by Eld. V. L. Stump. Text Rom. 1:16. Interment in South Union cemetery.

## REPORTS

### WAUKENA, CALIF.

To the readers of the Visitor:

Greetings in Jesus' precious name. We are glad to report the pleasure, that was ours, of having Elder Taylor from Africa with us from May 2nd to 16th, in a revival effort. The meetings were well attended by our sister churches. They proved to be a great uplift to the Christians of the community. Nothing was accomplished from the standpoint of conversions.

Brother Taylor's messages were beneficial and encouraging to all. He devoted three evenings on the "Second Coming of Christ," using a chart. New light was brought to all of us on the subject.

Several from the adjoining district, Upland, California, attended our Love Feast

dren of our number partook of the communion held the 15th and 16th of May. Several children service for the first time, from the ages of six to thirteen, which made the occasion very impressive.

Pray with us that this place may not cease to be a soul-saving station.

Lillian Bristol, Cor. Sec'y.

### SAN FRANCISCO MISSION

Greetings to all the saints both in the homeland and abroad:—

We are praising God for the victory through our Lord Jesus Christ. Praise His holy name!

Another two months have elapsed so hurriedly by since reporting the Lord's work here. In viewing time, we feel no wonder David said, "Thou hast made my days as an handbreath." The mercies of the Lord have been upon us. They are everlasting mercies to those who put their trust in Him.

We have been favored with special missionary meetings, May 21, 22, 23, held by Eld. Myron and Sr. Adda Taylor, accompanied with their two daughters, Elizabeth and Anna. These were blessed and profitable days together. The association and fellowship shall linger as time lasts. They were enroute from Upland, Cal., where they were permitted to spend a number of restful months, going thru to General Conference in Pennsylvania. There were other visitors from the south a part of the time.

We also had a missionary from China land here on May 28, Eld. Roy Adams from Tabor, Iowa. His wife having departed this life April 26th, he brought his three small children aged six, three and one years of age to America. A touching scene. The providences of God are past finding out. "He doeth all things well," is indeed comforting.

We have seen the salvation of God in the meetings. A number have been seeking God, among them backsliders and others who have not known Him.

An aged Christian woman, nearing 90 years, who has been in the Home of Incurables, almost blind, passed out, but a few weeks ago. She has been visited most of the years since the mission has been opened here in this city. Upon our last visit she said, when entering her room, "Slowly, I am nearing the end of my earthly pilgrimage." As she drew our hands to her lips, she said, "I'll meet you in heaven." The testimony of one of the nurses after her death was, "I would call her a holy woman." Her last words to us were farewell words, and very comforting. Her name was Mrs. Otis. She always wanted her unsaved sons prayed for. May this mother's prayers yet be answered.

Dear ones pray for us, there is indeed a famine in the land (city) for the Word of God.

(Continued on page 15.)



## Our Young People

### HER BROTHER'S KEEPER

Not long ago, two daintily-dressed girls walking along the main street of a small town saw the brother of one of them crossing the street just ahead of them. He was apparently headed for the pool-room, a few doors farther on, and showed unmistakable evidence of having already been drinking too freely. The sister, a sweet, refined girl, turned a resolute face toward her friend.

"Please excuse me, Louise," she pleaded: "I think I will go home with Dan," and, leaving her companion, she went up to the half-intoxicated youth. She seemed not to notice his condition, but, slipping her hand familiarly through his arm, said quietly:

"Let us go home to supper, Dan; it must be ready by this time, and mother will be waiting for us."

It would not have been easy to resist the love and expectation in the smile and tone, and the brother, after a moment's hesitation, lifted his head and walked past the pool-room door with his sister. She was a girl any brother might be proud to walk with. You will all agree that it must have taken unusual strength and courage and real love to enable a sister to so act under such trying circumstances; and could there be a surer or more beautiful way for a girl to show her love and care for her brother? Surely such support could not fail to count for good.

A sister has wider opportunities for influence than many girls realize; many times she can do for a brother what is difficult for either father or mother to accomplish. Boys sometimes feel that father is a little severe or strict with them; that he has forgotten how it was with him when he was a boy, and cannot enter into his son's feelings in a sympathetic way. But the boy has a different thought of his sister. She is on the same plane

with himself—the same generation—and understands the things father is supposed to have forgotten or seemingly ignores; and if she is a wise and loving sister and interests herself in the things that seem important to her brother, to the extent that she is capable of being an intelligent and agreeable companion to him in his worth-while interests and amusements, she is in line for work and influence of vital importance.

Cultivate your brothers girls; make companions of them even at a sacrifice of what may seem more congenial companionship; exert yourselves to be agreeable and interesting; wear your best manners and your sweetest smile for the boys who call you sister. By so doing, you will not only be doing immeasurable good to your brothers, but will at the same time be rendering invaluable service to father and mother in a way they cannot fail to appreciate.—Girlhood Days.

### "MAN, THAT IS HELL!"

It is so easy to think things and places are beautiful that **look** beautiful. But it is the **inside** of things that tells the story. Satan makes it a special point to make his things look beautiful and unharmed on the outside, to lure people into his snares. He polishes his things till they glitter and dazzle the eye. He could not catch people in his traps if they looked ugly and dangerous. So he often makes them appear even helpful and religious.

One night a young man and an old Scotchman found themselves standing in front of one of the devil's dens of wickedness. As they stood there the fragrance of sweet odors seemed to float in the air. Sounds of music and dancing broke upon their ears. The place fairly glittered and dazzled with beauty and pleasure. The young man was almost charmed as he gazed.

Finally the young man asked the

friendly old Scotchman: "What is that?"

The old Scotchman took hold of the young man's wrist with a vise-like grip. Then, in a tone which the young man never forgot, he answered, "**Man, that is hell!**"

"What!" said the young man. He thought: "Hell with an entrance like that!—with all the colors of the rainbow; with all the flowers and beauty, and the witching scenery and attractions! I thought hell was ugly; I thought I would get the belch of sulphur at the pit's mouth; I thought harpies on infernal wing would be hovering over the pit: but hell like this?"

Yes, "I thought!" But the end is destruction. The devil makes his victims "think" quite different from the truth. He says bad is good, and good is bad—everything just the opposite of what God says. God's Word says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). This is the devil's way, but the Lord Jesus tells us which is the right way, God's way. He says, "I am the Way" (John 14:6.) To trust in Him is to obtain eternal life, through His death on the Cross for us.

Dear young reader, beware of the devil's "nice" things. He makes everything seem nice, look nice and appear harmless, just to lure you into his traps, but "the end thereof are the ways of death." What you want to do is, first trust in Jesus the Lord as your Saviour from sin, then trust Him to keep you from sin and the way of destruction. All His paths are peace. His ways are often rugged and thorny, but they lead to life eternal and to God.

The outward appearance of the things of God often seem hard and full of suffering. To wholly follow the Lord in this sinful world does indeed mean sacrifice and suffering. But He gives us so much real joy in Him that our love for Him makes us forget the suffering. He makes the way seem smooth and easy, because He is with us. As we trust Him the way grows brighter. "The path of the



just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18.)

God has great and wonderful things in store for those who love and follow Him here (see Rom. 8:17-19; Eph. 2:7). Is it not worth while to walk in His way?—Mable Glenn Haldeman.

#### WHAT TEMBA DID FOR JESUS.

Temba's father was a chief of a little African village of round, grass huts. His hut was the biggest of them all, and all the others were clustered about it. Sometimes Temba came to see the missionaries, though her father would not permit her to come to school all the time. Still she learned to read, and loved to study the Bible stories.

One day she came to the missionaries with a serious face. "I love Jesus," she said, "and I want to be baptized."

One of the missionaries talked with Temba, and found that she had truly learned to love Jesus. But when the missionary talked with her father about it, he was very angry.

"You must worship our gods," he said to the girl, "or the evil spirits will send us bad luck."

Poor little Temba was very sad. She knew that her father would not let her show her love for Jesus by being baptized, but she could not help loving the Saviour.

The next time she came to the mission house her face was happy. "Have you found anything to do for Jesus?" asked the missionary.

"Oh, yes," she replied, "I can shine for Him!"

So Temba showed her love by shining in a little African village. She was so sweet, and helpful and unselfish, that everyone knew that she was a follower of Jesus.—The Youth's Counsellor.

Paganism is optimistic with regard to unaided human nature, whereas Christianity is the religion of the broken heart.—Prof. Machen.

#### IF YOU ARE TWENTY-ONE.

So you are twenty-one.

And you stand up, clear-eyed, clear-minded, to look all the world squarely in the face. You are a man!

Did you ever think, son, how much it has cost to make a man out of you?

Someone has figured up the cost in money of rearing a child. He says to bring up a young man to legal age, care for him and educate him, costs \$25,000, which is a lot of money to put into flesh and blood.

But that isn't all.

You have cost your father many hard knocks and short dinners and gray streaks in his hair; and your mother—my, boy, you will never know! You have cost her days and nights of anxiety, and wrinkles in her face, and heartaches and sacrifice.

It has been expensive to grow you, but—

If you are what we think you are, you are worth all your cost—and much, much more.

Be sure of this: While father does not say much but "Hello, son!" way down deep in his tough, stanch heart he thinks you are the finest ever; and as for the little mother, she simply can not keep her love and pride for you out of her eyes. You are a man now.

And some time you must step into your father's shoes. He wouldn't like you to call him old, but just the same he isn't as young as he used to be. You see, young man, he has been working pretty hard for more than twenty years to help you up, and already your mother is beginning to lean on you.

Doesn't that sober you, twenty-one?

Your father has done fairly well; but you can do better. You may not think so, but he does. He has given you a better chance than he had. In many ways you can begin where he left off. He expects a good deal from you, and that is why he has tried to make a man of you. Don't flinch, boy!

The world will try you out. It will put to test every fiber in you; but you

are made of good stuff. Once the load is fairly strapped on your young shoulders you will carry it and scarcely feel it—if only there be the willing and cheerful mind.

It's high time you are beginning to pay the freight—and your back debts to your father and mother. You will pay them up, won't you, boy?

How shall you pay them?

By being always and everywhere a man!—Publisher Unknown.

#### AWAKE.

O! why do you slumber?  
O! why do you sleep?  
For surely our Father  
His promise will keep.  
He will come as the lightning  
Like a thief in the night,  
O! awake from your slumbers  
Consider your plight!

Awake O! dear brother,  
Dear sister arise,  
Make haste and prepare now  
Your soul for the prize.  
With sound of the trumpet  
He will announce He has come,  
What a dire fate for them  
Who unfaithful have run.

So awake from your slumber  
The end may be near,  
Work out your salvation  
With trembling and fear;  
Do not think that your days  
On this earth may be long—  
For death has called many,  
Both weak and the strong.

And many so sudden,  
Have died in their sins,  
And you cannot know  
What another day brings.  
You may think there is time  
To prepare later on.  
But beware! for to-morrow,  
Your chance may be gone.

So let not another  
Day pass while you sleep,  
Awake O! at once,  
And earnestly seek,  
Seek the Saviour's sweet peace  
And His unending love,  
Yes, strive for the kingdom  
Of heaven above.

Mrs. A. E. Downey.

It is the duty of men to love even those who injure them.—Marcus Antonius.



## THE HUMAN SIDE OF SALVATION

Rev. Andrew C. Ellis, D. D.

"This day is salvation come to this house" (Luke 19:9).

As Jesus passed along the street of Jericho He gave sight to a blind man, and upon another He bestowed the gift of eternal life. That is one side of salvation—God's free gift, for which man has nothing to offer, and nothing to do but to receive. But there is a human side to salvation. It is the soul's acceptance of Christ. Salvation came to Zacchaeus when he joyfully received Jesus under his roof. Jesus wants to get a man in Heaven by first getting Heaven into the man. This word "salvation" means life. "I came that they might have life."

It is Christ in the heart that makes a man a saved man. It means a new vision, a new interest and motive, a new relation. It is the creation of a new character. Outside of religion a life can be changed by a new purpose in the soul. Here is a boy drifting about without any aim or purpose in life. The way opens for him to go to college, or into business. The vision comes of what he may be as a man, and the whole outlook and direction of life is changed. Things which belonged to the old life drop away, and the whole life strikes a higher plane. Salvation is character. It is moving out into a larger and more satisfying life.

On the human side salvation is the personal acceptance of Christ into the heart, and the submission of the soul to the rule of Christ, I have a good deal to do with my own salvation. I must work it out. I must use the power which God has given me. I must put away sin, and utterly repudiate it. I must yield myself to the Spirit, who comes to guide me into the new life. Christ says: "I stand at the door, and knock: if any man hear My voice, and open the door"; and it is for the man himself to say, even to God, whether he will open the door of his nature for the Divine entrance. We may be old or young, we may be in the midst of throngs or out under the stars; we may be in the

quiet of ordinary ways or in the midst of deep religious agitation, but we shall never get out of sin and into a new life in Christ without submitting ourselves to God, and coming under the power of the Spirit that convicts of sin and points us to Christ as our Saviour from its guilt and power.

Another imperative condition of salvation is sincere repentance and Godly sorrow for sin, and a resolute turning away from it. A man may say, "I am sorry and ashamed of my life of sin", and yet keep on in the same way; but genuine repentance is not only sorrow for sin, but "right about face". Repentance has regret in it, and sorrow, but it also has purpose in it; and because of this purpose the man turns about and faces the other way. Of what value would Peter's tears have been if he had kept on denying his Lord? Of what value to himself or to the world would Paul's experience on the Damascus road have been if he had continued persecuting Christians? Of what value would the new emotion in the breast of Zacchaeus have been if he had not followed it up with the promise of righteous living? It is very easy to test the genuineness and thoroughness of our repentance. A man says: "I am sorry I swear occasionally; I know it is all wrong". Yes, but has he stopped it? Many a man is sorry that he has yielded to temptation and allowed his appetite to get the better of him. He is sorry, but has he stopped it, or is he going on in the old way? If there is not "right about face", what we say about it is not worth while. True repentance has not only sorrow in it, but purpose. It means a revolution in the life, and the worse a man has been the more complete is the change in the element of character and in the outward life.

Salvation is not a matter of baptism, or subscribing to some creed, or accepting some theory about Christ. It is accepting Him as He has come into the world from God to be our Saviour, and putting our sole trust in Him. It was to this point of acceptance that the jailer had to come, and Paul, and it is to this point that all

must come. It was when Zacchaeus turned away from his old life and opened his heart to receive the gift of the better life that Jesus said: "This day is salvation come to this house". This is the human side of our salvation. Whether we have much feeling, or little feeling or no feeling, at all, if we believe in Jesus Christ we shall be saved. The circumstances under which we become disciples are not essential. Paul had one kind of experience, and Peter another, and so with you and me. The vital thing is whether we have accepted Jesus as our personal Saviour, and have been changed from disloyalty to loyalty and have become new creatures in Christ Jesus. If we do our part, God will do His part; He has assured us in all possible ways. We must "work out our own salvation", and as we link our lives with Christ we are able to put off the old life and put on the new nature, which after God is created in righteousness and true holiness.

The initial point of salvation is the surrender of the soul to Christ. It is that fact, not our feelings, or our experiences, but the fact that we have submitted to God that makes us Christians. From that point the direction of the life will plainly be toward righteousness. The first mark of a saved life, is, that it moves steadily in the right direction. The second mark is peace. Trials will come, and troubles assail, but at the very center of the life there will be peace, sweet peace, the wonderful gift of God's love. And the third mark of our salvation is joy. In the midst of the wickedness of the world through which He passed, Jesus rejoiced in spirit; and He gives the same power to all that receive Him. This salvation may be yours today. Accepting what Jesus so freely offers, this may be your experience. "This day is salvation come to this house".—Pittsburgh Christian Advocate.

Thank God it is always possible to begin again and smile! A smile, says one, is a light in the window of the face, by which the heart signifies it is at home, waiting and ready to press on.—Selected.



## Foreign Missionary Department

### WHAT ABOUT THE HEATHEN ?

Hudson Taylor made the declaration toward the end of his life that he would never have thought of going to China had he not been convinced that the Chinese were lost and needed Christ. Brainerd, Martyn, Carey and Judson bore similar testimony. The belief that the heathen were lost was the impelling motive in their lives, and the mighty results which characterized their ministry would never have taken place apart from the constraint of such a conviction.

But times have changed. Now, comparatively few believe that the heathen are lost or that they need Christ as a Saviour. The result is that there is a general apathy concerning them. Missionary service costs too much unless the heathen are in actual peril. On the other hand, who will not feel that such a service can never demand too much if it is a question of lost souls and their eternal salvation? Several modern day questions are ably answered in the following comments:

#### 1. God cannot possibly allow such vast numbers to perish.

But it is not a question of numbers. For if it would be unjust for God to allow multitudes of heathen to perish, it would be equally unjust to allow one; and if it is true that it will be just, for any reason, for God to allow one heathen to perish, it will be equally just, for the same reason, for Him to allow any number. While the question of numbers is a vital one from the human standpoint, the paramount consideration from the Divine standpoint must be that of doing right.

#### 2. God is love, and He will provide a way of escape for the heathen.

What false conclusions may be founded upon the phrase, "God is love"! One may say: "God is love," and He will not allow sin, with its terrible consequences, to continue in the

world. Yet sin is rampant everywhere.

Again: "God is love, and He will not allow wrong to triumph over right." Yet men have seen through all ages wrong openly victorious over right.

Again: "God is love, and He will not allow His creatures—especially His innocent creatures—to suffer." Yet from the beginning the whole creation has been full of pain and sorrow.

Again: "God is love, and in the other world, at least, it will be all light and no darkness, all Heaven and no hell." Yet the Lord said, "In hell he lift up his eyes, being in torment," and "These shall go away into everlasting punishment."

"God is love" is not the only word in Scripture which defines God, it being also declared that "God is light." In coming to conclusions about what "love" will provide, we must ever keep in mind what "light" may demand; for with God righteousness, not sentiment, determines the expression of love. And as for a loving provision for the heathen, God has made this through His Son; for "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

#### 3. The heathen are living up to the light which they have; therefore they will be saved.

No doubt the heathen have light. They "show the work of the law written in their hearts, their conscience also bearing witness." This law of conscience, then, is their light. But what heathens live up to this light? Hudson Taylor affirmed, after fifty years of contact with the Chinese, that he had never met an honest Chinaman who would claim that he had lived up to the light he possessed.

#### 4. Men in Christian lands are lost because they have not heard the Gos-

pel. The heathen have not heard the Gospel, nor rejected it; therefore they are not lost.

But men in Christian lands are not lost because they have rejected the Gospel. It was because they were already lost that the Gospel was sent to them. Men are lost because, besides being inheritors of Adam's sin, they have, as sinners, added sin to sin. "That which is born of the flesh is flesh," and this is true of men wherever they are. And "they that are in the flesh cannot please God."

#### 5. We need not trouble about the heathen, but can leave them to God. Shall not the Judge of all the earth do right?

We ought to trouble ourselves about anything that troubles God. And it troubled God so much to see men wandering from Him that He sent the Son of His love to die in their behalf. Jesus was greatly troubled because of men being lost. And so were the Apostles. And so thousands of the noblest men and women have been giving up all that was dear and becoming all things to all men that they might save some.

Moreover, what was God's answer to the question: "Shall not the Judge of all the earth do right?" "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven." God's "doing right," means for the wicked a more terrible thing than many imagine.

#### 6. At any rate, the heathen will not be punished as those will be who have rejected Christ.

But who says that they will? Not the Scriptures. Christ's teaching on the subject is very plain: "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." "He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

So then, the Judge of all the earth will do right, by having individual opportunity and responsibility in mind, and by measuring out judgment with Divine impartiality. But these passages do not declare that the persons involved will escape judgment. The most that they teach is that exact justice will be done. As to what such



justice will mean to the heathen, Revelation 21:8 tells us.

**7. Even if the heathen are lost, we can well imagine that God will give those who have not heard the Gospel in this world a chance to hear it in the other world, and that thus they will have an opportunity to be saved.**

To grant men the right to imagine would be to create as many theories of Divine procedure as there are men. Moreover such liberty would cast us back on human reasoning as the basis of truth, which would create spiritual instability of the gravest kind. But since there is a revelation, the safest thing is to depend wholly upon it. And we search the Word of God in vain for any intimation that the heathen will have another chance. On the contrary, there is positive testimony that the present life is the only opportunity of salvation for men.

Christ urged His disciples to preach the Gospel with fervent haste, throughout the world, and to every creature; which evidently would not have been the case if He could as well have left the work to another time and to other preachers, such as the angels or Himself. Again, the Apostles gave themselves, in the face of constant opposition, to the task of evangelizing the whole world, which manifestly they need not have done unless constrained by the conception of a pressing peril. Again, Paul declares to the Corinthians: "Now is the accepted time; behold, now is the day of salvation." We are therefore forced to the conclusion that the present world is the only place for the display of God's grace in saving souls, and of man's opportunity of benefiting thereby.

**8. But do not the great heathen religions afford opportunity of salvation for those who honestly follow their teachings?**

This is a vital question. It is true that some of the great heathen religions contain high and noble ethical truths. But most of their writings are utterly false in their moral standards, and often indescribably vile in their descriptions. One who speaks with authority says: "The classic

philosophical and religious books of the East are filled with obscenity."

In addition to this, experience has proved that there is not in their religions anything saving in quality. If sin is granted, with its consequence of estrangement from God, then a saving religion must be one which shall provide a remedy for the guilt of sin. Heathen religions do not proffer a Divinely appointed redemption. The salvation which they offer is of man's works. That which Christianity offers is of God's grace.

**9. But have there not been men who have raised themselves above their heathen surroundings, and have come to believe in one God, thus finding salvation?**

There have been men like Socrates and Seneca, who in some measure broke through their heathen superstitions and came to speak of one Supreme Being. The marvel is that there have not been many more persons of the same kind. For, from the beginning, God has witnessed concerning Himself, in order that men of all times, places and conditions should know Him. And He has done this in two ways. First, He gave a direct revelation to Adam and the patriarchs, and preserved this through the memory and witness of those who followed. And second, He gave the constant witness of nature. So then, the wonder is, not that a man here and there has seen and proclaimed that there is a one and only God, but rather that all men everywhere have not acknowledged the same thing. And it is because this is the fact that the Holy Spirit makes the terrible indictment against the heathen when He declares that the reason they do not perceive God is because they have deliberately cast Him out of mind. Men have failed to know God because they have refused to know Him.

But simply believing that there is one God does not save the soul. The demons believe this, but they remain demons. If such were all that is required, there would be hardly any one in need of salvation, for nearly all men everywhere acknowledge the existence of a Supreme Being. But Paul

gives an accurate presentation of the truth concerning the heathen when he declares: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. 1:20.)

**10. But is not God able, in the case of an honest heathen, to reveal Christ to him by a dream or some other way? And may not such a person come to know and believe in Christ and thus be saved?**

It is possible for God to do anything. But He makes it clear in the Word, and through experience, that it is not His present will, for His own sufficient reasons, to make known His salvation through dreams or direct revelations. This does not mean that He has never granted such experiences. God has often spoken to men in these ways. But, as a matter of fact, He does not now do this, but commits the preaching of the Gospel to His servants, bidding them go and disciple all nations. And that God in His sovereign will, is holding to this procedure is confirmed by the fact that the man in heathendom is yet to be found who has come to know Christ and to find peace in believing in any other way than through either the printed or the preached Word.

**11. But all this, if true, constitutes a great mystery, and is hard to understand.**

Men have always stood face to face with mysteries, and the church has always frankly admitted their existence. Faith is based, not on the understanding of mysteries, but on the certainty of the Divine revelation, the explanation of mysteries being a secondary matter. How the illimitable God could be born of a virgin; how a body which has turned into dust can be raised from the grave in glorified form—these, and a thousand other facts are infinite mysteries. Yet such truths are the foundation of the Christian faith, and as such they are believed and proclaimed. The reason of this is, that they are set forth in



Holy Writ. For it has been found to be the highest possible intelligence to accept the Scriptures, whether they are or are not understood, simply because it has been proved beyond doubt that they are the very Word of God.

And so it is with the question of the lost condition of the heathen. The Word declares that all men are estranged from God and lost; that Christ has commanded that the Gospel should be preached to them; that the early disciples went throughout the heathen world proclaiming one way of salvation, by faith in Christ. The facts of the case contain mysteries, but the mysteries do not do away with the facts.—Christian Life Missionary.

**FROM AFRICA.  
Sikalongo Mission**

At this time of year in Africa most people, both European and natives, are turning their attention towards the reaping of their crops, expecting to reap what they have sown. Some will reap bountifully, while others very little.

We also think of the spiritual harvest, after scattering the precious seed, we look for results, and we ask what shall the harvest be? "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psa. 126:5, 6. If we sow the right kind of seed, we can expect to reap something valuable. What is of more value than immortal souls? "One soul is worth more than the whole world," so may our aim and object be to win souls for Jesus. This will bring more joy than anything this world can give. We find in these days that souls are hard to reach. Satan has blinded the eyes of these people, that they are not quick to believe, and accept the Gospel. It means holding unto God, in faithful earnest prayer until we see results. Thank God for those who have yielded, and are standing true. We hope ere long that many more may plunge into the fountain and be made complete in Him. These na-

tives as a rule enjoy hearing the Gospel, but are slow to comprehend.

Our aim is to put Christian native teachers in some of the distant villages, so that the people will come in contact with the Gospel more. At present we have no teacher who is well enough qualified to take up school work in the villages. This place is only in its infancy, so it will be some time until they reach the government standard for teaching village schools. Will you pray that God might speedily prepare those whom He would have teach. In the meantime we will continue Gospel work in the villages with native Christian help.

Some time ago I was out with a few boys repairing the road to Choma. We camped about one-half mile from a native village. In the evening one of the Christian boys and I went over to have a service with the people. They were very attentive. The following week we camped again at the same place, but owing to rain in the evening we did not go over to the village. About 9:30 p. m. after we had gone to bed, about fourteen young people came to our camp. They were asked what was wanted, and they said they came for prayers. I gladly arose and gave them a Gospel service. They seemed to listen with interest. One youth expressed a desire to follow the Lord, evidently he had started before while at the mission, but he said Satan had the upper hand of him. I saw him since, and he said he is trying to follow the Lord, and wants to come to the mission school soon.

We had an epidemic of measles here, among the girls, over the Easter holidays. School was closed from Good Friday until Tuesday, so most of the boys went to their homes. Sr. Steckley and the girls went a week later. They are always glad to get home this time of year to eat green corn.

The rains have been good this year. Thirty-five inches fell since last September, and crops appear to be good. We cannot tell what the yield will be until they are reaped. The wild pigs have been doing some damage to the

crops at night. Some of the boys were successful in killing one which troubled their gardens.

Our beloved Bishop Steigerwald expects to be with us during the early part of May. We hope to have baptism and lovefeast at that time D. V. Possibly some of the workers from Macha will be with us too.

We are very grateful to the Lord for the health He has given us since we are at Sikalongo, and also for the way He has answered prayer, and supplied our needs in different ways. May the Lord bless all the dear readers of the Visitor, and all those who have a share in the work in Africa.

Yours for Christ,  
L. B. Steckley.

**SAN FRANCISCO MISSION**  
(Continued from page 9.)

We thank the Lord for each sharer of material help for the carrying forth of His work here. God bless you. We thank you.

**Financial Report for April and May  
Receipts**

Hall Offerings .....	\$154.33
Bro. Ignacious Ales, San Deigo, Cal.	15.00
In His name .....	1.50
Sr. Martin, London, England.....	1.00
Sr. Anna Myers, Messiah Home, Harrisburg, Pa. ....	2.00
A Bro., Washington, .....	2.00
Bethel S. S., Detroit, Kans. ....	13.09
Bro. and Sr. Anthony Heisey, Hamlin, Kans. ....	10.00
Bro. Arthur Heisey, Hamlin, Kans. ..	3.00
Bro. and Sr. Isaac Eyer, Upland, Cal.	5.00
Bro. Ignacious Ales, San Deigo, Cal.	5.00
Total .....	\$211.92

**Expenditures**

Table Supplies .....	\$ 39.27
House, Inc. ....	4.72
Hall and House Rents .....	140.00
Gas and Hall Expense .....	14.29
Fruit and sugar for canning.....	5.24
Poor .....	1.54
Total .....	\$205.06
Balance on hand April 1.....	\$ 99.68
Balance on hand June 1.....	106.54

Four comforters donated by Rosebank Sewing Circle, Kans. In Jesus' name Maggie E. Sollenberger and Rhoda Wingert

(Continued from page 7.)

The Conference is being well cared for in a temporal way, both in meals and sleeping accommodations. An expression of appreciation is due those on whom rests the responsibility for this part of Conference work.

C. W. Boyer.



BEULAH COLLEGE

We are nearing the close of the school year at Beulah College. During this time the Lord has blessed our efforts in many ways and the School continues to move forward in the various phases of her work. The general spirit of co-operation and loyalty shown by the student body has been gratifying.

The students have shown a readiness to take active part in the religious work carried on by the School and the Church. Many of them are regular workers in the Sunday services held in the Mexican camps. Bro, H. J. Frey has put forth splendid effort in superintending this work and in mastering the Spanish language.

Besides this, two of last year's graduates have gone to Des Moines where they are assisting in the work of the Mission at present. The Calendar for Commencement week promises to be one of the best that Beulah College has ever presented. Its features are Meeting of Association of Orthodox Colleges of California, May 20, 7:30 P. M.; Musical and Expression Recital, May 21, 7:45 P. M.; Baccalaureate Sermon—Elder J. R. Eyster, May 23, 7:45 P. M.; Alumni Night, May 24, 7:45 P. M.; Class Night, May 25, 7:45 P. M.; Commencement, May 26, 7:45 P. M.

THE WATERED LILIES

The Master stood in His garden,  
Among the lilies fair,  
Which His own right hand had planted,  
And trained with tendrest care.

He looked at their snowy blossoms,  
And marked with observant eye,  
That His flowers were sadly drooping,  
For their leaves were parched and dry.

"My lilies need to be watered"  
The Heavenly Father said;  
"Wherein shall I draw it for them,  
And raise each drooping head?"

Close to His feet on the pathway,  
Empty, and frail, and small,  
An earthen vessel was lying,  
Which seemed of no use at all;

But the Master saw and raised it  
From the dust in which it lay,  
And smiled as He gently whispered,  
"This shall do My work today.

"It is but an earthen vessel,  
But it lay so close to Me;  
It is small, but it is empty—  
That is all it needs to be."

So to the fountain He took it,  
And filled it full to the brim;  
How glad was the earthen vessel  
To be of some use to Him!

He poured forth the living water  
Over his lilies fair,  
Until the vessel was empty,  
And again He filled it there.

He watered the drooping lilies  
Until they revived again;  
And the Master saw with pleasure  
That His labor had not been in vain.

His own hand had drawn the water  
Which refreshed the thirsty flowers;  
But He used the earthen vessel  
To convey the living showers.

And to itself it whispered,  
As He laid it aside once more,  
"Still will I lie in His pathway,  
Just where I did before.

"Close would I keep to the Master,  
Empty would I remain,  
And perhaps some day He may use me  
To water His flowers again."

"You ask me how I gave my heart to Christ,  
I do not know:  
For all the work was His, not mine to show,  
He came below and in His love Divine, He suffered, died  
And shed from out His wounded side,  
By blood and water sealed, baptismal grace,  
In which—by faith—He bade me see His face.  
I do not know: 'tis He alone can tell you how;  
I only know He loved me first,  
I love Him now." —Sel.

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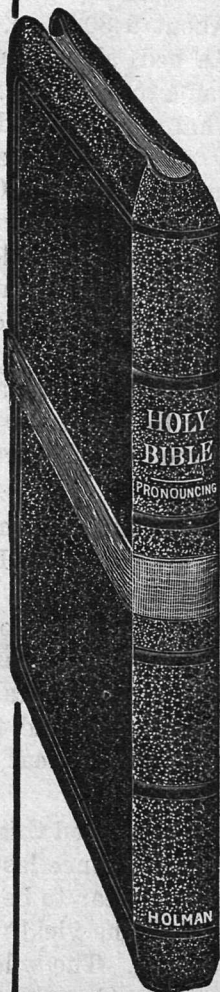
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