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Evangelical Visitor (1887-1999)

Brethren in Christ Church Archives

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## Evangelical Visitor - January 16, 1928 Vol. XLI. No. 2.

V.L. Stump

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# EVANGELICAL VISITOR

M. Alice Keefer  
R. 2  
MILLERSBURG, PA.  
10-23

Volume XLI

JANUARY 16, 1928

Number 2

## "DIPPED IN OIL"

### "Let him dip his foot in oil."

David said, "Thou anointest my head with oil, my cup runneth over," but it is just as essential to have the foot "dipped in oil."

It is quite natural for those who are seeking to do the will of God to claim His promises. It is a common thing for God's people to choose out the special pointed promises given all through the Word and claim their fulfillment. This is all good, but, too frequently in doing this, we are apt to lose sight of the fact that there are conditions to be met before we can claim the fulfillment of the promise. Each promise given usually has a condition.

Among the examples of faith mentioned in the Eleventh of Hebrews are those who "obtained promises." They were men of faith, as were also others who "wrought righteousness," "quenched the violence of fire" and "escaped the edge of the sword." Faith certainly is the result of obtaining a promise and believing God for its fulfillment. And He is not slack concerning His promises, but will verify them and reward those who through obedience keep His precepts and trust to His promises. Solomon, at the dedication of the temple at Jerusalem testified publicly and honored God by declaring, "There hath not failed one word of all his good promises which he hath promised by the hand of Moses." And Joshua likewise confirmed this testimony (Josh. 21:45; 23:

14). God is the same today. He does not change, but will fulfill His will to those who are faithful in meeting the conditions of promise.

One of the precious promises so frequently quoted by God's people, and too often with no attention paid to the requirements is a promise made to Asher: "As thy days, so shall thy strength be." God gave to Asher a wonderful promise, typical, I believe, of the blessing that is in store for the Church today. Asher had the special promise that he should be blessed with children, and that he should be acceptable to his brethren, and that his shoes should be iron and brass, and that his strength should continue to the end of his days. The secret of the promise made to Asher is to be found in the text: "Let him dip his foot in oil."

Oh, how important in these days of coldness and feebleness among professed Christians, to have Asher's anointing! So few have received this "dip," and so few have this anointing. Some have an anointing on their heads, but they do not get it on their feet. There are no children, no real spiritual converts, and there is a lack of unity. There is tender-footedness, and lack of strength and endurance.

Job said: "The rocks poured me out rivers of oil." As result he cried, "The blessing of him that was ready to perish came upon me, and I caused the

widow's heart to sing for joy. I put on righteousness and it clothed me; my judgment was as a robe and diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out."

There are many who would like to have the oil of joy, but they are seeking it for their own enjoyment: and the Lord wants His people to have the oil of joy that they may bring blessing to others. The Psalmist describes the anointing as bringing unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment that was poured upon Aaron's beard, which ran down to the skirts of his garments." This is doubtless significant of the outpouring of the Holy Spirit. The anointing with power from on high when received is like the dew of Hermon. Job said further: "My roots were spread out by the waters, and the dew lay all night upon my branch."

If those who desire the fulfillment of God's promises will get the "dip of oil," they will find out the great secret. John the Baptist was a dipper but when Jesus came to him he confessed that he needed this "dip," and he gave the promise to those who should believe in Christ, "He shall baptize you with the Holy Ghost, and with fire."

Repentance and faith are fundamental truths, but the great blessing

promised was the baptism of the Holy Spirit. Our Lord after giving the disciples so much precious truth, so many gracious promises, did not leave them in ignorance as to the preparation necessary for the fulfillment of His promises to them. They were first to receive the promise of the Father, the Holy Spirit. Then they were to go into all the world and preach the Gospel to every creature. How could they be message-bearers without shoes of brass and iron? How could they see souls brought into the kingdom, and how could there be the unity of the Spirit without this anointing from on high, the baptism of the Holy Spirit, the "dip of oil"?

At Pentecost it was poured forth upon them like the oil gushed forth for Job, and these blessings rained down from the skies until they were not only filled, but overwhelmed. There was unity among mature Christians as well as among young converts. There was no trouble about finances; no bazaars, no specials, no oyster suppers were needed to attract the young and no lodges were needed to look after the poor, the widows, the orphans and the sick. The feet of the Christians were dipped in oil. They did not need bishops or elders to send them out to preach. Their feet were shod with the preparation of the Gospel of peace, and they could have a revival in prison or anywhere else. Persecutions and threatenings could not frighten them. They could pray and sing in the face of swords and chains, and with bleeding backs pray down an earthquake revival.

The Church today needs the anointing. God's servants need their feet dipped in oil. There are too many who are unable to tread the stony and thorny path of hardship and persecution, and it is their privilege to have feet like hind's feet, and go forth with the joy and blessing of the fullness of His grace.—Selected.

True Humility will bear anything without injury; but a proud spirit will kick even a rock of flint in its folly.—Selected.

#### WHY I TAKE THE VISITOR

Why I take the Visitor? This question can be answered in a very few words—Simply because I would not like to do without it, and would not if the subscription price was as much again. If I was obliged to do without one or the other, sugar on my porridge or the Visitor, I should do without sugar. How would I know what is going on in the church if it were not for a church paper? What would I know about the revivals that are being conducted here and there and of the success that follows? Conferences, meetings, the going out and home coming missionaries, the progress made in the foreign fields, etc. Why I would be quite ignorant of it all. As it is I am so glad that we have a medium whereby we can learn of the activities of the church. I think if we are as deeply interested in the body of believers that we belong to as we should be, we would want to know as much as possible what is doing. Then again we should consider that this paper cannot be printed, mailed, etc., without money. How long would we get a worldly paper if we didn't act square as a dye and pay up? It would soon be canceled. In fact it must be generally paid in advance. Then why not pay our only church paper and save worry? I do not expect to be here many years—but I trust I shall be able to pay for the Visitor while I am able to read, if I must deny myself of something else.

I trust our younger people will take a warm interest and keep it a pure paper as it has always been. Many of our younger people have better education than we older people have had, and I hope and pray they will make good use of it in whatever way the Lord directs and give Him the glory.

My heart goes out for our young brothers and sisters in these days of apostasy. Oh, I say dear young people! You whom God has called out of darkness into His marvelous light from the power of Satan unto the true and living God. Stand true to your convictions, be lights to this dark sinful world, that when the call comes you will hear the words. "Come thou good and faithful servant enter thou into the joy of the Lord."

Yours in the interest of the Lord's work,  
Sister S. McTaggart,  
Box 78, Stayner, Ont.

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Please mention the Evangelical Visitor; also give your denomination.

THE LAYMAN COMPANY,

740 Rush Street,  
Chicago, Ill.

#### GRATITUDE

"When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise.

Unnumber'd comforts on my soul  
Thy tender care bestow'd,  
Before my infant heart conceiv'd  
From whom those comforts flow'd.

When in the slippery paths of youth,  
With heedless steps I ran,  
Thine arm, unseen, convey'd me safe,  
And led me up to man.

Ten thousand thousand precious gifts  
My daily thanks employ;  
Nor is the least a cheerful heart,  
That tastes those gifts with joy.

Through every period of my life,  
Thy goodness I'll pursue;  
And after death, in distant worlds,  
Thy glorious theme renew.

Through all eternity, to thee  
A grateful song I'll raise;  
But O, eternity's too short,  
To utter all thy praise!"

"A policeman in England once saw a boy in a canal whom he supposed to be bathing. The policeman called out, 'Hello! why are you bathing there?' 'Please sir, I am not,' replied the boy, 'I am drowning.' and he promptly sank. The policeman dived and rescued him. Many persons who are supposed to be have a good time in the world are really losing their lives. They need to be rescued, and it is the duty and privilege of Christ's followers to do so."

# CONTRIBUTIONS

## FAITH *Plus* ACTION

The Word of God abounds in figures of speech, examples and incidents. Each is given for our edification whether it be for "Doctrine, reproof, correction or instruction." Intertwined thru all of these, we have the obvious truth, that, if things are to be accomplished there must be **Faith plus Action**. And, as soon as there is living faith coupled with honest effort things are accomplished, obstacles are removed and obstructions vanish.

It is right and good to pray, "Lord increase our faith." But, it would be futile to pray that, and then put forth no effort to exercise the faith we have. How much help would the woman that had the issue of blood twelve years, have gotten, if she would have stayed at home or at the outside of the crowd? I fear she would not only have had the disease twelve years, but until death—as she pushed through the surging crowd, touched the hem of His garment, exercised her faith, she was healed.

We see that Christ takes note of people who have faith coupled with effort (action.) When Jesus saw the faith of the palsy man and those that let him thru the roof. He stopped His discourse and said, "Son, thy sins be forgiven thee \* \* \* arise and walk." Faith plus effort brought healing both to soul and body.

I sometimes wonder if we catch the real significance of the scripture in James two. "Faith without works is dead." Might it not be possible that we take the word "works," and apply it too much in the concrete form, something we can see. Other portions of scripture use the same word, and, according to the Greek, apply it as, "a course of action—more in the verb form. If this rendering can be carried into the above scripture we can easily catch the significance, "Faith, without a course of action, is dead."

However, we need not necessarily

determine just what James meant, but we do know that Christ honored the man or woman that had faith coupled with action. He honored them in Bible times; He does the same, today. The person that says he has faith in God, yet walks not in all the light he has; even tho he goes to church, has a formal testimony, his faith is dead. He lacks action. But the person that realizes a lack in his life, has faith in God: believing that He is and that He can, as he takes his place before God and the people, and walks in the light, Christ is going to take note of him. He will answer. Whether it be for heart cleansing or empowerment, the same principle will hold good. My heart is oft-times made sad when I think of the many people who are professing godliness, but deny the power thereof. They have not the action to step into the cleansing fount. They are not willing for the **self** to be crucified. They may have been a church member for years but realize that they lack the Power—God's will is, "A satisfying portion for everyone." "Ye are complete in Him." We must pay the whole price.

One commentator in speaking upon the scripture, "Faith without works is dead," uses the phrase, "a working reality." If we give it that rendering, we would have, "Faith without a working reality is dead." Weymouth's version is, "Faith is lifeless without obedience." We have one and the same thing is all of them.

Regardless of whether we apply these scriptures to individuals, the local church, or the church in general, they are true. If we say we have faith in God and do not launch out upon His promises and claim all the territory there is for us, our faith is (?) Faith is lifeless without obedience, without a course of action or a working reality.

Let us individually and collectively go forth this new year with active faith in our God. As we do this our **faith plus action** will equal a **living**

**Faith**, one that Christ, God and the angels will take note of. —J. L. M.

## KEEP PREACHING ON!

(Dedicated to the Ministers of the little flock.)

It may be just a little church among the hills or plain

Yet God knows He can use it although hindrances remain;

For scattered here and there He has few children of his own

Who love to gather often there, and come before the throne:

So He sent you and sweetly says, "My servant feed the sheep,

I know the corner's dark and needy—still you need not weep—

My grace will always keep you strong, so just keep preaching on."

It may be sometimes a question, why God will keep you there

When work looks almost fruitless amid tears and earnest prayer.

Why does God plant the sweetest flowers out on the desert strand

Where sweet perfume seems wasted, few to see His wondrous hand?

He sees with joy and gladness that you can some good impart—

Perhaps the fragrance of your life may lift a saddened heart,

And though you never reach the throng, Why not keep preaching on!

The Lord will surely meet you soon and bless the noble work

The Gospel always brings results, so preach and never shirk;

The Bible says that men should pray—So brother do not faint;

I seem to know hid from our sight, is some old praying saint.

It was a prayer in former years that brot revivals down,

May we all help to intercede and gain a victor's crown.

That all the preachers know ere long, it pays to preach right on.

Keep preaching the good old Gospel, yes now keep preaching on

'Mid modernism and skepticism, sin and every wrong;

The sweetest story ever told to hearts that long for rest

The Christ who loves and died to save—that story is the best!

Then hurl it forth a few more years, ye faithful in the least—

Until He calls you to the place of that eternal feast.

A few more days defeat the wrong, a little while preach on.

—Naomi Wogemuth.

### THE PRESENT MARRIAGE CONTROVERSY

Many of the big preachers come to Pasadena for a few lectures and some of them are denying what they once believed and are going modernistic and loose especially on marriage.

We cannot understand why men of intelligence and honorable intentions toward their vows could indulge in debate over a question, the teaching of which is not only dangerous, but treasonable to the ideas of sacredness wherein we were born.

The companionate marriage idea evolved probably thru Ben Lindsey's association with juvenile delinquency which comes about by disrespect for the moral code and lack of Bible demands.

The theory shuns the responsibility of parenthood, advocates birth-control in its most abused sense and promises loose character, and protection for satiation of putrid desire made possible thru law.

An advocacy of birth control promises to deaden natural love for children and uproot the foundation of social and divine purity.

Suppose we forget the sacred vows, for a moment, what would result from a companionate marriage system not only by believers, but the unsaved. Why only a morale and national degeneration and decay and most of all thru bacteriological infection, will in three or four generations make us almost a childless nation. Already there are a hundred homes without children, where there was one when I was a boy. The less enlightenend nations (Africa) and at home contribute largely to our population, count it a sacred duty and usually raise the largest families, while those who are accepted as being the intelligent and foundation of our social and national system, is far below the heathen or are less educated.

The fact is ignorance and large families; education and small families; debase and impure and degenerate motives no children; while clean, pure and conscientious persons will have children in the home if it is yet

possible. Are we then to encourage further reduction in our race? Rome encourages large families. Such a teaching is debasing degenerating and will finally bring the wrath of God upon us. These teachings come mostly from high scholarship as Professors even in Church Schools.

We cannot forget the teaching and vows of our parents thru which we were conceived. We can but pity the child of a trial marriage or an accidental birth by parents who have no "love desire." The bonds of home are love and the bands are children.

The main and outstanding cause for our divorce condition is the ministers preach it allowed and the right to remarry. If the truth would be preached that divorced persons cannot remarry as long as one or the other party lives. I tell you it would check things. It has become a profitable game for attorneys. Why a divorce can be obtained for any cause.

It would be better to make marriage laws so stringent to make it almost impossible to obtain than to break down God's holy plan than establish immoral relationship.

Why a companionate marriage? Why not dispense entirely with the ritual of legalized companionship and revert to bestial instinct of mating? If the lifelong vow of fidelity is to be unrecognized, there remains nothing but a mockery which can easily be set aside at will. The so-called intelligent men seek to rear the coming generation to a belief in licentious conduct.

The code advocated can mean no less, as it teaches an elimination of sacredness and responsibility.

Polygamy is looked upon as illegal, yet ample provision under this code propagation and protection.

How dare we receive the teaching of Judge B. Lindsey and Judge Burnell.

In conclusion I as a man of medicine and an Evangelist want to say the predisposing cause of all this separation is of such a sacred and delicate nature that we dare only speak of it personally to the parties concerned. This article is only a beginning as the subject is inexhaus-

table and one we will not get rid of, but will become more and more serious as modernists, apostates, degenerates, licentious, sinners are advocates, and the controversy with the fact itself will only cease when Jesus Christ shall rule supreme. I am only at the pinicle of what I want to say, but am forced to close or I will be too lengthy. Yet one more truth. I have been approached and requested, yes opportuned by ministers and laity, both men and women to express myself favorable to their own belief, which came from their polluted desires. "Shame." God bless this truth.

Yours for purity,

Eld. A. L. Eisenhower,  
605 Penn St.,

### THE BLESSED AND THE UNGODLY MAN.

"Blessed is the man that walketh not in the counsel of the ungodly." First, I want to say, this is a man that is come to the light of the glorious Gospel of our Lord and Saviour Jesus Christ. As we walk in that light we love to talk about the things of God and not the things of the world. Second, it is a man that will not bring things for confusion because he is of those that make for peace. Anything that is not for peace comes from the evil side. Love comes from God; for God is love. 1 John 4:8. Let us see that we walk in the light. Again, blessed is the man that will suffer because Christ also hath suffered for us leaving us an example that we should follow His steps.

Third, "His delight is in the law of the lord; and in his law doeth he meditate day and night." Now that will show in our life. We need not tell what we are that does not count with the lord, it is what the Lord, saith about it. "He shall be like a tree planted by the rivers of water that brings forth his fruit in his season, his leaf also shall not whiter whatsoever he doeth shall prosper." The picture is turning. We get the one that was referred to in the beginning, that is, the ungodly. They are not so but are like the chaff which the wind driveth away. It is that which is to shelter the grain while it is growing. The ungodly shall not stand in judgment. Now to prove my statement we refer to the 50th Psalm and 16th and 17th verses. "But to the wicked God saith what hast thou to do to take my covenant into thy mouth seeing thou hatest instruction and casteth my word behind thee." "We see the thought at once. It is one that had come to God and made a covenant with God and after refused to walk with God. He is left to himself

and he speaks about what God done for him and is not walking according to the Scriptures because he talks no council.

Next we want to refer to I Pet. 4 chap., Changing again the subject we come back to the man of God. For as much as Christ hath suffered for us in the flesh we are to arm ourselves with the same mind. That tells me the mind of suffering.

Next we want to refer to the latter part of I Pet. chap. 17-19. "For the time is come that judgment must begin at the house of God, but if it first begin at us what shall the end be of them that obey not the Gospel of God, and if the righteous scarcely be saved. Where shall the ungodly and sinners appear. Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing as unto a faithful creator." As we see the condition we need to be armed with the whole armor of God that we can stand in these evil days. Again we want to refer to II Pet. 1 chap. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord according as his divine power hath given us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue whereby are given unto us. Exceeding great and precious promises that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust."

Now let us draw our attention to the divine nature. We are to be partakers and the Word par means 100 per cent. Let us just for a moment look and see how we stand, whether we are possessing it. It is for us all. If not, let us do what the Apostle Paul said, He had not yet attained to it, but was pressing forward toward the mark for the prize of the high calling as it is in Christ Jesus. Phil. 3:14.) Once more we want to refer to the condition of the ungodly as referred to in Num. 16:3-4 and also 31 to 36 and then we get to see what God has done with those that refused to obey the teaching of Moses.

Paul comes with words like these, Heb. 2. "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. For if the Word spoken by angels was steadfast and every transgression and disobedience receive a just recompense of reward, how shall we escape if we neglect so great salvation?" Let us look to God's Word. We find in Luke 12:32: "Fear not little flock it is your father's good pleasure to give you the kingdom." Deut. 7:7. "The Lord did not set his love upon you nor choose you because ye were more in number than any people for ye were the fewest of all people." Let us hear the conclusion of the whole matter: "Fear God and keep His commandments, for this is the whole duty of man, for God shall bring every

work into judgment with every secret thing whether it be good or whether it be evil." Eccl. 12-13-14.

From a Brother.

#### FROM A SISTER

Sometimes my mind is engaged more or less with the thought concerning the Visitor. As I pursue its pages I find some of its pages very helpful and edifying and wholesome instructions and I can praise God when I find such as I saw in our last issue (Worldiness in the Church) standing out against these things I could say amen to the truth. I am glad it's in my heart to receive the truth and love it. We are warned in God's Word that if we receive not the love of the truth that God sends strong delusions that they believe a lie the untruth. Is it any wonder then that some cannot believe, they cannot because they rebelled against the truth and would not receive it. I am very thankful that God saved me from that condition and that He gave me a heart to love it.

Again I was glad for the first page in the January number, January 2 on Repentance written by Jno. S. White, Highspire, Pa. True repentance makes us sorry for our past life and our neglected life and makes sin exceedingly sinful. We are very anxious for Holiness and want to please our Maker, and not only except Jesus, but become such a worker for Him that we cannot enjoy ourselves unless we can do something for Him.

Are we doing our best for God and are we filled with the Holy Ghost which gives us power to stand against the evil one and against His false doctrines. I am glad that God can keep us humble that we will not accept false teaching. His Word declares that His sheep know His voice and they follow Him. The hymn says: "And they go not astray, Hallelujah!" But how glad we can be if it has happened that we can come back again in the fold by true repentance and saying yes to the will of God.

My desire is that the Visitor may still bring us soul-food and that the church may not be neglecting its duty in contributing to its pages in way of testimonies. I see so few of them that my soul wonders, "Where are the testimonies?" I thank God I still see a few. Our young brethren and sisters should be concerned about its pages that they might win their young hearts through giving theirs through the columns of the Visitor. We can magnify the Lord through writing letters for Him through the Spirit, and some who have not the talent of speaking can oftentimes write very encouraging messages and be a help in that way.

My testimony is this, that I would never think of giving up the things of God for the things which are so worldly and look so unholy and so unattractive. I hate the proud look which God says He hates. The Lord

saved me from that too. There is a poet which says, "O, why should the Spirit of mortal be proud." How true when God has left His searchlight into our hearts and we have seen our hearts in the light that He has seen us. We feel very sinful and we have nothing to boast of. But we are so glad that Jesus' precious blood makes us holy and sanctifies us.

May God be with all and fill us with all the fullness of God is my prayer.

Yours for Jesus,  
Sister Adda G. Wolgemuth,  
Mount Joy, Pa.

#### A LETTER TO THE FAITHFUL

"Blessed is he whose transgression is forgiven. Whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile." Psa. 32:1-2.

Greetings in Jesus' precious name, who is above all others. His is love beyond a brother's. Is free and knows no end.

This beautiful Christmas eve I will by His guidance write a few lines for the Visitor pages. I love to read the testimonies of the old saints as they are nearing their journeys end. But sad to see there are so few that write any more.

Another Christmas is in the past, and we fear in many homes and places it has not been spent to the honor and glory of God. There is so much idol worship going on in our land; yes, among our own dear people teaching the little children about santa. We surely are in days of deceiving and being deceived. As we read blindness in part has happened unto Israel. As I read my Bible I see it cuts a very narrow way and takes away all unnecessary things. It means cleaning up, yes, and also giving up.

Some one may say giving up what? Well, self is one thing that cannot rule. As long as self is in the heart Christ will not enter. He wants our whole heart. We cannot serve two masters this he plainly tells us in His Word. Oh, that folks would read their Bibles more careful and prayerful and ask God to give them light and understanding so they might get the real knowledge of their own condition. How different many things would be taken. But alas! We are in the day that faultfinding is uppermost. There are those that think they are doing God's service, when they even bear false witness. We read in God's Word, "A man that beareth false witness against his neighbor is a maul and a sword and a sharp arrow." "Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint." Now we know that such a one has but little promise.

I am glad I found a better way to travel upon. The one that leads to the glory world where our loved one have gone before. Praise His holy name.

In His service,  
A Sister.

## REPORTS

### IRON SPRINGS

Greetings in Jesus' name:

Diferent ones of our Visitor readers may have been watching for a report from the Iron Springs work, knowing that we were being stationed here by the Board.

We left home during the latter part of October, but could not settle in our new quarters until Nov. 16. Before this date we spent our time visiting brethren and sisters in Pennsylvania. Since being here our time has been taken up largely with the home duties, because the automobile which we are expecting has not come, and our work is rural and there is considerable work to do on the furniture that was donated for the mission. But, we are glad that we are able to report that our new home is beginning to look real home-like. We would like if all our readers could visit us.

We are living in Fairfield, Pa., (which is our address.) It is a villiage of three or four hundred, about two miles from the school-house at Iron Springs where we hold our services.

We have a very promising Sunday School but because of a little trouble which had occurred before we came down here, our crowds for the preaching services have been very small. We trust that when we will be able to get out and visit the community more, a greater interest can be aroused.

We trust that all who know the worth of prayer will help us in our effort to bring the Christ to these people of the hills who have been neglected for years.

C. H. and Cora Sider and Iola Dixon.

### DAYTON MISSION REPORT

We can hardly realize that the time has arrived again to give the last report of our work here of one more year. How fast we are traveling upon our earthly journey, and soon to appear over in the great beyond. When we consider how swiftly our years are passing away, bespeaks that our time is very short in which to labour for the Lord, and to seek after precious souls that are lost. May it be our earnest desire and prayer to be true and faithful in what little time, or few years we yet may have to labour in the vineyard of the Lord.

On November 13, 1927 we began a protracted meeting for which we had asked special prayer through the Visitor. We are confident that many gladly and willingly granted the request, and we must believe that the Lord heard and answered the many prayers that reached His throne, for indeed we had a very good and profitable meeting. The dear Lord did so wonderfully help our precious Bro. Eld. E. J. Swalm of Duntroon, Ont., who brought unto us the true Word of God with such power that

precious souls received new light and were brought under conviction and the result was that a goodly number came to the altar confessing their sins, and others consecrating their all to God. The services were well attended, and a very good interest manifested. We were much pleased and encouraged to have our dear brethren and sisters attend so faithful from the country. Especially on Thanksgiving day the dear ones came in from the various district to the extent that our chapel was almost filled to its seating capacity, especially we were so glad to have with us our dear young brethren and sisters. We did appreciate the earnest and faithful labours and efforts of our dear brother to help dear souls, while with us, especially the last night of the meeting December 4th, the altar was filled with seekers, and the front row of seats were used, also on each side of the amen corners. The little mission band were very much encouraged and strengthened to press on in the Christian journey. May our God greatly bless and reward our dear brother is our prayer. The little Mission Band remembered us so kindly again with a Christmas basket shower with so many good things. May the dear Lord abundantly bless and reward them for their encouragement to us. We do desire to thank and express our appreciation to all the dear ones for all they have so kindly done in behalf of the work here, by their liberal offering and donations. May each one realize the near presence of the Lord is our prayer.

#### Financial Report for November and December, 1927.

Balance on hand .....\$287.67

#### Receipts

Joe Free, Englewood, O., \$2.00; J. C. Franklin, Jamestown, O., \$5.00; In His name, \$5.00; a brother, \$1.00; Elmer Hoover, Union, O., \$10.00; Alice Cassel, Dayton, O., \$5.00; Daniel Grubb, Dayton, O., \$1.00; Clyde Hershey, Pleasant Hill, O., \$10.00; E. J. Swalm, Duntroon, Ont., \$3.00; Daniel Myers, Springfield, O., \$10.00; David W. Brahm, Hummelstown, Pa., \$1.00; Ervin Hoover, Englewood, O., \$1.00; Fannie J. Sanders, Springfield, O., \$3.00; In His name, \$4.00; Mission Offerings, \$18.83. Total, \$367.50.

#### Expenditures

Table account, \$29.03; flour supply, \$4.00; electric power, and gas, \$6.64; water, \$3.22; phone bill, \$5.50; incidentals, \$5.13. Total \$53.52. Balance on hand January, 1, 1928, \$313.98.  
Poor Fund Balance .....\$3.20

#### Receipts

In His name, \$1.55; Harvey Miller, Lary, O., \$3.00. Total, \$7.75. Paid out for the needy \$5.46. Balance on hand January, 1, 1928, \$2.29.

Donations of articles were made by Isaac Engle, LaDonna Shaum, Ohmer Heers, Lizzie Knisley, Johnny Galigar, Iva Herr, Ed-

ward Engle, Mamie Herr, Ervin Hoover, Daisy Miller, Monfred Free, Henry Heisey's, Belle Springs Sewing Circle, Kans., a large box of nice clothing for the needy, a nice quilt and comforter for the mission, also garments for the sister workers.

We remain yours for the lost,

W. H. and Susie Boyer,  
601 Taylor St.,  
Dayton, Ohio.

### WELLAND MISSION, ONT.

The text that the Lord laid on our hearts at this writing was Isa. 40:8. "The word of our God shall stand forever."

In this day there seems to be so many bright and alluring things to draw people away from Christ. These allurements give no satisfaction, but only fade and vanish away. "But the word of our God shall stand forever." If we as God's little ones study, believe and obey all His word, we may have the fulness of each promise. Praise His dear name forever.

Thru the past three months how often we have gone to that Word for wisdom, guidance and comfort.

We shall endeavor to tell what would be of interest to you, since you all have a share in the work here.

The meetings are better attended these last few months than in the summer. Although at the best our crowd is not large. But, as we often say, we do not see how the interest could be better. Many who come, speak of how they feel the presence of God and the unity among the saints at this little Mission. Quite often there are seekers at the altar of prayer. Doors are open everywhere for visiting.

These house to house calls have been neglected of late due to the lack of help. Sr. Ethel Milne who had been in the work here for nearly two years, had to leave in December on account of ill health. Sr. Mary Hess, Mt. Joy, Pa., has come to take her place until Sr. Milne is able to return.

Again we thank all who have so liberally contributed to our needs, both in a natural and spiritual way, by supplying our table provisions and also by helping in different ways in the services.

Yours for the lost,

L. B. and Anna Schell and workers.

#### Financial Report

##### October

Miss Ethel Davis .....\$1.00  
Bro. James Milne ..... 2.00  
Miss Sadie Beamer ..... 1.50

##### November

Sr. Bessie Milne .....\$3.00  
Bro. Walter Cloake ..... 2.00  
Bro. Aaron Sheffer ..... 2.00  
Bro. and Sr. Peter Steckley ..... 1.00  
Sr. Mildred Gilmore ..... 5.00  
Sr. H. Shoalts ..... 1.00

##### December

Bro. Richard Nix .....\$5.00

Boyle S. S. ....	7.00
Wainfleet S. S. ....	16.38
Buffalo S. S. ....	25.00
Bertie S. S. for fuel .....	69.10
	\$117.48
Total Personal Don. ....	\$24.50
Hall Offering .....	44.19
Total S. S. ....	117.48
	\$186.17

Baskets of provisions, such as apples, peaches, grapes, tomatoes, vegetables, butter, eggs and groceries were donated by the following: Eld. L. Shoalts, Mrs. Flewelling, Bro. Clifford Horton, Bro. Andrew Sider, Bro. Peter Sider, Mrs. L. Custer, Mr. Stoner, Sr. Bessie Milne, Sr. Mary Schell, Bro. Christian Sider, Bro. and Sr. John Ruegg, Bro. Alfred Davis, Bro. Schraeder, Bish. Bert Sherk, Bro. John Mater, Bro. Craton Bitner, Bro. Peter Storm, Bro. Howard Fretz, Bro. Charles Wright, Bro. Jesse Climenhaga, Bro. and Sr. Carver, Bro. Adam Bossert, also pays the meat bill. Fowl was donated by the following: Bro. Peter Sider—a goose for thanksgiving; Bro. Rueben Heise, a duck, Bro. Charlie Carver, 1 chicken; Bro. Jesse Climenhaga, 1 chicken. For Christmas—Bro. and Sr. D. Carver, 1 chicken, Bro. Schraeder, 2 chickens; Sr. Reavley, 1 chicken; Bro. Christian Sider, 1 chicken; Bro. Peter Sider, 1 chicken; Bro. Charles Wright, 1 chicken.

**Expenditures**

Groceries .....	\$82.56
Miscellaneous .....	15.43
Telephone .....	9.60
Gas .....	13.22
Fuel .....	56.40
Electricity .....	4.63
Water .....	3.84
Car fare .....	1.70
	\$187.38
Previous amount on hand .....	\$41.84
Total donations .....	186.17
Total expenditures .....	187.38
Amount on hand .....	40.63

**BUFFALO MISSION REPORT**

Greetings of love to all the dear Visitor family through the precious name of Jesus. We are thankful to God because He has spared us to submit one more report of His work here. As we reflect over the short years which have been spent here, we must say, "His grace has been sufficient." Praise His name.

The two last months have gone so quickly. There seemed to be so much crowding to them. We were privileged to attend a Bible Conference at Markham. We were accompanied by Bro. J. W. Myers and Bro. and Sr. T. S. Doner. It was a very pleasant trip, and we enjoyed the Conference very much. The dear brethren of Mark-

ham sent us a large shipment of provisions for the Mission. It consisted of apples, potatoes, turnips, carrots and beets. We surely appreciate their liberality very much. May the Lord bless them for their care of us.

The dear Lord has blessed our meetings very much. We are glad for an increased attendance at Sunday School. The regular meetings are not as well attended as we would like to see them, however the spirit of the meetings is good, and the blessing of the Lord is realized. A number of souls have been reclaimed. Some were at the altar of prayer, others prayed through in their homes. We are glad for the large number of young people who are in the city this winter.

We are especially glad for some definite healings which the dear Lord has preformed recently. It is so refreshing to see how God so definitely heals in these days. It was most remarkable how instantly He undertook. In one instance healing was instantaneous. In another the Lord answered the next day. We surely feel to give Him all the glory, and thank and praise Him with all our hearts.

**Financial for November**

**Receipts**

Bro. and Sr. E. A. Robert, \$10.00; Bro. and Sr. Hexemer, \$5.00; Sr. Myra Doner, \$5.00; hall \$20.00; Sr. M. Reavley, \$1.00; Bro. and Sr. M. Hoover, \$7.00; Sr. D. V. Heise, \$5.00; Sr. Evelyn Winger, \$2.00; Grandma Shoalts, \$1.00. Total \$56.00.

**Expenditures**

Table, \$33.73; sundry, \$3.49; gas \$3.50; electric \$2.10; telephone, \$2.81; fuel \$10.75; repairs, \$1.65; freight, \$6.80; water, \$1.20; car fare 25c. Total \$66.28.

**Financial for December**

**Receipts**

Sr. Viola Fretz, \$5.00; Sr. Clara Steckley, \$2.00; Sr. Anna Carver, \$1.00; Hall \$2.00; Bro. and Sr. J. Putman, \$1.00; Bro. E. J. Swalm, \$1.00; a friend, \$1.00; a friend \$10. Total \$23.00.

**Expenditures**

Table \$34.39; sundry \$2.35; gas \$2.60; electric, \$2.99; telephone, \$2.81, fuel, \$43. Total, \$88.14.

We appreciate very much the way in which the dear brethren have supported the work at this place. May the rich blessings of God always rest upon all who are interested in His work. Please continue to pray for the work and us the workers at this place.

Bro. and Sr. E. C. Bossert.

**LANCASTER MISSION**

We greet you in Jesus' name. How thankful we should be at the dawn of another new year, for all the blessings we enjoy thru Christ. The past year has been one, not of ease, but of labor and the Lord has done greater things for us than ever before.

Sr. Annie Sollenberger came December 1, to help us in the work here. We are thankful for her help and she has helped lighten the work to quite an extent.

The work is continuing on. The interest in the services and Sunday School is good. A number of folks from other churches have started to come regularly to our services and help us along.

Through the kindness of the brethren and sisters from Rapho and Manor-Pequea Dist., we were able to give out twenty-one Christmas baskets. They brought in chickens, potatoes, vegetables, cookies and a variety of things. It was surely wonderful to see that nice lot of things, that kind hearts and willing hands prepared. We surely thank each one who donated toward this cause. We got into a number of new homes; families that were in real need, and have gotten a few new ones into the Sunday School thru this.

The Mount Pleasant Sewing Circle of Rapho Dist donated a box of clothing for the needy and the Willing Workers Class of Souderton. We were very glad for these offerings. Pray for the work here. There are some backslidders, and also many sinners to be reached.

**Financial Report for October, November,**

**December**

**Receipts**

Sunday evening offering .....	\$ 32.52
Offering box .....	1.51
Manor-Pequea Dist. for Expenses.....	118.76
A Sister .....	2.00
A friend .....	5.00
Mrs. Rhoda Mellinger.....	1.00
A friend .....	4.55
Henry Hostetter .....	3.00
Emma Brubaker .....	5.00
A sister .....	15.00
E. Hess .....	.50
Receipts .....	\$188.84

**Expenditures**

Telephone .....	\$ 6.75
Electric .....	16.90
Gas .....	13.14
Miscellaneous .....	2.72
Water .....	2.85
Ice (for entire summer) .....	16.40
Board for workers .....	60.00

Expenses .....

Prov. and table supplies for 3 mo.....\$122.05  
Yours in His service,  
E. C. and Rhoda Haas.

Let us open wide our mouths when we have to plead with God. Our needs are great, let our askings be great, and the supply shall be great too.—Spurgeon.

"Love had rather serve Christ in a dungeon than Satan in a palace."



NOTES FROM MILLERSBURG, PA.

A series of evangelistic services was held in the Free Grace church, near Millersburg, Pa., conducted by Elder Aaron H. Stern, of Roaring Spring, beginning Nov. 20, and continuing two weeks.

Brother Stern came into our midst filled with the Spirit, and preached the old-fashioned, soul-saving Gospel of the grace of God in its simplicity, purity and power.

The weather was somewhat unfavorable, being cloudy and rainy much of the time, and the average attendance only fairly good. The interest manifested was good. However, the response to Bro. Stern's earnest appeals was far short of what it should have been, due to the fact that in these last and degenerate days the people have settled down into a state of indifference and unconcern, such as we have never seen. There is practically no contrition of heart, no godly sorrow for sin; no evangelical repentance.

Moreover, in this community nearly everyone is a member of some church, and when folks get under conviction, church membership affords an excuse for not going through with God. Thus, it is possible that church membership is a real hindrance to salvation.

While the majority of Bro. Stern's discourses were addressed more particularly to the unsaved, nevertheless, every sermon in the series was pointed and practiced to the believer, and some of the saints realized their need of a closer walk with God, and we rejoice that there are some that sincerely wish to follow the Christ, and not the crowd.

The brother filled his call to this place in a very creditable manner, and left here free from the blood of all men. May the Lord continue to bless Bro. Stern for his labor of love, and make him a blessing during many years to come, is our ardent wish and prayer. —Correspondent.

REPORT OF RECEIPTS HOME MISSION TREASURER

Balance on hand .....	\$1198.89
D. E. Jennings, balance on Tent Offering .....	12.33
Martinsburg S. S., Pa. ....	13.48
Belle Spring S. S. Kans., Dale Strole .....	57.34
Cross Road S. S. for Des Moines Mission .....	34.50
A Sister, Tithe .....	100.00
Peter Bucher and wife, Conf. Pled.	20.00
Labon H. Wenger .....	20.00
Norman Rosenberger .....	5.00
A Brother, Rapho Dist. ....	25.00
Bequest of Jesse Ringer Estate, Canton, Ohio .....	3162.00
Rosebang S. S., Kans. ....	19.47
Ed. Engle, O. ....	10.00
Maytown S. S., Pa., A. H. Engle ..	30.00
Norman Rosenberger .....	5.00

Cross Road S. S. for Phila Mission ..	40.18
Bro. and Sr. H. L. Trump .....	60.00
Manor Pequa Dist. ....	15.50
Thanksgiving Offer'g Manor Pequa	107.46
Upland S. S., Cal .....	50.00
South Cal. Tent Offering .....	25.00
Pasadena Tent Offering .....	30.00
A Bro., Rapho Dist., Pa. ....	60.00
John Heisey .....	10.00
Mechanicsburg S. S. for Phila Miss.	52.00
Harrisburg Cong., H. A. Garman....	70.00
Juniata and Mifflin Co. Dist., Wm. H. Book .....	7.00
Red Star S. S., Okla., A. J. Albright	11.66
Silent Donor .....	2200.00
A Bro., Elizabethtown, Pa. ....	70.00
Mrs. Susie Caskey .....	10.00
Rosebank S. S., C. S. Sollenberger..	6.03
A Sister, Elizabethtown, Pa. ....	15.00
Palmyra S. S., I. W. J. Zeiders.....	57.48
A Bro., Lycoming Co. ....	5.00
Conf. Pledge, Bert Sherk .....	10.00
Interest, Dick Fund, L. B. Heise ...	23.48
Bank Interest .....	1.15

Cash Bal. and total receipts .....\$7650.95

Expenditures

Anna Myers .....	18.00
E. J. Rohrer, car fare and time ...	49.63
Ed. Engle and wife, fare and tent service .....	64.81
Eva Hoover, tent service .....	6.40
Anna Turner, tent service .....	6.40
Albert Engle and wife, fare to Ky...	40.00
Fannie J. Sanders, interest.....	17.75
Wilber Snyder, evangelistic service	95.00
Christian H. Siders, traveling exp.	60.00
Christian H. Siders, traveling exp...	40.00
Simon Unrue, tent service .....	66.00
Mary Evans, tent service .....	25.60
H. W. Landis, tent service .....	12.50
H. W. Landis, evangelistic serv. ....	66.00
Alvin Burkholder, tent service.....	68.80
Wilber Snyder, fare to Iron Springs	30.00
Herman G. Miller, allow. 3 workers	60.00
D. E. Jennings, allow, 2 workers....	40.00
E. C. Bossert, allow, 3 workers.....	60.00
Sarah Bert, allow. 5 workers.....	100.00
Wm. H. Boyer, allow. 4 workers ...	80.00
Albert H. Engle, allow. 2 workers	26.67
August and September .....	26.67
Chas. E. Engle, allow. 2 workers ...	40.00
Henry P. Heisey, allow. 2 workers ..	40.00
Eva Hoover, allow. 1 worker, Sept.	6.67
Clyde Shirk, allow 4 workers .....	80.00
Maggie Sollenberger, 3 workers ...	60.00
E. C. Hass, allow. 3 workers.....	60.00
Interest bearing certificate .....	2500.00
Des Moines Mission from Cross Road S. S. ....	34.50
Christian Siders Traveling expense	25.00
Ray Witter, service and fare .....	220.00
Supplies for Iron Springs .....	25.00
Iola Dixon allowance .....	20.00
Christian Siders, for house rent.....	30.00
C. N. Hostetter, Miss. Conf. Min....	4.12
Phila Mission from Cross Road S. S.	40.18
D. E. Jennings, Deficit .....	35.00
Isaiah M. Schock, hauling .....	11.88

L. B. Schell, allowance 4 workers....	80.00
Walter L. Reichard, allow. 2 work.	40.00
Total expenditures .....	\$3285.80
Balance on hand .....	\$4365.15

We desire to call special attention to a few items of receipt in the foregoing report and we herewith extend our thanks and appreciation to the several donors, and pray God's richest blessing on both the giver and the offering. The one was the bequest of the Jesse Ringer estate, and although the brother has gone to his reward he has followed the teachings of our Lord when He said, Lay not up for yourselves treasures on earth where moth and rust doth corrupt, and where thieves break through and steal, but said we should lay up treasures in heaven. Also the very generous gift of \$2,200.00 by a silent donor. Surely God keeps the record at the other end, even if we do not know the name of the giver. God bless Him.

We hope and pray that many more may bequeath their means for the Lord's work and thus invest in eternal values (souls).

HOME MISSION BOARD,  
Abner Martin, Treas.

REPORT OF MOORETOWNSHIP'S CENTER MISSION.

Beloved brethren and friends of the Visitor family, greeting in the name of Jesus, that great shepherd of the sheep who has bought us and washed us white in His own precious blood.

A number of months have passed since there has been a report printed from this place and as we review the work done we surely thank our precious Savior for all his bountiful promises and provision for us. While there have been both burdens and encouraging seasons we are glad to report victory in Jesus. Following our tent meeting in July there were five souls who followed the Lord in baptism and united with the church. Then during the month of November Bishop D. R. Eyster from Oklahoma was with us in a revival effort. Truly he brought to us the Word in the power of the Holy Spirit and although the battle was hard still by holding on to God with prayer and fasting God met us.

There were twenty-seven who bowed at the altar, some of whom received very definite help. Truly prayer does change things. We ask you to pray for us and with us that more in this field may see their privilege in the Gospel of Christ.

We thank all who have contributed both in money and other ways to help the work at this place. May God richly and abundantly bless you all for it.

Financial Report for October, November, December, 1927

Receipts	
Fairview S. S., Ohio .....	\$20.78
Bro. and Sr. Harvey Wenger, Cal. ....	5.00

In His Name .....	5.00
Bro. Frank Vore's .....	1.00
A Sister .....	2.00
Bro. Er. Bulgreen's .....	5.00
Bro. Geo. S. Thomas' .....	10.00
A Sister .....	5.00
Bro. Lewis Thomas' .....	5.00
Bro. Andrew Pearsons .....	4.00
Bishop D. R. Eyster, Okla .....	5.00
Frank Gates .....	2.00
Williams Dept. Store, Snover.....	3.00
Bruce Pearson .....	.45
A Sister .....	5.00
Eld. Henry P. Heiseys .....	1.00
N. A. Offerings .....	11.44
Produce sold .....	7.68
Labor .....	12.50

Total .....	\$110.85
<b>Expenditures—three months ending Dec. 31</b>	
Table account .....	\$32.03
Fuel .....	27.38
Feed .....	5.90
Car Expense .....	43.68
Gasoline for light .....	.80
Frt. on canned fruit .....	4.65
Misc. ....	5.40

Total .....	\$119.74
Deficit .....	\$8.89
Fruit, gasoline, meat, buttermilk, oats and other provisions donated by the following: Bro. Bulgreens, Bro. Lewis Thomas', Leslie Cubit's, Bro. A. Pearson's, Sr. F. Vore, Snells, Eld. Henry Schneider, Mrs. B. Sawdon.	

**Financial report for three months ending Sept. 30th, 1927**

**Receipts**

Bro. Geo. S. Thomas' .....	\$ 5.00
Eld. Henry Schneider, Merrill .....	4.00
Bro. Lewis Thomas .....	5.00
Chas. Blashalls .....	5.00
Rev. Surbrook .....	2.00
Sr. Elsie Lyons, Carland .....	5.00
Warren Teets .....	3.00
Bro. H. Schneider, Carland .....	1.00
A Sister .....	5.00
N. A. Offerings .....	10.35
A Sister .....	1.00
Mt. Pleasant S. S., Pa. ....	20.00
Produce sold .....	25.10
Labor .....	36.75

Total .....	\$128.20
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**Expenditures**

Deficit .....	\$57.99
Table .....	47.21
Car .....	43.38
Kerosene fuel .....	4.14
Miscellaneous .....	4.87
Total .....	\$171.42
Deficit .....	\$43.22

Hay, vegetable plants and fruit by the following: Bro. L. Thomas, Mrs. B. Sawdon, Bro. E. Bulgreens, Bro. A. Pearsons, Sr. F. Vore, Sr. Will French.

Charles E. and Lucille Engle.

**IRON SPRINGS**

Greetings in Jesus' precious name:

We thank God for His care for His children, and for the joy He gives when we are filling the small corner He has allotted to us.

You may have noticed our other short report which was given to announce our arrival and getting settled in our new quarters. In our present report we seek to give more particularly our financial and general report. We are encouraged in the work here. Not by our large crowds nor membership, but by the great possibilities. There is a good Sunday School class here of both boys and girls, and we expect to start them doing some industrial work as well as the spiritual, for we believe work along this line will be very helpful to the young who have little to do in their spare hours.

The people of the community seem very much pleased that someone has come to live with them. We ask your prayers that we might know exactly what is God's way for us to do His work among these people.

**Receipts**

H. M. B. for traveling expenses.....	\$125.00
Daniel Wolgemuth .....	5.00
Harold K. Sheets .....	5.00
Miriam Mellinger .....	2.00
Lancaster and Pequea S. S. ....	40.78
H. M. B. for rent .....	30.00
Boyle Cong. ....	10.17
Manor S. S. ....	21.60

Total receipts .....	\$239.55
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**Expenditures**

Transportation .....	\$118.43
Fuel and Light .....	51.09
Rent .....	30.00
Groceries .....	19.54
Hardware .....	13.74
Stamps and Sundries .....	2.46

Total expenditures .....	\$235.26
On hand .....	\$ 4.29

Christian H and Cora Sider  
and Iola Dixon

**REPORT OF BIBLE CONFERENCE AND REVIVAL MEETINGS IN MARKHAM DISTRICT.**

On November 6 and 7, a Bible Conference was held in this district, which no doubt proved a blessing to all present. Interesting and vital topics were ably brought before the people. A number of ministers from other districts, were present. Our Bible Conference was followed by a series of revival meetings, conducted by Bish. W. J. Meyers of Massilon, Ohio, closing Nov. 30. Our Brother surely was faithful in bringing forth the message of salvation night after night. Some who had gotten

on back-ground were again restored, also a number of young people and children saw their need of a Saviour and stepped out to the altar and gave their hearts to God. Others were deeply convicted of sin, but failed to yield to the wooings of the Spirit. May the blessing of God be upon our brother as he goes to other fields of labor.

L. W. Steckley, Cor.

**REVIVAL MEETINGS AT FAIRLAND AND PALMYRA.**

Elder D. L. Graybill of Filer, Idaho conducted a two weeks meeting at Fairland in the fore part of November. The brother spoke the Word in his usual straight forward manner and the Lord blest his labors with eight precious young souls who came to the altar and found peace and pardon in a crucified Redeemer. Bro. Graybill also served the church at Palmyra during a two week's meeting. In both of these meetings Bro. Graybill labored earnestly in the preaching of the Word and pleading with souls to come to Christ. May God's blessing rest upon him and may he be used by Him to lead many unto righteousness. We will long remember our pleasant associations together.

**MAPLE GROVE REVIVAL**

A series of special services in Maple Grove church, in the Howick part of Waterloo district commenced on Nov. 27th continuing until Dec. 18th, conducted by Eld. Warren Winger as evangelist, who came filled with the Spirit and set forth the Word with no uncertain sound. He was accompanied by Sisters Sarah Climenhaga and Idelus Sider, who were with us the first two weeks, whose help we also appreciated. Weather and road conditions were such that caused very small attendance. Although there was no move, conviction was upon souls, and the hearts of the saints were edified. We pray that the good seed sown may yet spring forth and bear fruit. May God bless brother Winger for his faithful service.

Jacob A. Reichard.

"The Lord uses his flail of tribulation to separate the chaff from the wheat. In times of affliction we commonly meet with the sweet-experiences of the love of God."—Bunyan.

I refuse to be disappointed. I will only praise.—Luther.

"Better be God's little child than the world's greatest man."

# 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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V. L. STUMP ..... Manager

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### Editor

V. L. STUMP.....Nappanee, Indiana  
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## MARRIAGES

### ESHELMAN-LENHERT

On Tuesday, December 20, 1927, there occurred, at the home of Bro. George Lenhert near Abilene, Kans., their daughter Mary, to Bro. Charles Eshelman of near Philadelphia, Pa. In the presence of about sixty friends and relatives. May the rich blessing of God attend them on life's journey. Bishop Jacob N. Engle officiating.

## OBITUARIES

**FRYMIRE**—Aaron S. Frymire was born August 13, 1858, died Nov. 29, 1927, aged 69 years, 3 months and 16 days. His death was due to heart trouble. On the day of his death he was about as usual until shortly after dinner he complained of not feeling well and while sitting in a chair, only a short time afterwards the spirit took its flight. Early in life he accepted the Lord and united with the Brethren in Christ church of which he was a member until his death. He is survived by his wife, (whose maiden name was Katie Cleck.) One son

(William,) two daughters, Mrs. Chas. Bos-singer, and Mrs. Oscar Heckman. Two children preceded him to the spirit world. One brother, one sister, thirteen grandchildren, two great grandchildren and a number of relatives and friends also survive.

Funeral services were held from the home of his son near Mexico, Pa., Dec. 2, conducted by Eld. Noah Z. Hess, assisted by the home ministry. Text: Psa. 17:15. Interment was made in the New Port cemetery.

**CUSTER**—Sr. Sarah (Feaster) Custer, widow of Bro. Edward Custer, deceased, was born in Bedford Co., Penna., Oct. 31, 1849, and died Dec. 15, 1927, aged 78 years, 1 month, and 14 days.

In June, 1920, Bro. and Sr. Custer, became members of the Messiah Home family, where they remained until the Lord took them unto Himself. Bro. Custer died Sept. 10, 1926. They were united in marriage on February 6, 1876, by Rev. Jacob Bosler. They had one son born to them, who died at the age of two and one-half years. Sr. Custer was a helpless invalid for many years. She bore her affliction with Christian fortitude, and death came to her as a welcome guest.

Services were conducted at the Messiah Home Chapel, by Henry K. Kreider and George Detweiler. Interment took place at the Hummelstown cemetery.

**CROWNOVER**—Mary R. Crossover, died at the Messiah Home, Harrisburg, Pa., on Dec. 19, 1927, aged 76 years. She was born in Orangeville, Columbia Co., Pa. She resided at the Home since January, 1910.

**SCHOCK**—Sarah G. Schock, was born November 15, 1840, in Montgomery county, Pa., and died Dec. 28, 1927, at the Long home, Lancaster, Pa., aged 87 years, 1 month and 13 days. Her death was caused by the effects of a stroke, which she sustained 6 months and 1 day before her death, during which time she was confined to her bed in a helpless condition. She did not seem to suffer, however, and showed a peaceful and contented spirit. Those who so kindly attended her said that she would be greatly missed. She was a daughter of the late John Bean.

Her husband Jacob Schock preceded her in death in 1885. She is survived by a son John Schock, and a daughter Mrs. Elizabeth Brewer, both of Lancaster, Pa., also four grandchildren and two great grandchildren.

She was united in marriage with Jacob Schock in 1867. She was converted early in life, and united with the Brethren in Christ, of which also her husband was a member. She remained true to the church of her choice, and along life's pathway was an inspiration to many.

She was very conscientious and feared to do anything which would displease her Lord. Her life was an example of true devotedness to her Savior.

Funeral services were held on Saturday afternoon, Dec. 31, at the Long Home, conducted by Eld. John H. Martin and Eld. Noah Hess. Interment in the Pequea cemetery. Text: Rev. 14:13.

**ENGLE**—Fannie Engle (nee Ebersole) was born in Lancaster county, March 3, 1848; following a stroke she departed this life December 13, 1927; aged 87 years, 9 months and 10 days.

Her first marriage was to Levi Schaeffer. To this union were born a son and two daughters.

In 1872 she was married to John Engle. To this union was born two sons and two daughters. She was a faithful member of the Churchtown Mennonite Church of Cumberland County.

Services were conducted by John Niesley, Paul F. Huddle, and Samuel Hess. Text: I Thess: 4:14. Interment in Mt. Zion cemetery.

"Asleep in Jesus, blessed sleep

From which none ever wakes to weep;

A calm and undisturbed repose,

Unbroken by the last of foes."

### HIS LAST CHANCE

A miner in the south of England was passing a meeting house one night, and went in. The minister was speaking of the holiness of God and the awful situation of those who were still unprepared, and might be called any moment to meet Him. He begged his hearers to ask themselves the question: "Am I ready to meet God?" He urged them to answer it now, for now was the accepted time. God was willing now; they were living men tonight, tomorrow it might be too late.

It pleased God to carry the message home to this miner's conscience. He thought: "I am not ready to meet God; I have lived a careless, godless life; I dare not meet His holy eye! how can I make peace with Him? I am such a sinner, I dare not stand before Him." Those truths troubled him so much that he could not go away,

but waited till the people went out, and told the ministers his fears. The faithful man of God tried to lead him to Jesus. "He is your peace," he said: but the miner found none. An hour passed away. The minister laid the way of salvation clearly before him and prayed both with him and for him.

"Now," he said, "it is late. Go home and seek your Savior there."

"No," said the miner. "I beg you to let me stay a little longer; it must be settled tonight."

The minister laid before him the way of salvation and prayed, but in vain. Another hour passed.

"You must go home," said the minister: "it is late, and I can do no more for you. I cannot make it clearer to you."

"It must be settled tonight," answered the miner with increased earnestness.

Late as it was the minister felt he could not send him away. Once more he spoke of Jesus and gave him promise after promise; once more he prayed, but in vain. The minister grew more and more troubled.

"I must go," said the minister reluctantly: "it will soon be morning. Go home; tomorrow night there is meeting here, maybe you will find peace then."

"Sir," said the poor man, "I cannot leave this room until I find peace. Tomorrow it may be too late, and I may be in hell. It must be settled tonight!"

The minister could not resist such earnestness. "By the help of God," he said, "it shall be settled tonight, and I will not leave you until you find peace."

Again he spoke of the finished work of Christ, again he prayed, the miner following his words with sobs and tears, and at last the light broke in on his darkness.

"I see it," he cried, "my peace is made with God. It is settled: I have to thank God for it! I do! I do! Praise His name! It is settled!" And they knelt again, but this time to thank God that He had heard their cry, and saved the miner's soul. They went their way rejoicing.

The next day the miner went, as usual to his work. I do not know if he told his companions what God had done for his soul. I must think he did. During the day he went alone to a distant part of the mine, to fetch some tools, and as he was long in returning, his fellow-workers went to look for him. They found that a mass of rock had fallen upon him, and that he was buried in the ruins. They worked with pick and spade, hoping to save him, and at last they uncovered one of his hands. It was warm. He was yet living; and as they bent over him, from beneath the fragments of rock, the rubbish and stone which hid him from sight, came a faint sound. He was speaking. And what was he saying?

"I thank God that it was settled last night. It was settled forever. I am His. Tonight would have been too late, but, thank God! it was settled last night!" When at last they uncovered his poor, crushed body, he had gone to God.—Selected.

### THE PATH OF LIFE

"Thou wilt show me the path of life."  
Psa. 15:11.

As day by day I walk the way.

I need Thy guiding hand,

To lead me on the path of life

To my home in the better land.

The way is new and all unknown,

I've never walked the way before

O Father guide my weary feet,

And bring me safe to yonder shore.

Sometimes the way is dark from clouds,

That hang so low and near.

And dangers threaten on each side,

And my heart is filled with fear.

For many years o'er desert sands,

'Mid scenes of toil and strife,

And perils from an unseen foe,

I have walked the path of life.

A pilgrim and a stranger here.

In a foreign land I roam

Seeking that city made of gold,

That will be my final home.

W. R. Smith, Pryor, Okla.

"Open rebuke is better than secret love."

## Foreign Missionary Department

Edited by H. Frances Davidson, Grantham, Pa.

### THE END OF THE WAY

#### The Story of a Medical Call by One of Our Missionaries in India.

It was noonday. One of the usual busy forenoons had passed at the Saharsa Mission Station, and though it was late in October, the sun had lessened such a small degree in its intensity that the rest hour was still a welcome period in the day. One of the missionary sisters had scarcely relaxed upon her couch when there was a call at her door, "Miss. Sahib." "Aow," was the reply from within, and the curtain swung aside revealing one of the Indian Christian women. "Miss. Sahib," she began, "there are some Mohammedan men out here asking whether you will come to their village to see a sick woman if they pay you 'fees.'" And continued, "It is a good distance from here and you will have to go by this noon train." The missionary made hasty preparation and went out to find three Mohammedans, bearded and capped in the orthodox style. One seemed very important, indeed, and wore gold rimmed glasses. He also presented a hundred rupee note to be changed. All were bent upon the object of getting the missionary to come to visit a sick woman in Gamharia Bazaar.

The missionaries were familiar with such calls and what they sometimes intailed, and for this reason the men were closely questioned. "Please tell us just where this village is?" "Oh, you simply take the train and go two stations north and the village is only a short distance from the station."

"What kind of conveyance has been sent to take me from the station to the village?" "A very comfortable cart and a span of fine running bullocks are waiting at the station and they will take you to the village in just a short time." "Are you sure I won't have to wait a long time while

you go in search of a cart?" "No, it is all ready and waiting at the station." "Will it be possible for me to return to the station by seven P. M. in order to take the train home?" "Oh yes, our master has motor cars and everything and he can easily motor you back by that time. But do not be in a hurry, it would be better to remain over night and our master will motor you back here by seven o'clock tomorrow morning."

All the questions being answered, the Missionary began to prepare for the journey in the few minutes which remained before train time. The men had told her that should she remain over night, there was a well equipped travelers bungalow near their master's house which she might occupy. But still she felt it necessary to take with her such articles as she could get together in the short time allowed. Into a bag were placed mosquito curtain, pillow, sheets and blanket and a flask of pure drinking water, while in a small box were assembled such medical supplies as might be most needed. Meanwhile a missionary sister prepared for her a small package of sandwiches, which she accepted with thankfulness. She set out with one of the Indian Christian workers accompanying her and was successful in reaching the station in time for the required train.

An hour later the little train pulled up to the little station, but a part of the glittering vesture in which the appeal was clad had fled. The gold spectacled pleader had vanished with his servant and his money, proving to be a resident of Saharsa itself, and but one remained to complete the journey.

"Now show me your cart" said the Missionary to the one remaining servant. "Yes, yes, just wait here under this tree a moment, it is right here at this house and I am bringing it just now." Suiting action to words the old Mohammedan soon faded from

view behind the houses. The moments lengthened, five, ten and fifteen minutes passed with no sign of man or cart. The Missionary sought a seat on her bedding roll, while the Christian worker with a disgusted 'are bap' squatted near by. The spreading mango tree afforded a grateful shade from the afternoon sun.

"Oh, I do wish he would come, just see how late it is getting" and the old man appeared swinging himself most importantly. "I'm sorry," said he, "but the cart has been sent over there to a shed, it is only a mile away and I will soon have it here, you be pleased to wait." And wait they did.

In India, as perhaps, in not many other climes, does one have such splendid opportunity to 'let patience have her perfect work, and as Kilping declares, it is utter folly to attempt to "hurry the East." You wait and wait, and after you think you have waited the full limit, and you would fain make use of the moments which are being wasted, you may be compelled to just wait on.

However it is often not so much the delay as it is the pitiless misrepresentation, the deceit and the downright lying which annoys the westerner. The truth of the case in hand was that the "master" afforded but one bullock cart and that one was somewhere on its leisurely way in from the village and did not arrive at all until about an hour and a half had been spent in waiting and the watch hand pointed out three-thirty P. M.

But it came, oh yes, it came, the 'nice comfortable cart' rolled up to the station and a young Mohammedan duly garbed in Turkish fez and Chapkahn alighted. The cartman proceeded to take off his carpet wrapped bundle of luggage and gave the bundle of straw on which he had been seated to the unspanned bullocks. As the cart approached, the man who had gone to the shed a mile away, supposedly, but who had probably been refreshing himself with a good drink of intoxicating palm juice for the homeward journey, also arrived. "That babu on the cart," he said, "is the master's younger brother and he

has just come in to take the night train." When questioned, the young man said he had been on the way since nine thirty in the morning, and with a sense of heaviness and disgust it was learned that at least three and a half hours must be consumed in making the short (?) journey to the village which the men had described as within easy distance.

To the driver of the cart was due a bit more credit than the messenger deserved, for he at least told the truth in a few matters, regardless of any-ones feelings. It was a relief at last to feel that facts were facts no matter how appalling they seemed. "Come along, now," said he, "we must be off at once or we shall not be able to cross the river before dark." "Why, how far is it to the village, and where is the river?" queried the missionary somewhat in dismay. "Well, for us who are used to the road it is but six miles to my 'master's' village, but strangers can count on eight miles." He continued, "We come to the river about half way on the journey." "Please get onto the cart, we are ready to start." It was the Indian Christian worker who protested thus, "But you have nothing for the Miss. Sahib to sit on, no straw and no carpet, here take that bit of straw from the oxen and put my shawl on top of it." The ever ready bedding roll supplied the remaining need for a seat and the cart pulled out with Missionary, Christian worker, and driver as its passengers.

True enough the bullocks did run; the poor tired beasts had no choice in the matter for the superstitious Mohammedan driver was bent upon saving himself from the fearsome specters of the night as well as to please his master and get the missionary to his village as early as possible. Different allusions were made to the intoxicating palm juice he had fed the bullocks to liven up their spirits, and it might be guessed that the much to be coveted liquor was not all fed to them, either. It must be admitted that the bullocks came up to their description in every respect on the journey going out but what of the

(Continued on page 14.)

C O N T R A S T S

America	Socially	India
Nod head forward for "yes" .....		Nod head to side for "yes."
Beckon with hand, palm upward.....		Beckon with hand, palm downward.
Retire late, rise late .....		Retire early, rise early.
All bedding furnished by host .....		Guest takes bedding, mosquito net, and of- ten mattress.
Nothing locked when in house.....		Lock everything, even cupboards.
Telephone very common .....		Rare, and different style.
Merchants stay by quoted prices .....		Quote high, then argue and bargain.
Churches large, for whole crowd.....		Shrines small, often for only one family.
Bells used to call folks to worship.....		Used to call gods morning and evening, and to route evil spirits.
Begging counted a humiliation, often.....		Counted a virtue and encouraged,—practiced in name of religion.
Say "thank you" .....		Salute with hands, bow and speak.
Everybody always in a hurry.....		No one thinks of hurrying.
Men get a "hump" on themselves.....		Humps reserved for cows and camels.
Barbers clean and attractive, work.....		Dirty, work in open public places; let blood, cut nails, and core ears and noses in ad- dition to cutting hair and shaving.
Everybody uses chairs .....		People prefer to sit on floor.
Use many and varied pans and dishes.....		Few dishes, generally brass or earthen: sometimes aluminum.
Cook on steel stove or range.....		Use mud fire-place on floor.
Sit at table and eat with tools.....		Sit on floor and eat with hands.
Generally a variety of foods.....		Usually but one main dish.
Man and beast generally well-fed.....		Generally half-starved, especially the beast.
Man and wife eat together.....		Wife serves, eats afterwards.
Men and women mix freely in public.....		Seldom together, even in family, except in low castes.
In crowded places women sit, men stand....		Vice-versa, or women sit on floor.
Men follow and guard women in narrow....		Women usually follow men and care for or dangerous places. themselves.
Men carry bundles, etc. ....		Carried by women, especially in middle and and low castes.
Women respected and protected.....		Men often beat wives on slight provocation.
Vast majority of women educated.....		Vast majority of women illiterate.
Attendance at school compulsory.....		Chiefly voluntary, little education, compar- atively speaking.
Marriage optional .....		Marriage obligatory, except for religious reasons or purposes.
Arrange your own marriage .....		Arranged for you by others.
Divorce easy and very common.....		Divorce easy but not so common.
Many women use lip-stick, paint, etc.....		Chiefly harlots do this.
Fashionable to have bobbed hair.....		Only the cursed widow has hair cut off or head shaved.
Men never shave heads.....		Frequently shave heads.
Brush and dentifrice used for teeth.....		"Chew-stick" or fingers for brush, with ashes, charcoal, or mud.
Widows may remarry .....		May never remarry in orthodox homes.
<b>T r a v e l</b>		
Keep to the right .....		Keep to the left.
Autos have left-hand drive .....		Autos have right-hand drive.
Use horses and autos exclusively.....		Few cars, use bullocks, pones, camels, ele- phants, and asses.
Joy-ride in automobiles.....		Just as happy in "oxomobiles."
Vehicles usually have four wheels.....		Generally have only two wheels.
Drive animals with lines and bit.....		Drive bullocks by twisting tails, kicking with toes, yelling, etc.
Bicycles have hub coaster-brakes.....		All hand-brakes on rims of wheels, and coaster ratchets.
Railway right-of-way carefully protected....		Almost no protection, used at will.
Collect tickets on trains.....		Collected at exit stations.
<b>Railway cars:</b>		<b>Railway cars:</b>
One class and fare .....		Four classes and fares.
Seats only guaranteed.....		Place for bed generally included.
Bedding provided in Pullman.....		Provide own bedding in all cases.

Seats all face forward .....	Seats mostly along sides of car.
Cars open at ends .....	Openings along sides of car.
Freight cars always have two four-wheeled trucks.	Wheels in separate pairs.
One standard width of track.....	Three standard widths of track.
Strong headlights on locomotives.....	Until recently no headlights.

**Clothing**

Sleep with body covered, head uncovered.....	Sleep with head covered.
Wear shoes, remove hats, indoors.....	Wear head-gear, remove shoes, indoors.
Jewelry on hands, ears, neck, and arms.....	Also on forehead, noses, legs, and feet.
Men more modest in dress than women.....	Women more modest in dress than men.
Scanty dress found in "high" society.....	Found in low castes, too poor to buy.
Styles constantly changing.....	Seldom if ever change.
Always wear hose and shoes .....	Most are bare-foot, more bare-legged.
Ladies' skirts are supposed to be full.....	Usually full in front.
in back if at all.	
Women's skirts very short .....	Fall to the ankles.
<b>Clothing generally:</b>	<b>Clothing generally:</b>
Tailored, dark, heavy, simple colors.....	Simple piece of goods, thin, gaily colored
leather shoes, fancy hats for ladies.	if at all, generally no shoes, (exceptions are of various materials), turban or cap, but no hat.

**Hygiene and Sanitation**

Many doctors of medicine, skilled.....	Few doctors, many of them very unskilled: many quacks and extortioners.
Plenty of fresh air and water in sickness.....	Usually no water and no fresh air.
Nurses, usually women .....	Men usually nurse the sick.
Male doctors usually attend childbirth.....	Mid-wives always do this work.
Isolation and quarantine in contagious.....	No quarantine observed, especially in rural and infectious diseases.
Wells closed and sanitary .....	Open and exposed, unsafe for whites.
Careful to drink only pure water.....	Do not disdain filthy water.
Daily clean teeth, perhaps mouth.....	Also daily clean throat, pulling palate.
Bathe in tubs privately.....	Bathe publicly, in any water.
Closed drains everywhere.....	Open drains if any, as a rule.
Wash by board or machine, hang clothes.....	Stand in water, slap clothes on water and rock or board, lay on grass.
Scrub floors with soap and water.....	Smear with semi-liquid cow manure.
Law requires protection of food exposed.....	Flies, dust, etc., get it before you.
for sale.	
"Swat the fly" .....	A sin to kill them, don't mind them.
Personal cleanliness next to godliness.....	Personal filth a sign of holy abstraction among wandering priests.
Bury or cremate the dead.....	Bury, cremate, drop in open water, or expose in the open.

**Miscellaneous**

Crows very wild.....	So tame they are a nuisance.
Hawks very scarce .....	Over-plentiful and very bold.
All dogs owned by someone.....	Usually owned by "the other man."
Dogs usually well kept .....	Mangy, sneaking, filthy.
Manure used as fertilizer.....	Used as plaster, and fuel when dried.
Same forms of address used for all.....	Address according to social status.
Rainfall throughout the year.....	Periodic rainfall, and dry seasons.
Farmers live on their land.....	Live in villages and farm land around.

**Religious**

<b>Christianity</b>	<b>Hinduism</b>
One God active in Trinity.....	One Ultimate Being active in Three Hundred Thirty Million forms.
One re-birth, (born again) .....	Eight Million Four Hundred Thousand re-births, (transmigration.)
Be saved and do .....	Do, that you may be saved.
God forgives sins, (For Christ's sake).....	God cannot forgive sins.
God gives salvation as gift of grace.....	God obliged to give salvation by our meritorious works.
Universally applicable .....	Only locally applicable.
No idol .....	Many idols.

Note:—The original of this article appeared in the Indian Witness several years ago, and has been revised and considerably enlarged by the writer.

A. D. M. Dick.

(Continued from page 13)

'nice comfortable cart?' Two clumsy wheels formed the main part of this vehicle while on the top of these were tied together sufficient bamboos to form a bed and a low protection along the sides. With her thin bedding roll forming the only springs, the Missionary sat upon the cart, and this was comfort.

The sun, like a huge ball of gold, was on the verge of dipping behind the horizon when the Tilawe River came into view. Across its wide expanse there was no bridge and no means of fording it was there, excepting by row boat. The cart was unloaded and tilted unto one end of the boat and the oxen were held by their ropes and made to swim across beside the boat. The boat itself carried the passengers as well as numerous other people who had collected in the hope of getting across.

After the crossing was made in safety the cart again proceeded on its way. The promise had repeatedly been made, "the master's motor car is waiting for you just on the other side of the river and you will have no difficulty the rest of the way." It was never known whether the cartman's reason for saying this was wholly groundless or not for it would have been quite possible to have secured a car and had it at the river ready for the remaining trip, but possibilities too often remain possibilities in India, and it is needless to say there was no motor car on the other side of the river unless it was four miles the other side, calmly waiting. The old cart rolled on and so did the darkness; a moonless night settled round. Roads ceased to be worthy of the name, so broken were they by water holes and the earthen ridges built by poor farmers in futile effort to save their crops. Down went the goad on their backs time after time, and forward sprang the poor animals, each time sending "Miss. Sahib" a bit more toward the nether end of the cart and loosening one more of the bamboos in the mechanism of the comfortable cart. The missionary was caught off her guard once or twice and as a result almost landed upon the ground.

The driver looking back remarked, "My, you look very uncomfortable back there, it jolts much more where you are sitting than it does up here," but without giving any opportunity for her to change her uncomfortable position, the goad came down once more upon the bullocks backs and they were off. "See here, driver," the Missionary put in, "next time you hit the oxen you must let me know, I nearly fell off then." "Oh, yes, certainly," was his apology, and the bullocks gave another bound forward.

(To be continued.)

### THE KIND OF GIRLS MEN ADMIRE.

Mrs. Julia A. Shelhamer

Now, girls, shall we have a little private talk together? Draw your chairs up close and let someone close the door so we may discuss a matter that has occupied your minds, somewhat, though you may have been too modest to say anything about it to anyone. Here it is, "What is it that makes girls attractive?" By this question we do not mean to infer that you girls are of the stamp who desire to attract married men, or single men of a low character, for such motives always bring due punishment in this life and in the next. But rather, what is it that will enable an unattractive girl to find her mate? In answering this question we shall state a few facts gathered from nine works on Psychology which we have recently perused.

Men are sometimes attracted to a different style of girls than are women. Occasionally when a man marries, some ladies are wont to remark, "I don't see what he sees in that girl. Why she's as ugly as a rail fence." Shall we explain? There is a little secret here. It is this, men choose—

1. A cheerful disposition. They admire one who can smile and laugh away trouble—one who is not cross, grouchy, or pessimistic—one who has the ability to scatter sunshine in her own home, particularly on wash day, when the sink is full of dishes and mother is worn out from sitting up all night with a sick baby. Men quietly and keenly watch these little

things, for a patient, cheerful, womanly disposition is greatly admired by them, and has a serious bearing upon the future. If these attributes are not natural to you, they may be cultivated. Divine grace can change the heart, mind and the disposition, remove grouchiness, touchiness and pessimism and give smiles and sunshine.

However, you will have to use your will in this matter by casting aside every unhappy thought and substituting a pleasant one. Refuse to allow your mind to dwell on bitter ideas, envy, revenge and jealousy and you will find that your appearance and your disposition are much improved.

2. Another characteristic men admire is chastity. No man respects vice though he himself may be a demon incarnate. This is one proof of the divinity of Christ and of the existence of heaven, i. e., that virtue demands respect even from vice itself. One popular author says, "Though you may see men attracted by many women who do not have a good character or a sweet disposition, you may depend upon it, that they seem to have these attributes in the adorer's eyes. The fact that lovers can see in each other, qualities that are invisible to others has given rise to the notion that **"love is blind."**

Thackery and Hugo are not alone in thinking that in order to be attractive, a woman must have a beautiful character and a sweet disposition. No man who really adores a woman can conceive of her as anything but an angel—the very essence of goodness and purity. May we quote now from an unknown author? "That these qualities are necessary to true womanly attractiveness has been insisted upon by every poet and lover that ever lived."

Victor Hugo says, "A young minister addresses the object of his affection thus. There is for me but one woman upon earth. It is you. I think of you as a prayer . . . you are like a glory in my eyes. To me you are holy innocence . . . you are the living form of a benediction."

3. Tenderness is essential to womanly attractiveness. Along with

this quality must go childlikeness, trustfulness, confidence and dependence of spirit.

It is sometimes disappointing to business girls and masculine women to find that they do not readily find life companions. They are well fitted for home makers and yet are not sought. One great psychologist declares that the reason for this is that they do not have that simplicity and helplessness that appeals to the strength of a man, whose God appointed calling is to shield some frail little creature from the world's chilly blasts. This author adds that if such women desire to be noticed they must lose their masculine independence and masculine manner of dressing. No man admires a mere ape of himself and a woman should avoid all styles which are at all mannish, and should cultivate a sweet, modest tenderness of spirit.

### Beauty Not Essential

I am now going to say something that may surprise you, but according to man's ideal, beauty is not always essential in this game. It is certainly a help and yet business and professional men assert that what attracts them most is a fine character. Indeed one man who knew more about pretty girls than perhaps any other one in the United States went so far as to assert that the pretty girls' heads were all empty. That was Mr. ———, director of beauty contests for twenty years.

4. Good health is essential to attractiveness. The robust girl has taken the place that the simpering little invalid used to occupy. Rouge and lipstick cannot be substituted for nature's roses. A certain newspaper gave free directions for using rouge, viz., to buy a box and walk two miles into the country and bury it. Walk back. Every morning walk out and dig up the box and rebury it, without opening it and in a short time you will have rosy cheeks. A daily bath, outdoor exercises, and a diet of plenty of green vegetables, fruit and graham bread, will keep the average person in such good health that she will not need to resort to artificial beauty.



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And soil in which we scatter precious grain  
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rain.

So every act in life becomes a gem—  
Fashioned by God into our diadem—  
The common work—the common daily round  
Is where the laborer's harvest field is found.

True characters are sown and garnered here,  
No fruits more precious on the earth appear.  
These, shaped and moulded by God's mighty  
hand,  
Form the true rock on which the world must  
stand.

So every thing in life works to this end:  
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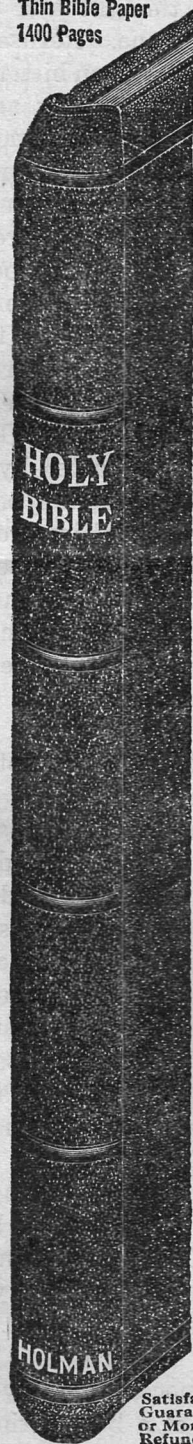
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swimming a river in flood and narrow-  
ly escaped with his life. All the sale  
was one solitary Gospel! He carried  
home the rest of his stock, and a  
heavy heart with his heavy bag. But  
next year when he came again, a man  
accosted him: "Last year you sold me  
a Gospel." A living man, a sinning  
man, has been brought into contact  
with the Word and Spirit of God!  
That is something worth while. But

there is more. "My brother and I  
have been reading it." Once more An-  
drew had found Peter, and both of  
them went home with the man; thirty  
miles away, where he found not only  
the two brothers, but three or four  
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