

12-20-1926

Evangelical Visitor - December 20, 1926 Vol. XXXIX. No. 26.

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Recommended Citation

Ulery, O.B., "Evangelical Visitor - December 20, 1926 Vol. XXXIX. No. 26." (1926). *Evangelical Visitor (1887-1999)*. 931.

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EVANGELICAL VISITOR

Eunice Cassel 1926LT
R R 1 CLAYTON, OHIO

THE LAST CALL

J. W. McCord

'Twas the last call to sinners,
In those days of long ago,
When the ark's door was open,
All could enter, but would not go.
There were angels weeping o'er them
Mercy then could plead no more;
'Twas the last call to sinners,
Then the angel closed the door.

'Twas the last night in Sodom,
And the streets were gay with song.
No one dreamed of death or danger,
No one dreamed that aught was wrong.
But the angels then were writing,
Fiery doom hung over all;
'Twas the last night in Sodom:
They rejected mercy's call.

'Tis the last call to sinners,
As it was long years ago.
Shall we heed the solemn warning?
Mercy whispers, soft and low.
Signs of change are all around us,
All proclaim the end is near.
'Tis the last call to sinners,
And the Judge will soon appear.
—Sel. by A. B. Wingert.

Volume XXXIX

DECEMBER 20, 1926

Number 26

PASADENA NOW READY TO ACT

General Conference 1925: Article 20 has granted the church of Pasadena, California the privilege of soliciting for funds through the church in general to secure a building to worship in.

They have now bought a church building from another denomination and are moving in on another lot. The building is 36x62 with five Sunday School rooms on the one side. The building when completed with lot is estimated to cost about \$5,800. Much prayer has been offered in behalf of this much needed place of worship and while this is just a new work the outlook is encouraging. Any donation given for this cause will be thankfully received no matter how great or small. Send all donations to Bro. John Byer, 2022 Whitfield road, Pasadena, California.

By C. C. Burkholder, overseer of Pasadena Church.

BIBLE CONFERENCE AT GRANTHAM, PA.

There will be a Bible Conference held at Grantham, January 16 to 23 inclusive. The evangelistic services connected with the conference are to be in charge of Bishop William Boyer, of Dayton, Ohio. The day services will include five teaching periods daily. Entertainment will be provided by the school at a reasonable rate. A cordial invitation is extended to all to attend this conference.

A CORRECTION.

All contributions for the new church building at Arcadia, Florida, should be forwarded to Eld. Jacob L. Ginder, Manheim, Pa., Treasurer of Church Extension Board, instead of the address given in previous announcement.

A. B. Simmons, Sec'y

This is the concluding number of the Evangelical Visitor for 1926. Another year has swiftly gone by and we are approaching the New Year, all of which is as yet an unknown quantity, with a deep desire to carry out the Master's will in spreading the Gospel through the printed page. We do not want to leave the old year without THANKING all who have helped in any way during

the year that has passed, and to kindly solicit your aid in the coming days.

We need your prayers, material, and moral support if our work is to grow, and we hope your interest will continue to increase as the days go by. —V. L. S.

OUR DAY.

Actual church membership in Protestant Churches compared with Catholic Churches is increasing at the rate of nearly 4 to 1. This is indicated by a table recently published. Protestantism's gain last year is 803,865, Roman Catholic 203,990, Greek Catholic 2,980. The news comments that the reduction in Roman Catholic gain is largely due to the Johnson immigration from Roman Catholic areas into the United States has been severely reduced.

A research department at Washington understands the Jesuit lobby at Washington plans, at the congressional session now opening, a superoffensive to destroy the Johnson Act of amendments. He suggests that Protestantism has a very deep interest in: 1st. Holding the present immigration act; 2nd. Bringing all possible pressure to bear upon the Senate Immigration Committee to hasten to enactment the bill, already passed by the House, for deportation of alien criminals, including bootleggers.

This research indicates that current crime is due, all out of proportion, to the alein criminal type. On the contrary California police records disclose the extreme rarity of crime among graduates of Protestant Sunday Schools.

NOTICE

Inasmuch as Bro. John DeHaan has been elected Treasurer of the Mt. Carmel Home. All donations should be sent to him at the following address:

John DeHaan, Treasurer,
Mt. Carmel Home
Morrison, Ill., R. R. 5.
(Signed) The Trustees.

Bereavements may empty, afflictions may humble, trials may subdue, but the Cross in the heart, this it is which truly and effectually lays the soul prostrate in the dust before the Holy God, with deep abhorrence of self, and of sin's exceeding sinfulness.—Winslow.

The church needs now to distinguish between learned fools and really able men; between the man who peddles ideas out of books of all sorts and the man who thinks. We never

PLEASE READ.

The Publishing House desires to secure back numbers of the "Visitor" of the issues, February 15, 1926, and April 26, 1926. Anyone having copies of the above issues which they can spare, kindly mail them to the Publishing House. Thank you!

ABUNDANT.

Abundant mercy—while I was dead in sin
Opened hope's door wide and bade me enter
in
Bids me press onward till the goal I gain
Points to the day when Christ shall come
to reign. I Peter 1:3.

Abundant Grace—to meet my every need,
To cleanse and keep me forever pure indeed,
To give the victory over self each day
To keep me walking in the narrow way.
Rom. 5:20.

Abundant Life—A fountain clear I see,
Springing within me now and eternally
Refreshing streams I drink and drink again
I shall not thirst, this is His promise
given. John 10:10.

Abundant Entrance—into the city fair.
My Saviour's waiting to crown me victor
there,
I'll lay my trophies at His wounded feet,
Around His throne His ransomed ones I'll
meet. II Peter 1:11.

Abundant Joy—The world can't take away,
From Christ my Saviour its come to stay
It is my strength without it I am weak
Leaning on Him, to do His will I seek.
Phillipians 1:26.

Abundant Power—to serve Him faithfully,
His Spirit giveth, it worketh now in me,
Then I can ask and more he then will do
That Mighty One His glory then will show.
Ephesians 3:20.

yet had nor can have education enough, the education that makes thinkers. But we surely have too much of the so-called education that makes young Christian men crass and unthinking infidels, cock-sure because the professors said so, that science says one thing and the Bible another, the profesor himself not knowing enough of the Bible to name its books. —Eastern Methodist.

= CONTRIBUTIONS =

BAPTISM

By Ray I. Witter.

Part II

(Concluded from last issue.)

Next what do encyclopedians say, Encyclopedia Americana; Baptism, that is dipping, immersion from the Greek word *Baptaizo*, Edinburgs encyclopedia; in the time of the apostles the act was very simple, the person was dipped in water.

Encyclopedia Britannica; The usual mode of performing the ceremony was by immersion. Brandes Encyclopedia; *Batism* was originally administered by immersion, Smith's Bible dictionary; by the Greek *Father's*, the word *Baptizein* is often used, frequently figuratively for to immerse or overwhelm with sleep, sorrow, sin etc. Hence *Baptisma* properly and literally means immersion.

We will now give the testimony of *Pedo Baptist* scholars: Rev. Charles Hodge Prof. in theological seminary, Princetown, N. J. "As to the classic use of *Baptaizo*, is first to immerse or submerge, second, to overflow or cover with water."

Rev. Adam Clark, D. D. the celebrated Methodist expositor in commenting on I Cor. 15:29, "As they received baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water."

Rev. Geo. Whitfield, College of Wesley, in his sermon on the same text remarks. "It is certain that there is an illusion to the manner of baptism which was by immersion."

Rev. Daniel Whitby D. D. a most learned Church of England commentator, says, "Immersion being observed by all Christians for 13 centuries and approved by our church."

What the Greek writers say next Josephus A. D. 37 Jewish antiquities Book XV, chapter 3:3 describing the drowning of a boy says, "continually

pressing down and immersing him while swimming."

Aristotle B. C. 384, concerning wonderful reports 136, speaking of the seaweeds along the southern coast of Spain says, "came to a desert place full of rushes and seaweeds which when it is ebb tide are not immersed, (Baptized) but when it is flood tide are overwhelmed. Argentine expedition line 512, "but when the Titan immersed (baptize) himself into the ocean stream."

A letter sent to the following professor in Greece.

Prof. A. Diamodes Kyriasko, Athens Greece.

Dear Sir:

In this country we have ministers who teach that the words, *bapto*, *Baptizo*, mean to pour and sprinkle as well as immerse. Will you be so kind as to answer the following questions:

1. Are you a native of Greece?
2. What is your profession?
3. Does *bapto* or *baptizo* ever mean to pour or sprinkle?

Dear Sir:

I most willingly answer your questions.

1. I am a native of Greece.
2. A professor of the History of the Church at the University at Athens.

3. *Baptizo* as well as *bapto* means immersion, not sprinkling. This latter expression is called *rantizo* in Greek. However as the result of immersion is the cleansing of the immersed object, the word *baptizo* as well as *bapto* has the second derivative meaning.

Gregory, A. D. 240. He who is baptized in water is wholly wet, again, Immerse me in the stream of Jordan, even as she who bore me in the children's swaddling clothes.

The voice of Lexicographers:

Waldrus A. D. 1537, defines baptism, *Immergo*, Immerse.

Stephens, A. D. 1572 defines Immerse, submerge, bury in water,

wash, bathe.

Greenfield, Immerse, immerge, submerge, wash, cleanse baptize.

From a Greek concordance, *baptizo* occurs 80 times. *Baptizma* 22, *Baptismos* 4 times, *Baptistees* 14 times.

Our word sprinkle is a translation from the Greek word *rantizo*, which means to sprinkle.

You may wonder why immersion is not in the Bible. See Lewis History, translation of the Bible, translation of the bishops 1561.

At the time of Calvin's controversy on baptism, these bishops were aiming to abolish immersion, even going before parliament and preaching on the subject, in view of putting immersion out of legislature.

During this period they made the translation, and when they came to the word *baptizo*, if they dare translate the word it would justify immersion instead of putting it out, so they simply transferred it from Greek into English language, and gave it an English termination, that is, they dropped the Greek letter *Omego* at the end of the word and substituted the English letter *E*. Bishops did not translate the word but left it in the Greek to cover up their flaw. The character of these bishops can be seen by the persecution which they brought about. In such places as II Kings 5:14, Job 9:31 they found the same word *baptizo*, in these places they translated it. These scriptures in their original are the same as *baptizo*, but they left their simple meaning dip and plunge because they did not bear so directly on immersion.

The Greek Catholic Church of whom we are told there are 85 million souls still practise immersion, their language interprets immersion too plain. A few difficulties explained now: some say that Jordan was too swift to immerse in, but when Dr. Talmadge went to Palestine he refers to the overwhelming moment of his life when he had the privilege to immerse one in the very stream our Saviour was immersed. Immersion was going on in Eanon because there was much water there,

they also baptized in Jordan,

Baptism in type signifies an outward sign of an inward work divine, and is spoken of as a burial in two scriptures at least. Not only do we arise to walk in newness of life thru the type or symbol but commentators give us thought of the provision of Grace whereby our old man can be crucified, which is seen in the symbol or type to point us to the blood of Christ, so that we can be set free from our own carnal man, not thru baptism, but through the efficacy of the blood of Christ.

We believe that the unbiased mind, who is fair with history and proper interpretation of language will be convinced more and more of this exposition of truth as they search into facts of the past.

An incident for illustration; An Indian fell in company with a minister who after conversing with him for some time gave him a New Testament, requesting him to read it, which the Indian promised to do. Sometime later the minister met this same Indian who requested to be baptised, the minister was glad for this and at once began to make preparations.

A bowl of water was brought and placed upon a table. The Indian was very much amazed at this, and told the minister that he couldn't get him in the bowl and handed the New Testament back to the minister and said the white man give him the wrong book.

The Indian had read only the New Testament and hence had only New Testament ideas on the subject, and as you cannot get out of a book something that is not in it, so the Indian could have no idea about sprinkling water, since it is not in the book. We will now quote you from Edward B. Kennedy's Ordinances, on Christian Baptism. Page 30.

The Southern Presbyterians of the United States have founded three churches in Greece, and all three of them practice immersion. Dr. W. D. Powell, of Mexico, recently wrote from Athens, Greece as follows:

"I found that all churches in Greece—the Presbyterians included—

are compelled to immerse candidates for baptism, for as one of the professors remarked, "the commonest day-laborer understands nothing else for baptizo but immersion. I asked the professor what baptizo meant, and he said it has but one meaning to submerge, to immerse.

However we want to be plainly understood that with all this evidence that baptism is for a saved people.

We find again that Trine Immersion was the prevailing practice of the apostles taken from the great commission which Jesus gave, and since Baptism not only means dip but repeated dipping the amount of times is governed by the trinity, of whom each of the three while they are one yet they fill three distinct offices in the scripture.

There is a small amount of history the first two centuries on account of lack of controversey on the point.

Barnabus lived A. D. 50 and Her- mas A. D. 75 both testify to immersion.

James Chrystal in History of modes of Baptism says it should be observed that the references to the symbolism of the sacrament in early Christian writers are to trine, not to single immersion, which they expressly condemned, so some later writers are as specific.

Justin lived so close to the apostles that he felt sure that he had their doctrine. We call attention to the fact that in Justin's day they used the baptismal formula as it was delivered to the apostles by Christ. They baptized into the name of the Father and of the Son and of the Holy Ghost.

We might quote many Historians of early centuries but all prove triune immersion.

The unchangeableness of God is the sheet-anchor of the Church. The perseverance of the saints is guaranteed, not by their unchangeable love to God, but by His unchangeable love to them, and His eternal purpose and promise in Christ.—Moore.

THE CHRISTMAS TREE AND PRESENT DAY IDOLATRY.

"They were eating and drinking and rose up to play."

When Moses went up into Mount Sinai and there met God and was being taught in the ways of leading the people on into a life of Separation from sin and idolatry and on into the ways of joyful obedience obtaining the promised Inheritance. While Moses tarried there on the mount, in the presence of God for forty days and nights—the finger of God wrote out the commands that were to govern the world.

The people wearied of the waiting time, became restless and demanding their own pleasure, turned from worshipping God unto idols made by mans' hands.

In so short a time they were, "eating and drinking and rose up to play." It grieved God's great heart of love, and confusion, consternation and destruction came upon them.

In I Cor. 10:7 we find these words—Neither be ye idolaters as were some of them; as it is written, the people sat down to eat and drink and rose up to play." Truly "History repeats itself."

As one passes along life's way busy in the toils of Gospel Service in regions where men have never yet heard that Jesus Christ the Saviour of the World has come with Life Eternal. Life! for all mankind,, with deliverance from darkness, superstition, sin and death, giving freedom and life, light and purity, joy and peace in the Holy Ghost. We rejoice in God's great gift to the world in our Lord and Saviour, Jesus Christ. The Christmas tide comes in as a time for worship and praise. We remember and think of his lowly birth and of what it has meant to the World.

Suddenly as we swing across the earth into the land of our nativity we are appalled to note the changes that have come over our homeland

(Continued on page 13.)

REPORT OF BIBLE CONFERENCE AT WAUKENA, CALIFORNIA

Reported by H. J. Frey

The twelfth annual conference of the Pacific Coast district convened at Waukena, California, November 24th to 26th, 1926. Of the very interesting sessions of this conference, the following purports to give a brief synopsis.

The meeting was presided over by Bishop Burkholder, assisted by Bishop J. N. Engle from Kansas.

The question, "What constitutes a Missionary Church" was ably handled by Bishop J. H. Wagaman of Tulare County. He said that every church should be a missionary church and that a missionary though not fanatical is radical, that is positive. The law of missions is the law of greatness for the church and the law of help for mankind. The commission is to all people and all lands and comes with divine authority together with the divine promise, "Lo, I am with you alway—" Missionary vision is the necessary prerequisite of vigor and power in the church life. Requirements for mission work:—self sacrifice, prayer, intercession, consecration. Every occupation of the members of the church will be pushed with the idea of pushing forward the work of the Lord. There is great need for preparation and training for mission work both home and foreign. Let us praise God for what has been done and ask God for more.

The subject, "The doctrine of the immortality of the soul," was ably discussed in a paper by J. H. Byer. He proved by the scriptures that the doctrine of soul-sleeping is wrong. The doctrine of annihilation was proved to be unscriptural by such passages as Rev. 14:9-14; Rev 21:8; Mat. 25:41; Jude 7; Isaiah 66:24; Mark 9:44-48.

The subject, "What phases of the doctrine of the second coming of the Lord should be emphasized in our preaching," was discussed by H. J. Frey. He briefly discussed the subject from the standpoint of (1.) The fact of his coming, (2) His coming in type, (3) The two phases of His coming, (4) The time and manner of His coming, (5) The second coming and the Jews, (6) The signs of His coming, and (7) The need of being ready to meet Him when He comes. He said that none of these points which the Bible teaches should be neglected, and though perhaps the first and the last points mentioned above may be regarded as the most important and should perhaps be stressed more than some others, yet seeing that the Bible takes the pains to mention all, none of them should be omitted.

The question, "The Faults of the ministry as seen by the laity" was discussed by Bro. Jacob Winger, followed by others. The following points were brought out— (a) Do not preach experience only; (b) The preacher must take time to study the Bible in preparation for his sermon; (c) Do not

make apologies; (d) Do not speak in a long drawn-out voice; (e) Instead of saying, "I was just thinking" and kindred expressions, just say what you were thinking; (f) Do not imitate, be yourself and see that your heart is in it; (g) Do not constantly repeat.

The subject, "Wayside opportunities" was ably discussed by Sr. Alma Cassel. She defined a wayside opportunity as an opportunity one is not expecting. As examples, she gave the incident of Christ and the woman at the well, where Christ seized the opportunity, and in a tactful way began with the things in which the woman was interested and led her on to accept himself as the Messiah and then tell her neighbors about him. She mentioned Peter and John as they met the blind men on their way to the temple, and faithfully and tactfully gave him more than he asked for. Then on the other hand we have the priest and the le-vite going by on the other side instead of helping the unfortunate man as did the good Samaritan. Then in conclusion we were all encouraged to ask ourselves as to whether or not we have walked in the light of our opportunities, and we were encouraged to buy them up and use them to God's glory. Let us not allow selfishness, pride, carelessness to keep us from the highest and best in usefulness to others.

Sr. Elizabeth Wenger ably discussed the question of "Modest Apparel." She emphasized the necessity of following the Bible even on this line and warned us as a church against the prevailing fashion of bobbing the hair and worldly adornments. She also emphasized the necessity of applying these principles to the lives of our children.

The question of "Divine Healing" was explained by Bishop Burkholder in two addresses. He emphasized the fact that redemption was for the body as well as for the soul, that bodily healing was in the atonement and that it is for all. He said that it was intended that Divine healing should be permanent in the church, and gave the three causes of sickness as (1) natural causes; (2) affliction by satan, and (3) affliction by God. He also gave the conditions of healing as faith, sometimes accompanied by prayer, fasting and confession.

In consideration of the subject, "How can we promote the interests of the smaller congregations," Bro. Walter Bohlen gave the following valuable suggestions:

(1) Fervent intercessory prayer; (2) Personal visitation; (3) Private encouragement; (4) Praise and expressions of appreciation; (5) Encourage attendance of members from other congregations; (6) Bible Conferences; (7) Advertise—talk about the good services we have had; (8) Invite others to unite with the church—that is strive to increase the membership; (9) Keep buildings and grounds attractive.

An exposition of the first and second Books of Timothy was ably given in two

addresses by Bishop M. G. Engle from Kansas. He explained that the first Book was written by Paul from Rome. Timothy was a native of Lystra and his mother and grandmother were noted for their piety. The book is mainly pastoral, and the key phrase, "that thou mightest know how to behave thyself in the house of God—" The last verse of chapter three he gave as the Gospel in a nutshell. The second book he explained was personal rather than pastoral and his expositions of both books stirred our hearts to be more zealous in stirring up the gift of God within us and of warring the good warfare without being entangled with the things of the world—with the hope of being able to say like Paul, "I have fought a good fight, I have kept the faith, I have finished my course", and now have a hope of the crown of rejoicing promised to them that love his appearing.

The question, "To what extent should the ministry teach sanctification and the Baptism of the Holy Ghost as outlined in our ministerial questionnaire?" was considered by Bro. Eyster, who emphasized the need of preaching a thorough genuine repentance and conversion and the necessity of sanctification as a definite act of grace following justification. He said that sanctification delivers us from carnality, and gives perfect love, power for service, makes us whole hearted in God's service, makes us liberal givers, gives us the power to love everybody, enlarges our spiritual vision, sets us on fire for God, gives us a burden for souls and is the great need of the hour.

The essentials of Christian service was considered by A. C. Winger. He said that the question we all need to ask ourselves is this: "What is that service that will bring sinners to Christ, and believers into a closer relationship with Him?" He said that in dealing with this subject there are two things to be considered (1) The message; (2) The man. A good message has little effect if the life of the man who gives it is faulty. On the other hand, the life of a good man will not have the very best effect for good if his message is faulty. He said that the message of the men who have accomplished most for God was "Jesus Christ and Him Crucified."

Bro. Wm. Lewis gave an interesting address on the subject, "The value of a Talent," and earnestly exhorted all to faithfulness in using the talents God gives.

In the absence of Bro. Cassel, Bishop J. N. Engle gave some helpful thoughts on the subject, "How maintain the proper relation between spirituality and doctrine" among other things he said: Doctrine is that which is taught, in this case the teaching of the church. Spirituality is the state of being separated from the things of the world unto the things of God. Our spirituality depends upon that upon which our affections are placed. To be spiritually-minded means for us to have the Spirit of

prayer to be filled with peace, with rest. It is opposed to the carnal, which is opposed to that which is good. The crucifixion of the old man means to render powerless the affections within because of a more powerful affection, that of Christ.

The subject, "God's financial plan was ably discussed by Pro. Jesse Steckley. He spoke of spurious plans as social gatherings and oyster suppers, in order to raise money for spiritual things. He emphasized tithes and offerings as God's plan, and showed that tithing was in force in the time of Abraham before the law and extended to the Gospel dispensation where Christ himself commended it. He showed that during the Jewish dispensation that apostasy and slackness in tithing went hand in hand. He emphasized the fact that if all of God's people would tithe there would be sufficient money to evangelize the world in a single generation.

Our young brother, Elmer Eyer, spoke forcefully upon the subject, "Consecration in early life." He suggested two kinds of consecration—(1) Form only without the power, and (2), That which is sealed by the Holy Ghost. He said that the business world is calling for young men because that is the time their lives are pliable and can be of greatest good in business. Therefore, said he, God calls young men for the same reasons. He wants them to give the best of their lives in God's service in Christian work. God is calling for ministers, for Christian workers, for missionaries to the foreign fields. He said that the young man who postpones entering into Christian work until he has made a fortune will probably never enter, and urged all young people to consecrate now without delay.

Bro. Adam Book spoke on the subject, "How may we as a church more completely fulfill our mission." He gave the following suggestions: (1) a greater vision of our possibilities, (2) Intercessory prayer without ceasing, (3) As one man working together, (4) Giving liberally of our means. Emphasizing the last named subject, he said that it was inconsistent for members of a plain church to spend money for very expensive automobiles, and that we would better give our extra money to the work of the Lord.

Bro. B. M. Books spoke on the subject, "The faults of the Laity as seen by the ministry," giving the following: (1) Needless talking or whispering during prayer; (2) Allowing attention to be diverted by crying babies, or incoming persons, (3) Sleeping during the sermon, (4) Parents not being responsible to see that their children are more orderly in Church, (5) Lack of appreciation of sermon, (6) Over emphasis in expressions of appreciation, (7) Itching ears as regards kinds of sermons or types of experiences desired to be spoken of.

Bro. N. T. Franklin, after giving an out-

line of the Book of Jude turned from the discussion of the book to give his own experience of salvation. This testimony was both interesting and helpful and ended with the following beautiful verse: quoted from J. C. Culp:

"Thunder and lightning, fire and rain,
Poverty, sorrow, loss and gain,
Death and heaven, earth and hell,
For us will work together well."

Bro. Samuel Buckwalter, in speaking on the subject, "How create a greater interest amongst the laity of the church?" said that the most of us were too indefinite in our Bible study, in our prayers, and in our labors for the Master. He encouraged definiteness on these lines, and exhorted all to be free in giving, praying, teaching, and helping.

(To be Continued.)

REPORT OF BIBLE CONFERENCE AT WAUKENA, CALIF.

(Continued)

Reported by H. J. Frey.

The last day of Conference was devoted to missions and the Sunday School. The following subjects were considered:

First, "The aim and object of our City missions." Sr. Brechbill from Chicago Mission said that the missions reach a class of people our churches do not reach. They go into darkened homes of all nationalities, and by street meetings, prayer meetings, personal work, and work among children gradually a congregation is brought together endowed with such a restful spirit that all young and old regard the mission church as their home and enjoy being there. She spoke also of various individuals saved from the depths of sin who have stood true to their Lord and to the Church.

In discussion of the question, "Weak places in our missionary activities," Sr. Alma Cassel gave the following: (1) We, the Church as a whole, do not assume the responsibility of the work as seriously as we should. And the reason is because we do not see the need as we ought to and realize that it is our work. We need to life up our eyes and look on the fields. (2) We are not sufficiently aggressive. Instead of presenting a bold face, we labor too apologetically. Let us be bold in our separation from the

world, and aggressively press our position. We need to be cautious but not fearful. We must not let opportunities slip through our fingers. That is we need to use every opportunity to secure a member not only for Christ but also for the Church. Again, we dare not be too slow in teaching and pressing the grace of giving to the converts in our missions, the neglect of which will tend to pauperize our mission people. (3) We are too slow to recognize the importance and necessity of a strong physical body. Therefore let all, especially missionary candidates, do all within their power to build up their physical strength, in order that all might be most useful in the work of the Lord.

Sr. Susanna Landis and others, in speaking on the subjects of the defects and dangers of the American homes, said: (1) Family worship must not only be maintained but it must be made interesting to all. (2) There is grave danger in the popular tendency of today in allowing the wife and mother to engage in public work or in wage-earning at the expense of her family. (3) Abuse of the radio, automobile, wrong kind of pictures, Sunday papers, speaking about our neighbors and others before the children.

Sr. Emma Frey, in speaking upon the subject "What constitutes a call to mission work," said: God has a plan for every life. He has no feet but yours and mine. He calls for volunteers—not conscripts. The following three points were given as vital parts of a missionary call. (1) Vision of the need, as we do not need a special call to warn people of the oncoming train, so we do not need a special call to go to at least some of the thousand millions still in heathen darkness. (2) Proper qualifications. Ability to put one's hand to anything. Good health and common sense. Established in doctrine. The spirit of obedience to superiors. One must be educationally qualified, but the lack of this may not necessarily nullify the call, for opportunities are here for gaining an education. (3)

The approval of God. (a) In our own souls; (b) The approbation of the Church. God is calling for laborers, the church is calling, the Foreign Mission Board and the Home Board calling. The heathen are calling. who will answer like Isaiah, "Here am I send me," and be a volunteer?

Friday afternoon was devoted to the Sunday School and the following subjects were considered:

Our personality and its effect amongst children was discussed by Bro. E. M. Frey, who said that personality is distinctive personal character, or those qualities that make us different from others. He emphasized the fact that children as well as older people do many things because of reflex action, and it is up to the teacher to so study his own personality as to produce the right kind of reflexes in the children under our charge.

Bro. E. J. Broyles ably discussed the subject, "Past and Present day hindrances," and presented the following hindrances: (1) A non-spiritual superintendent, (2) Unqualified teachers, (3) Lack of lesson study on the part of the pupils, (4) Disturbance by the bad boy who should be checked, (5) Lack of special sermons to children, (6) Lack of pressing home decisions for Christ, (7) Lack of fasting and prayer for Sunday Schools."

"How can we foster a revival spirit in our Sunday Schools?" by Sr. Buckwalter. (1) Catch the vision, push, pray, (2) Lesson well prepared by teacher in order to hold interest, (3) Heart must be touched by Heart, (4) co-operation of parents.

"How can we get the Sunday School pupils converted before reaching their teens?" by B. L. Byer. (1) Put our plans and methods into practice. We need action before the object of our plans perishes. (2) As in the business world the man knows what he wants and goes after it, and gets it. We should do the same spiritually. We should know what we want go after it as if we mean it, act as if we want it, talk as if we expect it, and believe as if we had it. The

method that gets results is the method that we want and it must be accompanied by united prayerful action.

"Essential qualifications for teachers," by Sr. Barbara Engle. (1) The teacher must know the Lord in the forgiveness of his own sin, (2) Vision of what God wants us to do, (3) Ability to secure order and discipline in class which requires tact.

In dealing with the subject, "What are lawful methods to create in Sunday School work," Bro. Paul Engle said: We need efficiency, not wholeheartedness only; we must apply principles of righteousness; the historical background must be presented; the purpose of the Sunday School is to establish God's word in the hearts of the children; different methods must be applied to children of various ages.

The last subject on the program was "The place of memory work in the Sunday School," ably discussed by Sr. Lilian Bristol, who emphasized the fact that the highest success of the Sunday School depends upon memory work, and that not for the sake of ourselves alone, but of others. A lively general discussion followed.

Not the least important of the services of this Bible Conference was the daily hour of prayer for Missions where we remembered the missionaries already on the field and prayed for new recruits, and funds for carrying on the work. We prayed also for the Native church in Africa and India and did not forget the home base. But the time was all too short. God grant that these seasons of prayer for missions and extension of the work both at home and abroad might become a permanent part of all our conferences.

Another important feature of the conference was the Evangelistic services conducted every evening in charge of Bishop M. G. Engle. His sermons were plain, simple and heart searching. A few souls sought the Lord.

The brethren of Tulare deserve praise for the way they supplied the temporal needs of all.

The Conference was followed by a love feast on Saturday and Sunday, but sorry to say that some of the members had to return to Upland before the close. All who stayed, however, enjoyed the feast of fat things which extended to the last.

THE GREATEST OF ALL GIFTS

It is a somewhat late date to make a Christmas appeal in this number of the Visitor; but as the season approaches, we are forcibly reminded of God's great Gift to man, the greatest that can be conceived of. He spared not His Son. How many people would be willing to give their son, perhaps their only one, to carry on His work? How thankful do we feel this Christmas time? How generous do we feel?

Our mind goes out to Africa among the heathen. We see the crowd gathering, a motely crowd, it may be, in nondescript garments. Many have walked miles, perhaps ten or fifteen, for the present of a little salt that they might season their food; but they carry back with them, not only the salt, but a clearer vision of what the day means and of the Christ who came to save; yes, perhaps some on this day have heard the blessed tidings for the first time in their lives. Some, of course are not so mercenary; these latter have come to worship God, for they are Christians, and they will perhaps help tell the people about the Greatest of all Gifts.

Then, too, how about those who have never heard of His Gift? Who is going to have the privilege of telling them? Who is going to hold up the hands of the missionaries by their prayers and means? How much are you spending for unnecessary presents this Christmas and for feasting? Are we going to give in like proportion for the advancement of His cause? In like proportion, we say, which means that, as God gave for us the Greatest of all gifts, so we should be ready to give Him the greatest of all.

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.

Official Organ of the
BRETHREN IN CHRIST CHURCH
(Known as "Tunkers" in Canada)

U. S. A., CANADA, AND FOREIGN COUNTRIES

Published Bi-Weekly by

E. V. PUBLISHING HOUSE

301-305 N. Elm St.
Nappanee, Indiana

V. L. STUMP.....Manager
C. W. BOYER.....Sec.-Treas.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

Accepted for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917.

All business notices, including subscriptions or information concerning same; all church, mission and orphanage reports, items of church news and obituaries should be mailed direct to Publishing House.

EDITOR

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

Associate Editors—Enos H. Hess, W. H. Boyer, V. L. Stump.

Contributing Staff—P. J. Wiebe, C. B. Eavey, E. J. Swalm.

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SUBSCRIPTIONS—\$1.50 per year in advance, 75 cents for six months, sample copies free.

NOTICE—The date printed on your label denotes the time to which your subscription is paid. Keep it in the future.

Note the date on your label, the first issue of the month following your renewal. If unchanged after second issue notify publishers, stating how and when money was sent.

CHANGE OF ADDRESSES—Be sure to give both the old and new addresses. Address all business letters to
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Elder and Mrs. L. B. Steckley, Sikalongo Mission, Choma, N. Rhodesia, S. Africa.

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MARRIAGES

MYERS-STRITE

At the home of the officiating minister, Eld. Joseph C. Myers there occurred the marriage of his nephew Bro. Joseph Allen Myers son of Bro. and Sr. William Myers of near Waynesboro, Pa., and Sr. Nellie Marie Strite daughter of Mr. and Mrs. H. L. Strite of Leitersburg, Md. The ceremony took place at 6:00 P. M. November 13th. A few friends being present to witness it.

May God bless this union with His choicest blessing.

STALL-DEEMY

On Thursday evening Nov. 25, 1926, at the home of Eld. and Mrs. W. C. Deemy, of Dallas Center, Iowa, occurred the marriage of their daughter, Martha A. to Milo D. Stall of Grimes, Ia. The father of the bride officiating.

CORRECTION

In the wedding announcement which appeared in the last issue, the name of the groom should have been James Thomas McKenzie, instead of James Thomas of McKenzie.

Reports

Englewood, Ohio—A lovefeast was again enjoyed at this place, Nov. 20th; and was followed by a three weeks revival, conducted by Elder Abner Martin, of Elizabethtown, Pa. This was indeed a season of great blessing to the church at this place. A number of souls again renewed their covenants with the Lord in a very definite way and with a determination to go thru with Him. Others found real help for their souls need at the altar of prayer.

The wonderful messages were so intermingled with encouraging words and kindly admonitions, as well as with soul stirring warnings, that they contained much real soul food; and many were inspired to a closer life with Jesus. We may almost say that these messages reached the climax, in one given in such a blessed way, on the Second coming of Christ.

We appreciated the presence of Bro. and Sr. Taylor from Africa with us for a few services during our series of meetings.

Bishop Wilbur Snider was with us for the Lovefeast.

—Edna Hoover.

My dearly Beloved:

I thank the Lord that He spared my life till I was willing to obey His call, which I so often rejected; by His help I will endeavor to write a few lines.

As the falling leaf, and fading flower, again reminds us that this life is but for a short time! and that before long this earthly house will fall.

Truly it should cause Solemnity to fill the hearts of those who live in a land where frost has already appeared and the snow will soon cover the ground where the grass is withered and the flowers fading.

Beloved this life is just like a vapor that appeareth for a little while and than vanisheth away.

How sad must be the awakening of the one, who has lived a misspent life; and awakens on the shores of life with Eternity staring him or her in the face, and then only to explain. Oh! if I could only live my life over again, but it is too late the harvest is past, the summer ended and I am not saved.

Dear Reader! if you are drifting recklessly through life or seeking pleasure, may these few words, be means of arousing you from such an awful doom.

This life is too uncertain to trifle with the salvation of your soul; how often many a young man or woman with a bright future

was suddenly called out of time into Eternity, ask yourself the question what if it had been me?

On the other hand what a joy to those who can say: For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternally in the heavens, II Cor. 5:1 and so beautifully expressed in the words of the Poet.

Some day this earthly house will fall; I can not tell how soon 'twill be, but this I know. My all in all has now a place in heaven for me. Dear ones now is the accepted time. Believe on the Lord Jesus Christ and be saved.

Oh! I will ask your prayers for me, that I might let my light shine still brighter, that those that have not found Him precious to their souls, may be drawn closer to Jesus, and find him precious to their souls.

Remember me at the throne of grace.

Your sister,
Susan B. Wenger.

REPORT OF REVIVAL MEETING AT BETHANY CHURCH NEAR THOMAS, OKLA.

"The Lord hath done great things for us whereof we are glad."

We are praising God for answered prayer in pouring out His Spirit in a gracious way during a four week's revival meeting at the above named place.

The meeting began Oct. 31 and was scheduled to run three weeks, but on the night set for closing the Lord was moving upon the people in such a wonderful way that we felt it was not God's time to close yet.

Eld. H. W. Landis who was laboring in our midst was due at Red Star Church, near Leedy, Okla., to begin a meeting; so he went, but the meeting continued under the direction of the Holy Spirit, and souls continued to get to God.

There was such victory and blessing in the testimony meeting that some nights the preacher did not get an opportunity to preach.

The day meetings were times of heart-searching among the children of God. As His light flashed upon our hearts we saw where we could move up and be more of a blessing to souls.

Eld. Landis laid much stress on the power of prayer in a revival meeting, and as we availed ourselves of our privilege of moving God in prayer. He surely did wondrous things in our midst, for which we give Him all the praise.

Some were converted in their homes, and delivered from the tobacco habit of several years standing.

Fully one hundred persons bowed at the altar to be saved, reclaimed, or sanctified.

Many of the children in our Sunday School sought the Lord and some received bright experiences of salvation. Some of them also claim to have been sanctified.

At two different times when God's power was wonderfully manifested, the first ones to move forward to the altar were some of the little ones. They are not schooled in the art of resisting God's Spirit as the older ones are.

All of the students of the Jabbok Bible School who had not previously been saved, were saved during the meeting excepting one. Many of them who were on background prayed through to victory. They have been having some glorious times since in chapel services.

Sixteen souls united with us in church fellowship of which number fifteen were baptized. There are some others who expect to follow soon.

Will all who read this report please pray that God's blessing may be continued in our midst, and that these converts may go on in obedience to the Lord, and that others not yet saved for whom we are praying may soon yield to God? —Cor.

NOTES FROM SELLERSVILLE, PA.

On Sunday forenoon, November 21st we had the privilege of having Sr. Anna Steckley, returned missionary from India.

She related some of her experiences over in India of the nature of the natives. The natives are not in a hurry—they have plenty time to wait. They have great faith in the missionaries to heal them.

Sr. Steckley could have talked an hour longer than what she did.

After the missionary meeting Stanley Worman, brother to Omar Worman was taken into church fellowship and baptized.

Your brother in Christ,
George Benner.

WAUKENA, CALIF.

Greetings in Jesus name to the Visitor family:

We wish to give one more report before this year comes to its close.

Our annual Bible Conference of the Western coast was held at Waukena during Thanksgiving week with evangelistic services each evening.

We must say our Bible Conference was a success though sad to report there were no souls who accepted Christ as their personal Saviour. However, we are glad to report that believers were strengthened and encouraged as new light came forth through the speakers of various subjects, (doctrinal as well as on every day problems.)

We have just a few members left as some have moved away and others gone to different organizations. We who are left feel it is our duty as well as our God-given

privilege to hold fast and pull together for the work and salvation of precious souls.

We are glad it is our privilege to be true though we must as it were stand alone. Praise His name!

Yours in the Master's service,
Lillian Bistol, Cor. Sec'y.

CHAMBERSBURG, PA.

Dear Readers:

Bless the Lord, O my Soul, and all that is within in me bless his holy name.

Bless the Lord, O my soul; and forget not all his benefits.

Who forgiveth all thine iniquities; who healeth all thy diseases.

Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.

As another thanksgiving day has just passed by the above scripture expresses the feelings of my heart.

Truly I cannot thank him enough for all His benefits to me.

The natural blessings are so many. Then, to know that I have been redeemed and know that I am a child of the King.

Yes what is more precious than to know that He has forgiven our sins.

I am so glad that he heals every desire of the soul.

He has said, "They that hunger and thirst after righteousness shall be filled.

Bless His Holy Name.

I cannot thank Him enough for his loving kindness in keeping me all these years, and I mean to trust Him all the way.

Pray for me.

Your sister in Christ,
Edith Wiles.

REPORT OF THE TRUSTEES OF THE PHILADELPHIA DISTRICT

Dear brethren:

We come to you in the precious name of Jesus, who said "He is able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

The front wall of the Philadelphia Mission was condemned by the City building inspector but the trustees could not rebuild the wall until General Conference gave its consent, as the Mission is General Church property.

We, the trustees, therefore petitioned General Conference to grant us permission to rebuild the front wall, and install a hot water heating system, also to solicit funds throughout the Brotherhood for the same.

General Conference gave its consent, to the petition, at June, 1926 Assembly.

It was necessary to rebuild the front wall as soon as the delegates returned from Conference, as the time limit had expired. The heating system was completed about October 1. The heating plant is very much

(Continued on page 13)

Foreign Missionary Department

Edited by H. Frances Davidson, Grantham, Pa.

A BIRD'S-EYE-VIEW OF THE AFRICAN MISSION FIELDS.

Remarkable strides have been made during the past twenty-five or thirty years toward opening up the vast Continent of Africa to missionary effort and the Gospel, as well as to civilization and commerce; and volumes could be written about the marvelous changes which have taken place in various parts of the country in that time. Large portions of the Continent, however, still remain unevangelized, and it is the purpose of the present article to point out some of the occupied and unoccupied fields. If the reader of the following has before him a late map of Africa, he will no doubt understand more fully the present outlook.

First, let us consider the size of this great Continent. It is about five thousand miles from north to south, as the crow flies, and nearly as wide in the northern part. It could, within its boundaries, include: all of the United States of America, all of Europe, all of the Chinese Empire, and most of Mexico. By this we mean that it equals those countries in the number of square miles. Indeed the magnitude of the area to be traversed forms one of the greatest hindrances in the way of mission work in Africa, especially if this be considered in connection with the many difficulties which the traveler continually meets.

This land does not have the teeming population of Japan or India, far from it. Some parts, it is true, are thickly settled, in other places the people are more scattered; and again vast tracts, like the Sahara Desert, are practically without inhabitants. But the many millions of natives within its boundaries need the Gospel and should have it; the results, too, of mission work in Africa compare very favorably with those of other countries.

At the extreme southern limit of

Africa is Cape of Good Hope and east of this is Natal. In these, mission work has been carried on for a century, or at least the work was started more than a century ago and is still continuing. In Natal where many missionary societies are at work, there is said to be the greatest overlapping of any missionary field in the world; and yet here, not many years ago, we saw, within a mile or two of one of the oldest mission stations natives in paint and grease, clothed only with a blanket and looking fully as heathenish as those of Central Africa.

Next to Natal is Basutoland, which may be regarded as a Christian colony. Transvaal and Orange Free State have their missions, and at Johannesburg, various missionary societies are actively engaged in evangelizing the many thousands of natives employed in the gold mines. West of this is Bechuanaland, the country first opened up by Robert Moffat. Here work is still carried on, and the traveler in passing through this section has reason to think that the field is a needy one. Lately some of the Christian natives here have been putting forth special efforts to Christianize their heathen neighbors.

Passing by the more or less Christian state so long ruled over by that noble Christian and prohibitionist, King Khama, we come to Rhodesia, the part probably best known to our readers. Both Southern and Northern Rhodesia were, when the work was begun in 1898 and 1906 respectively, comparatively raw territory, although a few missionaries of other societies were already at work there. Under the blessing of God, the mission work has indeed prospered and expanded until at present there are, supported by our people, five stations of white missionaries and nearly forty out-stations under native evangelists and teachers. Many erstwhile heathen have accepted Christ

as their Saviour and are living Christian lives and are a blessing to the community in which they reside. Notwithstanding this, we do not hesitate to add that there still remains much to be done, much land ahead to be possessed, and our missionaries need all the help and encouragement, all the prayers and money that God's people can give them, so that the work may be pushed on into the needy places.

East of Rhodesia in the swampy land of Portuguese East Africa, or Mozambique, is a dense population, where it is said that at least two million have not been evangelized and many more inadequately so. Also in Portuguese West, or what is perhaps better known as Angola, a similar condition exists. In the northern part of the latter territory, cannibalism is still found, if we may credit the report of the late missionary traveler through that section. In Tanganyika Territory and British East, much of the mission work is comparatively new and there are many unevangelized districts.

Now we come to that vast section of central Africa where distances are measured by the thousands of miles and around which various missionary societies are working. The most prominent of these societies is, perhaps, the African Inland Mission. Then follow the United Sudan Mission, The Missionary Alliance, and the various church missions. In regard to the first of these the Sunday School Times reports as follows: "The African Inland Mission is thirty years old and has this record: a line of mission stations extending fifteen hundred miles across the highlands of Africa; two hundred missionaries working in twenty-five different tribes; five hundred native evangelists and teachers; twenty-five tribal dialects reduced to writing. Portions of the New Testament have been translated into all these languages." We do not have at hand the statistics of the United Sudan Mission, but that they are doing a great work cannot be doubted. At Cape Town we had the privilege of meeting the African Secretary of this mission, and

from him we learned that they were establishing a line of missions across the continent, hoping in this way to help check the movement of the Mohammedans southward through Africa.

We have reason to thank God for the zeal and efforts of such missionaries in that vast field, but let none of us deceive ourselves by thinking that the work is almost completed; it is indeed well begun. It is said that in Belgian Congo, with its twelve million natives, only about one-third is adequately evangelized, and one-third is untouched by the Gospel. Even Uganda, which for some years has almost been regarded as a Christian state, has large sections unevangelized, if we may credit the information given by an official of that place. What can be said of the French Congo where by far the largest part lies in heathen darkness? or even of Cameroon and Guiana where there is still much unoccupied territory? Sadder still, it is said that six large states south of the Sahara Desert with a dense population are without a missionary, and south of these forty-seven tribes have no one to tell them the Good Tidings. Is it not difficult for our minds to grasp these momentous problems awaiting the Christian world or to catch the larger vision?

No mention has been made thus far of the Mohammedan peril in Africa, but it is a genuine menace. The Barbary States are, of course all Mohammedan, and the Gospel is not allowed to penetrate into the interior. But the Mohammedans are not remaining there, they are sweeping down over Africa. In northern Nigeria there are four large provinces containing six and one-half million Mohammedans. Missionaries are not allowed in their territory, although they are under the British flag. This is owing to an agreement with the Moslem chiefs.

Why has the Christian Church been so long asleep when so much of this one great land lies in darkness, and this only one among the many?

A VIEW OF NATIVE FARM LIFE IN AFRICA.

The natives of Africa are as a whole an agricultural and pastoral people. Because of this it may be interesting to learn a little about what occupies the greater part of their time. There is much that yet remains to be learned, for they practice quite a little witchcraft with their farming and flocks and naturally are not very ready to tell the white people about it. There are however some things which can be learned by observing their actions, and these are what the writer shall try to tell you about.

Their farming is like many other things of the Native of this country done in the way that offers the least resistance. As the people are nomadic in their way of living, naturally they would have to follow the same custom with their farming land. Sometimes if the move is not too far they retain the same fields, but the general custom is to get other farm lands with every move. There is a real line of demarkation between the fields of the different owners. It is a matter of sufficient importance to be taken before the native chief if someone should trespass upon another's land, that is to farm it. The native is not altogether ignorant of the general rules of agriculture. In their choice of the best land for a certain crop, they choose quite wisely. Experience has of course taught them many lessons.

In preparation for planting the crop, there must first of all be a space cleared of stumps and trees. Most of the country surrounding here has some bush on it. The larger trees are left stand the first year and the brush piled around them so when dry it can be burned and this will kill the tree and destroy the shade which may be a hindrance to the crop. Most of the work in all heathen farming is done when people are having a beer-drink. The owner announces that he has cooked some beer and that on a certain day it will be ready and would like the people to come and help him do a certain piece of work. The announcement that there will be beer to

drink seldom fails to draw a crowd. It is no small job to keep a noisy crowd of half drunken men and women at work and needless to say that often such gatherings end in a fight. However nothing daunted the owner will again call the people together when he wants to plant his crop and so on until it is harvested and in the grainery. Among the Christian natives more individual work is done. Often the entire work being done by the man and his family. This does away with the evil of the beer gatherings and on the whole one would think is more satisfactory.

To go into all the details would be far too lengthy and just as impossible as for a farmer at home to tell someone else all about his way of farming. As was stated in the beginning there is much witchcraft and superstition connected even with this people's farming. Any effort to separate it from their real actions would be as impossible as it would be confusing. In deed we do not know just how many of their actions are prompted by superstitious ideas. A few examples may be of interest. It is thought that if the seed is sown from the skull of a small child the crops will yield exceptionally well. This would naturally make it necessary to rob the grave of a child to get its skull. Native medicines are very nearly always mixed among the seeds to insure a good crop. Fires are often built near the fields into which medicine is put to ward off anything that might injure the crop. They are slowly coming to realize that manure and proper care will do a great deal more good than all such superstitious charms. Before the rains start is an anxious time for the farmer in Africa both black and white. On the way the rains come depends much as to whether there will be good crops or not. The natives go to their rain doctors if the rain holds off too long and see what the cause may be. Often much money is given to these doctors to cause the rain to come sooner. One custom which heathen natives follow to bring rain is to have the girls go about over the country singing and beating drums.

The things that are more commonly planted are as follows: corn, kaf-fir-corn, several kinds of millet, peanuts, beans, pumpkins, cattle melons, and a number of other small grains and vegetables. There is usually only enough planted to supply the food for the family with a little left over to sell. Since the white man's store has come, an effort is being made by some to plant a little more so as to sell some of the grain.

After the crop has been planted, it is hoed once or twice by hand with small hoes and left until ripe to be harvested and be put on large rocks. Here it is left until dry enough to thresh. The threshing is mostly done by hitting the grain with large whip-like sticks.

When the crop is once planted the people spend most of their time in the fields for there is need of constant watching. Many of the fields have no fences, and if they have one at all, it is only a brush fence. Then there are many natural enemies to fight against. When the crops are planted the pheasants seem to come out of the everywhere onto the fields and dig for and pull grain which is just coming up. Insects seem to abound in Africa as nowhere else and come in for their good share of the spoils. The birds take quite a bit of the ripened grain and must be watched and chased away. Those people who live in the mountainous districts are troubled very much with the baboons. The baboon has all the ability of the human thief and it seems a good share besides, for he can get away in inaccessible places and there enjoy his meal of stolen food undisturbed.

Thus it seems to go on in its cycle from year to year. Man trying to get a living from mother earth and natural life too trying to keep alive by some means or other. Much more could be said about the native farm life but would be much to lengthy for one article.

H. H. Brubaker,
Mtshabezi Mission.

With God, go over the sea; without Him, not over the threshold.—Russian Proverb.

AMONG THE TIBETANS AT
DARJEELING

There is a considerable population of Tibetans who have drifted down through the passes of the Himalayas and have settled in the English hill resorts of India, notably at Darjeeling. Ministering to them is a little group constituting the Tibetan Mission, which has worked during the past two years and developed a Tibetan Christian community that already includes ten families. There is also an unbaptized family of four and three male inquirers.

The mision operates a school and a business to support it so far as this is possible, by giving employment to Tibetan Christian students. This economic development has been made necessary by the boycott to which the Rickshaw coolies threaten to break the heads and hands of Tibetan Christians if they seek work of a certain sort. Buddhist, Hindu, and Moslem overseers refuse to hire Tibetan Christians. So the mission manufactures preserves, making eighteen different kinds of jams, jellies, sauces and the like. It is also in the business of curing and preparing furs—Tibetan golden fox, snow leopard, marten, and other fur pelts. It finds a ready market for its products, and is only prevented from large expansion by its lack of capital.

There is usually a full attendance at the Sunday morning worship, a notable change from the days when "we had to compel the people to come in and guard the doors lest they should run out." Ocassionally some of the Tibetan brethren, who could not read when they to them, give short addresses at the meeting and also help in the meetings for evangelization." Our aim is that from Darjeeling there may issue forth apostles for Tibet and Bhotan, men fired with the love of Christ and keen to witness to His glorious power."

—Sunday School Times.

To be satisfied with what you have, but never with what you are, means growth and joy.—Selected.

EQUADOR

Equador was the last country in South America to open its doors to the Gospel. It was not until about the year 1896 that missionaries could even wedge their way into the country; and since then, like in most South American countries, the opposition due to priestcraft has been great and progress necessarily slow. Localities differ, however, as the following statements show: One traveler, familiar with conditions, says, "This is the most difficult field on the Continent. There is nothing comparable with the central region of Equador in fanaticism, priestcraft, and heart-breaking irresponsiveness. Man after man, gifted with hopefulness and courage, has collided with this humanly impregnable wall and fallen back broken in spirit and physical condition. "From another equally reliable source, but from a different part of the country of Equador, comes a much more encouraging report as the following: "Patiently and with tears the seed was sown,—that good seed of the Word of God,—and to-day an abundant harvest is being reaped. In places where a short time ago, the missionary labored in vain for even a single convert, now hundreds may be seen attending the mid-week prayer meeting. Where was hatred, persecution, and misrepresentation for the Protestant, now is genuine affection and respect."

REPORT FOREIGN MISSION
TREASURER

Balance November 1, 1926.....	\$1013.73
Receipts for Month of November	
Sr. Chamberlain, Altoona, Pa	25.00
C. B. Gingrich, New Mexico, Pa.	50.00
B. M. Hershey, Hummelstown, Pa...	25.00
Pequea S. S., Pa.	22.22
Pequea S. S., Pa.	12.02
Lancaster S. S., Pa.	8.95
Lancaster S. S., Pa.	5.95
Monor S. S., Pa.	18.35
Monor S. S., Pa.	24.95
Conoy S. S., Pa.	29.08
Manor & Pequea Dist., Pa.....	22.53
New Guilford Dist., Pa.....	7.00
Souderton and Silverdale Dist. Pa...	40.60
Manor & Pequea Dist., Pa	205.21
Earl K. Stern, Roaring Spring, Pa...	100.00
Bro. and family, Mowersville, Pa.	50.00

Jos. and Adam Byers family, Green- castle, Pa.	40.00
Clark Co. Dist., Ohio	67.27
Dayton Dist., Ohio	30.05
Highland Cong., Ohio	110.00
Pleasant Hill Cong., Ohio	47.25
Sippo Cong., Ohio	9.05
Mansfield Cong., Ohio	22.40
M. and Ruth Berger, Englewood, O.	25.00
Beulah Chapel S. S., Ohio.....	27.31
In His Name, Abilene, Kans.	50.00
Jos. Eshelman and wife Sedgwick, Kans.	100.00
Jos Eshelman and wife, Sedgwick, Kans.	15.00
Jacob Haldeman, Hope, Kans	550.00
A. J. Snively, Hope, Kans.	25.00
J. O. Rock, Navarre, Kans.	50.00
A. Snively, Hope, Kans.	10.00
Hebron S. S., Green Co., Kans.	47.62
Zion S. S., Kans.	165.00
Rosebank Cong., Kans.	36.25
Rosebank Tent Meeting, Kans.	8.46
Rosebank Cong, Kans.	33.45
Bethel Cong., Kans.	6.91
Abilene Cong., Kans.	150.00
Chicago Cong., Ill.	51.00
Union Church Cong., Ind.	32.32
Fred Brauen, Clarence, N. Y.....	100.00
Echol Shepherd, Calhoun, Ky.	5.00
A Sister, Upland, Cal.	225.00
Carland Cong., Mich.	100.00
Red Starr, S. S., Okla.	21.00

To. receipts and cash bal. for Nov. \$3820.93
S. G. Engle, Treas.,
4014 Spring Garden St.,
Phila, Pa.

REPORTS

(Continued from page nine)

enjoyed by the "folks" at the Mission as well as those that worship or visit there. The total cost of the above work is \$1549.25 Offerings have been received as follows:

Philadelpia District	\$230.00
Waynesboro Pa.	21.00
Sippo S. S., Dalton, O	10.94
Union Grove Cong., New Paris, Ind..	20.00
Conoy S. S., Elizabethtown, Pa.	21.31
Bethany S. S., Thomas, Okla.	57.06
Zion S. S., Abilene, Kans.	32.96
Elizabethtown S. S., Pa.	92.26
Waukena S. S., Calif.	21.45
Elizabethtown S. S., Pa.	29.97
Grantham S. S., Pa.	46.08
Bucks and Montgomery Dist.	92.09
Mowersville Dist.	13.00
N. Franklin Dist.	33.30
Stayner, Ontario	5.50

Total\$725.92
Balance due\$823.33

We thank the Lord, and the donors, for the offerings received and trust the Lord will supply the amount still needed.

Yours respectfully,
Chairman.

THE CHRISTMAS TREE AND PRESENT DAY IDOLATRY.

(Continued from page 4.)

and we are impressed with the thot. They have turned aside quickly. Ex. 32:18. Shall we say God's people have turned aside?

All over our broad fair land are seen the marks of idolatry in many different forms, and the peoples senses seem dulled to the true condition of things. God's people seem to be carried along in the current of the high and heavy tide. I believe God's heart is yearning over His people and the Holy Spirit grieves that they cannot be patient to wait and look for the good things God is longing to give. Everywhere the cities and towns are lined with, "Christmas trees" and these idols first creep into the homes of holiness (?) people—Oh just a little cheer (?) for the children—quite innocent — a little decoration and the addition and multiplication tables are studied to perfection and result in the complete "tree," in the church, "Santa" and all. No, "old foggies," any more! Thousands of dollars are here spent, "for that which is not bread and labor for that which satisfieth not," that keep the Gospel message from the throngs still waiting in the dark, while Jesus stands at the door grieved and alone, knocking, knocking! Those within are having, a "Merry Christmas," and know not the Lord!

Just across one span of His hand are thousands waiting for the Bread of Life, they are dying, perishing—lost in the darkness, going down into Eternity's night, calling, calling, out of despair! How many lost souls will you hang on your Christmas trees this year? Still He is standing at the door knocking! knocking!! knocking!!! Waiting! waiting! waiting!!!—listening! listening!! listening!!!—How long oh how long shall He stand there and knock at your hearts door—at the door of your home—at the door of your church?

Pleasure! Pleasure!! Pleasure!!! said a Roman Catholic widowed mother one day as her usually obedient young son left extra duties rest upon her slender shoulders, as he had

a relax. Pleasure, pleasure, pleasure!! are the startling words wrung from many a mothers lips in the varied stations of life—we have heard them here and there, as parents see their young people caught away in the whirl of the world like so many autumn leaves go scurrying away hither and thither with autumn's chilling breeze. But—you say—there is stability in the Holiness Christian homes and among the "plain people." Shall we look more closely? In how many Christian homes are the young people taught by their parents or the minister or some other Christian leader to come together and "play games." "We must have something to hold our young people!" Years ago we thought that only the children played games. Saved young people had something more solid. Hymn singing and in "His law they meditate day and night" and they knew the joy of the Lord.—The ungodly are not so but are like the chaff which the wind drives away. Pleasure, pleasure, pleasure!!! Calls for lighter things. Games are introduced into the homes, gatherings, churches, and outings. Some Christian leaders tell the young people they believe in, "Young heads on young shoulders." "There's no sin in just a little pleasure and Brother so and so takes the lead—The young man and the young woman go forth to meet the world—they have determined to be true to God—read the Bible, pray daily, meet the world playing games, no-harm-in it, minister and evangelist believe in it, hand in hand with the world goes the young man and the young woman—the Holy Spirit steps out of that life and they know it not!

A game, a dance, a cigarette, and away in the whirl—a lost soul and you dear Christian workers who are anxiously trying to win the young people by just a few innocent (?) games and fun, no harm in it, are being deceived by the cunning devices of the wicked one when you teach them to eat and to drink and to rise up to play. At this Christmas time may God help His people to keep free from every form of idolatry and to

worship the Lord in the beauty of Holiness.

Lovingly, for Christ's glory,
Alice Lehman

HO! CHRISTIAN! COURAGE

This is a day as well as in all previous ages when God needs courageous Christians who will dare to stand out for the truth both by precept and example.

Have not I commanded thee? Be strong and of a good courage; be not afraid neither be thou dismayed. Joshua 1:9.

This is an impossibility without a mighty tremendous awakening in the life. Satan's darts are so severe and his influence so subtle that nothing short of the fullness of the God-head bodily, in the heart of the believer will give Christian courage and fortitude. The sanctifying grace in the heart together with a knowledge of the scriptures, wisdom, an humble spirit and zeal for Jesus Christ, will make you a potent factor for righteousness and true holiness. Mighty God, give us this type of Christian courage.

No one who is truly a Christian enjoys creating opposition in the minds of others, but in some instances this will be the result if the truth is spoken.

But let us bravely do our task,
And keep in view, the crown.

Courage, brother, sister, to stand alone if need be both by precept and example! May we dare to do it by His grace and for His sake.

Startling, indeed, has been the assertion by one of God's worthys' that the morals of a nation are observed by the manner of dress among woman-kind.

That being true, we conclude that the morals of this so-called Christian nation of ours are quite degenerate.

Our personal conviction is that the out-standing sin, most common among women is; the lack of clothing to cover the body. This practice is so common, that even women in holiness churches will dare to go

(Continued on page 15.)

PROGRAM FOR BIBLE CONFERENCE AT GRANTHAM.

Sunday, January 16th

- 9:00 Sunday School
- 10:00 Men of Prayer Elder F. D. Brechbill
- 11:00 Sermon Bishop W. H. Boyer
- 1:30 Matthew 18:21-22 Bishop D. H. Wenger
- 2:20 The Things God Puts First Elder E. C. Rosenberger
- 3:00 Our Talents for God Elder Clyde Shirk
- 3:40 Lessons from Christian Experience and Life..... Ernest L. Mayo, Sr.
- 6:00 Hour of Prayer.
- 7:00 Fellowship and Song.
- 8:00 Evangelistic Sermon Bishop W. H. Boyer

Monday, January 17th

- 9:40 Chapel Service.
- 10:10 The Word of God..... Elder F. D. Brechbill
- 11:05 The Greatest Question Jesus Ever Asked... Eld. E. C. Rosenberger
- 1:15 God's Purpose in Israel..... Elder F. D. Brechbill
- 2:10 Present Day Heresies at Our Door..... Elder Clyde Shirk
- 3:05 Revival Hindrances Elder David Brehm
- 6:00 Hour of Prayer.
- 7:00 Fellowship and Song.
- 7:45 Evangelistic Sermon Bishop W. H. Boyer

Tuesday, January 18th

- 9:00 Social Hour.
- 9:40 Chapel Service.
- 10:10 Book of Ruth Elder F. D. Brechbill
- 11:05 The Good Samaritan..... Elder C. H. Moyer
- 1:15 Israel Our Example Elder F. D. Brechbill
- 2:10 Our Fathers' Faith Elder A. W. Climenhaga
- 3:05 Hindrances to Spiritual Growth..... Bishop W. H. Boyer
- 6:00 Hour of Prayer.
- 7:00 Fellowship and Song.
- 7:45 Evangelistic Sermon Bishop W. H. Boyer

Wednesday, January 19th

- 9:00 Social Hour.
- 9:40 Chapel Service.
- 10:10 Heroes of Faith Elder F. D. Brechbill
- 11:05 Tests of Our Faith Elder Adam Wengert
- 1:15 Paying Our Vows Elder A. H. Stern
- 2:10 The Faith That Overcomes..... Elder A. H. Engle
- 3:05 Our Faith Elder Eli M. Engle
- 6:00 Hour of Prayer.
- 7:00 Fellowship and Song.
- 7:45 Evangelistic Sermon Bishop W. H. Boyer

Thursday, January 20th

- 9:00 Social Hour.
- 9:40 Experiences in School Life..... Elder F. D. Brechbill
- 10:30 The Messiah Bible College Bishop L. O. Musser
- 11:05 The Attitude of the Church Toward Education..... A. P. Kratz
- 1:15 The School and Its Relation to Our Young People..... Jesse Lady
- 2:10 The History of the Development of the School Idea in the Church
Elder Eli M. Engle
- 3:05 The Church Schools and the Future Church... Elder Enos H. Hess
- 6:00 Hour of Prayer.
- 7:00 Fellowship and Song.
- 7:45 Evangelistic Sermon Bishop W. H. Boyer

Friday, January 21st

- 9:00 Social Hour.
- 9:40 Chapel Service.
- 10:10 Christian Morals Elder F. D. Brechbill

11:05	The Minister's Time	Bishop H. G. Light
1:15	The Book of Hebrews	Elder F. D. Brechbill
2:10	Christian Friendship	Elder C. B. Eavey
3:05	The Ascension	Bishop S. G. Engle
6:00	Hour of Prayer.	
7:00	Fellowship and Song.	
7:45	Evangelistic Sermon	Bishop W. H. Boyer

Saturday, January 22nd

9:30	Question Period.	
10:10	Appropriate Church Singing	Elder Laban W. Wingert
11:00	Temptation of Jesus	Bishop S. G. Engle
1:30	Mothers of Men	Elder F. D. Brechbill
2:20	The Care of Our Bodies	A. D. Eberly
3:10	Musical Program	College Chorus
6:00	Hour of Prayer	
7:00	Fellowship and Song.	
7:45	Evangelistic Sermon	Bishop W. H. Boyer

Sunday, January 23rd

9:00	Sunday School.	
10:00	Creation Spiritualized	Bishop S. G. Engle
11:00	School for Missionaries' Children in Africa.....	Bishop C. N. Hostetter
1:30	The Church	Elder F. D. Brechbill
2:30	Consecration for Mission Work	Elder Myron Taylor
3:30	The Open Door	Bishop Wilbur Snider
6:00	Hour of Prayer.	
7:00	Fellowship and Song.	
7:45	Evangelistic Sermon	Bishop W. H. Boyer

Moderators Bishop Wilbur Snider, Elder Enos H. Hess
 Revival Meetings will open January 9th.
 Tuition and lodging free.
 Boarding, 25c per single meal, 65c per day, \$4.50 for the term.
 This program is sent to you as an invitation to attend the Conference.

Philadelphia & Reading Railroad Schedule

		WEST BOUND				Sundays	
		Week Days					
	A. M.	A. M.	P. M.	P. M.	A. M.	P. M.	
Harrisburg	7:25	11:40	5:10	7:30	8:35	7:30	
Grantham	7:48	12:02*	5:34	7:52	9:01	7:52	
Shippensburg	9:25		6:55				

*P. M.

		EAST BOUND				Sundays	
		Week Days					
	A. M.	P. M.	P. M.	P. M.	A. M.	P. M.	
Shippensburg	6:10		1:00				
Grantham	7:24	12:34	2:49	5:45	8:38	5:57	
Harrisburg	7:50	1:00	3:15	6:10	9:00	6:20	

HO! CHRISTIAN! COURAGE

(Continued from page 14.)

to the platform and take part in the sacred services garbed in an attire that allows too much of the body uncovered. A dress that is low at the neck, short in the sleeves and skirt, and loose at the waist line is altogether immoral. May God put us to shame as woman-kind! I speak to you, my dear sister, whoever you may be. Mighty God hear our prayer and

save us from this terrible sin, which together with many other transgressions is cursing our nation.

O, yes, there is no question concerning it, the facts are too obvious, to deny that woman-kind is committing abominations unto the Lord God.

The inspired writer of Deuteronomy in the 22nd chapter and fifth verse tells us that the woman shall not wear that which pertaineth unto

a man, neither shall a man put on a woman's garment; for all that do so are an abomination unto the Lord thy God.

My sister, are you guilty of ever having worn a hiking suit or overalls? Then you were an abomination in God's sight. Plead the Father's forgiveness and don't do it again for Jesus' sake. Let men be men and let women be women.

Another appalling evil, is the manner in which the old as well as the young women wear their hair.

Bobbed-hair is altogether unscriptural. No sound minded woman can read the eleventh chapter of I Cor. and then contend that she is justified in cutting off her hair because it is the fashion of the present age.

The reason for women cutting off their hair, wearing hiking suits, sport dresses, low necks—the reason they do these and many other sins is because they do not know God neither have they seen Him.

In the columns of our leading Pasadena paper, "The Star News" is a very splendid exposition on the Sunday School lesson, entitled "Heeding and Hearing God's Voice." I take the privilege of copying one paragraph.

"Eli's sons went wrong, the chief reason plainly seen in the record—lax instruction and utter lack of discipline. A child known to the writer was on the way to the bedroom for correction. He looked up at his mother and asked "Mamma, are you going to pank, or only talk?" Eli only talked, and his failure to adopt stern measurers ruined his sons, himself and brought religion into disrepute throughout the nation. Our influence goes farther than we think, No one lives to himself. Note this, we are responsible, not only for our personal sins, but for acts we could prevent others from performing. (Read the judgment on Eli.) I am my brother's keeper. To what extent am I responsible for evil conditions in my community?"

Concluding with the writers timely exhortations, may I yet add that God is searching for courageous individ-

uals with whom He can entrust this soul-saving glorious gospel of Jesus Christ.

Mazy Dohner,
Pasadena, Cal.

AS THY DAYS THY STRENGTH SHALL BE.

As thy days thy strength shall be,
This the Bible says to me,
Take God's way and joyful be,
As thy days thy strength shall be.

All the cattle on the hills,
All the gay and rippling rills,
These are His, who says to me,
As thy days thy strength shall be.

He'll supply to run the race,
From the storehouse of His grace
All that soul and spirit needs,
As thy days thy strength shall be.
Elsie Wenger.

JESUS—SHEPHERD
A Simple Bible Study

"The Lord Is My Shepherd" (Ps. 23:1.)
He knows His Sheep (John. 10:27; II Tim. 2:19.)

He calls them (John 10:3.)
He feeds them (Ps. 23:1; 2; John 10:9.)

"I Am the GOOD Shepherd" (John 10:11.)
Lays down His life for the sheep (John 10:11, 15; Acts 20:28).

He gathers them (John 10:16.)
He cherishes them (Is. 40:11.)

Jesus, the GREAT Shepherd (Heb. 13: 20.)

He guides His sheep (John 10:3, 4.)
He protects and preserves them (John 31: 10; Ezek. 34:10; Zech. 9:16; John 10: 28, 29.)

Jesus, the CHIEF Shepherd (I Peter 5: 4.)

Gives eternal life to His sheep (John 10: 28.)
Shares His glory with them (John 17:1- 26; cf. I John 3:2.)

"Follow Him without delay,
His sweet voice for aye obey;
Jesus Christ our Shepherd True,
Faithful Friend will be to you."
—A. L. M."

Aaron was fluent: Moses was slow in speech. Yet the latter was the one on whom God most relied. The orator is popular, but his worth is often overestimated. Those of the race who have counted for most have been men of actions—doers, rather than talkers.—Selected.

SPARKS FROM DIFFERENT ANVILS

The life of a pious Christian is visable rhetoric.

Put not your trust in money, but put your money in trust.

If money is not your servant, it is your master.

A mother though departed, is a mother still.

Nothing is new; we walk where others went.

Solve the following:
What is it that man often sees,
Kings seldom see, and God never sees?
Send in answer.

A nickname is the heaviest stone the devil can throw at a man.

Nonsense and noise will oft prevail, when honor and affection fail

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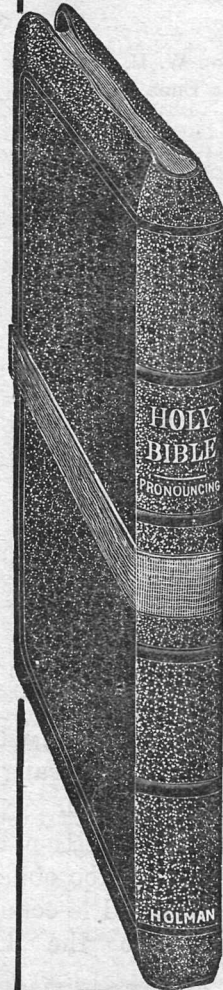
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17 ¶ From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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