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## Evangelical Visitor - May 09, 1927 Vol. XL. No. 10.

O.B. Ulery

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# EVANGELICAL VISITOR

Volume XL

MAY 9, 1927

Number 10

## THE PRAYER COVERING

By W. H. Boyer

The scripture I Cor. II, that treats on the woman covering her head while praying or prophesying, and the man having his head uncovered while in spiritual worship, was written by the Apostle Paul to the Corinthian church. Let us ask the first question: What occasioned the apostle to write the way, and at the time he did? It is very evident it is because they were out of order and had deviated from the requirements that had been formerly given unto them. Therefore it was Paul's object to right these conditions, and help them back again to the place of obedience from where they had fallen. So the apostle began by saying "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things and keep the ordinances as I delivered them unto you." This is clear enough to see that the word "delivered" reveals the evidence that they had gotten away from the ordinances and had failed to follow the apostle in his instructions to observe them. In this same chapter, the 17th to the 22nd verses you will see the grave condition, they were so much out of order that the apostle could not praise them that in their mockery pretending to observe the communion that some became drunken. In this way they evidently were a disgrace at least some of them; and were under condemnation. This brot

## MY MOTHER

Who fed me from her gentle breast,  
And hush'd me in her arms to rest.  
And on my cheek sweet kisses prest?  
My Mother.

When sleep forsook my open eye,  
Who was it sung sweet lullaby,  
And rock'd me that I should not cry?  
My Mother.

Who sat and watch'd my infant head,  
When sleeping in my cradle bed,  
And tears of sweet affection shed?  
My Mother.

When pain and sickness made me cry,  
Who gazed upon my heavy eye  
And wept for fear that I should die?  
My Mother.

Who ran to help me when I fell,  
And would some pretty story tell,  
Or kiss the part to make it well?  
My Mother.

Who taught my infant lips to pray,  
To love God's holy Word and day,  
And walk in wisdom's pleasant way?  
My Mother.

And can I ever cease to be  
Affectionate and kind to thee,  
Who wast so very kind to me?  
My Mother.

Oh no! the thought I cannot bear;  
And, if God please my life to spare,  
I hope I shall reward thy care.  
My Mother.

When thou art feeble old and gray,  
My healthy arm shall be thy stay,  
And I will soothe thy pains away  
My Mother.

And when I see thee hang thy head  
'Twill be my turn to watch thy bed,  
And tears of sweet affection shed  
My Mother.

a great burden upon the heart of the apostle and he wrote this first letter to them before he left Ephesus for Troas in the course of his third missionary tour, Act. 19. It is clear to be seen his motive was to help them see their folly, and to entreat them to again receive the ordinances and observe them as he had delivered them at the time he had founded their church in his preceding or previous tour, Acts 28. In the 3rd v., he sets before them the proper and divine relationship that exists between God and the Son, man and the woman. And is treating the subject of headship, superiority. It is wonderful indeed, how God has created and placed every part and every body so carefully in order, and as we remain faithful and obedient to the law and word of God, we continue to remain in this order of God and with God, as the apostle reveals in the third verse. But if we disobey the word of God we lose our connection in the divine order and headship, so in God's order He asks that man should uncover his head in worship and the woman should cover her head. If we were to say that the hair was to be, or serve for this devotional covering, and the man and the woman were both bowing side by side in the order as the scripture requires, with the woman's head covered and the man's head uncovered, we can see the man would have his hair all removed or shaved off. Could we honestly think that is what this ordinance means? If we contend that the hair

(Continued on page 3.)



## CONFERENCE ARRANGEMENTS.

## Western Delegates

Tentative arrangements have been made to accommodate delegates and others, wishing to attend the General Conference to be held at Stevensville, Ontario in June.

Persons wishing to join the party at Abilene, Kansas or at Kansas City, Mo., should secure tickets as follows—

Tickets will cost \$66. Should read Niagara Falls via Buffalo. Leave Abilene on Union Pacific No. 104, June 6th at 11:25 a. m., arrive at Kansas City 4:10 p. m.; leave on Santa Fe at 6:00 p. m. arriving at Chicago at 7:25 a. m., June 7th, connecting with Michigan Central train No. 22 leaving Chicago at 8:45 a. m. arriving at Stevensville about 9:00 p. m.

This arrangement will make possible a through trip with only one night of travel and will get committee members on the ground in good time and give others a little rest before Conference sessions begin.

I notice a suggestion that the Wabash be used from Chicago and I am writing to see if satisfactory service and accommodations can be secured and if this can be done, you will be advised of it.

Final arrangements and particulars, will be sent to all inquirers who send self addressed envelopes to

R. L. Eshelman,  
Abilene, Kansas.

P. S. It will greatly assist me to get the best accommodations, if I am informed early of the people who expect to join our party and the point where they expect to join us.

## CONFERENCE PROGRAM

Program for the various meetings to be conducted in the tent during General Conference, arranged by the Ministerial Program Committee.

Friday, June 10, 1927.

9:00—Social Service .....Sr. Wingert  
10:00—Children's Meeting  
10:30—Bible Topic, "Justification" arr. for.  
2:00—Social Service  
2:30—Bible topic, "Justification" arr. for  
7:30—Evangelistic .....Eld. V. L. Stump

Saturday, June 11, 1927

9:00—Social Service  
10:00—Children's Meeting ....Pearl Swalm  
10:30—Bible topic, "Sanctification" arr. for  
2:00—Mother's Meeting  
3:00—Bible topic, "Church Ordinances,"  
Arranged for.  
7:30—Evangelistic .....Eld. V. L. Stump

Sunday, June 12, 1927

9:00—Social Service

9:30—Helpful Suggestions for Bishops and Ministers—20 minute talk by each:

Bish. C. C. Burkholder  
Bish. J. N. Engle  
Bish. C. N. Hostetter

10:00—General Discussion, in charge of Bish. H. B. Hoffer.

2:00—Social Service

2:30—To be supplied.

6:45—Social Service

7:00—Evangelistic .....Eld. V. L. Stump

Monday, June 13, 1927

9:00—Social Service

9:30—Children's Meeting

10:00—Separation from the world, arr. for

2:00—Social Service

2:30—The Signs of the Times

Elder A. D. M. Dick.

7:30—Evangelistic .....Eld. V. L. Stump

—:—

Program for the Ministerial Meeting in the Church Monday Evening, June 13, 1927.

A Minister's Four Fold Responsibility. What does he owe to each and how can he best fulfill the obligations?

1. To God.

Bishop O. B. Ulery  
Elder Jesse Eyster

2. To the Church

Elder E. H. Hess  
Bishop M. L. Dohner

3. To the World

Elder John Martin  
Elder I. W. Musser

4. To his Family

Elder L. Shoalts  
Elder Ray Witter

Committee,

H. W. Landis, Chairman.

Wm. Boyer, Asst. Chairman.

Abner Martin, Sec'y.

## GENERAL CONFERENCE

The date for the convening of General Conference, of 1927, is Thursday, June 9th, at the Bertie Church, in Black Creek District, Ontario, Canada.

The local transportation committee will make known their arrangements, railway station, train time and mail service, in ample time.

General Conference Sec'y.

## COMMENCEMENT WEEK OF MESSIAH BIBLE COLLEGE

Saturday, May 28, 7:45 P. M. Musical.

Sunday, May 29, 11:00 A. M. Baccalaureate Sermon.

Sunday, May 29, 7:45 P. M. Missionary Meeting.

Tuesday, May 31, 2:00 P. M. Class Day Exercises.

Tuesday, May 31, 7:45 P. M. Alumni Meet.

Wednesday, June 1, 9:00 A. M. Commencement Exercises.

## LOVE FEASTS

## Pennsylvania

Philadelphia Mission .....May 14-15

Montgomery Ch., Greencastle.....May 21, 22

Mechanicsburg .....May 21, 22

Mt. Pleasant, Rapho Dist.....May 24, 25

Air Hill .....May 25-26

Elizabethtown .....May 25-26

Love Feast, Free Grace Church, Millersburg, Pa., May 28-29.

Gratersford .....May 28-29

Martinsburg Church, .....May 28-29

Fairland .....June 1 and 2

Manor-Pequea Dist. ....June 4-5, 1927

Communion service, Grantham, May 22, afternoon and evening service.

## Oklahoma

Bethany .....May 21-22

## Canada

Wainfleet and Clarence Centre.....May 21-22

Markham and Waterloo.....May 28-29

Howich .....June 4-5

Bertie .....June 11-12

Nottawa and Walpole .....June 18-19

## Michigan

Gladwin .....May 21-22

Carland .....June 4-5

Mooretown .....June 18-19

Merrill .....June 25-26

## Kansas

Bethel .....May 21-22

Pleasant Hill, Brown County.....May 14-15

Hebron, Clay County .....May 28-29

## Indiana

Union Grove .....June 4-5

Special invitation to those going to Gen. Conference. Wabash R. R. goes through New Paris, Indiana. Secure stop over and meet with us.

Love feast at Highland, May 21-22, Miami District, Ohio. A cordial welcome to all who can be with us.

## NOTICE

A series of Lectures will be given at Jabok Bible School, Thomas, Okla., on various subjects, commencing Thursday, May 19 and closing May 25. We expect a number of returned missionaries to be here at that time and tell us of the need of the different fields. Come and enjoy these blessings with us. Everybody is most cordially invited.

The Brethren of Brown County expect to hold a two weeks meeting beginning May 8th, Bro. Henry Landis, Des Moines, Ia., as evangelist. The Brethren extend a hearty invitation to all who could come and be with them over these services.

### FROM THE FOREIGN MISSION BOARD.

We take this method of informing many anxious inquirers relative to the return to Africa of Bro. and Sr. Myron Taylor. Bro. Taylors had hoped to return to their field of work in the early days of the present year, but were delayed because of Bro. Taylor's health. In the mind of some the thought prevailed that Bro. Taylors desired to extend their period of rest, and for this reason have not gone, but this is not correct. They would at once return, but since Bro. Taylor's statement to the Board is that physically he is not as able to stand the pressure of the work as when he returned to America, and that deputation work has intensified and increased physical disability, and while, by consent of the Board, they would at once return to the field and do all they could to help relieve the strained conditions of the work in Africa, the Board considers it the part of wisdom for Bro. and Sr. Taylor to remain in the homeland for the present; but we do solicit a deep interest in the prayers of the Church in their behalf that, if it is the will of God, a speedy recovery may be effected. Furthermore, we ask that the Church may be sincerely moved to engage in unrelenting prayer and intercession in behalf of Bro. H. P. Steigerwald, whose physical condition is such that, unless our Heavenly Father by a Divine touch of His healing grace manifest Himself in his restoration, his work on earth may soon cease. However, with God all things are possible, and may the Church in the homeland more fully appreciate the constant strain under which our missionaries toil and labor, all for the sake of extending the benefits of the Cross of Christ to a ruined and lost world, denying themselves, not only of the luxuries which the home Church so flagrantly revel in, but of many of the real necessities of making home life comfortable.

### THE PRAYER COVERING (Continued from page 1.)

is the devotional or prayer covering, and the man is not to have it on his head while in prayer, his hair would need to be removed to fulfill the requirement of having his head uncovered in worship.

If this be our conclusion or construction upon this scripture, then we will have to admit that there is not one man whom we know, that observes this injunction or ordinance, for I have never yet seen a man have his head uncovered in worship if the hair is the devotional covering. I have never seen a man who contended that he must shave off all his hair to make possible that his head was bare or uncovered in worship. If it had been nature's covering that the apostle had in consideration, instead of a divine ordinance, then it positively would have meant the hair, in as much as it is the only covering that was provided by nature. If then it was not nature's covering that Paul was vindicating, it of necessity would have to consist of a separate covering, apart from nature or the hair, and too it would have to be a portable covering, so as to make possible to remove it, or place it on at will. For indeed, it would not be possible for us to remove our hair and then place it back on our head at will. We could shave our heads or remove our hair, but it would require nature to replace it, because it is nature's covering, and that would require many days. This makes it evident that the covering that the apostle was explaining was to be a covering that we could put on or off, as we choose, and since we can not do this with our hair, it is conclusive **that the prayer covering must consist of a material aside from nature's covering, one which has no connection with nature whatever, for how could our hair serve as an ordinance, when our hair is part of our body by nature, and was created to serve in nature and for nature's beauty and glory only, and not to serve in the divine institution of God.**

So then a man is said to have his head uncovered, if he appears bare headed, or with nature's covering only. If then it can be said of a man that he is uncovered if he appears in worship with nature's covering only how could we prove a woman to be covered if she appeared with her head of hair only? We could not. Her head would be bare the same as the man.

This is what the Lord requires, that the man appear before Him in divine worship, bare headed, (or uncovered) and the woman is not to be bare-headed, (but to be covered). It is certain that two separate coverings were treated and dealt with in this chapter, and if we can see that, it will help us to see more clearly the reality of the devotional covering which has not been provided for by nature, but is a separate material from that of the hair entirely.

If it was the hair that Paul was endeavoring to explain to serve as the prayer covering why should he have written as he did, since they had their hair from the time of their creation? But this writing proves it was not their hair he was reproofing them for laying aside, but it was the covering given by ordinance that they had failed in observing, and it was this departure from the truth that brought reproof. The sixth verse proves that there were two things in question. And they are revealed by the word "also." For if the woman be not covered (or veiled) let her also be shorn. If the veil meant the hair, and it were already removed, how then could she be shorn? The word "also" is very significant and implies that two things are spoken of—veiling and hair. Then Paul says if she will not be covered (or veiled) let her also be shorn. He means for her to have both on her head, her hair and the veil, or else she should have neither one. But if that be a shame, then let her be covered. According to history, it was the custom at Corinth for licentious and lewd women to shave their heads in order to distin-

(Continued on page 7.)



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## CONTRIBUTIONS

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### SELF DENIAL

If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Lk. 9:23.

At our last General Conference a resolution was passed that during this Conference year we should pray that an amount equal to a dollar a member per month might be given to the Foreign Mission Treasury. Perhaps some of us think that it is impossible for us to do that. I admit that there are a few members who could not give that amount in that time. But I am firmly convinced that if we practice self-denial as Jesus taught, we can raise that amount of money in one year. Let us make a few comparisons with the amount of money that we have spent for unnecessary things during this last year and see if we really practice much self denial.

How much money have you given this past year for Foreign Missions? After you have added it all up compare it with the amount you have spent for ice cream, unnecessary automobile rides, candy, chewing gum, extravagance in dress, useless decoration of your house and see where the balance is. If we as a people are really willing to deny ourselves, we can raise that amount of money for Foreign Missions in one year.

Yours in Jesus' Name,  
P. J. Wiebe.

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### ON THE BROAD ROAD

By W. R. Smith

What an awful and appalling thought it is when one seriously reflects on the vast almost countless numbers of souls, that are ever constantly passing out of this life, without knowing anything about Jesus as their personal Saviour. It reminds me of a lesson in an old school reader of my childhood days, called the "Vision

of Mirza." He saw a great bridge that extended part way over a wide river. A constant stream of people of all classes and ages, were ever pressing on to the bridge, and at the other end, they were falling off into the turbid water below, and silently drifting away into the unknown darkness beyond. Religious statistics tell us that 60 percent of the people of this country die without any profession of religion, and of the other 40 percent that profess, how many possess real true heart salvation?

What an awful scene, could it be witnessed in all its entirety, of the majority of the human race passing out of this life, into an endless future state without salvation, for as God's Word is true, what a fearful destiny awaits them in the eternal world.

Once a man lay on his death bed. He had always intended at some time to accept of Christ as his Saviour, but the grim reaper suddenly overtook him while yet living in sin. And as his spirit passed away he exclaimed in heart wailing tones of sorrow, "I have missed heaven at last." I know of no greater calamity that can befall an immortal soul than to miss heaven. For neglect to give heed to God's message means only hopeless ruin forever.

All over this earth wherever man is found, Satan the foul destroyer of souls, is earnestly engaged in trying to make mankind a failure thru sin and miss heaven.

It is his evil design to obtain full and complete control of the heart and affections, and thus lead the unwary one astray and to final destruction by a faithless wasted life. How true is the Word, that "The God of this age hath blinded the eyes of the unbelieving, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." All of their lives spent here

on earth in believing satan's lies, that have at last wrought their endless ruin and torment. So busy in seeking only gain and pleasures that they had no time or desire for the things of God that make for peace and salvation, and prepare for heaven.

What a sad sight to see lost souls sinking down into the blackness of sin, not realizing its fearful destiny toward which they are fast tending. Listen, all who neglect Jesus and salvation for the vain and fleeting things of earth, which so soon pass away. Some days ago I stood at the bedside of one I had been acquainted with for long years. He had lived more than three score and ten years, without ever professing any faith in Jesus. His mind was wandering, and did not know or recognize as having ever seen me. He knew nothing of Jesus and was skeptical of a future life. All of his life had been spent in toil and laboring for the material things of earth, to the neglect of the spiritual welfare of his soul. And now the sand in his hour glass of time was nearly run its course, the end almost in view. As I gazed down on his sad, pale, care-worn face, once so full of life and animation, but now, without a gleam of light or hope, a deep sorrow filled my heart, as I thought on the eternal destiny of his soul. Where would it spend eternity, with no faith in a blood-bought salvation, and no preparation ever made for heaven.

Today the soul of that poor old man is somewhere in the spirit world, passing away as he had lived, so far as any one knew.

How awful the thought, and yet millions do not give it a single thought whatever, but live along day after day like heathens, with hell only a fable, and heaven a poet's dream. The broad road is thronged with vast multitudes ever pressing onward to endless woe and death, heedless of the divine mandate to repent and believe the gospel.

How strange that people will neglect the most important thing, the salvation of their souls, trifle away

a long life time, and miss heaven, and then as they reach the end of the journey, say that all has been a sad failure here, and the future a hopeless one.

Lost, no word that falls on the human ear is so expressive of sadness sorrow and hopeless despair.

Pryor, Okla.

### THE MENACE

One day in December while returning home from our Fall Love-Feast we had an experience which while not uncommon in our "Northern home," yet is not unmixed with some danger. A storm had started in the morning, and continued to increase in violence.

When the meeting was over it was blowing at the rate 'twas said of 60 miles an hour and snowing with it. It was impossible see very far ahead of us and in a country where there are no fences with few other marks to go by it is very dangerous to start for home, especially if it happens to be 9 miles away as in our case. All went well for a while, but soon the horses got off of the road and as our eyes were full of snow we could not see, and it began to look as if we were going to get lost. But help was at hand, one man got off the sleigh, found and followed the road, and we turned our horses and followed him. After a while we found a place where we could stay all night. We were glad to get there and thanked God for it. This is an illustration from our natural experience, but does it not fit as an illustration of some of the dangers in our spiritual life. How often do the storms of unbelief, worldliness, modernism, higher criticism, or a variety of other things come swooping down like the eagle to endeavor to draw us from Christ and the hope of the gospel. Note also some of the so-called Christian societies that think they are doing God service. Some of their members would nearly choke if they would have to speak of Jesus Christ, but can talk quite volubly about the tea's and contests which they had at the Aid, etc. How they do drive

for miles and miles to get one member for the new lodge but put off the prayer-meeting, if it should conflict with the local fair. I was to a revival meeting not long since when our fair was being held and that night you could count those present on your two hands. Who says that the world isn't menacing the Church and trying to destroy it. The world today is about as bad as it was when Luther started the Reformation. The Church of God today has enemies both inside and out whose only object is to dethrone Jesus Christ and turn His Church into a social club and substitute works, for faith. Well might Christ say, "When the Son of Man cometh will He find faith on the earth. Stand fast therefore in the liberty wherewith Christ hath made you free and asking help from God let us be faithful to Him under all circumstances.

—N. E. C.

### FAIR DEALING WITH GOD.

Why should men act toward religion as if to spend any time with it confers a favor on God? Why should they throw the tag ends of their time, the shabbiest and shoddiest of their thots, the fragments of their means, the shallowest and least sincere of their affections, into their religious life, like a prince showering small coin among beggars? By what right does any man assume such pretensions before God?

The God of heaven is not an object of charity. He did not humble Himself and go begging through the world, because of any advantage to be gained to Himself. It was in mercy, not in necessity, that He became a homeless suppliant from door to door of human hearts. We are in no position to assume the attitude of possessors favoring Him with our munificence. We cannot deal charitably with Him. The most we can attempt is to be just in the account He has with us. In surrendering everything we have and are, we only act in harmony with the fact of His ownership. We can give Him nothing.

We can only avoid being thieves by not withholding what is not ours.

In view of these truths, what conceivable grounds can men have for walking haughtily before God? How dare they parade in the garments of pride and self-sufficiency? When God comes with invitation and entreaty, how can they justify themselves in making Him wait upon their caprice or convenience, as if they were benefactors, and He the object of generous and benign condescension?

Heaven must stand amazed at the stupid, disproportioned, fraudulent relation which unregenerate men try to sustain toward God. What will such men do in the day of accounting? When they come to see clearly, wherewith will they have to cover their shame? Surely it becomes us to walk humbly with God, and to pray Him to save us from the supreme folly of the haughty heart.

—Author Unknown.

### WHICH WAY ARE YOU LEADING?

'Twas a sheep, not a lamb, that strayed away,  
In the parable Jesus told;  
A grown up sheep, that had gone astray,  
From ninety and nine in the fold.

Out on the hillside, out in the cold,  
'Twas a sheep the Good Shepherd sought,  
And back to the flock, safe into the fold,  
'Twas a sheep the Good Shepherd brot.

And why for the sheep should we earnestly long,  
And as earnestly hope and pray?  
Because there is danger, If they go wrong,  
They will lead the lambs astray.

For the lambs will follow the sheep, you know,  
Wherever the sheep may stray;  
When the sheep go wrong, it will not be long  
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,  
For the sake of the lambs, today;  
If the lambs are lost, what terrible cost,  
Some sheep will have to pay!  
Sel. for the Evangelical Visitor.

Our Heavenly Father is no Eli: He will not suffer His children to sin without rebuke, His love is too intense for that.



# REPORTS

## CHICAGO, MISSION

Report for two months ending April 15, 1927.

Balance carried over .....	\$ 43.63
P. J. Wiebe, Okla. ....	1.00
J. Eshelman, Kas. ....	5.00
Nora Staller, Flanagan, Ill. ....	5.00
In His Name .....	10.00
S. H. Bert, Detroit, Kas. ....	10.00
Abilene, Kas. congregation .....	30.00
In His Name .....	3.00
Chas. F. Eshelman, Wheaton, Ill. ....	1.00
In His Name .....	8.40
J. H. Landis, Hardisty, Sask. Can. ....	5.00
In His Name, Kansas .....	10.00
A. T., Chicago, .....	10.00
Y. P., Chicago, .....	10.00
In His Name .....	5.00
Valley Chapel S. S. O. ....	10.00
Sr. Oaks, S. S., Romona, Kansas ....	5.00
C. C., .....	8.00
A. D. Baker, Winnipeg, Man. ....	5.00
Dr. Potter, Chicago .....	15.00
E. Z., .....	1.00
Y. P., .....	5.00
In His Name, Chicago .....	3.00
In His Name .....	1.00
Total .....	\$209.03

### Expenditures

Provisions .....	\$136.00
Lighting .....	20.65
Gas for cooking .....	18.09
Balance .....	\$ 24.29

Donations of eggs from, Detroit, Kansas. Morrison, Ill.; friends at Avilla, Ind. O. F. Stump, Sr. Williams, Shannon, Ill, beans.

### Our Dear Friends:

"The gospel of Christ is the power of God unto salvation to every one that believeth." Rom. 1:16.

We have again proven this wonderful statement true in souls who have found Christ as their Savior during the special meetings which are being held nightly here conducted by Bro. Chas. F. Eshelman, of Wheaton, Ill. We have seen new faces at every service, some of whom have not been in a church service for years, until given a personal invitation by one of our young men who stand outside during the opening of the meeting.

One young man who had not prayed since his mother's death when he was only 12, with tears of penitence found the Lord as His Savior. On leaving the next morning he said he had not felt so clean in heart in his life. Another man entered the service after being urged upon to come and came to the altar of prayer. He told of a life

of drunkenness, tho only 31, and of his recent separation from his wife and three children as a result of drink. We called at his home the next day and heard from his wife one of the most tragic stories we have ever listened to. He would sell his shoes, clothes, rugs in his home, anything he could lay his hands on for drink. She had forbidden him the home because of his brutality. She showed us a 5 day notice to vacate, and said the authorities were coming to take her children because of non-support. She, at one time, had a good experience. Her folks had severely opposed their marriage because his father was a drinking man, but she disregarded their warnings and said this was her punishment. Imagine our joy when the man came to service that evening clean and sober, having worked all day. He is a skilled mechanic making \$13 a day. They are now united. We ask your prayers for this man and his family. There is nothing too hard for the Lord. It is said of one who today is a noted evangelist, he was such a slave to drink he took the shoes from his dead child while lying in the casket and sold them for drink. The man who came to us was so drunk when his own mother was buried three years ago he drove everyone from the home and would not even go to the funeral. She died of a broken heart. "He is able to save unto the uttermost all that come unto God by him." These are several of the needy souls who come to our door daily for help. Thru the kindness of several of the Aid Societies we have been able to help many with clothes this past winter.

The Lord has been blessing in the Sunday School. 220 were present last Sunday morning. Five boys knelt at the altar of prayer on a recent Sunday evening service. Our hope lies in the hearts of the young and we have been focusing our efforts on them. 40 to 50 attend the Junior Bible Class on Wednesdays.

"Pray for us." "Pray one for another."

We thank every one who have so kindly shared with their means and prayers in the Lord's work here.

In His Glad service,  
Sarah H. Bert and Workers.

## REPORT OF THE BENEFICIARY BOARD

Nov. 10, 1926 to April 15, 1927

Balance on hand .....	\$5209.53
Sr. Beamer, Boyle, Ont. ....	5.00

John Stump, New Paris, Ind. ....	7.00
Black Creek church, Ont. ....	43.00
Pledge from Whisler estate .....	25.00
Highland Cong., Union, O. ....	61.80
Rapho District, Penna. ....	28.00
Martin E. Baldwin, Chicago, Ill. ....	10.00
R. J. Feather, R. Springs, Pa. ....	5.00
Manor & Pequea Dist. Pa. ....	20.00
N. Frankline Dist., Pa. ....	21.00
Juniata & Mifflin Dist., Pa. ....	25.00
Lebanon, Penna. ....	3.00
Lebanon & Dauphin Dist. Pa. ....	24.50
Elizabethtown church, Pa. ....	42.84
Philadelphia Dist., Pa., Refund ....	10.00
Fairland S. S. Pa. ....	46.00
Dauphin & Lebanon Dist. Pa. ....	2.00
Mechanicsburg S. S. Pa. ....	24.80
Waukena S. S., Calif. ....	19.59
A Sister from Canada .....	10.00
Interest on Money .....	150.00
Total Receipts with Balance .....	\$5792.36

## SPECIAL ASSESSMENT FUND

Balance carried forward .....	\$ 46.00
A. Fishburn, Hummelstown, Pa. ....	6.00
Enoch McCorkle, Middletown, Pa. ....	6.00
Alice Albright, Pa. ....	3.00
Lebanon, Pa. ....	72.00
Abilene, Kansas Church .....	164.65
A. J. Snively, Hope, Kansas .....	6.00
Mary Wilson, Howard, Pa. ....	3.00
Lebanon & Dauphin Dist. Pa. ....	209.00
Beulah Chapel, Springfield, O. ....	96.00
Pleasant Hill S. S. O. ....	56.35
A Sister, Harrisburg, Pa. ....	8.00
Lena Myers, Harrisburg, Pa. ....	5.00
Mrs. T. Allison, Columbia, Ky. ....	3.00
Sr. William Ballow, Columbia, Ky. ....	3.00
Harrisburg Church, Pa., .....	50.00
Lycoming, Center, Clinton Co. Pa. ....	48.00
Brown County Church, Kansas .....	50.00
Morrison Cove Dist. Pa. ....	216.00
Clarence Center Con., N. Y. ....	114.00
Asa Kreider, Ill. ....	5.00
Della Kreider, Ill. ....	1.00
Barbara Shelly, Ill. ....	1.00
Cora Albright, Ill. ....	1.00
San Francisco Mission, Calif. ....	76.40
Rose Bank Church, Kansas .....	147.00
Lykens Valley Dist., Pa. ....	113.00
Markham District, Ont., .....	158.00
Altoona Mission, Pa. ....	55.00
Levi Hoover and Wife, Kan. ....	6.00
John Hoover, Peabody, Kansas. ....	3.00
D. H. Winger, Peabody, Kans. ....	3.00
Dauphin & Lebanon Dist. Pa. ....	12.00
Thomas, Okla., Church .....	187.00
Leedy, Okla., Church .....	81.00
Jacob Zook, Chicago, Ill. ....	5.00
Dayton District, Ohio .....	90.00
Anna W. Witmer, Pa. ....	3.00
Union Grove church, Morrison, Ill. ....	27.00
S. R. Wolfe & wife, Galesburg, Ill. ....	5.00
Middletown church, Pa. ....	22.00
New Guilford Dist., Pa. ....	198.00
Grantham District, Pa. ....	144.00
Joseph Eshelman, Sedgewick, Kan. ....	10.00
Black Creek Church, Ont. ....	100.00
New Paris Church, Ind. ....	180.51

Carland Michigan Dist. ....	32.00
Jacob Eshelman, Sedgewick, Kan. ....	3.00
Total Receipts .....	\$2833.56
Expenditures from April 15, 1926 to	
April 15, 1927 .....	\$2336.86
Total Bal. on hand Apr. 15, 1927	\$7667.86
D. R. Eyster, Thomas, Okla.	

## DES MOINES, IOWA

Greetings in the precious name of our Lord and Savior Jesus Christ, the name of all power to him that believeth.

Praise the Lord, for God's blessing on the work here at Des Moines, resulting in a going forth with a conquering tread, fighting against sin and unrighteousness, tearing down the kingdom of the devil.

We thank God for the spirit of prayer among the saints which makes manifest the power of God, to save, sanctify, heal, and keep. Praise His name!

Souls are coming to houses for prayer and encouragement. One said he could not rest at nights, and was carrying a burden, a burden that was too heavy to bear, which resulted in him finding the Lord.

During a prayer circle, the burden fell on another dear one's soul, resulting in praying through to victory. Another, desiring healing and the laying on of hands, received healing before hands were laid on her. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Psa. 34:19.

Revivals were held here in January at the Oak Park Mission; Pastor, Eld. Henry Landis had charge of the special effort.

The first night of the meetings there were twelve seekers. Already God was working wonderfully. Prayers had been ascending to the throne of God before the meetings began. One sister said she was going to fast till she prayed through for the Revival. Two prayed through.

A series of three weeks meetings were held, in which there were between thirty-five to fifty seekers, including one desiring healing and special needs. Among the seekers were two Catholics. Praise the Lord for leading them into the light.

We are thankful to our Lord for His goodness to us, and are encouraged to move on into greater battles and greater victories.

This summer brings on our tent meetings to which we are looking forward for great times in the Lord and the Salvation of many precious souls.

**Cursed be all that learning that is contrary to the Cross of Christ. Cursed be all that learning that is not co-incident with the Cross of Christ. Cursed be all that learning that is not subservient to the Cross of Christ.**—John Witherspoon, First President of Princeton.

## THE PRAYER COVERING

(Continued from page 3.)

guish them from the virtuous, and doubtless this is the reason why Paul says, "If (or since) it be a shame for a woman to be shorn or shaven let her be covered" or veiled, thus placing emphasis on the divine requirement of wearing the veil.

The Twentieth Century N. T. reads as follows, the fifth and sixth verses: "Any woman praying or preaching in public bare headed, dishonoreth him who is her head; for that is to make herself like one of the shameless women who shave their heads. Indeed, if a woman does not keep her head covered, she may as well cut her hair short, but since to cut her hair short or shave it off, makes her as one of the shameless women, let her keep her head covered." And the N. T. in Modern Speech, fifth and sixth verses, reveals these words; "A woman who prays or prophesies with her head uncovered dishonors her head, for it is exactly the same as if she had her hair cut short. If a woman will not wear a veil let her also cut off her hair. But since it is a dishonour to a woman to have her hair cut off or her head shaved, let her wear a veil." Could we honestly say from our hearts as we read over these scripture verses that we believe that the hair is to be used for the prayer covering? Now the question remains, what is the difference between the two coverings? The prayer covering is a "sign of authority" R. V. showing that woman recognizes the position in which God has placed her, and stands side by side with man as his helpmate, in carrying forward the work of the Gospel. And in the 13-15 verses Paul makes an allusion to their judgment and the laws of nature, as he said, Judge in yourselves, is it comely, (orderly, becoming or graceful), that a woman pray unto God uncovered (or unveiled). Then after Paul had appealed to their judgment, to see the dishonour of women praying bare headed, he brings to their minds the

law of nature for an illustration showing how man and woman should be designated in their relation as God had indicated in nature, and that was the man was not to have long hair, but it was for the woman, and it was to be a glory unto her, nature's glory, for he said: "Doth not even nature itself teach you," v. 15. What does nature reveal or teach us? that the long hair given the woman was not a choice of hers; it was given her by the Creator; therefore it was a covering given her after nature for her glory, not for man's glory. But the prayer covering is to place the woman in her divine appointed place, or divine order as God has designed in their holy relations in the great headship as is to be seen in the third verse. If God was so careful by nature that man and woman should be so particular to sustain the true relations one with the other, regarding their heads as God had provided for in the way they were to wear their hair, which pertains to this natural life only, then how much more reasonable and consistent would it be for us to believe that God is very particular with the man and woman in the Lord that they be designated by a sign spiritually shown on their heads, that the man should not cover his head with a veil, but that his head should be bare, forasmuch as he is the image and glory of God. But the woman which is the glory of the man (in verse 7) should cover or veil her head, as they engage in holy and divine worship. As Jesus said in reference to feet washing, If ye know these things, happy are ye if ye do them.

Dayton. O.

This reminds us of the young lady who said to her friend: "I cannot get interested in Missions!" "No," replied her friend, "You can hardly expect to. It is just like getting interest in a bank. You have to put something in before you get any interest. And the more you put in—time, money, prayer—the more the interest grows."—Sel.

A Christless cross no refuge were for me,  
A crossless Christ my Savior might not be,  
But oh! Christ crucified, I rest in Thee.

—Augustine.



# EVANGELICAL VISITOR

## A Religious Journal

Committed to the teaching of Justification and Sanctification received by faith through the merits of the sacrifice of Christ as our Redeemer and Lord; Divine Healing as provided in the atonement; the Second and Pre-millennial coming of Christ; and all sacred ordinances and truth pertaining to the Christian life. It is an earnest advocate of Gospel Missions at home and abroad and stands ready to espouse every good thing in Christ Jesus.

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## MARRIAGES

### BURKHOLDER-FIKE

On April 7, at the home of the groom's parents in Upland, Calif., there occurred the marriage of Elder Alvin C. Burkholder to Sr. Vera M. Fike, daughter of Bro. and Sr. Joe Fike, of Ramona, Kansas. Bish. C. C. Burkholder officiated.

### OBERTHOLTZER-HEISEY

On March 17, at the home of the bride's parents, at 6:00 o'clock P. M. there occurred the marriage of Bro. Paul B., son of Bro. and Sr. A. D. Oberholtzer, of Dauphin Co., Pa., and Sr. Anna W., daughter of Bro. and Sr. Aaron Heisey of Lancaster Co. Pa., Bishop H. B. Hoffer officiating minister.

## OBITUARIES

ENGLE—Anna M. Gish was born in Lancaster county, Pa., Feb. 25, 1837, and died in Abilene, Kansas, April 9, 1927, aged 90 years, 1 month and 14 days. On

November 5, 1857 she was united in marriage to Benjamin B. Engle who preceded her into death about nine years. There were born to the union one son, J. G. Engle of Hope, Kansas, and two daughters, Susan G. deceased wife of H. N. Engle, and Fannie, wife of D. N. Gish of Topeka, Kans. There survive also 18 grandchildren and 12 great grandchildren, 3 grandchildren having died. She was one of the associate family heads which emigrated to the vicinity of Abilene in 1879 and has since resided in this county. The deceased was converted at the age of 16 years and united with the Brethren in Christ church, maintaining her affiliation therewith to the time of death. Her life was one of frugal industrious activity and savoured much of reverence and conscientious devotion to her conviction of right. Her vacancy will be keenly felt by a host of surviving relatives and acquaintances and her life activities cherished in blessed memory.

Funeral services were conducted by the Brethren G. E. Whisler and J. N. Engle at Abilene, and burial was made in the Bellspring cemetery.

ELMIRE:—Mrs. Margaret Elmire, of Lancaster county, Pa., died April 18th

1927, aged 91 years, 6 months and 9 days. Death was due to infirmities. She was a faithful member of the Brethren in Christ church for many years. She was blind and lived with her daughter, Mrs. Mary Murray at Mt. Nebo.

The following children survive: Aaron of Lancaster; Mrs. Mary L. Murray, of Mt. Nebo; Annie Doerstler, of Letort; and Jacob of Martinsville. Also 24 grandchildren, 63 great grandchildren and 2 great, great grandchildren. Services were held at the Highville United Brethren church, interment in the adjoining cemetery. Bish. C. N. Hostetter and Eld. N. Z. Hess officiated.

HEISE—Eld. D. V. Heise, of Clarence Center, N. Y., answered the roll call of glory, and fell asleep on the 30th of Mar. 1927, in his eighty-seventh year.

Eld. Heise was the son of the late Jacob Heise, and was born on the old Heise Homestead Markham Township Canada, in 1840.

In 1866 he was united in marriage to Fanny Rhods of Clarence Center, N. Y. Their early married life was spent in the Mercantile business in Canada. In 1871 they moved to Clarence Center, N. Y., and took up farm life, in which vocation they

continued until retiring some years ago.

Eld. Heise was converted in 1872, and with his wife united with the Brethren in Christ Church. Eld. Heise was called to the office of Deacon in 1874, and to the Christian Ministry in 1875, wherein he laboured faithfully until retirement from active duty was necessitated because of physical inability.

If the writer had been privileged to select an appropriate text for the funeral occasion the following would have been chosen. "Know ye not that there is a prince and a great man fallen this day in Israel" II Sam. 3:38. Eld. Heise truly was a great man. Not as the world would estimate greatness, but a great man in the interest of the cause and kingdom of Jesus Christ. He was much used of the Lord, and brought blessing to many an individual, and many a project in connection with the church of his choice. In taking a retrospective view of the work of General Conferences of former days, and consulting Conference Minutes, it will be found that the name of D. V. Heise appears more frequently perhaps than that of any other member of the conferences between the years 1872, and 1910.

It was the writer's blessed privilege to be much associated with the departed in committee, Board, and church work, of various kinds for more than a decade of years. And while he was unassuming, and a man of few words, "he always said something." Bro. Heise was a safe counselor, a good legislator, and a wise administrator, and has been greatly missed for now some years, but now has entered into reward.

His side companion for sixty-one years, and now also well advanced in age, who so faithfully stood by the departed, and so cheerfully assisted him in all his official duties, will now continue in the remaining journey of life alone, and yet not alone, for Jesus will sustain and uphold according to His promise, and finally she too shall join her loved one in the glory world.

The funeral service was largely attended, conducted by the Brethren, Bish. Bert Sherk, Eld. Earl Bossart, and Eld. T. S. Doner. Text, II Tim. 4:6, 7, 8.

**ENGLE**—Mrs. Eliza Hesson Engle was born July 9, 1867, and fell asleep April 21, 1927, aged 59 years, 9 months and 12 days.

She was born near Union, Ohio, the daughter of John and Sarah Hesson. She was bereft of her mother at the age of three, and of her father when she was eighteen. She is survived by her older sister, Mrs. Mary Ortman, who now resides at the old Hesson homestead. Mother Engle was failing in health for sometime. About two weeks ago the family and physician prevailed on her to remain in bed for treatment.

Apparently she was responding very

well under the faithful care of her daughter in her old home. On Thursday morning she still seemed to be improving and was bright in spirit when her Lord quietly called her away. Her sudden departure was due to heart failure.

Sister Engle was converted at about the age of twenty-three, and soon after united with the Brethren in Christ church, at this place of worship.

On Jan. 26, 1896 she was united in marriage with Isaac Engle of Little York, O. This home was blest with three children, all of whom are living. Albert and David Engle, and Mrs. Harriet Mann. She is also survived by three grandchildren.

She was a devoted mother in her home, and conscientious in her relationship with her Lord. Her absence at the family altar, and in the church, causes grief and sadness, but we are comforted with the hope of meeting her again when Jesus comes for His own, after which there will be no more parting.

Funeral services were conducted at the Fairview Church, Englewood, Ohio, by Bishop O. B. Ulery and Elder Emanuel Rohrer. Text: Psalm 73:23-26 and Rev. 12:11.

**HESS**—Ruth Elizabeth Hess, died at the home of her parents, Bro. and Sr. Ezra Hess, near Chambersburg, Pa.

She was born August 7, 1926, and died March 13, 1927, aged 7 months and 6 days. Interment at Mt. Rock Cemetery. Text: Matt. 18:1-5. Services in charge of Bishop David H. Wenger and Henry O. Wenger.

**WITMER**—Jacob S. Witmer was born in Waterloo County, Ontario, Jan. 10, 1854. Died at the home of his son near Brown City, Mich., April 10, 1927, at the age of 73 years and 3 months. He leaves to mourn their loss, six children, five sons and one daughter, all living in the vicinity of Brown City, but one son who lives at Port Huron, Mich., twenty grandchildren, two brothers, Aaron of Winona, Ont., Dilmann of Grand Rapids, Michigan and two sisters, Mrs. John Reichard of Fordwich, Ont., and Mrs. Isaac Goudie of Kitchener, Ont.

Bro. Witmer served the church for quite a number of years, and will be greatly missed in the Michigan church. He was a willing and liberal giver to the Lord's work.

Funeral services were conducted by Bish. Jonathan Lyons, assisted by Elders Charles Engle, Henry Schneider, and Eld. Cline of the Mennonite church. Text: II Tim. 4:6-7-8, and John 14:19, Because I live ye shall live also.

**FISHER**—Jacob K. Fisher was born in Balk, Holland, July 18, 1849 and departed

this life April 25, 1927, having reached the age of 77 years, 9 months and 7 days.

At about the age of four years, he with his parents came to the United States, and made their home in the Holland colony which had settled in Elkhart County.

In the year 1870 he was united in marriage to Martha Smith and settled in Union township at the site of his late residence, having gone into the forest and cleared a spot upon which he built their first log cabin. Brother and Sister Fisher journeyed together through life for 36 years, when she was called by death. There were born to them five children, 1 son and four daughters, one son Reuben, and one daughter Hattie, preceded him in death.

About fifty years ago he was converted and united with the Mennonite church of which he was a faithful member until death, he was the last surviving charter member of the Salem congregation.

Brother Fisher was a most earnest and devoted Christian, his attendance at the house of worship was one of his chief delights, and the kindly Christian spirit manifested in his many acts of kindness, and helpfulness shown toward his neighbors and friends will ever linger in our memories.

In May, 1908, Bro. Fisher was married to Sarah Aikens also of Union township and together they resided at the homestead until his demise.

Bro. Fisher had been failing in health for the past four years and about three weeks ago he suffered a stroke which hastened the end. During his sickness he manifested the same patient spirit which was so characteristic of his life and was always cheerful expressing his confidence in the hope of eternal life through Jesus Christ our Lord.

There remain to mourn their loss his widow, Mrs. Sarah Fisher, three daughters, Mrs. Hannah Darkwood of this vicinity; Mrs. John Heber at home, S. Belle Combs, of Scio, Oregon; nine grandchildren, eight great-grandchildren, one brother, William Fisher of Salem Oregon, two sisters Mrs. J. F. Scholl, of Baker, Oregon, Mrs. G. W. Vanderwall of Haines, Oregon, with many relatives and friends.

Funeral services were held at the Whitehead church in charge of Eld. J. S. Hartsler and Eld. V. L. Stump. Text: Psa. 39:7. Interment in adjoining cemetery.

**LANDIS**—Bro. John K. Landis died on Thursday, April 21, 1927, at his home on Summit Street, Souderton, Pa. He was in ill health for quite a while. His age is 65 years 1 month and 19 days. He was born at Silverdale, and was a son of Henry A. and Mary Landis, formerly of Zieglersville, and was one of a family of 16 children. He was twice married, his first wife was Emma Landis. Of this union the following children survive; Mary, wife of Raymond A. Hendricks, Bertha, wife of Howard Landis, and Henry Landis, of Souderton. His second wife was Martha Stout, and a stepson, Aaron Anglemoyer, of Phoenixville, also survives, besides the following brothers and sisters: Abram K. Landis, of Flourtown; Joseph Landis, of Alberta, Can., Maggie Landis, of Calif.;

(Continued on page 16.)



## Foreign Missionary Department

Edited by H. Frances Davidson, Grantham, Pa.

Some of our readers will, no doubt, remember Sr. Barbara Swanson (nee Hershey) who was one of the first party of missionaries that went to Africa in 1897. She did not accompany us to Matopo but went directly to Johannesburg where she engaged in mission work. She, with her husband, is now laboring at So. Umkomaas, Natal.

In a personal letter under date of March 23rd she writes:

"A number of years have passed since we last met or since we last exchanged letters, and you will no doubt be surprised to receive these few lines from me. It is now more than twenty-nine years since we crossed the ocean together. Memories of past acquaintances are still precious to me. \* \* \* \* \*

"Since our return from America, we have been here at Beulah Mission, which is now over fourteen years. I have had a desire to remain on the field fifteen years before having another furlough, and it looks as if I shall have the desire of my heart. The Lord willing, we hope to return to the homeland next year.

"The Lord has been blessing our labors. We cannot tell of great numbers turning from sin and heathenism or of opening up new missions, but we have found a few diamonds which are being polished for Him. Praise His Name! The finding of the diamonds is one process and the polishing quite another. I have found out by my own experience that the polishing process is very painful at times and very slow work. There are usually between twenty and thirty persons in the mission home. Some young people have given themselves for training, and perhaps some day the Lord will see fit to send some of them to other fields. At present the work is still very great right here, but we carry on our hearts the needs of other fields

and our prayer is "Lord of harvest send forth reapers!"

### THE COST OF REDEMPTION.

Last week while we were on a trip to an outschool about twenty miles from the Matopo Mission, our road took us past a little group of graves. These graves are part of the redemption price which gave freedom to the English Government to rule over the country now known as Rhodesia. There are many more such graves scattered here and there over this country, all the cost of the political redemption of this land. Whether the sacrifices are all looked upon in the same light is not a question, but today we have the results before us in a small way at least. The natives of this land do not as a whole look upon it as an unmixed blessing to them and true it is not, yet today they are free from the rule of a cruel native king and are enjoying greater freedom than ever known under native rule.

As we stood and silently viewed those graves out on the lonely field it brought to my heart the Cross on Calvary where our dear Savior went alone for the redemption of the whole world. Oh, the awful cost of redemption and freedom! What bloodshed and suffering, sorrow and pain all that we might be free. My mind also went back to the homes from which those young men came who gave their lives here among the Rhodesian kopjies. The relatives in the far away homeland have had monuments put up to mark their resting place, yet many have no idea where their remains have been laid to rest nor the suffering they endured while seeking the freedom of this land. It is true the motives which prompted the giving of these lives may have been greed for gold or quest for land yet there are often blessings follow-

ing the most selfish motives. God in His allwise dealing often uses the craft of men to bring about His purposes.

We would now think of the cost of redemption in a personal way. What it has and does cost the Native. The sacrifices of the redeemer may be great yet it means that the redeemed must help to pay this redemptive price. In the mountains near where the white soldiers are buried, the natives told me the ground is still white with the bones of the natives who had fallen in battle. They were too many to be buried. Ask a native what sacrifice they made and he would be more than likely to tell you that their's was by far the greatest and yet they were the objects of redemption. Even after thirty years it still is to the native a place where they lost their freedom.

Leaving now the political and turning to the spiritual, we see that there have too been large sacrifices made in order that this people might have freedom. In fact there has been a great sacrifice for us all. Jesus Christ gave his life that we might be free. The graves of the white missionaries scattered here and there over this vast land alone show that not a little has been paid for this people's redemption. The faithful native teachers and preachers who have given their lives too show that the demand in lives has not been small not mentioning the many other ways in which sacrifice has been made.

Thinking now of the cost to the redeemed we find that they too have been called upon to pay something. To the native who would be freed it means giving up old customs which have for centuries been his controlling force. To establish a new order among a heathen people means the breaking down of much that is dear to them. Giving up the custom of many wives and witchcraft, beer and uncleanness in many ways, calls for a struggle. Just as they were willing to fight for their political freedom from the white man's yoke many are

ready to put up a strong fight against the spiritual freedom the missionaries would bring. Satan has a powerful hold upon them and is not willing to lose it without a struggle. It means a real Christian fight in order that their redemption be accomplished. Some of them are willing to pay the price but many are not thinking it too great. In a typical sense the hills and valleys are full of those who have entered the fight but have fallen by the way. Many have been lost in the battle with Satan. The total among the native churches has been heavy. Many have passed into eternity without becoming reconciled to God again.

In conclusion we wish to ask the reader to remember these souls who are coming into contact with Christianity and pray that they be willing to pay the price it costs to be redeemed. To them the cost is many times greater and more than they seemingly can pay. Pray for those who are now in the way so that they may not fall by the way. Pray that others will join the ranks and keep the standard of Jesus Christ high. And above all pray for the messengers of redemption that their strength fail not in the hour of need. And that no cost may be too great for them to pay.

One of the glad redeemed,

H. H. Brubaker.

Matopo Mission, Bulawayo, So. Afr.

### STIRRINGS IN MOSLEM PERSIA

Bishop Linton tells of a Christmas service in Ispahan attended by 450 Mohammedan men on the male side of the curtain, with even more on the women's side, and an overflowing meeting of 350 elsewhere. Yet it is but a few years since no Christian was allowed to live in the city, to say nothing of preaching Christ there. "Persians," he tells us, "sit with tears running down their faces at the story of the cross. A Persian Christian doctor in the army has asked to be trained as an evangelist and three students have chosen to

become evangelists rather than to accept posts with good salaries.

—Selected.

### GIVING

"The fundamental thing and the supreme thing in giving is that the Christian shall give himself. I had been a Christian a long time before the truth of that dawned upon me. I had not thought about giving God my family, my business, all my future prospects. When I made that complete surrender and handed my life into the hands of God, I found that to give Him money was merely incidental; that was easy. When a man has made the supreme gift of himself, and has surrendered his will and his life into the hands of God, you do not need to talk money to him. Giving follows as the night the day. We ought not to ask people for their money until they have been first asked to give themselves to God."—Selected.

### WITH THE PIONEERS

"Bear-nooks" are villages, so called by the Russians because of their out-of-the-way situation. In the Siberian forests there are whole communities that, up to the present, have never been registered by the government. When discovered, they refuse to give any information concerning themselves, save that they claim to be "children of God." Such "bear-nooks" are an objective of the evangelicals of Russia and Siberia. A letter from Omsk in the Baptist Times of London, says that the preaching of the Gospel is meeting with great blessing in Siberia. Four hundred and ten baptisms were reported in sixteen towns in this area, last summer. The Baptist Union of Siberia has sent two evangelists to Saisan to preach on the mongolian frontier, others to the district of Narim in the extreme north where formerly evangelical Christians were banished by the Tsar and his church. Talk of "bear-nooks"! Here is the home of the arctic bear. Two bre-

thren, Cingaleicik and Lukin, undertook this difficult voyage, much of the way on foot and by rowboat. Even in June, they had to face severe snowstorms, and their clothing and boots were encased in ice, they themselves being chilled to the marrow. They visited twelve settlements, holding meetings in them all. At Beloserka, thirty-two were baptized.

There are "bear-nooks" in Africa also, and the Gospel is reaching out to them. The Congo-Balodo Mission has sent Mr. Coxill and Mr. Wilkinson to survey an untouched region north of their station. This carried them up the mighty Ubangi River and then into one of its tributaries, the Ngiri, a small stream, strangely enough free from both mosquito and tsetse. They found themselves presently in a great flooded waste, with little islets on which the Libanza people live, widely scattered and spending much of their time in canoes. These folk need the Gospel and are going to have it. Further travel brought them into a region of larger islands, on which numbers of people had squeezed their heavily timbered houses. They are a naked and muscular race and one to whom the Gospel has not yet come. Miles and miles of thickly populated villages followed. These districts are being approached from the north by the Swedish-American Mission.

—S. S. Times.

### MOTHER.

"What is home without a mother. Who can take the place of her?"

Let us step inside of a place where Mother dwells. Do we see all the styles of fashion's god upon the children, and all kinds of amusements? Ah, no! no! But a real home of Christ. Ah, there's the family altar the children love the Lord, and not the world. The children play church and really get in earnest and mother is quite well pleased. The children's delight is in spiritual things.

Ah, Mother's place is very sacred with her tender voice, her willing hands, and a heart of love. I have



a mother; but listen, she doesn't care for her children. As quick as she can she puts them away from her. No heart of love for them, and the devil can have them. But, ah, here's a Mother, a real mother, who will say, come I'll love and care for you. I labored in a home where a mother lived. There I was welcomed, O, praise God for the kind and faithful mothers. They are few, but, Oh, they're precious. She the mother of a family, helped me through life. Ah, she was never too tired to get down and pray with me. Hours at a time would we kneel together in my behalf, for God to keep and lead me through life. I can see her now, in a corner on her knees praying that I might be kept from temptation. It was love from God that caused her to do it. May we all appreciate our mother, for some day we as younger may step up to the mother's place. Then we will appreciate mother more. Last night the clouds seemed low and black, the thunders rolled, and lightnings flashed. Then I would say, Oh, if I had a mother to comfort me. But, ah, mother don't care for me. But then there's somebody's mother who does care for me, who shows her love by trying to help me aright. Oh lets get busy and show by our actions that we really love mother. She's only mother once, for soon God may call Mother to Himself, and oh how sad if we have been unkind to mother.

—The Lonely.

### CONFRONTING DANGERS OF THE CHURCH

Chas. E. Clouse

Many dangers and new issues are confronting the Church of today. Never, in the history of Christendom have the satanic forces made such hostile incursions into the army of workers for our Lord. Many of these issues seek to undermine the fundamentals of the faith once delivered unto the saints, and indeed bring some very perplexing problems. We will here name a few dangers and in our weakness offer a few suggestions, which we pray, may be help-

ful to some soul, thus fulfilling our purpose.

#### Modern Theology

Satan in our day is doing his utmost through human agencies to deceive, discourage or exalt. It matters not how he works, only if he can divert attention from the Christ he accomplishes his purpose. Today we are facing many new teachings, isms, and cults, that our fore-fathers knew nothing of. The spirit of anti-Christ which started when our Savior was here, has developed to such an extent that it has crept into universities, colleges, high schools, theological seminaries, and even churches (cf. II John, 7).

A young man just out of college told the writer he understood the Holy Bible much better now, he could more readily see the mistakes the writers made, that the "Jonah and whale" story was a myth, Christ's power manifested at Cana by turning the water into wine was an illusion, and in general he said, "I like to think of the Bible, simply, as a good moral code." What a deception is being planted into the hearts and minds of the younger generation.

The modernist movement which declares that Jesus was a good pious moral man, but utterly deny His divinity, thus calling the great sacrifice on Calvary a farce, thereby cast aside the very essence of the blood atonement (cf. Heb. 9:22).

The evolutionist who advocates the development or unfoldment of organisms holds forth the theory that man's origin began with an atom. They are thus denying the creation of man by God Almighty (cf. Gen. 1:27). The teaching of evolution in many of our schools robs the students of their spiritual growth, thus attracting attention to the eternity past and diverting attention from the eternity to come. May the thoughtful student take God at His Word relative to this subject and for definite help look to Jesus the author and finisher of our faith.

Russellism Eddyism, New Thot, Higher Criticism and many other doctrines are spreading their literature into Christian homes. This lit-

erature should not even be read, but burned immediately.

One of these isms once announced a meeting in our school-house, and would have been successful in spreading their "damnable heresy," were it not for the foresight of one young man. He appealed to the officers who kept the house locked.

The "Tongue Movement" has wrought havoc in some churches, causing dissension and falling away. The "God is so good, that once in grace always in grace" doctrine is insidiously being spread. Eternal security is only assured to saved souls walking daily by the Savior's side. God is a God of love and also a God of justice (cf. II Peter 2, 9).

Infidelity is another great barrier. Not long ago a man of national fame declared himself an infidel, and received permission from a so-called Christian church to deliver his dangerous message on infidelity before their congregation after which he was congratulated by the clergy and laity. What a sad condition.

In view of this alarming situation which is facing us and the rising generation, parents should be informed of these dangers who in obligation to their children's spiritual welfare might sound the alarm. Ungodly literature should not be allowed in the home. We as parents should be careful as to the teaching our children are receiving in the educational institutions of our land, and lastly the ministry should continue to clearly and definitely preach the gospel of Jesus Christ, and Him crucified.

#### Indifference to Assemblage

Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another and so much the more as ye see the day approaching. Heb. 10:25. In these days of rapid transit and fast living, people are forgetting God and his places of worship. With our motor cars our places of worship are practically at our door. When we think back and remember how our forefathers in their faithfulness to their God, with ardent zeal strained each effort to assemble themselves together; walking, riding horseback,

or with the slow ox team they would travel many miles, ford rivers, plod through mud, cut their way through dense forests, and even fight wild animals and Indians to gather at their meeting-houses and reverentially worship the living God.

Now if they with these perils and discomforts did this what are we doing? The "I don't care" spirit and the attitude of indifference is so prevalent among professors. In this age of commercialism many are tied up in business affairs and can hardly spare any time for service.

The weekly prayer meeting which is frequently called the spiritual thermometer of the church is sometimes so sparsely attended (especially after the revival wears off) that the few would become discouraged were it not for God's promise. (cf. Matt. 18:30). These conditions should not be so, if we do not occupy our pews in these public meetings how can we expect the outside world to become interested. Never; may we see our grand privilege of today and let not anything but sickness or extreme conditions keep us away from these services.

#### Lack of Interesting the Young Folks

The young people of today will make the church of tomorrow; what the church of tomorrow will be depends largely upon the interest and training they receive from the church of today.

Satan with all his treacherous devices and cunningness incessantly throws out alluring temptations to our boys and girls. What we must do is to show them that an enjoyable life can be lived without the admixture of evil. It is said that in some places the church is almost void of young folks. Why is this? Is this condition pleasing to our Lord? What a sad and tragic picture it is to see thousands of our youth spending their best days sowing wild oats which must later be reaped in sorrow.

The Young Peoples Meeting as an auxiliary of the church should be greatly encouraged. It is possible that these meetings can be conducted

so as to be interesting and highly instructive to the social and spiritual development of the young. In order to properly interest children they must be put to work and that according to their respective talents which are widely different. Find their ability and assign them work and your meeting will be successful, if your aim is to glorify God and add precious souls to the kingdom.

No doubt one of the weaknesses of the church is the lack of encouraging the young folks in song. The rudiments of music should be taught to the children. The organized singing class taught by a competent instructor will prove a blessing to the young people and the church of tomorrow. Special songs given by the young people give encouragement to them, and are impressive and edifying. Encourage your young folks at each opportunity.

#### Apostasy from the Faith

Now the spirit speaketh expressly that in the latter times some shall depart from the faith. I Tim. 4:1. We recall instances of precious souls who, we believe had an experimental knowledge of the saving grace of God but because of unwillingness to walk in the light of God's word as shed upon their pathway, became discouraged and finally fell back into the way of transgressors, which is hard. Such souls seldom get back to God.

Dangerous to the cause of Christ is the apostate who once knew the Lord in his fulness and because of "heeding to seducing spirits" or "devilish doctrines" have lost their power with God and influence in the Church, who, instead of vacating their place in the church, continue to "speak lies in hypocrisy," going about trying to deceive, being successful many times.

We are no doubt living in sifting times and should be watchful, careful and prayerful, relative to our souls' eternal welfare. Also in this day of apostasy we should be very grateful to our Heavenly Father, and appreciate more the faithfulness of men who are willing and unafraid to preach the full word of God.

Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip. Heb. 2:1.

Take heed brethren lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. 3:12. Unbelief is the great barrier to Salvation today and undoubtedly the thing that undermines the faith of believers. Because of unbelief Mother Eve partook of the forbidden fruit, because of unbelief the generation of Israelites could not enter in; because of unbelief Namaan questioned the efficacy of the Jordan, because of unbelief the Jews rejected Christ; and just as sure as unbelief creeps into believers' hearts evil will spring forth severing fellowship with God.

The great apostasy is on, men are "lovers of pleasure more than lovers of God, wickedness shall wax worse and worse" and the spirit of lethargy is upon the church. Exponents of the world betterment idea may think this rather pessimistic nevertheless God's word is true and the optimism of the child of God lies in the "Old Fashioned Gospel," and its power to keep and save through our Lord and Savior, Jesus Christ.

Nappanee, Indiana

*Where do we get the idea that anything we do for the Lord is such a great "sacrifice?"* In the early hours of the morning, sometimes a great while before day, you hear the milk men out on the streets faithfully serving their customers. Do you ever hear them complain of the great sacrifice they are making? Not unless they are thinking of quitting their job. And may we not safely to "speak lies in hypocrisy," going a-who complains of the work that he is doing for God and the Church as such a great "sacrifice" is tired of his job and thinks of quitting? Whenever you are tempted to feel weary of your Christian service, think of what Jesus Christ has done for you. Let our sacrifice be the sacrifice of joy, knowing that if we are not weary in well doing "we shall reap, if we faint not."



## DANGERS THAT THREATEN THE HOME.

John A. Kennel

Much has been written and said on "Dangers that threaten the Church," but comparatively little is being said about "Dangers that Threaten the Home," which is the oldest institution on record in the sacred writings—and as the home, so the Church.

It does not take a very intelligent person to determine the character of the average home after meeting with the congregation in any given community.

In so far as the Church is concerned, the written Word emphatically declares, (Matt 16:18), "The gates of hell shall not prevail against it." But what saith the Psalmist in Psa. 11:3; "If the foundations be destroyed, what can the righteous do?" And in our humble opinion we believe this text may be applied to the home.

A certain lawyer of divorce courts is to have said that 90 per cent of divorce and family troubles can be traced to women not being keepers at home.

We cannot vouch for the truth of the above statement, having reason to believe that many are due to degenerates of the opposite sex, cigarette fiends, rum soaks, etc., who will not provide for their own.

But this is the trend of the world; woman trying to usurp authority over the man, sacrificing "the ornament of a meek and quiet spirit," resorting to dudeish bobs, dressed in knickers, endeavoring to appear like man, running the highways and the streets, and leaving her God-given place in the home. The consequence is the place called home, instead of being as God intended, "a real paradise on earth" is merely a place to board and sleep, and even then we are told many go to hotels and restaurants for their meals.

But what has this to do with the homes of our people? What about the movement from the quiet country home, with all its God-given charms, and beauties of nature, into

the mad scramble and rush of the towns and cities; where there is continual excitement and countless allurements to entice and poison the pure minds of innocent youth?—no chores to do, (the spirit that fosters idleness to begin with, which is "the devil's workshop"), no chicks to feed, no cows to milk, and if any of these are found they cannot well be done without the company of neighbors' children who very often apparently, know as much as the average grown person knew a generation ago.

Some one has said that the cities would have rotted long ago, were it not for the fresh country blood that is continually being introduced. Are we willing as fathers and mothers to supply that deficiency with that blessed heritage of the Lord? Now let us turn to the sacred writings and note a few things about Lot, note (1) he "pitched his tent toward Sodom" (Gen. 13:12); (2) "He dwelt among them" (II Pet. 2:8); (3) "In seeing and having;" (4) it was the filthy conversation of the world (v. 7) and their unlawful deeds: (5) that vexed his righteous soul from day to day. Now let us turn to Gen. 19th chapter and see the result. Poor Lot, (like many an unfortunate father of today), he looked to the well watered plains of Sodom (the high wages of the city). His home was destroyed. He lost his bosom companion, now compare carefully Gen. 19, v. 8, 12 and 14, and you will see he lost most of his children. They dwelt in Sodom, and we may well assume that they were employed there. Many of our sons find employment in the iron mills, garages and public works; the daughters find employment in the silk mills, shirt and stocking factories, as the case may be, and this is not confined alone to the sons and daughters of the cities but also from the country, "not a few."

While it is by no means the object of the writer to discourage honest employment, and we dare not say that any of the above named, cannot be classed as such, they however, have a tendency to lead our people

(especially the young), away from the simple life which we hold so dear.

Observation has taught us that city life does not have the contaminating influence over the older people who are well established in the faith, (Lot remained righteous but had to suffer being vexed every day), but what is often the outcome of children and more especially of children's children? It is also true that our various vocations in life call us to the towns and cities, and we would not be understood that it is not possible for devoted godly parents who find themselves under such environments to faithfully perform their God-given duties. They may take courage from Luke 4:16. The lowly Nazarene was brought up in the village of Nazareth. Our ancestors in the old country lived in hamlets and villages, and do yet but mostly have their plantation (aker bau) out in the adjoining country where they find employment.

We learn, however, that these hamlets were largely, if not entirely made up of their own class of people, and we are inclined to believe that were our people to dwell together in hamlets to-day it would have a tendency for the good rather than the worse. Israel was to dwell alone and not be reckoned among the nations. Num. 23:9. And the Rechabites wisely said, Our little ones shall dwell in the fenced cities because of the inhabitants of the land. Num. 32:17.

There are dangers threatening the home on every hand, and the quiet country home is no exception. The daily newspaper, with its prominent and glaring headlines of almost inexpressible horror and the current events together with the events of the god of this world and the unfruitful works of darkness, which can hardly be accounted of any value to the well established to say nothing of the influence it leaves on the mind of youth. Then there is the Sunday paper with its "funny page," that we are sorry to say also finds its way into the homes of some of our people.

Then again there is the effect of

the victrola, the songster of "sounding brass and the tinkling symbol," the God of wood and iron that preaches flowery sermons and sings sacred songs and then out of the same mouth proceeds "Bringing up Father," together with a thousand and one other comics and worldly songs, which all have their destructive influence and this is fast giving way to the more modern one of "the prince of the power of the air," the radio, which now we must have on the farm to make home more attractive (?) for our sons and daughters and of course we must get the daily weather report, the markets, the correct time, and the still more modern sermon; and then we want to "listen in" and hear a little of the political speeches, a little of the trend of the fashions, a little of the theatre, a little of the jazz and dance music, a little of this and a little of that—and unless we as parents and watchman lift up our voice against these destructive agencies, and set up the guard-posts, the next generation, instead of being brought up as men and women for God, will find themselves standing on the very brink of hell.

Of whose hands will their blood be required? Dear brethren, fathers and mothers, can we yet set up the banners and intreat God that the plague may be stayed? Will we stand together? Oh yes! I believe we will. Let us then (1) Cry mightily to God that these things may be eradicated from our borders, (2) let us go forth in his name and lay hold on those who are already in the drift and save them by "pulling them out of the fire" (Jude 23).

The writer has no mind to say anything against the Marconi or wireless telegraphy, which undoubtedly has been instrumental in saving many an unfortunate person out on the briny deep. What we are testifying against is the modern radio in the home.

(3) Let us endeavor by the grace and help of God to make home the most attractive place on earth—not attractive in the estimation of the world; but HOME, the place where the voice of God is daily heard in

the reading of His blessed Word, where father and mother, children, servants, and all the inmates are found mingling their voices together in prayer and praise to a loving Savior, and then when the tender ties of earth are broken and one by one the sweet voices we loved so well are stilled, may we meet one another in the very presence of God, singing the son of Moses and the Lamb in all eternity.—Sel. from Gospel Herald.

#### THERE WAS A MAN.

There was a man whose native tongue

Was all that he could speak,  
And so he wrote a monograph  
On "Roots of Ancient Greek."

There was a man who claimed to know

The earth is flat, not round,  
And proved it in a lecture course  
That sounded quite profound.

There was a man, and he was deaf,  
Who said no bird could sing;  
And those who quite agreed with him  
Had never heard a thing.

There was a man and he was blind,  
Who taught there was no sun;  
A new religious cult he formed  
Of blind men—every one.

There was a man, a foolish man—  
Alas! He's living yet—  
Who never studied God's great Word,  
Nor conned His alphabet.

Who never heard the Spirit's voice  
Nor ever saw His light,  
Yet thought that he was wise enough  
On these great themes to write.

More foolish than the ignorant,  
The vain, the deaf, the blind,  
Are those who search the things of God

With man's dull, darkened mind;

Who claim they learn and think they know

Yet never comprehend;

And foolish those who grope with them,

In blindness to the end.

—Annie Johnson Flint in S. S. Times

#### REST AND SERVICE

Luke 10:42

Christ never asks of us such busy labor,

As leaves no time for resting at His feet;

The waiting attitude of expectation  
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,

That He some sweetest secret may impart;

'Tis always in the time of deepest silence

That heart finds fellowship with heart.

And yet He does love service where 'tis given

By grateful love that clothes itself in deed;

But work that's done beneath the scourge of duty,

Be sure to such He gives but little heed.

Then seek to please Him, whatso'er He bids thee,

Whether to do—to suffer—to lie still;

'Twill matter little by what path He leads thee,

If in it all thou seekest to do His will.

—From the Evangelical Christian.

Little compromises open the door to big ones, once let the will of man tamper with the Word of God, then blunted consciences will be increasingly unable to detect the line between the true and the false.—Fox.

I have always found in my scientific studies that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, and a round in the ladder by which I could safely ascend.—Lieutenant Maury.

The comfort which is not shared loses its strength. There are some things which have to be kept or locked up if their sweetness is to be preserved. But it is not so with divine comfort. It turns sour unless it is opened out in bounteous ministry.—Sel.



OBITUARIES

(Continued from page 9.)

Mrs. William Stover and Martha Landis, of Philadelphia; Mrs. Chas. Stoneback of Landsdale; Kate Landis of Morristown; and Emma Landis, a missionary in India.

He is missed not only at home but also in the church where he was a faithful member and a good counselor.

Funeral services were held at the Souderton meeting house on Monday afternoon and were conducted by Bish. Jacob Bowers and Eld. Fred K. Bowers, assisted by Eld. E. C. Rosenberger, Rev. Rahn of Souderton, and Eld. Clyde Shirk of Philadelphia.

Interment at Silverdale cemetery.

Text for funeral II Tim. 4:6.

GEORGE—Samuel J. George, of Five Forks, Franklin Co., Pa., died very suddenly at 5:30 o'clock on Tuesday morning of heart trouble. Bro. George was aged 68 years, 8 months of age. He has been a resident of Five Forks for thirty-five years having conducted the elevator and also creamery and coal yards. He is survived by his widow who was a daughter of the late Bish. S. S. Wenger, also 3 nieces and 2 nephews. He was a member of the Brethren in Christ Church and faithful in all church activities. Funeral held at New Gilford church conducted by Bish. H. C. Shank and others. Text: I Sam. 20:3 last part. "One step between me and death."

HESS—Henry B. Hess died at his home near Waynesboro at 9:45 P. M. on Sunday April 24 of paralytic strokes. He was aged 67 years. Mr. Hess spent his entire life in and near Waynesboro, the son of the late John and Katherine Boneback Hess, one of the seven sons and also brother of Sister Annie M. Hess, deceased. Funeral was held from his home conducted by Bish. H. C. Shank, assisted by Dr. J. M. Frances of the Lutheran church. Text: I Sam. 20:18. Thy seat will be empty. The funeral was largely attended which spoke well for Mr. Hess for he was a good citizen and loved by all who knew him.

IF I WERE A PREACHER

If I were a preacher, I would just love to preach

To others, as well as myself.

Of a life, that the lowest and weakest may reach,

And enjoy an abundance of wealth.

Just a few little texts, from the Word I would use

Ephesians 4:22-24.

Get that and then I will give you the next,

Just read it, and ponder it o'er.

When that you have learned, and applied to your life

God's love on your pathway will shine,

On your heart let it burn, live above sin and strife,

To Luke 24:49 turn.

Then the program to fill and receive of God's best,

You must study Mark 16:15.

And if these little texts you apply to

your life,

Then Christ in your life will be seen. —P. C. Tankersley.

The offense of Christianity has always been the Cross; as of old, so still today, Christ crucified is to the Jew a stumbling-block and to the Greeks foolishness. It would be easy to remove the offense by abolishing the Cross. But that would be to abolish Christianity. Christianity is the Cross; and he who makes the Cross of none effect eviscerates Christianity.—Sel.

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5:

13 ¶ Then cometh Jē'sus from Gal'lee to Jōr'dan unto Jōhn, to be baptized of him.  
14 But Jōhn forbad him, saying, I have need to be baptized of thee,

A. D. 26.

CHAP. 3.  
v. ch. 2. 22.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:

14 That it might be fulfilled which

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