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## Evangelical Visitor - September 13, 1926 Vol. XXXIX. No. 19.

O.B. Ulery

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# EVANGELICAL VISITOR

## HIS CHOSEN PATH FOR THEE.

He chose this path for thee;  
No feeble chance, or hard, relentless fate,  
But love, His love, hath placed thy footsteps here;  
He knew the way was rough and desolate,  
Knew how thy heart would often sink with fear,  
Yet tenderly He whispered, "Child, I see  
This path is best for thee."

He chose this path for thee,  
Though well He knew sharp thorns would tear thy feet,  
Knew how the troubles would obstruct thy way,  
Knew all the hidden dangers thou would'st meet,  
Knew how thy faith would falter day by day,  
And still the whisper echoed, "Yes, I see  
This path is best for thee."

He chose this path for thee,  
What need'st thou more? This sweeter truth to know:  
That all along these strange bewildering ways,  
O'er rocky steeps and where dark rivers flow,  
His loving arms shall bear thee all thy days;  
A few steps more, and thou thyself shalt see,  
This path is best for thee.

—Selected.



### TRUST

A storm was on the sea. It was one of those wild, fierce storms which sweep the North Atlantic when the winters are here. The great ship was laboring heavily, her engines forcing her into the teeth of the gale just fast enough to keep steerage way. So long had the storm lasted and so terrific was its force that the nerves of the passengers were giving way. Huddled in the great saloon—those who could stand the physical strain—they wept and prayed and began to scream in fear as the great ship would bury beneath a giant wave and tremble and jar and seemingly sink, never to rise again. When the panic of fear was reaching a climax, the captain of the ship, summoned for the purpose, suddenly stood in the doorway. The passengers saw him and for an instant were still. During that instant he advanced into the center of the saloon and stood by one of the supporting posts. There he stood, a strong, weather-beaten sailor, a suggestion of a smile upon his calm, masterful face. He spoke to them; his voice, like his face, was calm, but masterful. He told them of the many similar storms through which he and his good ship had come; told them that the machinery was working in perfect order and that not a strain was manifest in the ship;

told them that already the barometer was rising and the fury of the gale would soon be spent—and then with a voice into which a slight emotion crept, for those old sea-dogs honor their Creator—he said, “We will trust to God and our good ship, and He will bring us through.”

The panic in the saloon was over, the people were quiet and were themselves once more. They had looked upon the face of their captain and their own faces were lighted up and their fears were stilled—J. Stanley Durkee.

### THE TIE THAT BINDS

The story is told that in one of our well-known art galleries an old man was one day seen gazing earnestly at a picture of the thorn-crowned Christ. Involuntarily, the expression broke from his lips: “Bless Him, I love him!” A stranger standing near heard the old man’s words, and clasped his hand and said: “Brother, I love Him too.” And then a third and a fourth, and still others, who before had been strangers to one another, were brought together by their common love for the crucified Lord. That is a parable and a prophecy of what is going to come to pass throughout all the earth.—From The Christain Centruy.

### THUS WE STUMBLE ON STARS

A telegraph operator discovered in the southern heavens a new star, Nova Pictoris. He was going home in the early morning and, being an observer of the skies, noticed a new star. Telegraphing his discovery to the observatory at the Cape of Good Hope, he started the news around the world. This is the first nova ever discovered before it had reached its maximum brightness. Here, moreover, was no mere accident, for it was this same telegrapher who discovered also the still brighter new star, Nova Aquilae, brightest nova of our day. So it appears that this humble employee, walking down on earth yet keeping his head up, is also treading the heavens and there from time to time is stumbling on new glories.

A secret is here that we all may capture. Whatever our work and place, we also can live in the larger world of vision that sweeps the horizon and compasses the stars. Every day can have its new wonder; at the turn of the next corner we can stumble on a new star of delight; life can ever be an adventure into the spacious and inspiring unknown.—The Continent.

### CANADIAN ANNOUNCEMENTS

Canada Joint Council and Sunday School Convention will convene at the Rosebank church in Waterloo District, Canada, on September 9th and 10th.

The following love-feasts will also be held in the Canada District.

Markham and Clarence Center.....	Sept. 18th and 19th
Bertie and Nottawa .....	Sept. 25th and 26th
Howich and Wainfleet.....	Oct. 2nd and 3rd
Walpole .....	Oct. 9th and 10th

All are cordially invited to attend.

### PLEASE RENEW.

There are quite a number of subscribers whose subscriptions are in arrears, and a number we have carried quite a long while. We do not doubt your sincerity in the least, but we assure you it would be much appreciated if all expired subscriptions could be renewed NOW!

THANK YOU.

### GENERAL CONFERENCE MINUTE CORRECTIONS

Article XXV was accepted by General Conference and at the close of the same the word “accepted” should appear.

Article II, section 14 should include the name of C. N. Hostetter, Jr., Field Secretary.

Article XI., item (a) of Conference Action, page 22, should include the following:

“On motion decided that the seventy-five mile radius be eliminated, and a committee of five appointed to make a survey of all districts during the coming Conference year instructed to inform the committee of the territory which they consider under their jurisdiction, and should there be questionable boundaries, the committee shall adjust the same and give boundaries of all districts.”

Committee:—Asa Climenhaga, David Martin, Jesse Steckley, Enos Engle, Ray Reisey.

N. B.—All interested in these corrections, please clip this from this paper and attach to your Conference Minute.

General Conference Secretary.



## = CONTRIBUTIONS =

### THE GUIDE OF LIFE

C. B. Eavey

Everything in the universe must have a guide if it is to fulfill the purpose of its existence, thus the great planets and all the stars of heaven move in accordance with the law of gravitation. Without this guide there would be the greatest of confusion among the heavenly bodies. The tides of the mighty oceans are under the control of definite laws dependent upon the law of gravitation. All animals have within them certain instincts which prompt them to act in such ways as are in accord with the purposes for which they exist. Thus the birds move from north to south and from south to north with the change of the seasons, so that they may do the work that is theirs to do.

The entire life of man, as a creature of time, is under laws, the function of which is to control his actions toward ends that are good. There are certain laws which, if followed, enable him to get necessary food to sustain his life. There are laws of health which, if obeyed, keep his body strong for life's activities. There are laws of learning which, if heeded, will bring to him knowledge and understanding. In every phase of his temporal life, laws exist as guides toward the attainment of that which is best for his interests.

If all physical life, if all animal life, if the whole of man's temporal life is guided by law, is it reasonable to suppose that the life of the Spirit would be left with no guide? Of course, our modern schools teach nothing about the life of the spirit. Biology, psychology, sociology, in fact none of the sciences, as they are taught, recognize man as a spirit. He is regarded only as an animal which has evolved through the ages to what he is today, and an animal which is very like other animals except that he has attained to a higher plane of

animal life. But this conception of man denies the very essence of his being, which is spirit. It is not in his body, nor yet in his mind, but in his spirit, that man truly lives. He is a living soul.

John Roach Straton very pointedly asks, "Dare anyone say, then, that in the field of religion, where man's most vital interests for both time and eternity lie, there is no dependable authority, no infallible guide? Shall the highest interests of our natures be left to caprice and chance?" In other words does all of life except that of the spirit have a guide? while this highest part of man's life is left to work of itself?

Emphatically not. The results of assuming so are everywhere manifest today. As Dr. Straton again says, "In the home parental authority has waned, and the result is the wreck and ruin which is already falling upon the younger generations, which is the theme of magazine writers the world over, the distress of thoughtful minds everywhere. In society the old-fashioned authority of decent standards of dress and conduct has been partly rejected, and the result is a reign of sensuality and the clogging of our divorce courts with the tragic tales of violated marriage vows, the setting adrift of little children with no hand to guide them upon the storm-tossed seas of human life, and the utter disruption of multitudes of American homes."

Things, such as planets, seas, and rocks, are subject to the laws which guide them. The planet world also, being without the power of choice, is guided by its laws as is also the animal world to a large degree. Man, the single free moral agent, is the only part of creation that has rejected its guide, and man can no more fulfill the purpose of his existence without a guide than can any other part of creation.

"There is a spirit in man and the inspiration of the Almighty giveth

him understanding." The guide of man's life is the infallible Word of God, every part of which was given by inspiration of God. The spirit that is in man must have this guide in order to have understanding. He knows not the way that he should take without this; he is bound to run amuck when he seeks his own way. All the knowledge that he can attain to, all the wisdom that he can muster, all the education that he can give himself will profit nothing if he does not have the guide of life as a fundamental part of his equipment for the voyage from one eternity to another.

We live very fast in our day. Life is so complex, there is much competition, and hence there is grave danger that the most important of all things be crowded out. In our haste and hurry we need to remember that we are here for but a moment, that this life is only a preparation for another life which will be as long as eternity itself. And there is only one guide to preparation for that life. It is "able to make thee wise unto salvation through faith which is in Christ Jesus." Let us seek its counsels, take it as the lamp of our feet, the guide of our pathway, spend time in the study of its pages, and give full heed to its teachings.

### STANDING COMPLETE IN ALL THE WILL OF GOD.

Isaiah F. Bashore

"That ye may stand perfect and complete in all the will of God," Col. 4:12. The word perfect implies full development, growth into maturity of godliness, not sinless perfection. See Eph. 4:12, 13.

The words of our text at once set before us the secret of an adjusted life, as well as a life that is full and complete. Thus we infer from these words that there needs to be a full and true understanding of the will of God, and also a hearty submission to it in order that we may stand complete therein.

Symmetry is real beauty. Anything out of proportion and one-sided is not



complete, and therefore not really beautiful. The Lord wants believers to stand complete, or finished in all His will; He wants them rounded out, full and complete. When we know this, we enter into real fellowship with the Lord, and make this a matter of intercession for the saints. How sad that so many are living on a low plane, living puny, dwarfed, undeveloped lives, when there is an abundance of food to nourish those who desire the same. Our completeness depends on whether we desire to feed on the sincere milk of the Word and grow thereby, I Pet. 2:2; or whether we are satisfied to feed on the husks, garlic and onions of Egypt. God grant that there may be many, who desire to stand complete in all the will of God. The writer by the inspiration of the Holy Spirit will endeavor to give six truths of what such a life means and six ways as to how such a life may be lived.

#### What does such a life mean?

1. It means that in the highest aspect of the life and character, godliness is supreme. Godliness means God-likeness. The believer is called and chosen to show forth the graces, characteristics and traits of the character of Him who called him out of darkness into His marvelous light, I Pet. 2:9. May we note here that we, the called out ones, are a peculiar people, a people for God's own possession; and that He hath called us "out of", and called us "into". Ah! dear reader, may the truth really dawn upon you as you read these lines, that you have been called "out of" and called "into", and to any unsaved, I pray that as you read, the Holy Spirit may operate on your heart and that you may allow Him to lead you "out of" bondage "into" liberty.

2. It means that in all the dealings of life, with others, righteousness or right-doing is supreme. Righteous living in act and deed is plainly the will of God for His people. "For the grace of God that bringeth salvation hath appeared to all men, teaching us (the called out ones) that, denying ungodliness and worldly lusts, we should live righteously and godly in

this present age; looking for this blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works," Tit. 2:11-15. Dear reader, may I ask you in all sincerity, "What are you looking for?" Is it that blessed hope, or is it something lower than the skies? Are you looking for the undertaker or for the Uppertaker?

3. It means in all human and earthly relationships, in the home, society and the assembly; reverence, meekness, love and fidelity. We shall quote only one scripture here. "Giving thanks always for all things unto God and the Father in the name of Jesus Christ," Eph. 3:20. Also see. Eph. 6:9; Gal. 6:1-3; Eph. 4:1-3 and Tit. 2:9, 10.

4. It means in Christian service, unselfishness, sincerity, freedom from religious bigotry (great prejudice) and sectism, and a reaching down to the helpless, the fallen and the neglected and a largeness of heart that reaches out to the regions beyond. Again we shall quote only one reference and ask that the readers look up the rest. "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 parts of the earth," Acts 1:8. See I Cor. 9:19-27; II Cor. 1:12; 2:17; Rom. 12:16; Heb. 12:12, 13; Rom. 15:19-21.

5. It means in relation to fellow-believers and their various physical temperaments and faults, the spirit of meekness, forbearance, love and forgiveness. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering: forbearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness. And let the peace of God (the God of peace) rule

in your hearts, to the which also ye are called in one body: and be ye thankful" (full of "thank you"). Yes, charity is the band which binds all the rest of the Christian graces, faith, hope and love. I Cor. 13:13.

Faith brings us to God.  
Hope anchors us in God.  
Love makes us like God.

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Brother, sister is this verse hard to carry out? It is if self is on the throne, but bless God when self is on the cross and Christ is on the throne, we do because He hath done for us, and hence it becomes a love service and is not hard to carry out.

6. It means in the outlook of faith and hope, one continuous watchfulness, expectation and looking for the Lord's coming. "So that we come behind in no gift, waiting for the coming of our Lord Jesus Christ," I Cor. 1:7. "And to wait for his son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come," I Thess. 1:10. "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh," Jas. 5:8. "Even so come Lord Jesus," Rev. 22:20. How many are praying thus, or has this amen been lost?

A life that is perfect and complete in all the will of God, is in reality a life that is God-possessed and God-controlled. It is a life in which His will holds the supreme place and where fellowship with Him in all the purposes of His heart is the chief and greatest delight. It is when we can truly say with Paul, "Christ is all and in all."

#### How may such a life be lived?

1. By a personal, full and hearty yielding to the Lord. "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. "Let not sin therefore reign (rule or be boss) in your mortal bodies, that ye should obey it in the lusts thereof,"



Rom. 6:11-13. Here we see that the great word of faith is to reckon "dead to sin," and "alive to God." Christ died—I died with Him. He arose—I arose with Him. As He is so are we. "I am crucified with Christ, (old Paul, old Isaiah or the old life) nevertheless I live, (my ownself, not some other person) yet not I, (not the old man, but the new) but Christ liveth in me: and the life which I (the new man) now live in the flesh, I (the new man) live by the faith of the Son of God who loved me, and gave himself for me," Gal. 2:20. This, indeed, is a yielded life to the service of the Lord. Dear ones, may we let go and let God, for our salvation is not spelled with two letters, but with four. Mine is spelled thus, DONE. Is yours? Or is it spelled, DO. May we note the simplicity of the Master's answer to the question of the inquiring multitude when feeding the five thousand. Hear the question. "Then said they unto him, what shall we do that we might work the works of God," John 6:28. May every reader let the answer penetrate deep. "Jesus answered and said unto them, (and He is saying the same to you and I today) this is the work of God, that ye believe on him whom he hath sent," vs. 29. How do we obtain everlasting life? Hear the words in vs. 40, "Every one that believeth on the Son may have everlasting life." And now note the result of believing, "Hath everlasting life." Who hath? The one who believes. How simple, how sweet, how precious.

2. By an absolute separation from the unequal yoke and every complicity with evil doing and false teaching. "Having a form of godliness, but denying the power thereof: from such turn away," II Tim. 3:5. Also II Cor. 6:14-18; II Tim. 2:21. "Whosoever transgresseth, and abideth in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son", II John 9. How careful we need to be in these days that we heed the words of II Tim. 2:15. Yes, we need to carefully study the Word, and then with an

unprejudiced mind preach and teach the trust as it is in Christ Jesus.

3. By a constant and continuous glad yielding to the Lord, so that He may work in us that which is well pleasing to Himself. "For it is God that worketh in you both to will and to do of his good pleasure," Phil. 2:12. All right, and if that be so and it is, go on to the next verse. "Do all things without murmurings and disputings, that ye may be blameless in the midst of a crooked and perverse nation." Do you, the sons and daughters of God murmur and dispute and fail to shine as a light in the world.

4. By being constantly occupied with Christ, and keeping before us the goal of our calling, Phil. 3:8-14. May we indeed forget the past and reach for the things that are before and press toward the prize. "Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the same, and is set down at the right hand of the throne of God," Heb. 12:2. We must be willing to bear the cross. God's way is suffering first, then the glory will follow, I Pet. 1:7-10.

5. By constantly walking in the Spirit, so that Christ may fully possess us by His Spirit and sway our lives. "This I say then, walk in the Spirit and ye shall not fulfill the lusts of the flesh," Gal. 5:16. "That Christ may dwell in your hearts by faith: that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God," Eph. 3:17. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs have crucified the flesh with the affections and lusts," Gal. 5:22-24. "And be not drunk with wine, but be filled with the Spirit," Eph. 5:18. We note here that there

is one sealing, Eph. 1:13. The Holy Spirit is Himself the seal. A seal signifies a finished transaction, Jer. 32:9,10; ownership, II Tim. 2:19; security, Esther 8:8, Eph. 4:30. When we are Spirit filled we will be Spirit willed, Spirit fed, Spirit led and Spirit sped.

6. By constantly keeping before us the Lord's coming as the time of full and final deliverance and the signal for rewards. "So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation," Heb. 9:28. Also I Jno. 3:1-3; II Tim. 4:8; Rev. 22:12. When the second coming of the Lord means so much to us, why do so few preachers preach about it and so few teachers teach it. We have three reasons that we can give.

a. They don't know or don't believe in it themselves. If we believe it we cannot help but teach and preach it.

b. It would spoil their plans, for nothing so changes a man or woman's life than belief in the Lord's return, and may I say solemnly and reverently, "If the coming of the Lord would spoil your plans, you had better change your plans for He is coming again." He said He would, John 14:13, and what He says stands, no matter what you or I think about it, Psa. 119:89.

c. Afraid of the people. Ah we need to fear God and stand firm for the truths of the gospel. We need to be four-square for Him, down-right, up-right, in-right and out-right. As we are thus rounded out in the school of the Great Teacher, we shall be made perfect and complete in all the will of God.

Oh! to be nothing, nothing,  
Only to lie at His feet  
A broken and empty vessel  
For the Master's use made mete.

May this be the prayer and desire of every born again one. May He use us in His service until He does come and transform us into His own glorious image and likeness. May



Psalms 17:15 be the longing desire of every dear saint of God, until it no longer is a desire but a realization.

—Elizabethtown, Pa.

### CHRISTIAN JOY

Rev. Alfred Barratt.

Now the God of hope fill you with all joy and peace.—Rom. 15:13.

There is in all men a natural desire for joy. It is the quest of life. Men are willing to do anything, to sacrifice almost everything, in order to obtain this blessing. They travel from coast to coast, they cross the great Atlantic and visit foreign lands, in their pursuit of this treasure, till at length they are compelled to give up their quest and exclaim with Solomon, "All is vanity and vexation of spirit." Job said, "the joy of the hypocrite is but for a moment." But Nehemiah declared, "The joy of the Lord is your strength." "Now the God of hope fill you with all joy and peace." What is Christian joy? It is not mere happiness. It is more than pleasure. Genuine Christian joy is an abiding grace that grows sweeter in the day of sorrow, toil, and service. It a beautiful serenity of soul. It sheds its radiance over the countenance, it shines in the eyes and creates an unspeakable delight in the soul. What are some of the experiences that fill the Christian's heart with joy.

#### The Joy of Forgiveness

There is no happiness in the life of those whose sins are not forgiven. Sin destroys joy—it kills goodness, makes the sinner a condemned criminal in the sight of God, because his heart is at enmity with God. There is naturally no movement of the soul towards God, no love for Him, no trust in Him, no faith in His plan of salvation, and no obedience to Him. Unforgiven sin brings darkness and guilt, and leaves the soul in sad dejection and despair. Forgiveness brings joy. The Christian has the sweetest enjoyment of life.

The Lord is our portion. He is our exceeding joy. It is surely a great joy to feel and know that our sins are all forgiven, and that we are free from the sting of sin.

Dr. Jowett used to tell this story: "Mr. Robson of Shields once had to go down into a coal mine to consult a miner about some evidence wanted at once. When he got to the bottom of the shaft, he asked the man in charge how he could find his client. 'Oh,' he replied, 'you will have no difficulty in finding him. He is one of those blessed Methodists, and is sure to be singing.' As Robson went along the dreary drift of mine, he said to himself, 'Surely if a man be singing here, it must be "Plunged in a gulf of dark despair, We wretched sinners lay."' But he had not gone very far when he heard a cheery voice singing in the darkness:

I've reached the land of corn and wine

And all its riches freely mine,  
Here shines undimmed one perfect day,

For all my night has passed away.

That is what the grace of God can do. When our sins are forgiven, it turns our night into day, and our sorrow into song. Herein is the chief glory of our religion, it fills our hearts with joy. It gives us a "Beulah Land" experience. The joy of forgiveness is enough to make any man sing. What a wonderful experience it is.

#### The Joy of Perfect Peace

"There is no peace, saith the Lord, to the wicked." The peace of God that passeth understanding is reserved for those whose sins have been forgiven. The world can yield no peace to its most distinguished subjects. Jesus is the only giver of peace, and the only spring of joy. "My peace I give unto you, not as the world giveth." Jesus is the Prince of peace. What a joy it is to hear the Master say, "Go in peace, thy sins are forgiven thee." No one can possess this inward peace and joy but the Christian. The indwelling of the Christ

brings peace, and the consciousness of this peace fills us with joy. What a joy it is to abide in Christ, and to have His words abiding in us. Our part is joy and peace in believing. We do not have to wait until we die to share the joy of heaven. "The kingdom of God is within you." "This my joy is fulfilled that your joy might be full. And your joy no man taketh away from you." Jesus said "these things have I spoken unto you, that in me ye might have peace."

A wild storm was raging around a prairie home one night. The windows were blown in, and no lights could be kept burning. It was only with difficulty that the doors could be braced against the blast. The father was absent from home, and the mother, grandmother, and three children sat in the darkness in a room on the sheltered side of the house, fearing that at any moment the house might be swept from the foundations by the force of the wind. Suddenly eleven-year-old Walter was missed. He had been holding a whispered conversation with his grandmother only a few minutes before. Frantic with fear, the mother called him at the top of her voice, and receiving no reply, started to grope her way thru the darkness and confusion of the house to find, if possible, the missing boy. She found him in his room sound asleep. And when she asked him, how he could go to sleep when they were all in danger, he replied: "Why, mama, grandma told me God would take care of us, and I thought I might as well go to bed again."

The Christian has a peace within even though the storms are howling without, and this gives him a sense of joy.

#### The Joy that Comes from Sorrow

Christian joy is always made sweeter and more wonderful when it has passed through the experience of suffering and sorrow. There is a sweetness and mellowness of spirit, a peace and joy which can only come through sorrow. "All that will live godly in Christ Jesus, shall suffer." "I must suffer," said Christ, "and



enter into my glory." The wise man said: "My son, despise not the chastening of the Lord, for whom the Lord loveth he chasteneth, and every son he receiveth." Out of sadness He brings gladness, out of gloom He brings light, out of pain He brings health. He knows that sorrow and suffering make great and perfect souls. The Christian rejoices in tribulation. He tastes the joy that comes from sorrow, and discovers that it is a joy that never dies. "There has been a joy in prisons, and at stakes," it has been said, "far exceeding the joy of harvest." "Pray for me," said a boy of fifteen, who was being burned at Smithfield in the cruel days of Mary Tudor. "I would as soon pray for a dog as for a heretic like thee," answered one of the spectators. "Then, Son of God, shine thou upon me," cried the boy martyr; and instantly, upon a dull and cloudy day, the sun shone out and bathed his young face in glory; whereat, says the martyrologist, men greatly marvelled. But there is not a saint that ever trod this earth on whom that glory has not shone. You recall it was said of Stephen, "All that sat in the council looking on Stephen saw his face as it had been the face of an angel." The joy of the Christian never dies. "Now the God of hope fill you with all joy and peace in believing."

#### The Joy of Service

We are told to "serve the Lord with gladness." There is unspeakable joy in the service of the Master. Our joy is not in what we get, but in what we give. To do the will of God is the aim of the true Christian. When a person with all his heart consecrates himself to the doing of the will of God, he participates in the joy of the Lord, and in that joy there is peace and power. A young girl in New York worked for years without a vacation in order to support a dependent old mother. There is joy in that kind of service. Another young girl, the daughter of one of our Presbyterian ministers, gave up luxury, social position, relatives,

friends—everything—to go and work among the lepers in Korea. That is the kind of service that brings joy, and "wherever the gospel is preached, this shall be told as a memorial." The true Christian has multiplied opportunities for service. To-day as never before.

"The common deeds of the common day,  
Are ringing bells in the far away".

That is the kind of consecration and service that brings joy. Jesus expects those who have sworn eternal allegiance to Him to do it wholeheartedly. It is not our duty to enslave ourselves to any human master. But it is our rare privilege to dedicate ourselves, our substance, and our service entirely to the Lord; and in that beautiful dedication there is joy. My friends, are you sharing the joy of the Lord?

"Now the God of hope fill you with all joy and peace in believing."  
—Selected Sermons.

#### PRIDE

In eastern lands there lived an ancient saint whose life was devoted to deeds of charity. One day a beautiful dream came to him, and lo, the book of life was open before him, and there written in letters of gold he beheld all the good deeds he had ever done. Burning with desire to show his friends how the fame of his holy life had reached to heaven, he called them round him and began pointing with eager fingers to the golden letters. To his horror he found that wherever his fingers touched the golden letters vanished and nought but a black and ugly mark was left. The finger of pride had rubbed out the good deeds from the book of life.  
—British Weekly.

The right thing is not always the easiest; but God has His schools for training, and a life left in His hands will never fail of its highest development here and hereafter.—Selected.

#### SHINING

Are you shining for Jesus  
Have you given your heart to Him;  
And is the light strong within it,  
Or is it but pale or dim?  
Can everybody see it,—  
That Jesus is all to you?  
That your love to Him is burning  
With radiance warm and true?  
Is the seal upon the forehead,  
So that it must be known  
That you are 'all for Jesus,'—  
That your heart is all His own?

Are you shining for Jesus  
You remember the sweet ray,  
When the sun arose upon you  
And brought the gladsome day;  
When you heard the gospel message  
And Jesus Himself drew near,  
And helped you to trust Him simply  
And took away your fear;  
When the darkness and the shadow  
Fled like a weary night,  
And you felt you could praise Him,  
And everything seemed bright.

Are you shining for Jesus  
So that the holy light  
May enter the hearts of others.  
And make them glad and bright  
Have you spoken a word for Jesus  
And told to some around,  
Who do not care about Him,  
What a Saviour you have found?  
Have you lifted the lamp for others,  
That has guided your own feet  
Have you echoed the loving message  
That seemed to you so sweet.

Are you shining for Jesus dear one,—  
Shining just everywhere,  
Not only in easy places,  
Not only here or there?  
Shining in happy gatherings,  
Where all are loved and known?  
Shining where all are strangers  
Shining when quite alone?  
Shining at home, and making  
True sunshine all around?  
Perhaps among faithless—found?

Then rise, and, 'watching daily,'  
Ask Him your lamp to trim  
With the fresh oil He giveth,  
That it may not burn dim.  
Yes, rise and shine for Jesus!  
Be brave, and bright, and true  
To the true and loving Saviour,  
Who gave Himself for you.  
Oh, shine for Jesus, dear one.  
And henceforth be your way  
Bright with the light that shineth  
Unto the perfect day!  
Sel. by Adda Wolgemuth, Mount Joy, 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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Elder and Mrs. W. O. Winger, Elder Henry H. Brubaker, Mrs. Naomi Lady, Miss Sadie Book, and Miss Grace Book, Mtshabazi Mission, Private Bag, Bulawayo, S. Rhodesia, S. Africa.

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

### INDIA

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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.

### HOME OR FURLOUGH

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## MARRIAGES

### SHELLY-GINDER

On the evening of August 22nd, at the home of the officiating minister, Bishop H. B. Hoffer, there occurred the marriage of Bro. Abram H., son of Bro. and Sr. Benj. Shelley, and Sr. Minnie H., daughter of Bro. and Sr. Joseph Ginder.

### LEIDIG-HYKES

Catharine M. Hykes, daughter of Amos and Orpha Hykes, was united in marriage to Edgar J. Leidig, son of Harry and Nellie Leidig, both of Greencastle, Pa. May the Lord bless this union, both spiritually and naturally.

## OBITUARIES

NISSLEY—Bro. Ray Daniel Nissley, son of Mr. and Mrs. J. R. Nissley was born in Ada, Ohio, June 3, 1888, and departed this life August 22, 1926, at the age of 38 years, 2 months and 20 days. He was united in marriage to Sr. Viola B. Hoover, June 3, 1909 at Mansfield, Ohio. To this union was born one son Clarence Jacob.

In the year 1917 he and his family moved

to California and two years later located in Pomona, where they have resided ever since.

He was converted at the age of twenty and united with the Brethren in Christ Church. Later in life through trials and doubts he became negligent in his Christian life, but about six months ago he renewed his covenant with his Lord and a marvelous work of grace was wrought in his heart. The witness of his acceptance and the outpouring of the Holy Spirit upon him was so great and wonderful that those who were permitted to be present and behold the scene never shall forget the occasion. Ever since his testimony was always clear and definite and a great inspiration to all who heard him. Just recently he expressed a desire to have an account of his recent experience published in the Evangelical Visitor so all who knew him could hear of the great transformation that had taken place in his life. But because of sickness so suddenly coming upon him his desire could not be fulfilled.

Bro. Nissley was ill three weeks with plural pneumonia. He bore his sickness with much patience and constant victory in the Lord. He remained conscious to the last. His last words to his loving wife were that he saw the lights of heaven. As a citizen he was highly respected and loved

by all who knew him. He was a faithful and devoted husband and father and will be greatly missed. He leaves to mourn his loss a loving wife and son, mother, and sister Mrs. Clarence Harbaugh of Chicago, Illinois.

Funeral services were held at Pomona, Calif. Bishop C. C. Burkholder, assisted by Eld. D. R. Eyster, conducted the service. Text: Isaiah 33.17. Interment in Pomona cemetery.

I want you, each one, to drink in this blessed truth, if you can; not only that you are not the object of hatred to God, but that you are the object of His intense delight; not only that you never cause anger to spring up in His bosom, for His anger is turned away from you, but that you even raise in His heart emotions of divine affection.—Spurgeon.

The young Christian thinks himself little; the growing Christian thinks he is nothing; but the mature Christian knows that he is less than nothing.—John Newton.



## Reports

### REPORT OF HOWIE TENT MEETINGS.

The tent meetings opened at Howie district, July 20th and closed August 5th. There was good interest and attendance from the very first and continued to increase until the last night, when the tent was full and overflowing. Bro. Charles Eshelman gave clear inspiring messages, and labored faithfully through the entire campaign. There were sixteen who accepted Christ and received a clear witness in their hearts. One young sister prayed through after the meetings closed. We as a group of workers were welcomed in every home in which we called. Many expressed their appreciation of having the tent there again for the third summer. We were glad for the bright testimonies from those who were saved the previous summer and are still standing true. Unity and love from the different denominations prevailed. —A worker.

### DAYTON MISSION REPORT

We come once more to give a report of the work here at this place. I was much impressed this morning with the words of Jesus, written by St. John 9:4. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Jesus realized that there was so much to do, and that the work was so important, and that seeking precious souls was so urgent for the time of day was so short, and the value of dear souls was so great. This was the condition as Jesus beheld it when here upon earth while with the human family, so has it been through all the centuries since, and how much more so is it now. The apostle Paul said in writing to the Corinthian church relative to the work of God upon the earth. I Cor. 7:29. "But this I say, brethren, the time is short." May the dear Lord help us to realize as did Jesus, and the holy saints of old, the importance of working faithfully in this short time of life, seeking precious souls before the night shall come.

We are glad to report that the presence of the Lord has been very near to us in our services, and a few souls have received real help who have been going through deep waters, and severe temptations. O, how we ought to cling to the Lord in these last and serious days.

Since our last report we have been called into a number of very sad homes where the death angel had visited, where death was caused by the disease of paralysis, pneumonia, and heart-failure, also deaths caused by fire, railroad-wreck, automobile accident, murder and suicide. We certainly are living in a world of great sorrow, trouble on

every side, and death prevailing everywhere. Truly this is not the world where we are always to live. How much it does behoove us, as God's children, to do our best in rescuing precious souls, while we yet have a little time.

We are very thankful to report that all our needs have been supplied since we gave our previous report. We are glad that we can trust our dear Lord, as He has so faithfully promised to "supply all our needs according to His riches in glory by Christ Jesus." May the Lord bless and reward all of the dear ones who have given of their means wherewith to encourage the work here at this little mission. Dear brethren and sisters pray for us and in behalf of the work here.

**Financial report for July and August, 1926**  
 Balance on hand .....\$27.48

#### Receipts

Bro. and Sr. Levi Moist, West Milton, O., \$10.00; In His name, \$2.50; A brother, \$1.90; Mission Offerings, \$6.91; Nora Becker, Dayton, O., \$1.00. Total \$49.79.

#### Expenditures

Table supplies, \$21.36; supply of flour, \$14.50; light, power and gas, \$4.50; phone bill, \$5.50; incidentals, \$3.51. Total \$49.37.  
 Balance on hand Sept. 1, 1926.....\$ .42  
 Poor fund balance .....\$3.69  
 Receipts ..... .60  
 Total funds ..... 4.29  
 Paid out for needy ..... 3.00  
 Balance on hand Sept. 1, 1926.....\$1.29

Donations of articles were made by Maud Knisley, Charles Knisley, LaDonna Shaum, Jesse Gibbony, Anna Etter, Nora Becker, Abner Martin, Iva Herr, Jesse Wengers, David Hershey, Addie Cassel, Mary Riber, Rozella Herr, Isaac Engle, Ella Long, Leighton Mann, Clay Brewer.

We remain yours in behalf of the lost of earth.

W. H. and Susie Boyer.

### TAPESTRY WEAVERS

Let us take to our hearts a lesson—

No lesson can nobler be—  
 From the ways of the tapestry weavers,  
 On the other side of the sea.

Above their heads their pattern hangs,

They study it with care;  
 And while their fingers deftly work,  
 Their eyes are fastened there.

They tell this curious thing  
 Of the patient, plodding weaver, beside  
 He works on the wrong side evermore  
 But he works for the right side ever.

It is only when the weaving has stopped,  
 And the web is loosed and turned,  
 That he sees his real handiwork,  
 That his marvelous skill has learned.  
 Oh, the sight of its delicate beauty!  
 How it pays him for all its cost!

No rarer, daintier work than his,  
 Was ever done by the frost.  
 Then his master bringeth him golden hire,  
 And giveth him praise as well,  
 And how happy the heart of the weaver is,  
 No tongue but his own can tell.

The years of man are the looms of life,  
 God let down from the place of the sun;  
 Whereon we are weaving always till  
 The appointed task is done.  
 Weaving slowly but weaving surely,  
 Each man for himself his fate.  
 We may not see how the right side looks,  
 We can only weave and wait.  
 But looking above for the pattern,  
 No weaver need have fear:  
 Only let him look clear into heaven—  
 The perfect pattern is there.

If he keep the face of the Master,  
 Forever and always in sight,  
 His weaving is sure to be perfect,  
 His work is sure to be right;  
 And at last when the task is ended  
 And the web is turned and shown,  
 He shall hear the voice of the Master;  
 It shall say unto him: "Well done!"  
 And the white-winged angels from heaven,  
 To bear him thence shall come down,  
 And to him for his wage shall be given,  
 Not coin, but a golden crown!  
 Anson G. Chester.

This beautiful poem has often appeared anonymously. C. T. Westein, of Milwaukee, Wis., searched for the author recently, and received word from Mr. F. Marvin, of Savannah, Mo., and Mrs. Frances Carter, of Stelia, Mo., saying that Anson G. Chester, M. D., penned the lines. Mrs. Carter adds, "The poem has as wonderful a history as the man who wrote it. It has been published in all the modern languages, including Hindustana, Japanese and Chinese. It appeared first in the Century magazine. Dr. Williamson of London has issued hundreds of thousands of copies of it in leaflet form, having gone to the press with in four times in 1912. The University of Tokyo gave it out for interpretation to four hundred students who were asked to give it to Dr. Chester with their interpretations. "In my opinion," adds Mrs. Wettstein, "This poem is one of the most beautiful, almost sublime, inspired poems that ever was written. I think it is worth preserving for future reference."

Unless love to God and to man, unless self-forgetfulness and self-conquest lay at its root, the most far-sounding deed that ever any man did was but dust and ashes, and far less than that in the sight of God.—Alexander Whyte.



## Foreign Missionary Department

Edited by H. Frances Davidson, Grantham, Pa.

### PRAYER AND MISSIONS

By H. J. Frey

#### For the Work and Workers

The first part of the Conference resolution calling for prayer says, "For the work already established, and the workers already on the field."

Have we ever stopped to consider how much by the grace of God the Church, even or own brotherhood, has accomplished in the foreign fields up to the present time, that is, during the past twenty-eight years of active service there? In Africa the Church now has five stations manned by Europeans, that is, by white people. We have good-sized farms at all these places, two of which are owned by the Church, that is, Mtshabezi Mission with six thousand acres and Wanezi with seven thousand five hundred acres. Macha has a permanent government grant of three thousand acres, Matopo a government lease of three thousand acres for ninety-nine years, and Sikalongo a lease of two hundred acres with good prospect of enlargement. These stations are manned by twenty missionaries, and every station has native adherents, in some instances the number being large.

In India the Church has three tracts of land, at one time manned by a dozen missionaries, but now reduced to five. Here too there are a number of native Christians.

First of all then let us join in thanksgiving because of the fact that the work in foreign lands has been so fully established, and that the efforts are already bearing fruit and producing light in the midst of darkness. How we should rejoice because already hundreds of souls have been, as it were, snatched from the burning!

But we dare not stop with thanksgiving, God wants us to pray. He wants us to pray for the work and

workers. Here are these missionaries in a foreign land battling against sin, and many times, also, battling against disease in their own bodies. See the graves of six of our most heroic missionaries who have laid down their lives for Africa's lost. In India too one valiant soldier has laid down the armor, and others have been invalidated home, so that only five are left. Brethren, these need our prayers.

When Mr. Fuller said, "There is a gold mine in India, who will go down and dig it for us?" Wm. Carey answered, "I will go down, but you must hold the ropes." So now when our missionaries go to these distant fields, those at home must hold the ropes; and what better way for holding the ropes than by prayer.

Almost every time one of the missionaries contributes to the Visitor there is a request for prayer; and how many times they have been upheld, too, by the prayers of God's faithful intercessors.

Let us pray for our missionaries, not only collectively, but also individually. Let us pray for them by name. If we do not know the names of all, get a copy of the Visitor and learn them. Let every one do this privately in his closet, for there is the place to get hold of God, but let there be public prayer as well. In Upland, California, last year several meetings were appointed for definite prayer for missions and missionaries. The meetings proved to be inspiring to those present, and we believe also the effects were felt on the foreign field; and the time proved all too short. Let us appeal to you, brethren of the ministry, can you not arrange once in a while for a prayer meeting specially for this purpose? Great blessing would be sure to follow. Let there be frequent missionary sermons, correspond with the missionaries on the field and read their answers to the people. And, dear ones,

as you meet together for prayer, let the missionaries of India and Africa, every one of them be mentioned by name, and let us travail in prayer for those of our own who have gone to the uttermost ends of the earth for the salvation of souls.

As we go from place to place, we praise God for the interest there is, and the "God bless you's" we receive; but brethren, the thing we need is a deeper realization of our responsibility to the heathen and our own workers sent among them, and one of the ways of bearing this responsibility is by intercessory prayer.

(To be continued.)

### MTSHABEZI MISSION

July 15th, 1926

Dear readers of the Visitor:

Greetings in Jesus' name. As I have been considering how long it is since I have sent any message to the Visitor family, I have been brought face to face with the fact that it is several years. I have started a letter different times, but as pressure of duties was brought upon me, my letter would be laid aside never to be finished. I do not say my excuse is lawful, but I know I have often thought of writing.

As I was meditating this morn, the 23rd verse of Proverbs 27 passed through my mind, "Be thou diligent to know the state of thy flock and look well to thy herds." Yes we have our flocks and herds, and often they mean much thought and prayer and the coming and going of many burdens.

We usually have about one hundred and forty girls at this station, that is, boarders. When a farmer has one hundred and forty head of cattle, he feels he has quite a good many to care for, and so he does if he does it well. There is the food and housing to see after, then the health of the flock. There will be some animals which will often call for special care.

With the human herd, it means much more. There is the housing and food and more, the clothing, the physical, the mental, and above all



the spiritual. As we look at this flock, do we remember how many living souls need to be dealt with carefully and prayerfully to prepare them for the reception of the glorious truths of the Gospel?

We sometimes wish we were able to bring before the church a real picture of the needs of the work, but this is difficult to do, as things are so different from the work at home. Conditions in the work are changing. It used to be that the boys were the keenest to be in school; the girls were held back by their parents. This band has been almost broken in many places; yet there are some who are held in bondage by the old people, others run away, many come by their parents' permission, and more want to come than we can care for. But other conditions are developing, especially on social lines, and it does take prayer and waiting upon God to bring before the girls the importance of choosing the right path; but many are enticed, and instead of being married according to God's law or even by native custom, they are not married at all. Sometimes the young man steals the girl, at other times the girl just goes and lives with the young man. A good many have gone astray on this line.

Again returning to the farmer, we find there are those in the herd that take the straight path home and so help some of the unruly ones to get on the right way. Thank God, so in our herd, there are those of a yielded spirit who help the rebellious ones to get into the right way.

We are glad to labor for the Master among these dear souls, and we do desire to be diligent to know their state; to get close enough to feel their individual spiritual pulse, and knowing this, to be able to get them to realize the sufficiency of the Gospel to deliver them on every line. We do not feel it is a waste of time to teach these girls, but it is for the sake of their precious souls. Yes, we wish to look well to our herds and to find the state of our flock, to keep looking day by day, to let them know we care.

We do desire our dear readers to

pray for us and for those under our charge. Some leave us and go out and live a life pleasing to Jesus, others go and are lost on the plains and on the mountains. Often we are not privileged to see them again in person, but with prayer and supplication we ask God to send the Holy Spirit after them. Yes, dear readers, you can help with your means and prayers, thus we are workers together.

May He who has loved us and bought us with His own precious blood find us faithful unto His glorious appearing.

Yours in His service,  
Abbie B. Winger.

#### WANEZI MISSION

On Saturday, June 26th, we left early for Gwabela, one of our out-schools about nine miles away, to hold a lovefeast. Arriving we found a number of our teachers and a few others, and soon we saw the people coming from all directions.

At the appointed time the iron was struck to call the people together. We had a good meeting; fifteen were accepted for baptism and one reclaimed, but one sister was too ill to be baptized (malaria fever.) In the afternoon we went to a small river and fourteen were baptized, eight brethren and six sisters. One of the brethren met with an accident in a mine some years ago and lost his foot, his leg was then taken off just below the knee. He has a leg and foot made by his own hands, and it is surprising how well he can get on; he walked into the water and knelt down as easy as any of them.

On Saturday eve after we all had our supper, we built a large fire at our camp, and the people were called for prayer. We began singing, and as the people gathered all took part in singing His praises, singing such hymns as, "Nothing but the blood of Jesus," "Just as I am without one plea," and "The heavens declare His glory," as well as several other songs. Forty-eight natives met with us around the fire.

One of the teachers read a lesson and spoke very earnestly to the people of how the riches of this world would not help in the life to come. Then we all knelt on mother earth while two teachers prayed, after which we all prayed the Lord's prayer together.

Sunday morning we met to commemorate the Lord's Supper, we had a blessed time together. The writer with thirty-five sisters washed feet in the school house, while the brethren, twenty-seven in all, went to the tent where they engaged in the same ordinance. Then they came back to the house and all communed.

After this meeting, we had our breakfast and prepared for the mid-day meeting. The meeting opened with the dedication of four children who were presented by the parents, and while the congregation stood, they were prayed for and committed to the Lord.

The preaching service was opened by Masotsha Dube with song and prayer, a portion of Scripture was read by Zwanizwani Ndhlovu. After another prayer, my husband preached, followed with a short exhortation by Nyamazana Dube, a visitor from Mtshabezi Mission.

An invitation was given and a number stood for prayer. As the congregation arose for the benediction, a sister requested privilege to speak, which was granted. In a very touching way she asked the prayers of the church for her son who, from childhood, has been mentally weak and has been a great worry to his parents.

A count showed that two-hundred and twenty-five people were present. We arrived home at sunset feeling we had spent a very profitable weekend.

In the early part of June we had the pleasure of entertaining Sr. Martha Kaufman. We are now looking forward to meeting all our co-laborers at the yearly Conference meeting to be held at Matopo Mission from July the thirteenth to the twenty-fifth. Grace P. Steigerwald.



REPORT OF  
FOREIGN MISSION TREASURER

Balance reported July 1st .....	\$ 94.50
Receipts from July 1st to Sept. 1st. 1926	
A Friend, West Milton, Ohio.....	1.00
Beulah Chapel, Springfield, Ohio.....	21.75
Zion Sunday School, Carland, Mich....	16.75
Jno. DeHaan, Kalamazoo, Mich. ....	25.00
C. B. Gingrich, New Mexico, Pa.....	32.00
Graybill Wolgemuth, Mt. Joy, Pa.....	25.00
Reuben Niesley, Mt. Joy, Pa.....	1.00
Ephriam Hershey, Mt. Joy, Pa. ....	1.00
A Brother, Mt. Joy, Pa. ....	25.00
Emma Brubaker, Cleona, Pa. ....	5.00
W. L. Kreider, Palmyra, Pa. ....	50.00
Ethan Kreider, Campbellstown, Pa.....	10.00
New Guilford District, Pa. ....	43.65
Montgomery District, Pa. ....	33.72
Palmyra Congregation, Pa. ....	35.34
Mrs. Chas. Cassell, Souderton, Pa. ....	5.00
Iron Springs Congregation, Pa. ....	6.35
Manor Sunday School, Pa. ....	16.35
Lancaster Sunday School, Pa. ....	3.15
Manor Congregation, Pa. ....	23.00
Lancaster Congregation, Pa. ....	31.55
Refton Congregation, Pa.....	32.75
Manor and Pequea District, Pa.....	55.00
Harrisburg Congregation, Pa. ....	221.72
Mowersville Congregation, Pa. ....	12.92
Altoona Congregation, Pa. ....	63.25
Lycoming Co. Congregation, Pa. ....	13.14
Morris Cove District, Pa. ....	84.69
Martinsburg Sunday School, Pa. ....	29.75
Hummelstown Congregation, Pa. ....	32.25
Antrim Sunday School, Pa.....	32.72
Mill Hall Congregation, Pa. ....	38.14
Grantham District, Pa. ....	48.58
Freight, Grantham, Pa. ....	1.50
Martha Stoner, Dillsburg, Pa. ....	5.00
Miss Sarah Heise, Hamlin, Kans.....	16.00
Pleasant Hill, Sunday School, Kans....	113.44
Pleasant Hill Congregation, Kans....	160.20
C. M. Christenson, McPherson, Kans.	25.00
Interest .....	60.00
Jabbok Bible School, Okla. ....	50.00
Bethany Sunday School, Okla. ....	273.39
San Francisco Mission, Calif. ....	52.45
Upland District, Calif. ....	150.00
A. C. Winger, Tulare, Calif. ....	30.00
Mrs. J. Stevenson, Chicago, Ill.....	20.00
In His name, Chicago, Ill. ....	50.00
Oscar F. Stump, Avilla, Ind. ....	50.00
Christian Union Sunday School, Ind.	50.00
Peter Bucher and wife, New Paris, Ind. ....	25.00
Katie M. Stricker, Eldora, Iowa.....	5.00
Dallas Center Congregation, Iowa....	5.00
Buffalo Mission Congregation, N. Y....	105.00
Clarence Center Congregation.....	100.00
Total receipts and cash balance.....	\$2518.10
<b>Expenditures</b>	
Expense of Home Missionaries.....	\$280.68
Sundry expenses .....	38.01
Total month's expenditures .....	\$318.69
Cash balance .....	\$2,199.41

No truth is more charged with Divine life than co-operation. Paul grows eloquent, when he speaks to his brethren, reminding them that we are co-workers with Him, and then with one another. Conference took a noble step forward when she exhorted the church to pray for greater liberalities toward the foreign work. The voice of Conference has inspired some, at least, of our people to keep step with the Church's life. The saying is true, "Take the mission out of the church, and her life is gone." Brethren let us all come up to the help of the Lord.

S. G. Engle, Treas.

SUPAUL MISSION, INDIA

June 27, 1926

Dear readers of the Visitor:

Greetings in the most precious name, Jesus. There is not another name so dear, so precious, so sweet as the name of Jesus. Precious indeed to me because of all that name means to me. It was Jesus who did it. Did what? Saved me from my sin. All other efforts and remedies failed, but the acceptance of Jesus into the heart is a sure cure for sin. Praise His name! I'm so glad I found the remedy.

When we find something good, if we have the right spirit within us, we will want to tell others about it too. So it is, if we have really found Jesus, we will tell others about Him also.

I am glad to say we've been trying to hold up Jesus before the people, and we want daily to increase our efforts in this work that it may be effective. Needless to say, the days are filled with the cares of the mission work. At present there are twenty-four boys in the orphanage. School has just reopened this last week, after having hot weather vacation. While the boys were glad for their vacation days and worked well, they are again glad that school has reopened. During their vacation, the larger boys hauled ground, did some digging, and helped to get in their yearly wood supply. Well, the little boys helped too, where they could, such as gathering up the chips, transferring bricks, and they also

helped to pitch the ground hauled in, to its proper place.

The boys wash their own clothes, clean their daily supply of rice, and keep their quarters clean, besides other odd jobs. They would like so much to have a garden of their own to work in and plant things in, but ground space does not permit it.

During Passion Week, special meetings were held with our people. The Lord blest and sent conviction to some hearts, which ended in an old-fashioned altar service. We are glad to say that those who came to the altar and confessed have been trying to live up to their profession.

One morning in prayers, I called upon one of the larger boys to pray. In his prayer he said, "O, Lord, I get angry and don't like to obey the Miss She'ab when she tells me to do some things. O Lord help me to obey her willingly and do what she tells me to do" etc. Well, I want to say since then this boy has manifested that he meant what he said and the Lord is helping him.

The Lord blest us with a late spring this year, and the rains are late as well. Everything is quite dried up and parched. If we do not get rain very soon, there will be hard times. As it is, grain prices have gone up considerably.

At present Bro. and Sr. Paulus are in the hills having a bit of change of atmosphere and surroundings. Sr. Mary Dick is also in the hills. Her health is very poor.

I've been quite busy ever since in Supaul overseeing the repairing of buildings, making fences, felling of trees for fuel purposes as well as for the making of fence posts.

During the felling of trees, some damage was done to the neighbor's bamboos. The wife came when she found it out and was very angry about it. She was so angry she said she was going to sue me. Well I was not present when the damage was done, but since I had the men cutting the trees she got mad at me. When I found out what took place, I went to see the woman and offered to pay her for the damage; but she would not



take anything as her husband was not at home. She said that I should wait until he came. However, in conversing with her, I found out that formerly she had been caught stealing some wood that had to be left over night, as it could no more be brought in before dark. The next day one of the wood-cutters found her stealing the wood, so he threatened to sue her for stealing my wood. This she remembered, so when she found occasion, she was going to sue me too. I had not known anything about the stealing of the wood, nor do I know any more who the wood-cutter was. However, when the husband came home, I was informed so I made another trip to the trees, where a number of Brahmams had gathered to decide the case. Finally they said there shall be nothing paid for the damage. The man himself refused to take anything, although I insisted upon his taking the price of the damage done, which was about twenty-five cents. "No," he said, "I will not take anything. When Mr. Dick was here, he was the means of saving our boy to us, so we are grateful for that; and we believe you will be just as kind to us as Mr. Dick, so we will not take anything." It always pay to be kind and considerate.

Another day of prayer is in the past. Srs. Smith and Byers came up from Saharsa. There were only the three of us this time for the day of prayer. I am glad to say the Lord blest our own souls as we waited upon Him. Since our God is a great God, we have asked of Him great things. We are expecting Him to answer. Eph. 3:20 certifies that He is able to do exceeding abundantly above all that we ask or think; and we believe it. Praise His name!

Yours for Jesus,  
M. Effie Rohrer.

#### MTSHABEZI MISSION

Bulawayo, S. Africa  
August 2, 1926

Dear ones in the homeland:

Greetings in the name of our Christ, who is with us always, or "through all the days," praise God.

Just six weeks tomorrow evening will it be, that we stepped on board the Berengaria, literally going out from our country, and our kindred, and our father's house to the land to which God had called. And now we are here! I have spent my first two weeks in Africa.

We sailed from New York early Wednesday morning; I awoke to realize the boat was in motion, and going to a port hole, could still see a few lights back along the shore. We had a very smooth voyage to England, reached Southampton Tuesday, June 29. As our next vessel, the Arundel Castle, did not sail before Friday, July 2, we had opportunity to lose the sensation of the boat motion before starting out anew. We were also privileged to view some of the old buildings of this historic town, some dating back to the thirteenth and fifteenth centuries. A monument, very interesting to me, was the one erected in honor of the Pilgrim Fathers, who sailed from there for America in 1620.

Friday morning, July 2, we went down to the pier and soon were on board the Arundel Castle for the second and last part of our ocean voyage. About 4:00 P. M. we began moving out, away from land once more, to ride and rock on the great deep for another sixteen days. Again the sea was very smooth and our voyage was quite pleasant. Sister Heisey is a good sailor, went to every meal; I missed one. On this vessel we met two friends with whom we had things in common, two who love the Lord, and had some very interesting and enjoyable conversations. A few days out from England, early one morning as we looked out the port hole a most beautiful view met our eager gaze—the splendid, tall mountains of Madeira. We stopped there several hours, time sufficient for the divers to beg for coins, and for the eager salesmen to dispose of some of their goods — hand made chains and baskets, embroidered work, and fruit. From there we continued on, uninterruptedly to Capetown, arriving there early Monday morning, July 19. Sure-

ly, our God was faithful; we thank you many dear ones at home who were praying for us.

Monday afternoon we took the train for Bulawayo, 1360 miles up country, and arrived there Thursday morning. It indeed seemed good to see some of our own dear missionaries as we pulled into the station. We started for Matopo Mission in the afternoon, and I had my first glimpse of the tall eucalyptus trees there, and soon of the mission itself. Here we met the other missionaries, for it was conference time. We really had a quick trip from America, June 23 to July 22.

Arriving at conference time and while many natives were assembled we were—might I say?—dropped right down into the midst of it all. We were here in time for the love feast, an impressive service for me. Surely our God is no respecter of persons but in every nation those who fear Him and do His will are accepted, praise His name.

And now, may I take this opportunity of thanking you, my dear brethren and sisters in the homeland, for your love, your fellowship, your gifts, and especially your prayers? I much appreciated my visit among you during the year, and think back with many pleasant, encouraging recollections.

I also thank you, my dear Lancaster friends, for your helpful letters during my first days in a strange land. Both sister Heisey and I are stationed at Mtshabezi; she is back in her old room and feeling very much at home, I am in the room adjoining. Just two rooms in a little African mud hut, but we are happy in Him, who called us, thank God! Will you continue to pray for God's work here?

Yours trusting Him,  
Anna R. Engle.

#### SIKALONGO MISSION

Another Lord's Day is in the past. Thank God for the blessed privilege of again giving out His precious Word to these needy souls. Only a few from the villages were here, yet we are grateful that the people in some of the villages are becoming in-



terested. Husband and several school boys spent part of Saturday and Sunday in a village heretofore unvisited, so the people said, by missionaries.

We are experiencing cold days and nights here at Sikalongo at present, and the natives are feeling it keenly. The boys and girls are delighted with the prospects of holidays for the next six weeks, beginning the second of July. They have been faithful in their school work for the past six months, rather a long term for a free, easy going, home-loving people. But some of these older ones have learned to adjust themselves, at least to a certain extent, to the requirements of school life.

We thank the Lord for again fulfilling this promise: "While the earth remaineth, seedtime and harvest shall not cease." He has again blessed the labors of our hands, and given us an abundance of the necessities of life; and at the present writing all the fruits have been gathered in and the gardens cleaned.

During the first two weeks in May we enjoyed the privilege of having our Bro. Steigerwald with us for a visit. The effects of his teaching have remained with some of our young people for good.

The Resident Magistrate is touring the district at the present time and called in on several occasions to see us.

One of our young married couples, living here on the mission farm, had the misfortune recently of having one of their huts catch fire and burn to the ground. The husband was away working, and the wife was in the mid-day school. Her blankets, corn, and peanuts were burned. We took her back into the girls' quarters again, and she has continued on with her studies, and is doing light work, such as necessary mission sewing, morning and afternoon, until the term closes and her hut is completed.

Villages are requesting schools, and we are praying that God may definitely answer their request for

suitable, qualified native teachers to man these schools. The requests of these headmen should be recognized, as this is one of the principal means of getting the Gospel before the people. The Magistrate is requesting the villagers to open suitable roads from their villages to the Mission, and is encouraging us to have motor traffic.

God has been very gracious to us in strengthening our bodies for His service, and in supplying our daily needs with now and again a luxury thrown in. Not the least of His mercies have been the remembrances of our friends, and God's obedient children who have helped to keep in touch with God and the outside world. Will you pray for the work at Sikalongo Mission?  
Elizabeth Steckley.

#### DAN CRAWFORD'S WORK IS DONE.

About fifteen years ago, or perhaps longer, we do not remember the exact date, there appeared in one of the South African newspapers an item to the effect that a missionary from the Belgian Congo was on his way to Capetown, and that this was his first furlough for over twenty years, also that he saw his first automobile on this trip.

The name of this missionary was Dan Crawford, and it was the first time we heard the name of the man who was soon to become famous as the author of that remarkable book entitled, "**Thinking Black.**"

On June 3rd, 1926, this zealous soul-winner, after nearly half a century spent among his beloved Lubans, was called from their midst to be with his Lord.

Mr. Crawford was especially gifted in language, so much so that one of his people was led to exclaim, "He knows our language almost better than we do ourselves." His greatest legacy to his people and to the cause of Christ, was not the book mentioned above, or the hundreds of blacks led to Christ, important as these were, but it was a translation of the entire Bible into the vernacular, a stupendous task for one man.—Ed.

#### ALL GRACE

"God is rich—that is a majestic dogma: "God is rich unto"—that is a Niagara emptying Divine wealth into me: it is the Divine wealth in motion. A paraphrase of Dean Stanley's brings into clear light a promise of God (2 Cor: 9:8) that so dazzles as almost to blind us. "God is able to make an overflowing not of one only, but of every kind of gift; so that, not in one matter only, but in every matter and not at one time only but at every time—you may have for yourselves, not one kind only, but every kind of sufficiency; and that you may in your turn overflow, not in one kind only, but in every kind of good work." There is enough grace stored up in this verse for ten thousand worlds; and, better far, there is enough in it, for every one of us, for a golden and perfect life.

#### All Grace.

Now we examine our jewel bit by bit. "God is able to make all grace"—that is, every kind of grace—"abound"—not a Nile that sinks in a delta, but an Amazon that rushes a hundred miles out into the ocean—"unto"—not other worlds, or other ages, or other saints, but—"you"—any soul, anywhere, under any circumstances, at any time.

"Grace" is the one word which is a foreign word in every tongue; it is the language of another world; grace is God's unmerited love reaching out far beyond the utmost bounds of human need. At a communion recently in India fifty castes, separated for three centuries, met around the one Table. Abounding grace means, not a mere meeting of need, but a complete reversal of defect: hot temper becomes radiant patience; sloth, intense activity; conceit, loving humility; the sharp tongue, a God-filled mouth and so on. ALL GRACE CAN ABOUND IN EVERY ONE OF US, and no circumstances are too difficult for the grace of God. Pardoning grace, saving grace, keeping grace, praying grace, suffering grace, home grace, business grace,



witnessing grace, martyr grace, living grace, dying grace: "God is able to make ALL GRACE abound unto YOU."

#### All Sufficiency

But not only internal grace; God is able to put into our hands every weapon, for the wealthiest, holiest life, and to expand our hearts to the largest possible expansion of our environment: "that ye, having always all"—the "alls" in the passage ring like a peal of bells, in a succession of lovely chimes, quieting fear, and routing doubt—"sufficiency"—every right emotion, every necessary penny, every essential equipment—"in everything"—at every point of contact with heaven, or earth or hell.

Bishop Phillips Brooks said: "Do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work will be no miracle, but you will be a miracle. Every day you will wonder at yourself, at the richness of life which has come to you by the grace of God." What is in the background of George Muller with his four thousand orphans, the million and a quarter sterling that passed through his hands, the thirty thousand souls brot to Christ? Francke, the German, who inspired Muller. And what was in the background of Francke? This verse, this verse alone, started the whole of that mighty flood of blessing; pouring through more than a hundred years.

God can amplify our resources, and multiply our capacities, more than we dream. A sister once wrote me thus: "When you were speaking on Christian giving, I decided a little matter about which I have been exercised, not knowing if I could afford it. To my utter amazement, the next morning God increased my wages—three times above the amount I had decided to give!" He can make us equal to tasks of extraordinary difficulty. A leper of peculiar loathsomeness was baptized on Christmas Day, 1907. The worker says: "His

state was such that even the other lepers kept aloof from him, so when we began the baptismal service he very hesitatingly limped over to my side, with a wistful expression on his face, thinking, no doubt, that I would object to his close presence as all the others did. I must confess that at first I felt sick at heart, until the thought came over me that here was a brother in Christ, saved by the grace of God; and I could not but praise God for that grace bestowed on such a object. Joy filled my heart instead of the loathing."

#### All Service

We now arrive at the wealth of the last clause, which is God's love-design for every converted life. "That ye"—that is, all of you—"may abound"—for God's grace pours in, only that it may pour out: grace "abounds" unto us, that we may "abound" everywhere—"unto every good work." It is God's vast irrigation scheme: He pours from His infinite reservoirs a Tigris and a Euphrates into our life; He creates the channels through which shall flow these rivers of living water; and now the ultimate aim is a wheat-land rich enough to feed a world. If there is any good work anywhere in the world, that is a reason why I should have my finger in it; and there is no time to lose. "No man," wrote Dr. Pierson—and how incalculably truer it is today!—"can afford in these days an hour's spiritual sloth, for the pace of events is at lightning speed; a decade of years now sees changes that a century did not witness in the time of Alfred the Great, or a thousand years in the days of Abraham."

God is doing an ever-intenser work. It took a hundred years of modern missions to convert the first million souls; twelve years the second million; six years the third million. When Dr. Duff, a white-haired veteran, was pleading for India in the General Assembly Hall in Edinburg, he fainted in the middle of his address, and they bore him to the vestry unconscious. In a little

while he recovered and begged to be taken back. "You will die if you do," they said. "I'll die," he answered, "if I don't. I must go and ask the young men of Scotland if there is no body left but me to go back and tell the millions of India of the love of Jesus."

The Christian's horizon ought to be absolutely boundless: we are to "abound unto every good work:" every throb in the heart of God ought to be a throb in mine: every interest that absorbs God ought to absorb me. In the imperishable words of Augustine:—"I take a whole Christ for my Saviour; I take a whole Bible for my staff; I take the whole church for my fellowship; and I take the whole world for my parish." We can be "filled unto all the fulness of God," as a tumbler, itself full, may be plunged into the sea, so we can be totally enveloped in the boundless fullness of God: "that ye may abound unto every good work."—Pentecostal Evangel.

#### ENTIRE CONSECRATION.

All to Jesus now I give,  
From this hour for Him to live;  
While before His cross I bow,  
He doth hear my humble vow.

Far as I at present know,  
Every idol is laid low;  
And, if ought remaineth still,  
God shall even this reveal.

Oh! what peace now rules within!—  
Grace to triumph over sin,  
Such as once I scarcely thought  
Could in human heart be wrought.

Prostrate at Thy feet I fall  
Lord to Thee for help I call.  
May I never more depart,  
Love Thee with a constant heart.

Now my duty is to tell  
Of this grace unspeakable,  
Witnessing to all around  
Full salvation I have found.

—Author Unknown.



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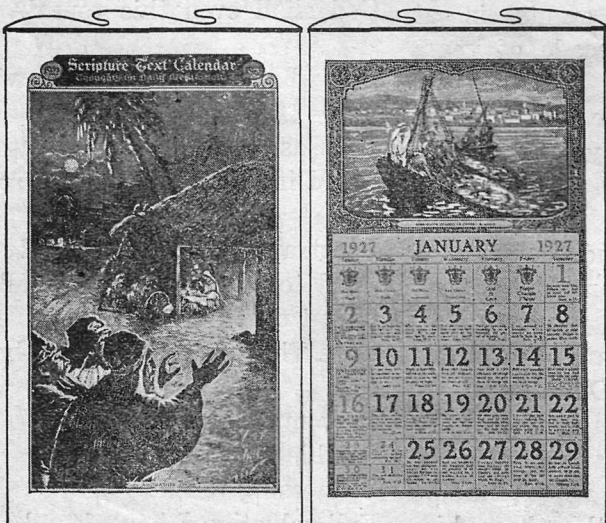
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