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V.L. Stump

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EVANGELICAL VISITOR

Volume XLII

JUNE 10, 1929

Number 12

THE PRODIGAL SON

E. N. Wenger

In this great Parable of Jesus, Lk. 15:11, He says a certain man had two sons, the younger of these sons was dissatisfied with his father's commands and Laws or ordinances, and wanted his portion of goods that was to fall to him. His father divided and gave him his portion. Now, dear readers, let us just take a look today. How many sons and daughters are dissatisfied with father's portion to them? We might add here, "What is father's portion to us?" Some have greater portions than others. There are those that have been born Again, their sins have been washed away by the Precious Blood of Jesus and they have peace with God but fail to go on thru with the Lord and obey the Holy Ghost. They want their own way, no doubt there is some confession or restitution they have failed to make or to separate themselves from the world. Of course Father gives us our portion when we will not walk with him. I believe the reason there are so many souls these last days getting away from Father's House is because of so many delusive doctrines in the world today. The Word of God teaches, "The soul that sinneth shall die."

Those that have greater portions are those children of God that have gone thru and cleaned up their past lives and consecrated all to God and have been sanctified and filled with the Baptism of the Holy Ghost and some may have been wonderfully healed by Divine Healing.

Now when we think of a soul having a portion like this it would be almost impossible for them to get away from God or to want something else. There is only one way you can get away and that is by disobeying the Holy Spirit. If a soul will not walk with Him, Father will give him his portion.

Now we take notice after Father had divided, the son commenced to gather his goods together and took his journey into a far country. He, no doubt, like many souls today, was not satisfied with the place Father has given them to work for Him and we think if we just had some where else we could use our talents better; but when this son got into the far country he soon had spent all of Father's goods. How soon precious souls lose all they have when they get out of fellowship with Father's House. The soul that has turned away from Father's House and has experienced the salvation of Jesus Christ, is the most miserable soul in the world today. He has no pleasure with the children of God any more and is in an awful condition when he goes back to the world.

We find that with this son, as he was in that far country which is a type of the world, there was a mighty famine in that land, and he began to be in want. Dear readers, here is a wonderful thought. When we look at the Church today there are those that once were in fellowship with the Lord and with his

saints but they wanted their way and today there is a famine on hand because Father's portion is all gone. Dear Ones, have we still Father's Portion in Possession? If we haven't thank the dear Lord we can get it again. This son went still farther away from God. He joined himself to a citizen of that country, who sent him out in the field to feed swine. I believe that was about as low a job under the law that men could do.

When I think, Dear Readers, of the wonderful experience Father gives His children and then think of the awful condition they can get into by going away from Father's House, only those that once have been saved and wandered away can realize what it means to go thru the experience, but thanks be to God, this poor man got tired of husks. They did not satisfy him, and no man gave him anything else. Say, backslider, no one can satisfy but Jesus. The Word says when he came to himself Father was still watching over his son. He said, "How many hired servants of my Father's have bread enough and to spare and I perish with hunger." This son was willing to go back home, not to claim sonship any more but willing to be a hired servant. He was not worthy to be called a son any more. But thanks be to the Father he makes us worthy when we are willing to arise and come to him and acknowledge our sins. Dear reader, take notice. When the prodigal was a great way off his Father saw him

and had compassion and ran and fell on his neck and kissed him. This Scripture today is applicable to those that have wandered away from God. Father is looking for you, Jesus is interceding for you, the Holy Spirit is convicting you and I wonder how many of us are running after the prodigal to get him to return today. I hope the dear Lord will give us all a greater vision of His will about reaching the prodigal sons and daughters.

When this son made his confession to father, he gave him the best robe to cover his nakedness, he did not say, "servants, you go and get some of those old robes back there that we don't want any more, they are good enough for this boy that went away," but he put a ring on his hand which represents love, saying, "Dear Prodigal, think how the devil tells you no one cares for you and there is no hope for you any more." I am glad I have found the devil a liar for Jesus is just as willing to give us the robe and fill our hearts with love as ever before and also put shoes on our feet. If the enemy does make the road rough sometimes just think of the new shoes he gives us, praise His name. Now that isn't all yet, the best is just coming. Father said, "Bring brother the fatted calf and kill it and let us eat and be merry." There is no more seeking after something to satisfy our hunger, also no more disappointments, sadness, and remorse of conscience. But praise God, dear prodigal, here is a feast at Father's table where you can satisfy your hunger and thirst. All you need to do is to sit up to the table and eat. It is free.

"Jesus paid the debt we owed and gives us the right to help ourselves. That is wonderful, but do we appreciate what He has done for us? Nothing will satisfy our hunger but Jesus and that isn't all yet, but He says be merry. He doesn't want us to sit up to the table with condemnation and guilt and remorse, but be merry for the prodigal has peace and happiness in soul if he has come back to Father the right way. He gives him joy unspeakable and full of glory. "For this my son was dead and is alive again,

he was lost, and is found."

Dear readers, as we look at this verse I wonder what would have happened to this prodigal if he would have died when he was spiritually dead, and when he was lost. There are a lot of people today trying to tell us we can do as we please, sin every day and still be saved, once in grace always in grace. This son lost his portion and had to come back to father and get forgiveness and a new robe and ring and shoes on his feet, and then father said, "He is alive again and is found. Dear ones, let us take God at His Word. It doesn't matter so much what you and I think or believe; if it isn't according to Gods Word we will suffer loss; let us accept Gods Eternal Word that will stand when heaven and earth shall pass away.

In conclusion I would say if there is any prodigal who reads this, Father has an experience for you the same as he had for this son for we have a God that changeth not if you are willing to arise and come back home. I am glad I can testify to the fact that he brought me back and I enjoy salvation. Now concerning the son at home, it looks to me as though that son must have been a backslider or never was sanctified. The Word says he would not go in and enjoy the feast with his brother that had come home. His heart should have rejoiced with his father for his brother's return.

—E. N. Wenger.

Ohio

Chestnut Grove.....June 22-23
Valley ChapelJune 29-30

A cordial invitation to all to attend, especially those on their way home from Conference.

Canada Spring Love Feasts

WaterlooJune 22-23

"VICTORY"

P. R. Nugent

"God giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:57.

There is—

Victory in trials—Heb. 11:36, 37.

Victory in loss—Phil. 3:8.

Vict'ry over worry—Matt. 6:28.

Vict'ry 'neath the cross—Matt. 11:30.

Victory in waiting—Lam. 3:26.

Victory to act—Jer. 1:17.

Victory through courage—Josh. 1:9.

Victory through tact—1 Cor. 9:20-22.

Vict'ry to be humble—Phil. 2:8.

Vict'ry over ease—Matt. 16:24.

Victory by patience—Jas. 1:4.

Vict'ry o'er disease—Matt. 8:17.

Victory in service—Mk. 16:20.

Victory in grace—2 Cor. 9:8.

Victory in trusting—Isa. 12:2.

Where you cannot trace—Isa. 50:10.

Victory by silence—Isa. 53:7.

Victory to speak—Act 20:27.

Vict'ry in believing—Mk. 9:23.

Vict'ry to be meek—Matt. 5:5.

Vict'ry over Satan—Rev. 12:11.

Vict'ry over sin—Rom. 6:14.

Vict'ry over self life—Lk. 9:23.

Through the Christ within—Eph. 3:17.

Vict'ry in the furnace—Dan. 3:25.

Vict'ry to endure—Jas. 1:12.

Victory when lonely—Heb. 13:5.

Vict'ry to be pure—Jas. 1:27.

Victory in watching—Lk. 12:37.

Victory in prayer—Jas. 5:16.

Victory in suff'ring—Heb. 11:36,38.

Vict'ry over care—1 Pet. 5:7.

Victory in darkness—Isa. 50:10.

Victory 'midst tears—Act 20:29.

Vict'ry unto fulness—Rom. 8:37.

Victory o'er fears—1 Jno. 4:18.

Vict'ry in each conflict—1 Tim. 6:12.

Through the Savior's might—Phil. 4:13.

Victory through knowing—2 Tim. 1:12.

God is always right—Hos. 14:9.

Victory to glory—2 Cor. 12:9.

Vict'ry to obey—Act 26:9.

Victory when tempted—1 Cor. 10:13.

Victory each day—Heb. 7:25.

Victory in great things,

Victory in small,

Victory completely,

Victory in all,—for you.

"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

"Thanks be unto God which always causeth us to triumph in Christ."—2 Cor. 2:14. Tract.

MEANINGS OF HEBRON AND THE CHRISTIAN LIFE CONTRASTED

1. Separation.
2. Worship.
3. Victory.
4. Communion.
5. Promise.
6. Intercession.
7. Conquest.
8. Union.
9. Anointing.
10. Sovereignty.

—Sermon notes from Iowa—Edna Barnes.

EDITORIAL

Beginning with this number of the Evangelical Visitor, we are printing a serial story, "Glimpses of India's Night" by Sr. Ruth Byer of Saharsa, India; and beginning with June 16, Youth's Visitor, we are also printing a serial story, "A Prince Walks" by Sr. Mary Stoner of Dillsburg, Pa.

These stories won first and second place in the Youth's Visitor Story Contest and we personally wish to thank the judges, Sr. H. Frances Davidson, Sr. Alma Cassel, and Bro. Norman A. Wingert for their splendid cooperation and fair decision in connection with the contest. We also wish to express our appreciation to those who participated.

We sincerely hope that our readers will make good use of this opportunity and give these very interesting articles a careful reading. We also hope that a few of the Sunday Schools of the church who do not as yet use the Youth's Visitor for Adult Classes will be inclined to do so soon. Schools who have not investigated the merits of the above paper for Adult Classes have overlooked something, and while the paper is not as large as others published by various societies, we do believe its contents are such that it will merit the patronage of every Sunday School in the church.

This number of the Evangelical Visitor contains the death notice of another Bishop. This time it is Bishop Chas. Baker of Stayner, Ontario. His death following so closely that of Bishop Isaac Swalm of the same district, is no doubt a source of genuine sorrow to the church in Nottawa.

Brother Baker's age prevented him from much active service during the past few years but his counsel and help will no doubt be greatly missed. He has been known as a leader in the church for a great many years and was well versed in both the English and German versions of the Scripture.

It was our privilege to come in very close personal contact with

Brother Baker at the Nottawa Conference some few years ago and while we could not always reconcile our several views on certain Scriptural terms, we were compelled to hold him in very high esteem because of his humility of spirit, his kindly and fatherly admonitions and deep, personal desire to see the church for whom he had labored many years attain unto the highest and best in Christian experience.

Surely he has gone to his reward as "A shock of corn fully ripe."

MUSINGS

"Do the will of God" is what an elderly minister told a Sunday morning congregation a number of years ago where I was present. He said when he was young when anyone wanted to know how to be saved, or how to become a Christian, he was told to "Do the will of God." This statement at once, in such a connection, invests it as being of great importance, since the matter of salvation is of first importance; and an erroneous answer would be likely to have disastrous results. Paul the apostle was concerned that his son Timothy should give diligence to know how to divide the word of truth rightly, and certainly the matter of rightly dividing the word of truth is involved in solving our question as to whether **doing the will of God** is the correct answer to the question as to one's salvation.

I venture to suggest that the question may be answered both affirmatively and negatively and both be correct. In arriving at the correct solution of the question there must be a starting point. We must find out somewhere what is the will of God and where to find it out. It would seem to be proper to say that what is the will of God is revealed in His word. If it cannot be found there we are at sea because no man could speak authoritatively on the subject. Outside of God's word the best that any man could do would still be only human opinion.

I suggest that in order to come to a satisfactory solution of our question

the matter of first importance is in our beginning our search at the right point in the Scripture.

All Scripture is the God-breathed Word, and all is profitable, but not all Scripture is for the present dispensation. Possibly, as a rule, we would begin at the beginning of Matthew's gospel, and then go on step by step doing what God says. Indeed, I think as far as I have observed that is where the fathers of the church, as a rule, commenced to learn as to what God's will is. And so what the Word said, and what they felt were the leadings of the Spirit on different lines of conduct became the life which they lived. And altho the Scripture taught them that the law of Moses was not now in force, the teaching was, after all, that Christians are on probation and that in order to secure a home in heaven the new legalism required obedience as a condition to attain that end. They **must** do the will of God.

Now I am impressed that it is allowable to challenge the correctness of this course of procedure. Jesus Christ in His ministry as a "minister of the circumcision for the truth of God, to confirm the promises made to the fathers" (Rom. 15:8) was under the law of Moses which He kept faithfully and fully until His death, but after His resurrection and ascension His larger ministry including the Gentiles ensued. It was then that the middle wall of partition between Jew and Gentile was removed and the evangelism of the whole world was God's commission given to Christians.

In the Synoptic gospels, Matthew, Mark and Luke, especially Matthew, the kingdom gospel, both Jesus and His herald, John the Baptist, proclaimed the gospel of the kingdom of heaven, saying "Repent for the kingdom of heaven is at hand." But the gospel of John, which is the eternal life gospel has nothing to say of the kingdom of heaven, and I venture to suggest that it is in John's gospel that there is revealed where both Gentiles and Jews of this dispensation find the proper starting point in

(Continued on page 15.)

The Evangelical Visitor

A Religious Journal

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

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MARRIAGES

DOHNER-KOHLER

On May 24, 1929, at the home of the brides' father, Bro. E. D. Kohler of Mansfield, Ohio, a very pretty wedding was witnessed by relatives and friends when Frances M. and Dale M. Dohner, son of Bro. and Sr. M. L. Dohner of Ashland, Ohio, were united in marriage. Bish. M. L. Dohner, father of the groom officiated.

COBER-ZOOK

On May 30, 1929, in the Brethren in Christ Church at Upland, Bro. Albert E. Cober and Debora Geneva Zook, both of Upland, Calif., in the presence of a large concourse of people, were united in holy matrimony. Bishop C. C. Burkholder, uncle of the bride officiating.

"And these words, which I command thee this day shall be upon thy heart." "Whoever made that Book made me," said an educated Chinese who was helping to translate the Scriptures into his own tongue. "It knows all that is in my heart. It tells me what no one but God can know about me. Whoever made the Book made me."—W. A. Allbright.

OBITUARIES

BAKER—Bish. Chas. Baker of Stayner, Ont., was born in Settin, Germany in 1844 and died at his late home on May 14, 1929, in his 86th year. When eleven years old he came with his parents to Canada settling in Nottawasaga township, Simcoe Co., Ont.

In October 1867 he was united in marriage to Catherine Ditson and under the blessing of God they were permitted to journey together for over 61 years, when this union was broken by his wife's departure in Jan. 1929. To this union were born three sons and four daughters who are all living. They are Albert of St. John's College, Winnipeg, Man., Robert of Winnipeg, Man., C. W. of Kindersley, Mrs. Minnie Long of Stayner, Mrs. P. J. Wiebe of Orlando, Florida, and Hannah and Ella at home who very kindly cared for their parents during their declining years.

Bish. Baker was converted in 1874 and united with the Brethren in Christ Church, and at that time God revealed to him in a vision that in 16 years he would be called to the Christian ministry which came to pass to the very day. Six years later he was chosen Bishop of Nottawa District, which position he very efficiently filled until incapacitated by old age a few years ago when Bish. Isaac Swalm was chosen in his place and preceded him in death just three weeks.

The last three services he attended were

funerals, one of them being the funeral of his precious wife whom he missed so much because of their long and happy sojourn together. We believe and rejoice to think that through the hope of the resurrection they will be reunited eternally.

Services were conducted on the Sunday of the Nottawa lovefeast, at the home by Eld. John Heisey using for a scripture lesson II Tim. 4:6-8, and at the Sixth Line Church by Elders, E. A. Ditson D. W. ger. Text I Sam 20:18.

Interment in the cemetery adjoining.

GUYER—Sister Susan Hoffman Guyer widow of the late Henry Guyer died at her home near Woodbury, May 17, 1929 aged 86 years 3 months and 5 days. A few days before her death she was stricken with paralysis. Sister Guyer was a lifelong member of the Brethren in Christ Church. She is survived by the following children: Mrs. Harry Leidy of Tyrone, R. D., Charles and John of Woodbury, R. D., and Fannie and Edward at home, also fourteen grandchildren and eight great-grandchildren. Funeral services were held in the Brethren in Christ Church, south of Woodbury, May 20th, in charge of Eld. A. H. Stern, and Bishop H. C. Shank. Interment was made in Keagy cemetery at Woodbury.

A Tribute to Mother

You may live in palace grand
Or on thrones of Kings may stand
Search the world there's none
To take the place of mother.

If you wish a loving friend
Who'll never leave you till the end,
Earth holds no other friend like Mother.

In childhoods' happy days
Or in life's steep dark highways
When you need a friend and guide
And there's no other
Mother standing just in sight
Pointing up to God and right
Earth holds no other friend like mother.

You had no fear of death
As you drew your latest breath
Jesus led you by the hand
To a fairer land.
Methinks the skies echo the strain
Till it resounds over every plain
Earth holds no other friend like mother.

LANG—Frederika Dorothy Lang passed to her final reward from her home about six miles northwest of Green, May 5, 1929. Mrs. Lang's maiden name was Foell and she was born in Wurttemberg, Germany, October 28, 1855. She was married to Henry Lang in the land of her birth, and at the same place, in Germany, March 8, 1877. This worthy couple early saw in America a "land of promise" and came from Germany direct to Kansas and to the farm where they have resided ever since, in 1886.

Three daughters and three sons were born in the Lang home; the daughters were older and all born in Germany, while the sons were born on the place where the mother died. Two of the daughters preceded the mother in death; Mrs. Sidney Jones and Miss Bertha Lang. The following children survive and were with their mother when the end came: Mrs. Dan Heer, of Manhattan, Ks.; Henry Lang, Jr., Will Lang and Alfred Lang, all of Green, Kansas. There are twelve grandchildren.

They had been confirmed in the Lutheran faith and were members of the Lutheran church in Germany. When they located near the church of River Brethren here they soon transferred their membership to it and have continued in this church ever since. They were received into this organization by Elder Samuel Zook who was pastor at that time.

The last years of Mrs. Lang's life were more or less helpless. A faithful husband has been very loyal during these years, while she was almost an invalid. She suffered a stroke of apoplexy from which she never rallied. And thus endeth the record.

The funeral was conducted from the home Tuesday afternoon and at the River Brethren church at 2 o'clock by Rev. Jacob Engle of Abilene, Kans., an old time friend of the family. He was assisted by Rev. Homer Wroten of the Green M. E. church and Rev. J. M. Sheets who gave a short address in German.

It was the bridegroom who bare the sins of His spouse in His own body on the tree. What other burden will He not bear? Even the troubles that our own folly brings upon us are occasions to His love, if we do but cast the burden upon Him; but if we do not judge ourselves, He knows how to chasten us to bring us to self-judgment, that He may comfort His mourners with His immeasurable grace and love.—Robert C. Chapman.

REPORTS

BETHEL MISSION

Sylvatus, Va.

Beloved in the Lord and readers of the Visitor, Greetings:

In the name of our gracious Redeemer we wish to once again give a report of our work in Virginia, and while it is not long since our last report we feel we owe another since the dear ones have sent in such a landslide of offerings for us to buy a car with for the work here. We little knew how faithful the Brethren really were to us till we let it be known that we needed this car for the work here. We had not expected the amount to come that this report will show, but we surely do praise God for the faithful ones, and we thank, more than we can tell, his faithful children for their prompt obedience to the still small voice that directed them to help in this time of need with us in Virginia.

The offerings run anywhere from \$1.00 to \$152.00. We feel that we owe it to make special mention of our faithful brethren in Buffalo Mission, the place of our spiritual birth and consecration to the work of the Lord. We could hardly believe what our eyes saw when we saw a check of \$152.00 from the little band there.

There has been times of need and help would be so long coming that the enemy would suggest, "The church is not much interested in what you are trying to do or they would come to your help better." But again the devil has been proven beyond doubt to be a liar. And we conclude that if we need and do not get help, it is just because the dear ones do not know of the need; for as soon as they knew of our need of a car how quickly they responded.

We are now having a revival meeting with Bro. E. N. Wenger of Pennsylvania with us. We were also very glad indeed to have with us for one night, Bro. Wiebe and four sisters. He stopped over with us on his way from Florida to Grantham. We are having a good interest in our meetings all considered. We expect to have a baptismal service on June 9th. This is encouraging to us in the work here.

Financial report of the Mission work for May. Woodbury, Bedford Co. Congregation, \$21.00. A Bro and Sister, Cross Roads, \$1.00; Sr. Grace Lehman, \$5.00. Total 27.00.

Expense. Deficit from April \$1.07. Groceries, Gas, Potatoes, and help, \$57.76. Deficit \$29.76.

Offerings received for car; Previously reported, \$113.37; Fannie Bert, \$3.00; D. H. Bert, \$5.00; Christian and Lizzie Hodel, \$7.00; Clarence Center Cong., \$82.65; Miss Shank, \$5.00; In His name, \$7.00; Sol. Sollenberger, \$5.00; Mary Myers, \$10.00; Ethel Engle, \$25.00; Free Grace S. S., \$25.00; In His name, \$3.00; Mahlon G. Heisey, \$10.00; From a sister, \$2.00; A

Bro. and Sister, Gladwin, Mich., \$10.00; Sister Smith, Fairfield, \$2.00; Brothers and Sisters, Mich., \$13.00; A. J. Snavelly, \$5.00; H. R. Kagarise, \$10.00; Bethel S. S., Kansas, \$29.26; A Bro. Lancaster Co., Pa., \$10.00; Montgomery Church, \$63.00; Abilene Cong. \$35.00; Carlisle S. S. \$20.52; L. Climenhaga, \$10.00; Springville Cong. \$25.00; Harry Neigh \$10.00; Jacob and Sarah Clune, Stevensville, Ont., \$5.00; Buffalo Mission, \$152.00; Bethany Cong., Okla., \$44.00; Bro. and Sr. Hermon Fry, \$10.00; Inmates of Home \$4.00; Brother Detwiler, \$1.00; Sister Annie Myers, \$3.00; Sister Mazie Myers, \$3.00; Sister Esther Bert, \$3.00; Sister Irene Fry, \$2.00; Messiah Home S. S., \$10.00; Wainfleet S. S., \$30.03; Beulah Chapel S. S., \$104.06; A Brother and Sister, Ohio \$12.00; Valley Chapel S. S., \$33.00; A Bro. and Sr. of Merrill, Mich., \$25.00; In His name, \$5.00; from radishes and onions sold by Wilma and Wilmer Wenger, two Kansas children who wished an interest in Bethel's new car, \$2.00. Total to date—\$993.89. Given by Liberty Hill Motor Co., \$33.00; Grand total \$1026.89.

Total cost of car and extra equipment, including a bbl. of oil, bumpers, seat covers, extra tire, etc., \$812.49. Balance on hand of fund \$214.40. If there is no objection on the part of the givers or the Home Mission Board we would like to use the surplus to do some repair work on the mission buildings. We would like to finish the chapel up inside, paper the mission home, and reroof the buildings as we have had some severe storms that have torn our roofing badly and too it is getting old so that it is beginning to leak badly. We believe the Brethren will be glad to have us use the surplus this way.

Again allow us to express our deepest appreciation and thanks dear Brethren and Sisters for your great kindness to us and we ask you to pray for us that we may be profitable to God and to the church by using that which you have given to us to the Glory of God and the upbuilding of His kingdom on earth.

Clothing was received from Srs. Katie and Fannie Bert, Kans., and from the sewing circle, Abilene Kans. Please continue to pray for us and the work here.

Your unworthy servants in the Lord,
Denny and Marie Jennings.

ROSEBANK CHURCH, KANSAS

Meetings began at this place on April seventh with brother E. E. Shelhamer in charge. He came to us filled with the Spirit and gave some soul stirring messages from which the church received help and were edified. Rainy weather and bad roads hindered the attendance so that not many unsaved attended.

The meetings closed on the twenty-first. Our prayer is that the seed sown may bring forth much fruit.

Mrs. A. B. Hostetter, Cor.

**THE MARKS OF THE ANTICHRIST
WILL MUSSOLINI FILL
THE BILL?**

Rev. Louis S. Bauman
Pastor of the First Brethren Church
Long Beach, California

Mussolini is known as "The man of mystery." That is significant. Turn to Rev. 17:5: "And upon her forehead was a name written MYSTERY, BABYLON THE GREAT, the mother of harlots and abominations of the earth." The whole picture—the harlot and the beast together ride forth—MYSTERY! Again, the Antichrist in II Thess. is called "the mystery of lawless." A "mystery" is that which awaits a revelation. Antichrist awaits his revelation. Everywhere they are calling Mussolini "a mystery." The London Christian, one of the great religious journals of England, recently said: "It becomes increasingly evident that Signor Mussolini is a man of mystery, operating in a set of circumstances that are full of omen." "A man of mystery!" Again, "The Evening Standard," of London, recently said: "Whatever his ultimate place in history, Benito Mussolini is unquestionably a most original and interesting man." Just the other day we picked up the morning paper only to see the heading: "Mussolini Mystifies His Own Followers." Even his own understand him not. We read: "Twice recently Premier Mussolini, usually blunt and absolutely direct of utterance, has given Italy a mysterious phrase to conjure with and speculation is now rife about a startling 'trump card', which, it is asserted, the Fascist dictator is preparing to play. * * * The first phrase which is gathering echoes in political circles, is the veiled prediction of a 'new revolutionary act' contained in an interview printed in Ordine Fascisti, in which Mussolini, referring to his opponents, said: 'At a certain point, some action will be taken which will stop all this noise, and this will be a new revolutionary and direct it toward its inexorable goal.'"

His second utterance was to an audience of Milanese Fascisti: "I give

you an appointment for next year. The place of our meeting is unknown." They do not know what he is talking about. We do not know whether he has Jerusalem in mind for a meeting place or not. Strange utterances for a statesman! A man of mystery!

Personal Characteristics

This man Mussolini is a man with the personal characteristics of the Antichrist. A writer in "The Dear-born Independent" writes from Rome:

"Benito Mussolini is a man of great personal courage, immense capacity for work, magnificent organizing ability and oratorical talents of the highest class. He is also blatant, vulgar and inordinately conceited; not so much wise as cunning; not so much strong as violent. His ordinary good sense is betrayed by gusts of passion when he is hardly responsible for his actions. He is, in short, a born revolutionary, who firmly believes in cold violence as an instrument of government, though he has sense enough to see that violence does not always pay. That this estimate is not exaggerated will be attested by all who have been privileged to see him in repose and in anger, or by a glance at the bewildering changes in his internal policy."

Bible students have long been describing the Antichrist to us in almost the same words!

Antichrist is to be a Dictator who recognizes no law except his own word! Mussolini assumes the role of Dictator. He walks into Parliament and tells them what to do, and woe betide them if they do it not!

A bill has been passed (November 28th, 1925), depriving 7300 of the 9140 communities in Italy of local autonomy. And mark you—municipal governments now are being abolished in Italy! Think of that, you liberty-loving people of America! Mussolini has abolished all the secret societies of Italy. Yet, his own Fascisti organization is a secret society! and, I wonder if he will abolish the Jesuits! Verily, no! None will be abolished that serve his own purposes! All others must go!

Another Julius Caesar

Lady Drummond Hay was granted an interview with Mussolini recently at Rome. Relating this remarkable interview, she said: "I looked at him and said, 'Why do you work with Julius Caesar looking over your shoulder all the time?'" (In a little niche in the wall, he had a bust of Julius Caesar.) She says, "Mussolini's face took on an inspired expression, his eyes a curious, dreamy look, and his voice sounded strangely moved as he replied, almost reverently, 'He—he is my ideal, my master — Julius Caesar, the greatest man that ever lived!'"

Just stop and think twice. Have you ever read the history of Julius Caesar? "He is my ideal!" says Mussolini. Perhaps Mussolini is not ignorant of the fact that Julius Caesar took unto himself honors that did not belong to him. He had a statue erected in a public place in Rome, and put upon it an inscription, "TO CAESAR, THE DEMIGOD!" And the Antichrist, every Bible student knows, when he comes will make himself a demigod. If Julius Caesar is his ideal, we need not stop to ask what Mussolini will do if once he becomes the world's Dictator!

Mussolini assumed the role of a saviour from Bolshevism and anarchy. Four or five years ago Bolshevism was sweeping Italy and everything was in chaos. Then an unknown newspaper editor up in Milan got up from his desk, organized a secret society known as "The Black Shirts," (later on as "the Fascisti"), marched into Rome and became the most absolute Dictator of modern times! Things are now in order in Italy, and the great mass of Italians worship the man as their saviour.

Recently the United States bankers made a loan of one hundred million dollars to Italy. A few years ago they would hardly have loaned them \$10.00! Another evidence of that which Mussolini has done for Italy. But in return for his favor and help, Italy is sacrificing the last vestige of her liberty! What will be her agony tomorrow?

That is exactly what Antichrist is going to do. The world will be in a lawless state when he comes on the scene, and in an hour when human governments shall confess their inability to put an end to crime, war and other violence — when anarchy and godless Bolshevism seem about to engulf them—then Antichrist will come forward as the world's saviour. Apparently successful, the world will worship him, but "the sure word of prophecy" reveals to us that in return the world will sacrifice to him the last vestiges of its liberty.

Even ex-president Coolidge, in his speech on a recent Decoration Day, says: "If the people cannot govern themselves, some one must step to the front that can do it." We frequently hear it said by editors and men high in influence, "The world needs a Napoleon." A world that knows no God needs somebody on earth that can command with authority. He will come to a Christ-rejecting generation—the last, great, terrible Dictator. No man may buy or sell without his mark!

Is Mussolini a Jew?

Now comes an important question: Is he a Jew? Many say that the Antichrist must be a Jew. I believe that, though I am not absolutely certain of it. One would scarcely believe the Jews would hail one as their Messiah who was not himself a Jew.

I have read in several places that Mussolini is of Jewish descent. But here is something interesting.

"There are only 50,000 Jews in Italy, yet this small Jewish group has produced more statesmen and men of affairs within the last quarter of a century than the rest of Continental Europe combined. * * * But with the coming of Mussolini and his Fascisti, the Jews of Italy enlarged their power. Mussolini's Minister of the Interior and the most influential man in his cabinet is Signor Finzi. Samuel Bellini, Angelo Olivetti, De Verone and Orios, the four strongest leaders of Fascism, are Jews. Madame Mercherita Sarfoti, who occupies the responsible position of editor-in-chief of Mussolini's own paper, is a Jewess, and her husband, also a Jew is one of Mussolini's close advisors. When Italy emerged from the chaos of war and discovered that the International Jewish bankers had hamstrung the country, a strong anti-Semitic feeling threatened to arise, but the Mussolini movement broke forth, and is now the protector of the pro-Jewish program thru Italy."

Antichrist is assuredly to be a pro-

tector of the Jewish people in the beginning of his career. Favors between the Jews and Antichrist will be mutual. Doubtless such is the case now between the Jews and Mussolini, as the \$100,000,000 loan from the bankers of America can well attest.

While this man poses as a Catholic, yet he says, "I get no philosophy from the skies!" That tells you what he is religiously. We know that the Antichrist will exalt himself above all that is called God, and finally set himself forth as God—Nothing from "the skies" for Mussolini! He caters to the Pope of Rome, and perhaps that is the secret of his power. We have already noted that "the harlot" will dominate "the beast," the Antichrist. Is the Pope dominating Mussolini?

When the "Black Shirts" marched into Rome in October, 1922, Mussolini immediately proceeded to establish the most cordial relations with the Pope. Among the many new laws Mussolini has brought into existence, are many favoring Romanism. Mussolini ordained that the crucifix (which had long been banished) should be replaced in the school houses of Italy. He passed a law making religious teaching again compulsory in every public school in Italy. And "religious teaching," in Italy, means "Roman Catholicism."

John Bond, an American newspaper writer for Rome, recently wrote from firsthand information: "Mussolini and the Pope have been negotiating for some time, with the utmost caution on both sides, for you may be sure there is very little honest confidence between them. The whole thing is a political bargain and barter. As far as the motives and statesmanship in the dealings are concerned, we may regard a horse trade as a lofty transaction in comparison. Mussolini wants to perpetuate his power; the Vatican wants to profit by this ambition. The Dictator feels that with the 'black shirt' militia and the support of the Pope, he can crush any opposition that might threaten him hereafter. * * * * The stage seems set for great events here, and the first gun may be sounded at any

time. The details may still be undetermined, but there is no doubt that Mussolini is contemplating A GREAT BETRAYAL!"

In connection with all this, it is highly interesting to note that he has had passed a law in Italy, the text of which reads as follows: "Whoever commits an act against the life, integrity or liberty of the Premier is punished with imprisonment from ten to twenty years, and if he succeeds in the attempt, with life imprisonment. Whoever, with words and acts, offends the Premier, is punished with imprisonment from six to thirty months and fined from 500 to 300 lire."

Rome Restored

Finally, it is the highest ambition of Benito Mussolini to see the restoration of the old Roman Empire and to make Imperial Rome once more mistress of all Europe, and then of the world. He recently declared that Italy is strong and nothing can stop her advance. Already Fascism is making itself felt with tremendous force in France and other nations of Europe. We have even heard that it is organizing in America. It is significant that in a speech before the Italian Parliament on the 19th of November, 1925, Mussolini said: "I will not menace any country, but in my capacity as chief of this government, I warn the entire world! You know me as a man who does not speak, but acts." What more could we expect from the lips of the Antichrist himself? Evidently, Mussolini is looking for conquest beyond the borders of Italy.

It is easy for us to understand that when Senator Cremonesi, one of Mussolini's strong, right-hand men, on the 2677th anniversary of the founding of the Roman Empire, faced Mussolini on a public platform, before vast Italian throngs, and said, "Rome must again become the radiant capital of the Latin-world! Rome must again conquer the imperial dignity," —Mussolini was delighted. His ideal is a restoration of the Roman Empire, with a Dictator at its head, to rule

(Continued on page 15.)

CONTRIBUTIONS

OUR BIBLE

C. B. Eavey

(Chapter 8)

William Tyndale was put to death in the year 1536. His offence was circulating the Bible in the English language. After his death, great changes took place in England. The king, Henry VIII, had broken loose from the Pope and declared himself the head of the English Church. Though the king had very little religious principle himself, the reformed faith prospered. A popular demand for the Scriptures arose and in 1539 an edition of the Bible, called the "Great Bible" was published under royal authority. Thus in three years time the work of Tyndale bore fruit and the Bible was circulated far and wide with due authorization.

The work of revision still went on. Until this time all who worked at Bible translation had been compelled to do their task under great difficulties—sometimes exile, sometimes in hiding, always in danger of imprisonment and death. They did the work because they loved to do it but they could not accomplish as great results as if they had been free to labor unrestricted and unhampered. Now that it was possible to work in the open, better results were soon forthcoming.

Between 1539 and 1604 many editions of the Bible appeared. The two most important among these were the Geneva Bible and the Bishop's Bible. Calvin was a dominant figure in Protestant Europe and a number of exiles from England gathered around him at Geneva, Switzerland. A few of these translated the Scriptures into English and published their work in 1560. This is known as the Geneva Bible. It became the Bible of the Puritans and for sixty years it was the most popular Bible in England. This was the first Eng-

lish Bible that was divided into chapters and verses instead of into paragraphs. It also omitted the Apocrypha entirely.

The Bishop's Bible appeared in 1568. It gets its name from the fact that it was prepared by eight bishops under the direction of Archbishop Parker. Although authorized by church leaders and royal authority, it was not received with great favor by either scholars or people.

About this time there was also a Roman Catholic translation. The pope thought that if the people were determined to read the Bible, it was important that he should have a hand in the matter. In 1582, an edition of the New Testament, translated by Roman Catholic scholars, appeared at Rheims, and in 1609-1610 the Old Testament was published at Donay. This translation, revised in 1750, is still the authorized Bible of Roman Catholics, known as the Donay Version. In it may be found such expressions as "do penance," "priest" for "elder," "chalice" for "cup," etc.

We now come to what is commonly called the Authorized Version. Another title frequently given it is the King James Version. In 1604, James I called a council of Puritans and the established church parties to discuss ecclesiastical affairs. At this council it was decided that a new revision of the Scriptures was necessary. The three versions mentioned in this article were then in use. The king warmly supported the movement for a new version and undertook the direction of the matter. He approved a list of fifty-four scholars to be assigned to the undertaking. Of these it seems that only forty-seven took part.

These revisers were grouped into six companies, two meeting at Westminster, two at Oxford, and two at Cambridge. Each group had a different portion to translate. Rules and regulations were laid down for the guidance of the revisers, the two main ones being that the Bishop's Bi-

ble was to be followed and altered as little as possible in accordance with the truth of the original and, second, that new translations were to be used only when they agreed better with the text than the Bishop's Bible, Tyndale's, The Great Bible, and the Geneva Bible. The central thought was "not to make a new translation, nor yet to make of a bad one a good one, but to make a good one better."

After much labor and prayer, the scholars gave their work to the world in 1611, having spent nearly three years in its preparation. They had been forbidden to make marginal notes, but were permitted to explain the meaning of words when necessary. In our King James version we find three classes of notes: 1. A date standing at the head of the column, being the date according to Ussher's chronology; (2) References to other Scripture passages bearing on the same subject; (3) Different readings of manuscripts; literal translations, where necessary, to make sense in English; some geographical notes, and notes as to money, weights, and measures. The headings of chapters were also written by the revisers, and, as already noted, the italics in the text show that the word was not in the original but necessary to make the meaning clear to the reader.

The Authorized Version was the best made so far and is commonly used today. It contains the finest English of any book ever published. For nearly three hundred years it held undisputed place as the Bible of all English-speaking people. No other book has ever had a larger circulation or a wider influence. It has found its way into the palace and the cottage and has shown the way of eternal life to uncounted multitudes in every walk of life. No other book has ever been so precious to the hearts of man.

No day is commonplace, if only we have eyes to see its splendor. There is no duty that comes to hand that does not bring with it the possibility of kingly service.—Selected.

True faith is a responsive attitude to the will of God as declared in His Word.—Selected.

CAN THE LACK OF HOME TEACHING BE SUPPLIED IN THE SUNDAY SCHOOL?

"The greatest thing in the world is a human life. The greatest work is the helpful touch upon that life. Here and there an artist in soul culture is found at the task, but the many are unskilled and the product of the labor is far from a manhood "perfect in Christ."

"In dealing with things the vessel marred in the making can be set aside or fashioned anew, but a life is for eternity. The faulty work can not be undone. The mistake can never be wholly rectified for life never yields up what is given it. The look, the word, the invisible atmosphere of the home and church, the sights and sounds of all the busy days enter the supersensitive and retentive soul of the child and are woven into life tissue. Character has no other from which to fashion itself. Therefore its final beauty and worth will be determined in large measure by the quality of the material which entered in."—Taken from "The Unfolding Life" by Lamoreaux.

Prov. 22:6, "Train up a child in the way he should go: and when he is old he will not depart from it." No one department of the church can alone educate her youth. The Sunday School at its best cannot do it. The most effective school is the home. Home is where life begins and it was God's plan to have the child's teaching given by the ones who love him best. The child lives in the home four or five years before the Sunday School reaches him. The powerful influence of the home make it necessary that it be the right kind. There is more teaching done by example than by precept.

"We love Him because He first loved us." The child loves his parents because they love him and in a sense they are his god until he has been taught the true God. So we find the child has implicit confidence in his parents, as in the case of a little boy, who asked his mother, "How good is God?" She told him that He was so good he couldn't be any better.

He then asked, "Is He as good as you are?" It is a sad fact too many mothers fail to take pains at this stage to answer the questions thinking he is too young to understand; and sometimes he is turned away with "I am too busy to be bothered."

Take time to teach them like Timothy's grandmother Lois and his mother Eunice did. If something has to be neglected, let it be other duties. The advice was given to me when our children were small, "Let some other work go, they won't remember whether the floor was always swept." But they remember if a harsh word was spoken at an unguarded moment when the body was overworked.

The active child is often misunderstood as in the case of the little boy that wanted to be good. His mother noticed that he was unusually quiet, sitting on one chair and changing to another and finally he said "Mamma, can I go out and play, I'm tired being-good?" His mother saw what she had been teaching him, she would punish him by telling him to sit on a chair and be good. She explained to him that he could be good if he was playing, but he thought sitting still was the only way of being good. A relieved expression came over his face when he knew he could be good while playing and running.

The fearful child should be taught that God is Love, and cares for him and watches over him when he is afraid in the dark. One little boy had committed to memory the ninety-first Psalm and he was sent out one night on important duty when there was no one else to send and he kept repeating that Psalm all the time. It gave him courage and made him brave and gave him confidence in God that helped him through life. So we see each child must be dealt with according to his temperament and we need wisdom from God "who giveth liberally and upbraideth not." We should not shift this responsibility on the Sunday School, thinking that we have done our duty by sending them every Sunday. The Sunday School has the child only a short time once a week and the parents the rest of the time. No one would

think of having some one take care of their business and put in one hour out of seven days. How much more important are those little ones whom God has given us, who have a soul that is worth more than the whole world. As said before, "Life never yields up what is given it," and if a child is not given Bible teaching he gets other teaching which may be unconsciously given but will enter the soul of the child and will be woven into his character—as the most effective school is the home this teaching has been done before the Sunday School gets the child and that makes it very important that he is taught as early in life as possible. For this reason the Sunday School cannot do it.

In many cases the Sunday School imparts all the Christian teaching the child gets, hence the responsibility is so much greater for the Sunday School. I remember an instance of a class of boys in a country Sunday School, two of the boys had Christian homes, one of them did not. All this boy knew was what he learned at Sunday School. A revival was held in the same school house where the Sunday School was. The boy without a Christian home said to the other boys:

"If I had a home like you and parents like you, I'd be a Christian, but I can't. If I would try my father and mother would both curse me." That boy didn't live to reach manhood. The Sunday School failed to supply the lack.

The Sunday School is the best substitute we have. It has done much good and helped many. It cannot do more than its part and by the neglect of home teaching the demands upon the Sunday School are multiplied.

Mrs. Geo. Lenhert.

The greatest friend of truth is time; her greatest enemy in prejudice, and her constant companion is humanity.—Selected.

Fresh responsibilities mean fresh power for service. They also mean an increased sense of weakness. This is often the promise of the near access of Divine strength.—Selected.

THE FAMILY CIRCLE

GLIMPSES OF INDIA'S NIGHT

It was two days after Christmas and Insan Ali smiled contentedly at his wife and then at the coin in his brown palm, "These missionaries who have come here to live are not such bad people after all," he exclaimed, and then continued, "'tis true they are not followers of the prophet and even go so far as to try to persuade us Mohammedans to turn away from our religion and become followers of Isa Masih although we already have much faith in this prophet for does not our Koran speak much of His matchless deeds, but, yah Allah, to proclaim Him the Son of God—that I shall never do!" The tall thin man laid aside his navy blue turban and squatted languidly upon the low stool which served at once as table and chair in his humble home. His wife placed their small son beside him and then bringing a basin of water she washed the dust from his weary feet offering him also a portion for mouth, face and hands. This being accomplished, she went into the house and brought forth a large brass plate heaped with boiled rice together with a bowl of pulse gravy. Half tremblingly she placed the simple viands before her lord and stood nearby, humbly awaiting his commands or comments, but when she saw the heap being devoured without comment or order she made sure that all was well then falteringly ventured, "You were speaking of the 'Padri Sahib' just now when you came in; one of the missionaries passed here this morning and I was out by the well and I was so surprised that she noticed me enough to smile and call out, 'salaam.' I did not think that any white folk would ever love us enough to be friendly like that." "Oh, no," replied her husband, flipping the last ball of rice into his mouth and washing his fingers, "it was the 'Padri Sahib' who gave me this rupee. He told me that they celebrated

the birthday of Isa the other day and he was so glad that Isa had come to this world that he wanted to give me this coin, no, no, these missionaries are not like the other white officials that come to town."

Insan Ali was much worn with the rounds of the past night for he was a night watchman or Chowkidar, maintained by Government, whose duty it was to walk the roads at night warning the people of the town of thieves who might be lurking near. On dark chilly nights in January as well as the sweltering ones of July his husky voice might be heard far in the distance and then near at hand, shouting, "He—y ho-o-o-o-o, you sleeper, awake, awake!" And if the listener were not too sleepy himself he might hear the reply, "accha," or even give it himself. And the clever thief who might chance to be unnoticed, wisely would choose another course.

Retiring into the only room of their lowly dwelling Insan Chowkidar threw himself on the low rope woven bed and called out to his wife, "Hasina, bring me the 'huqqa' and get the blanket down for me, I'm very tired and sleepy." Knowing the daily habits of her husband the obedient little wife had already prepared the long stemmed pipe with cane molasses and tobacco, and was ready to hand it over to him at his first request. Then leaving him to his pipe and its peculiar bubbling sounds, she tripped silently out into the sunny courtyard to eat what remained of the food, attend to the needs of their eight-months-old son and then settle down with her needle and the shirt she was making for her husband.

The warm noonday sun of December shed its welcome beams upon the thinly clad woman and her sleeping child and the needle moved rapidly in her crafty fingers. Soon the last button-hole was finished and each button in place. She laid the garment aside and leaned gracefully forward,

her heavy dark tresses falling charmingly about her shoulders, while she said to herself, "I'll just mend this hole in my sari before I put my needle away—its the only one I have; Oh, if he'd only take that rupee and another two or three of them and buy me a new cloth!" Then there was a scraping of feet at the courtyard door and Hasina glanced up, at the same instant drawing her sari well over her face in a startled manner.

In that one glance she realized what she had feared; her husband's half brother was standing there, tall and dignified appearing, in his scarlet 'fez' and 'chapkahn.' He was a man of considerable wealth and influence, holding a position on the District Board. He was the legitimate son of his father, while Insan's mother had been a Brahmin woman whom his father had chosen to keep in the household. Hasina, left an orphan and homeless by her Hindu parents, had been taken into the family and reared as a daughter until she grew up, and then her foster parents arranged for her marriage with Insan, according to Oriental custom.

The man stood motionless in the doorway for a moment, then drawing a rupee from his waistcoat pocket held it high in the air and then waving it toward Hasina, stood another moment, made a few signs, and vanished.

Hasina sat spellbound for some time, with head bent low upon her knees. "Had I but uncovered my face and raised my eyes," mused she, "Yah Allah, that coin would have been mine and who can say how many more of them he would have given me. Yah Allah, that new sari which might have been mine!" With her long slender fingers she smoothed out the rent she was mending, continuing the while with these thoughts, "that new sari might have been mine before the set of tomorrow's sun!"

Hasina was but fifteen years of age. Her foster parents being eager to shift the responsibility of her support and being also desirous of providing a bride for their son, who was several years her senior, had consum-

mated the marriage at an earlier age than is common for many girls to marry in Mohammedan families. But although young, and in many respects inexperienced, Hasina's prospective mother-in-law had trained her well in the duties of an Indian house-wife.

Mohammed Ali, her husband's half brother, was in every respect true to his name, a Mohammedan of the strictest order. Five times each day he spread his prayer rug wherever he might chance to be and carefully performed "namaj." None was more zealous than he in pretending to observe and enforce every letter of the Mohammedan law; but none, perhaps, was so clever as he in the conquest of hearts and none more heartless concerning his methods in this particular pursuit. Besides his own wedded wife it was the rule for this man to have many kept women who posed as waiting maids and servants in his household. Hasina's plump olive-brown face and large fawn-like eyes had long attracted him, and in the wickedness of his thrice wicked heart he had determined to spare no means to bring her to his own house some day, in order to get revenge on Insan, with whom he had long since cherished a quarrel.

But taking up our story again; the night watchman awoke from a heavy slumber just as the kerosene lamps were being lighted in the town and Hasina glided into the room with her baby astride her hip. "Come, my own fawn-eyes," said he, "and soothe my aching head, I feel so feverish." Placing the little fellow upon the mat, the girl bent over her husband, massaging with mustard oil, both arm and leg as only an Indian woman knows how. After some moments the weary man sat up and reclined upon his elbow. "Tell me, Hasina," he said, "are you frightened here these nights with only Kismat near?" 'Twas true that Hasina often felt too full of fear to move but she would conceal this fact from the father of her child if by any means possible, so she calmly replied, "No, I have no fears, he is a brave boy and we could set up an alarm and call the neighbors should

anything disturb. And suppose I should be frightened, what good would it do to complain since our fate has been written on this wise. You know that you can never be ought but a Chowkidar, earning ten rupees a month."

But this conversation had an end and Insan devoured a part of the food his wife had prepared and winding the blue Government turban about his head, he took up his staff and the coarse sheet which was his only protection from the chilly night air, and went forth upon his nightly rounds. Dogs howled mournfully and were answered by the uncanny cry of a hungry jackal, as Insan wandered through the dark streets with his usual shouts of alarm to the sleepers, but his ears were too alert to other sounds to even notice them. A baby cried and he could hear its mother trying to quiet it, perhaps it was cold. He thought of his own small son and Hasina. "Ah yes, Hasina—that tender child-mother, was she safe just now?" But what was that he saw! Two dark figures disappearing around the corner of a grain warehouse. He must watch; stepping behind a wild plum bush he watched breathlessly for a moment or two then he fell upon his hands and knees and crept stealthily along until his position was even with the back of the warehouse. The late moon was just rising and by its first beams he could see one of the figures searching the wall of the building, while several others hovered near. A band of robbers were about to make a way through the back of Monohar Lal's warehouse and the police must be informed with no loss of time. He departed forthwith and soon returned with three duly armed policemen. Going to the spot where he had been before they could clearly see that now a hole had been dug through the wall and one of the robbers was inside handing out bolts of cloth and bags of grain to the men on the outside.

Quietly the officers approached until they were well upon the bandits without their notice and who were too well laden with their loot to beat a hasty retreat. But even with this

fact in favor of the police they could only catch the thieves with extreme difficulty for they were well prepared for their work, having heavily oiled bodies with as little clothing as possible, some even being absolutely naked. The Chowkidar caught one by the shoulder but like an eel he slipped from his grasp, to be caught later by one of the police who threw a rope about his waist and tightened it there. Another robber brandished a large sharp knife in the air and would have made fatal work with it, had two policemen not taken him in hand. By this time that corner of the little town was awake and about; dogs bayed mournfully and were joined by their neighbors, men gathered on the place of action looking almost ghost like in their closely draped shawls, while a cluster of women huddled in the door of a courtyard a few rods away, making low frightened comments. One old lady said curtly to her young daughter-in-law, "There, haven't I warned you time and again about your gold nose rings, your anklets and your toe rings and didn't I tell you to be sure and always lock your door at night!" and the young girl bowed her head and accepted the scolding of the old lady though not in the least deserving of it.

The owner of the warehouse came forth into the night, a portly figure well draped in an expensive wool shawl. This man who bought up the grain of the country and shipped it out to distant points had become very wealthy. He was not often struck by a spirit of generosity, however, but at this time seeing that the thieves were all caught and handcuffed, he reached into his cash box and produced a whole rupee, equal to a little more than a quarter of a dollar and handed it to one of the police, then painfully drawing forth another and another he rewarded the other two officers. Insan tucked his thankfully away in his dhoti folds and at the same time he thought of Hasina and his small son at home alone.

Insan arrived at the door of his lonely home still more weary than he

(Continued on page 14.)

The Foreign Missionary Department

Edited by H. Frances Davidson, Grantham, Pa.

A STORY FROM INDIA

People usually enjoy stories that are really true, and better still if they have a bit of thrill to them. So here is a story that is not uncommon in India, for missionaries often hear of these things—injustice, the high classes oppressing the lower classes. I am going to relate an incident which occurred a few miles from here within the last month.

Mr. Dick an American gentleman from Buffalo, New York, went out to a nearby river to shoot crocodiles one day quite recently. The crocodiles were quite numerous. Although they captured several, they had shot at a number that only scrambled back into the river again. These were no doubt injured and may have died later in the water.

In this crocodile infested part of the river, a very exciting thing happened that day. Mr. Dick and his friends were in separate boats some distance apart. In the place where Mr. Dick was shooting there were some fishermen in another boat. These fishermen were very poor and no doubt depended on fishing for a living.

In the very spot where Mr. Dick had shot a huge crocodile a short time before, and where it swam back into the river, were these fishermen crossing. There were also some high class Brahmin, who were bigoted, selfish, greedy, and most merciless. The poor fishermen had toiled but caught only a few fish. The well-fed Brahmin decided to get those fish from the hungry fishermen. The fishermen were reluctant to give them even a few fish but after some threats they did give the Brahmins a few, but those greedy, merciless fellows were not satisfied they wanted the entire haul of the poor fellows who had worked so hard to catch the fish. We know that many of the poor people here in India do not get even one square meal a day, and it would be a

great loss for these men to give up all their fish.

When the Brahmins saw that the fishermen were not willing to give up all their fish, they began to beat them and mistreat them so that they had to leave their nets and everything and jump into that crocodile infested river to save their lives from those Brahmins. They were running a great risk, for none knew when a crocodile might grab them. Some nearly drowned and had to be helped to shore by others. They had to throw off their loose garments in order to swim safely to shore. This too was a sacrifice, for they were poor and likely had no more clothes at home.

Mr. Dick was on a boat near by, and upon hearing all this uproar inquired of his boatman about the trouble; the above story was told him, and he informed us at the mission.

To make matters still worse in such cases of oppression, the big fellow can always keep the poor from receiving justice at the hands of the authorities by offering bribes to the police. The police care nothing for justice, but will take bribes at any time.

Some missionaries are misunderstood in this country by the Indians, and they judge us wrongly, but I am glad to say that they all know that a missionary is strictly honest and will stand for justice every time even though thousands of dollars be offered in bribes. Those poor fishermen learned that a missionary had been close by that day, heard the uproar, and knew that something was wrong—seriously wrong—because they had to jump into that river to save their lives. This was enough. They knew that they could get their case through because a missionary saw and he would tell the truth.

The fishermen put in their complaint to the authorities, and last Saturday the accused came here to

the mission for help. They know that the missionaries know of their cruelty and that it is no use to lie out of the situation, they want the missionary to be merciful to them and help keep them out of jail. They want him to make peace. They were told by the missionary that there is no remedy for such cruelty but to suffer the penalty of the law. It is well for such to suffer and it may be a warning to others.

The Magistrate of this district is a very fine man—a Mohammedan and a great friend of the missionaries. He has turned several cases like the above over to the missionaries to investigate and deal with. He is not a Christian, but speaks of Christ with great respect and says he can accept everything about Him but two things, namely, that He is divine and that He arose from the dead. We sincerely hope that he will change his mind and accept Christ as his Saviour.

This Magistrate wanted our mission to open a dispensary at the nearby Mela, for women, and he gave money for it; so Sr. Byer is there now dispensing to women who come there. Thousands will be there for religious purposes. We have other workers there also who are selling literature and preaching Christ. One day during the Mela, they, the Hindus, will be getting their idol Mahadev, who is represented only by a small stone, married. They marry him every year to a young and beautiful girl. The girl lives only a few months after the marriage.

There is a Mohammedan woman, sick with chronic dysentery, here for treatment. Last week on our special prayer day we prayed for her. When she was told that all the missionaries prayed for her, and that they believed Jesus was going to heal her, she seemed very grateful, and said she was somewhat improved. She wished we would pray more for her and offered money for the prayers. When told that we were not like the priests, and that we did not pray for money, she seemed quite delighted. She is greatly improved, but is still with us.

Anna Steckley.

The following article was prepared for an English Class at M. B. C., but the subject has been so well handled that we think it deserves a much wider circulation, and we therefore give it a place in the columns of the Visitor.

OUR PART

Christ's last command was, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." These words Christ gave to His disciples from the mountain top just before He ascended to heaven.

These words were given from the mountain top, but the command has been carried to the valleys, plains, and hillsides. Many weary hours have been spent in proclaiming and "teaching them to observe all things whatsoever I have commanded you." Many have laid down their lives on the scorching sands or on the frozen plains. A host of men and women are still telling the story of the Christ in the cold north and in the burning tropics. When these have fallen, many more will come forward to fill the vacancies. Much good has been done, and many heathen have been brought to Christ.

When we mention missionary activity, we usually think of Foreign Mission Work, and such men as Livingstone, Judson, Stanley, Carey and others come to our minds. But let us confine ourselves to our own beloved Brotherhood the Brethren in Christ. Do we know how many home and foreign missionaries we as a church are supporting? There are about thirty-five in city and rural missions; nineteen in Africa, seven in India, and nine home on furlough, making a total of seventy missionaries. There are about 5000 members in the United States and Canada. Each missionary has approximately seventy-two members back of him. What does this tell us?

It tells us several things: First, our missionaries should be very well provided for, and second there should be more missionaries. We as a church are a simple people; our dress is not

of the most expensive type; our homes, as a rule, are of moderate cost; our living is of the common, healthful type; we do not indulge in society functions that require great sums of money; we do not build great, expensive churches with cushioned pews and expensive pipe-organs; our money is used for mission purposes.

Is our money used for mission purposes? Surely, you say, she does not want to imply that we are not generous; seventy missionaries are a great number. It may seem so, but are we the seventy-two people, providing for that missionary as we ought? Recently I received a letter from some of our missionaries in Africa. Speaking of their health they said they cannot bear up much longer if they cannot have a change of climate. Are we providing properly? O well, we must stay in one climate all the time, why not they? That is true, but we have always been in this climate, our bodies have become accustomed to it. Again we do not have the responsibility on our minds as they do. But they are willing to stay on, to work on until they fall in the ranks rather than retrench. Do we want our missionaries to suffer physical and mental strain. They will not retrench, therefore we must rally to them, we must catch their dauntless spirit, we must do our part.

Our part is to see to it that our missionary is properly taken care of; when he requires rest, he must be given the opportunity to take a furlough. But he cannot take a furlough if there are not sufficient funds to send out others; for who will carry on the work when he is absent? Those at the stations are already over-worked, they cannot double up. Our work again is to supply sufficient workers. This can be done. Our Church contains many young people who could and should be giving themselves to the Lord for His work. Surely those seventy groups of seventy-two people each could each spare one from their number. Seventy-one people could support two missionaries. It would not be necessary to

double the number of missionaries. If twenty or thirty would be sent out, we would be doing our part very well, and those tired, weary-grown workers could take their well-deserved rest.

Again our part in the missionary activity can be played by seventy-two concentrating and praying for one worker. If this were done, a great work would be accomplished, so much so that we would drain our inkwell writing about it. They know we are praying for them, but we should pray more, we should often be on our knees imploring aid from the Father who "supplieth all our needs."

Not only should we give and pray but we should find out if Jesus meant us, individually, when He said "Go ye." There is a place for all of us in God's great plan for redeeming this old world to Himself. There are, no doubt, a number whom God is sifting out for mission work. They are hesitating, wondering if it will pay. Every worker will say "yes" and "no." No, not in dollars and cents and sometimes not in health; yes, in spiritual happiness and in the joy of seeing souls saved. The young people may wonder, how are we to live? How are we to solve hard problems? How are we to know what to do at a moment's notice? The last part of the command says, "Lo, I am with you always, even unto the end of the world" Always with us wherever we go. He is divine wisdom and grace. He will help always. Every missionary says it pays, they would do it again. Therefore let each one of us endeavor to see if we cannot "get in" on a paying proposition. God can use all who are ready and willing to leave all to follow Him.

We as the Brethren in Christ Church have seventy missionaries, 5000 members, seventy-two back of each missionary. Let us live up to our privilege, support him by our giving and praying, and especially by our saying, "Lord, what wilt Thou have me to do?" The coming of our Lord is soon at hand. Let us push this important activity ahead as fast as we can. Let us combine our efforts, claiming the promise, "Lo, I am with you always."—Naomi Brubaker.

The Heart of Africa Mission is an evangelistic mission. They build no elaborate plant either of church or school. The missionary homes are of bamboo with mud walls and cost but a bagatelle. Yet they are sunproof, rainproof, and airy, and health here is as good as elsewhere. Nursing work is a secondary thing; of industrial and teaching work only that which is necessary and which will enable the Christians to read the Word. But on evangelism, constant emphasis! God hath set some in the church, first, apostles. Here for example is Miss Rees, known as the present-day Mary Slessor. She stays out ten or fifteen days and then treks back to her station, Deti Hill. During this whole time she has been at personal work, speaking to companies whenever and wherever she can get them together. "One does not wonder that the fire fell in a recent four-day conference, and that a thousand natives renounced their sinnings and dedicated their lives without reserve to God's service." This mission witnesses to the invisible Hearer of prayer. It gives many God-annointed workers of humbler education equipment an opportunity for service. It is unswervingly loyal to Scripture and the Great Commission. It is one of the many faith missions that are God-given complements to the wonderful Bible-training school movement of the past quarter century. It teaches the separating and inspiring Blessed Hope to its converts and shares in the succession of Hebrews 11 of those who "by faith witnessed." The secretary for America is W. F. Roadhouse, 33 St. Clair Gardens, Toronto, 10, Canada.

—Sel.

The thirty-eight years' work of one mission on the Congo has made an extraordinary change in the women as well as in the men. In the early days when the missionary arrived in a village the women took their children and ran to the forest in fear. The missionary succeeds in finding one woman and says, "Why are you afraid? I am Mama—. Did you never hear of her?"

"Yes," came the reply, "my husband got medicine from you that cured

ed his ulcer. He told me all about it. You have a baby." Then she lifted up her voice and shouted, "Women, of what are you afraid? This is Mama—. She is a woman just like us, and she has a baby." Motherhood is the bond of friendship.

The carriers sing as they walk through the forest paths, "We are bringing you the mother of our tribe, the first white woman to come to our town. Two pair of twins have been born this year. Their mothers are waiting for their white grandmother to come. Then they will be taken to the church for their white grandmother to pray for them"—and so on indefinitely.

"In the old days," writes Mrs. Thomas Moody, this veteran of the Congo, "if we had a dozen women at a service we were grateful. Last June about one hundred miles from the station I had over a thousand women at my meetings. The church in the forest is of clay or of bamboo and without equipment, but the pastor, Bible women, and deaconesses are aflame with the love of Christ. The deaconesses feel responsible for the needs of the women in the churches. One woman said, 'I married a man who could not read. I was ashamed of him. He did not like to be sat down every day like a child and be taught, but by and by he got interested in his book and was soon able to read.' A harder task was it for a Christian woman to pray for her husband who had abandoned her and to include in her prayer the woman who had taken him from her.

"Native women speak at the large gatherings. One tells of her work among the Bambala women one hundred miles from her home. A newcomer remarked, 'I never expected to hear such messages from Congo women for years to come. I could not understand all they said, but they spoke with better poise and more distinctly than many white women at meetings at home.'"

S. S. Times.

(Continued from page 11.)

had been the day before. But dutiful Hasina bathed his dusty feet and set before him a brew of tea made by boiling tea leaves, black pepper, clarified butter and sugar together until all the flavors were properly blended according to Indian ideas, supplementing it with unleavened cakes and a fried egg. Such luxuries as these were not possible to people of such limited means excepting as special gifts might make it possible to secure them, but fortunately enough they were on hand at the close of his unusually tiresome night.

The tired man was soon fast asleep in the inner room and his wife took up her needle and the tiny patchwork cap she was fashioning for the baby, "Yah Allah!" thought she, "if I would have but uncovered my face that day and accepted his offered coin what harm would have come from it? Is he not my brother, hey Kuddah!" Thus musing the while the Moham-medan girl spent the morning hours while her husband slept, then as if rising from slumber she jumped up saying, "Oh father, look how high the sun is! It is time to put the rice on to cook or he will awake before it is ready!" With this she went to the heap of dried manure cakes which had been prepared for the winter's fuel and taking up several of them she went back to the low earthen stove and started the fire.

Just at this point came the words, "Hasina, come in here."

(To be continued.)

The recent twenty-nine-word speech of Henry Ford in England is receiving wide attention. It was perhaps all the oratory he could muster after his masterful description of his new model automobile. Whatever may be our opinion on this point, it is generally conceded that Ford is more eloquent in things achieved than in things said — something worthy the consideration of every man.

"He who loves his fellow man

Is loving God the holiest way he can." —Alice Cary.

(Continued from page 3.)
regard to doing God's will. In John 6:28, 29, we find what constitutes the fundamental statement of our Lord and Saviour Jesus Christ as an authoritative statement. The people asked, "What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God that ye believe on him whom He hath sent." And this is in complete agreement with the gospel that Paul preached, which he says he received from heaven by revelation. He also says if any man preach another gospel which he did not preach, such a one is under the anathema of God.

It truly seems to be of great importance in understaking to "do the will of God" that the start is made at the right point because there was a doing the will of God under the law dispensation and another doing of the will of God under the dispensation of grace, entirely different the one from the other.

Submitted by an aged minister.

(Continued from page 7.)

the world and to rule with the idea that such a thing as liberty does not exist!

We close as we began, by saying that we do not affirm that Mussolini will prove to be the Antichrist. We do affirm that he will bear watching on the part of God's believing children in these dark days through which we are passing. Assuredly, whether or not he shall prove to be the personal Antichrist, his spirit is the spirit of the last great antagonist of Israel, the Church and our Christ.

—The King's Business.

HERE LIES A RESPONSIBILITY

By A. Eisenhour

Forty persons were healed by Jesus. Six came of their own accord. Jesus went to fourteen. Twenty were brought to him by friends.

In studying the Bible if you will give special attention to the meaning of the names of Places, Persons and

Events you will find some of the richest types and shadows.

- I. **Places.** Egypt, Red Sea, wilderness and Canaan.
- II. **Persons.** Joseph, Abram and Moses.
- III. **Events.** Bitter waters, quail, serpents. Jesus is called or referred to by one hundred and fifty-three different names, and every one gives just a little different phase or meaning, such as Alpha, Omega, Prince, Lamb, Rock, Judge, Temple, The Babe.

Charity is a noble virtue, but it loses its nobility when an attempt is made to have it exercised at the expense of truth and right. God's love is never permitted to interfere with His righteousness. If such were the case He would be a weak and imperfect being. It is well enough to spread the mantle of charity over the wrongdoing of others if it can be done without injury to any person or cause, but to make statements in extenuation of what one has done in a manner to misrepresent the facts and mislead the public is highly reprehensible. Few things are more despicable than untruthfulness masquerading in the guise of brotherly love.

—Selected.

"The world" makes its social gathering and invites the Christian. A compromise is effected. The Christian leaves at home his peculiar testimony for his rejected Lord. "The world" lays aside a little of its open worldliness, and they thus agree. "The World" has been raised somewhat. Its tone has been elevated. The Christian has come down from his high standing ground, and has lost his place as the separated one—His Lord is dishonored, and this is modern liberality—The world and the Christian agree, and God's name, God's glory, the offense of the cross, are given up as the price of the agreement! "Love not the world, neither the things that are in the world," I John 2:15.—Mackay.

NUGGETS FROM THE FRENCH

Never is he who attaches himself to God in despair, because he is never without resources.

Religion is a sentiment of absolute dependence on God.

Religion is the instinctive need by which man is brought to take knowledge of his best self.

Jesus suffered, then suffering is inevitable
Jesus suffered, then suffering is supportable
Jesus suffered, then suffering is useful
Jesus suffered, then suffering is glorious.

To have faith in God is not a simple intellectual belief; it is an heroic act, an enrollment in the service of truth justice, and love, a consecration of body, soul, and spirit to the work of God through Jesus Christ.

Life is life; it is neither a hymn of joy nor a perpetual hymn of sadness. He who would sing always would not be a man; he would be a voice.

By the workmanship one knows the workman.

If you make yourself a sheep, the wolves will eat you up.

The angel who presides over death withdraws from time to time in order to lengthen the time for repentance; but finally there comes the order from on high, Make an end.—Translated by C. B. Eavey.

REST

Matt. 11; 28,29,30.

Oh, what rest of conscience

When our sins were all forgiven,
And to know that thru the Saviour
Our sky was clear to heaven.

Then we praised our heavenly father,
For the gift of His dear son,
And for so great salvation too,
Which was so freely given.

Now a second rest we find
Underneath the Saviour's yoke,
While living in close touch with Him
We learn His way to walk.

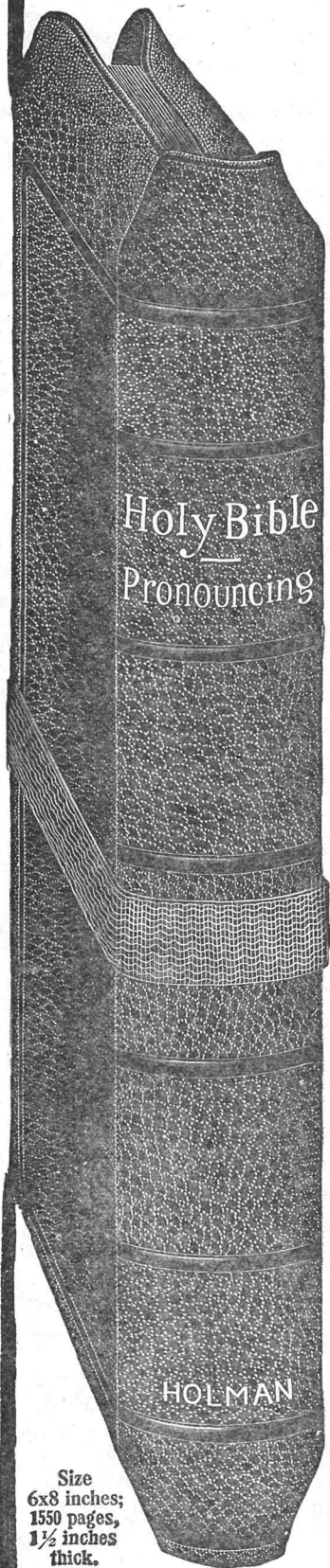
He says "I'm meek and lowly,"
For our example He is best,
So walking yoked with Jesus Christ
We've found a lasting rest.

He says, "My yoke is easy"
And my burden is so light,
So let us trust our Saviour,
And all things will seem bright.
Sweet peace!

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 ^b The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'i-lee of the Gēn'tiles;

16 ^l The people which sat in darkness saw great light; and to them which sat in the region and shadow

A. D. 31.

^k Is. 9. 1, 2.

^l Is. 42. 7.

^m Luke 2. 32.

ⁿ Mark 1. 14.

^o ch. 3. 2;

^p Mark 1. 16,

17, 18.

2 And he opened his mouth, and taught them, saying,

3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 ^c Blessed are they that mourn: for they shall be comforted.

5 ^d Blessed are the meek: for ^e they

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