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Brethren in Christ Church Archives

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V.L. Stump

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EVANGELICAL VISITOR

Eunice Cassel
R R 1 CLAYTON, OHIO
1926LT

Vol. XLIII

February 17, 1930

Number 4

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”



A group of children, girls' orphanage at
Saharsa, India, 1926.

“O LORD our Lord, how
excellent is thy name in
all the earth!”

“For the Lord knoweth
the way of the righteous:
but the way of the un-
godly shall perish.”

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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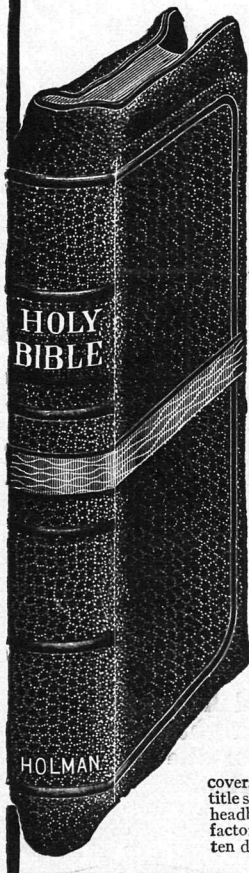
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CHAPTER 12.

1 Samuel reasons with Israel. 16 He admonishes them. 20 Comfort in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. 2 And now, behold, the king walk-

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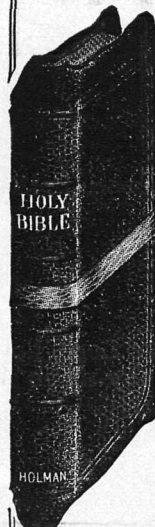
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EDITORIAL

LEADERSHIP

Every forward movement and new dispensation which has been used in the advancement of the Kingdom of God among men has always had a leader who had been especially prepared by consecration and empowerment for the task assigned. Perhaps no greater leader has ever been found than Moses and we are told that "He was faithful." His training was unique as it embodied the teachings of heathen philosophy on the one hand and the revelation of the divine will on the other. Educators will, of course, emphasize the university training in Egypt and mystics will practically ignore this and emphasize the divine side of his preparation only.

The need of leadership was never greater than now, and in nearly every denomination there is expressed the need for someone who will lead the masses out of the mazes of higher criticism, New Thought, and many other modern and hurtful things to things worthwhile, which will truly meet the need of the masses living in this 20th Century day.

Of course, there are many who will aspire to leadership and who arise in our pulpits and endeavor to lead the way into what they term the larger and broader view of things and they have their followers, but these followers meet with awful disappointment because there is nothing that will actually meet the need of the human heart. It may please the intellectual, and bring some profit to the physical and offer some gratification to the social need of humanity, but it cannot meet the spiritual need of man because "Without God without anything." These words were spoken by the then Prince of Wales at his coronation a few years ago, and they give us much food for thought. Man will never be able to get along without God. Men and nations have tried

to do so and have miserably failed. The dust of civilizations long since extinct bear mute testimony to this fact. We in America are living in a land whose history is not unlike that of the children of Israel. Its founders were men who had awakened to the sense of individual human rights and whose longing to breathe the air of freedom caused them to make any sacrifice in order to obtain that freedom for themselves and secure it for all generations to come. There may have been those whose individual belief did not personally embrace the tenets of faith as subscribed by the Christian church, but who nevertheless recognized the value of divine allegiance in the hearts and lives of others and the deep underlying value of the knowledge of God would bring to the nation.

We as a people need to be brought back to God. Men need to know God in Christ. It may be a hard task to supplant the philosophy of Ancient Greece and Rome, the rationalistic philosophy of dust, with the knowledge of the Eternal God, but it must be done if we are to save the present civilization from crumbling into everlasting decay and ruin.

NARROW CHRISTIANS

With conditions such as we live under in our day we are apt to take a very superficial view of life. So many people have formed habits of self-indulgence and luxury that they quite overlook the underlying motives that govern the lives of those who are daily making definite sacrifices for the promulgation of God's Kingdom among men.

Those who have accomplished outstanding achievements in Missionary endeavor, Christian work and Christian education are largely those who came from poor but pious homes where sacrifices were more numerous than shillings, and where the interest of the Kingdom of God were put first.

There are those who to-day are striving to keep going along just these lines and because they do not run with others to the "same extent

of riot" are classed as narrow, ignorant and so far behind the times that they almost belong to the dark ages. This is especially true where parents dare oppose the present educational regime, which is almost everywhere present in our High Schools and colleges. We will do well to reflect on just what the view point of these God fearing people are before we say they are narrow. They have first of all a vision of God, they see Him in the light of the revelation given us of Himself in the written Word. Second, they have a vision of humanity in need of saving grace. This vision as concerns God is as broad as all eternity past, present and future; as to humanity it is as wide as the world, because its that embraces the entire human race.

A suggestion has been offered by some of our readers to the effect that we open a department for testimonies on divine healing and especially encourage the young people of the church to take part.

This is no doubt a good suggestion and yet must be given some consideration before our way would be open to comply with this request. It should be clearly understood that the columns of the "Visitor" are always open to short definite testimonies, telling of experiences wrought in the hearts and lives of God's believing children. Care must however be used along this line if the vast majority of our readers are to benefit. Now as to a department of this kind we are afraid there would not be sufficient material coming in continuously to fill the space set aside for this purpose, and it would soon have to be discontinued, at least this has at times been the experience with other features.

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We have received a few requests from solicitors for subscriber lists covering their territory. We shall be pleased to send these to any solicitor requesting same. Be sure to state plainly what Post Offices and Rural Routes you wish covered.

CONTRIBUTIONS

SPIRITUAL REGENERATION

E. H. Hess

Part II.

God's free grace and man's free will are the north and south poles in the sphere of salvation, but unite in a perfect equation as the meridian lines of longitude radiating from the poles meet at the equator. Greenwich, England, is the generally accepted place from which longitude is measured but Washington, D. C., is sometimes used. The readings differ as the standard differs, but the total meridians remain the same as all perfect circles contain 360 degrees. In the statement of truth as pertains to salvation in and through Jesus Christ we frequently differ in that we take different position from which to measure and state the case.

Emphasis on God's free grace brings us into the school of Calvinism while an emphasis of Man's free will, will line us up with the Arminian school. Calvinism has it that God "for-ordains whatsoever comes to pass." This leads to fatalism: That those who are lost were helpless in preventing it—that those who are saved had been destined to that end. Eternal security or once in grace, always in grace links itself with this doctrine.

The statement of doctrine by Jacob Arminius (1560-1609) in protest to the extreme in Calvinism was: 1st, Predestination depends upon God's foreknowledge. 2nd, The atonement is universal in the sense that all men are savable. 3rd, No one can exercise saving faith until regenerated by the Holy Spirit. 4th, It is possible to resist the operations of the Holy Spirit. 5th, It is not certain that all who seem to be called will persevere unto the end.

An erroneous outgrowth of the above is the "Universal fatherhood

of God and brotherhood of Man;" that man will finally be saved; that he is divine and needs no Saviour outside of himself; that by self determination, culture, development of his inner better self, he attains the ultimate highest good and thus is saved.

Our position is that we prefer to let the equator in the middle of the sphere; that while God is the positive element (north pole) and man the negative (south pole) there must be a union of His free grace with our free will. There must be a flowing together and may we say that either power or factor alone is typified by the frigid condition of the earth's poles doctrinally speaking but as the two meridians are brought together at the equator and operated upon by the light and heat of the sun which with sufficient moisture results in abundant vegetation: so in like manner when God's justice yields to His radiating love and man's self will and unapproachable attitude changes to that of a true penitent and his eye of faith radiates Godward, the Lord Jesus Christ is the "sun" that gives the light and heat to form a union and provides a tropical condition which in addition to the dew of divine grace produce the life more abundant in the spiritual sphere.

In Christ's generation we have divinity coming down and being clothed with humanity. In man's regeneration we have humanity being clothed upon by divinity.

The earth is man's present abode. Man's body which is composed of earth is the abode of his soul. We have the different zones and seasons of the earth caused by the relative position of the earth's axis in the path of its orbit and its yearly journey around the sun. The position and glow of the sun does not change but the earth in its relative position to the sun does.

We have the frigid zones because of their position, not because of any

change of the sun. In like manner a man may live a frigid Spiritual experience because of his attitude and relation to the Son of Righteousness notwithstanding the fact that the Lord Jesus Christ shines forth in His mediatorial and intercessory work in the same resplendent glory and power.

Hence if man is not saved who is to blame?—evidently himself. There is no need of us remaining in the frigid zone while the sun shines so brilliantly in the temperate or torrid zone. I perceive the critic to say that the developed nature of the Eskimo makes him enjoy his environment. True, but do we not believe that the clime and environment we live in is superior to his? If we have been made anew, been regenerated, been made to partake of His love, His life, then let us radiate the light we have to others that they too may share in his goodness. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Our Lord and Saviour would have all men to be saved, and come into the knowledge of the truth; nor, is he "slack concerning His promise, as some men count slackness; but is longsuffering, to us-ward, not willing that any should perish, but that all should come to repentance."

His grace is free but the acceptance is also free on man's part. We must determine with Joshua and his people that "The Lord our God will we serve, and His voice will we obey. "If any man will do His will, he, shall know of the doctrine, whether it be of God." His spirit will be regenerated, he will be a new creature and will receive a new name by the Holy Spirit.

In relative value God is the positive and stronger, the one who draws. "No man can come to me, except the Father which hath sent me draw him." We have not chosen Him but he has chosen us, and ordained us, that we should go and bring forth fruit and that our fruit should remain (Jno. 15:16). Man is the negative and weaker element or factor but He

wants to sanctify us and to this end He sanctified Himself that we with Him might be glorified with the Father.

In electricity we have the direct and alternating currents but ever is the positive or stronger flowing in the direction of the negative or weaker. Thus the great usefulness of the electric current in the mechanical world. Why do we not let the current of God's love make of us vessels of service unto His glory and honor? But how can we unless the correct methods and principles are applied by being regenerated spiritually?

PROPHECY

Part VII.

J. H. Eshelman

John's Prophecies

Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth, take it and eat it up, and prophecy before the nations, Rev. 10:8-11.

And he saw a spiritual condition of ripeness upon the street of the great city called Sodom and Egypt and where our Lord was crucified, and they rejoiced and made merry and sent gifts, Rev. 11:7-10; Isa. 22:12-14; Rom. 2:4-6.

And there was war in heaven Michael and his angels fought against the dragon and the dragon fought and his angels, Rev. 12:7-10. Jude 9, tells us that they contended about the body of Moses (the law, Acts 7:37-38). Michael standing upon the word, I say unto you that ye resist not evil, and love your enemies, and do good unto them that hate you.

The dragon standing for, ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, and thou shalt hate thine enemy, Matt. 5:38-45; Matt. 4:6-10, and prevailed not but was cast out into the earth and his angels were cast out with him, 12:9. Go set a watchman, let him declare what he seeth, Isa. 21:6-15. The burden of Dumah (silence Rev. 10:4; Dan. 12:4.) Watchman what of the night? Isa. 21:1-4. The watchman said, the morning com-

eth and also the night, Isa. 60:1-2; Rom. 11:25. The burden of Arabia, they fled from the swords, the drawn sword and from the bent bow, and from the grievousness of war, Isa. 21:13-15. The Protocol which President Wilson said was the heart of the covenant. They would assist the weaker nations, "They would bind all the member nations to arbitration of disputes to mutual action against any aggressor", and so lead the way to disarmament. "The international statesmen of the Geneva peace protocol as members of the council of the league of nations met Dec. 8, 1924." "The British Empire has placed its seal of disapproval on the Geneva protocol for security and disarmament in league of nations project, discarding the idea of compulsory arbitration." "London, March 25, 1925, Great Britain would seek to build permanent European peace upon the foundation of a mutual pact between Germany and her late enemies and would have nothing more to do with the wreckage of a security protocol framed at the last league assembly." Their glory shall fail, and armaments shall be diminished, Isa. 21:16-17; Isa. 2:4.

THE PERFECT SACRIFICE

By Harvey K. Light

PART II.

Hebrews 9:25 and 26—"Nor yet that he should offer himself often, as the High Priest entereth into the Holy Place, every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself."

The Perfect Sacrifice Provided

The perfect sacrifice was not provided by God from any claims that man could lay on Him, for men were aliens and strangers from God, but the inherent attribute of God—Love—gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. God always came to man's need. When Isaac said to his father, "Here is the wood and the fire, but where is the Sacrifice?" Abraham answered, "The Lord will provide a Sacrifice." When the Sacrificial knife was drawn

and Isaac was about to give his life blood as a sacrifice, the angels stayed the hand of Abraham and provided a ram caught in the thicket.

When Israel on their journey toward Canaan were bitten by the fiery serpents, the Lord provided a brazen serpent and promised that whoever would look upon him should be healed. And so in man's need for a perfect salvation God supplied a sacrifice in Jesus Christ. Since man had fallen below the beast redeeming point, yea, self-redeeming point, the call was for a sacrifice of a higher order, not part man and part God, but perfect man and perfect God, so that He could effect a perfect reconciliation. Hebrews 2:14 and 15, "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil; and delivers them who through fear of death were all their life time subject to bondage." Thus, in Jesus Christ we have an all inclusive sacrifice for an all embracing sin. In the lamb which John the Baptist declared to be the one that should bear away our sins, we have a God-given, God-provided, God-ordained sacrifice, a sacrifice which hallows the Cross on which He died. This God-provided sacrifice raises men from sin to holiness, from carnality to spirituality, morality to immorality, corruptibility to incorruptibility, from death to life. We think of Pocahontas, who performed that noble deed of saving John Smith from her father's hand. But her noble deed of saving John Smith, still left him the same man as before, but in the God-provided sacrifice every one that believeth on Him may have life and have it more abundantly.

(Continued in next issue.)

God's appointment of repentance to sinners reveals that there is forgiveness in Himself; I say, the prescription of repentance is a revelation of forgiveness.—Owen.

It is no happiness to live long, nor unhappiness to die soon; happy is he that liveth long enough to die well.—Meek.

The Evangelical Visitor

A Religious Journal

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Miss Effie Rohrer is leaving for furlough.

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Obituaries

GISH—Susan Lenhart Eyer was born at Marietta, Lancaster county, Pennsylvania, August 20, 1866. Her earthly life ended January 10, 1930, at her home in Abilene, Kansas. She was 63 years of age.

She was the eldest of nine children born to Henry and Maria Eyer, and came with the family to Dickinson county, Kansas in 1883.

On December 4, 1888 at Bonaccord, Kansas, she was united in marriage to Jacob I. Gish, by the late Elder Jesse Engle. Ten sons and one daughter were born to them, two of whom have passed on. Those living are: Henry J., of Kansas City, Mo.; Roy E., of Louisville, Ky.; Ray W., of Manhattan, Kans.; Harold E., of Arkansas City, Kans.; and Lester E., Paul E., Clarence Lee, George Everett and Mrs. Ruth Pyke, all of Abilene. She was the grandmother of thirteen children.

During the world war her service flag bore three silver stars, signifying her generous offering to the cause of humanity.

Her conversion to Christ and union with the Brethren in Christ church occurred early in her youth and through all the years of suffering and toil to supply the needs of a large family she was constant in her devotion to, and faith in God, always by example and by word exhorting her children to follow the teachings of the Bible.

The funeral service was held Sunday, January 12, at the Brethren in Christ church, Eld. G. E. Whisler, assisted by Bish. M. G. Engle, officiated. The pallbearers were six of the deceased's sons. Burial was made in the Abilene cemetery.

THUMA—David Paul Thuma, the son of Bro. and Sr. Frank and Fanny Thuma was born in Union township near Kesler, Ohio, on April 14, 1915, and departed this life on January 30, 1930, at the age of 14 years, 9 months and 16 days. He was the second member of a family of eleven children to depart this life. His little sister Leah about his age preceded him in death on October 25, 1920.

He is survived by his father and mother, also three brothers and six sisters, Benjamin, Daniel and Alvin,

Mrs. Ezra Cassel, Englewood, O.; Elizabeth, Mary, Esther, Fanny, Naomi and Anna Jean.

We are glad to think of David as having gone to live with Jesus, for he left with us the evidence that the Lord had forgiven him of his sins, and that he was ready to go. This dear boy was seriously hurt in a tractor accident on the barn floor. He and his father and brother Daniel were intending to grind feed for the stock, the younger son cranked the tractor and his father not knowing it was in gear, started and caught David and hurt his right limb so badly that on the fifth day his limb had to be amputated, and about twenty-four hours later he passed away as a result of a bone operation shock.

Funeral services were conducted on Sunday at 1:30 P. M., February 2nd, 1930, at the Highland church by the brethren W. H. Boyer and O. B. Ulery. Interment was made in the adjoining cemetery. The text used was Psalms 39:4-5.

LEHMAN—Dale Lehman, son of Bro. Eber and Alice Lehman of Orlando, Florida, was born June 12, 1928 and died January 22, 1930, aged 1 year, 7 months and 10 days. He is survived by his parents and one brother Robert, also three grandparents.

"A precious little rose bud plucked in all its purity and beauty."

Funeral services conducted by Rev. S. C. Eshelman at Carlisle, Pa. Burial in Letort Spring cemetery.

HUNSICKER—Sr. Catherine Hunsicker, of near Schaeffers town, Lebanon Co., Penna., passed to her eternal reward on the 2nd day of January, aged 72 years, 5 months and 17 days. She was a faithful and consistent member of the church of her choice for many years. Her husband preceded her in death about four years ago. There were no children in the family, but she was cared for by an adopted daughter, Alice Hottenstein who survives her, also many kind neighbors and friends who mourn her departure, nevertheless with the thought that she has gone to be with Christ.

Funeral services were conducted at the Cornwall Brethren Church by Bishops Henry K. Kreider and David Westenberger of the Mennonite church. Interment in the adjoining cemetery.

DOUTRICH—Sr. Esther L. Doutrich fell peacefully asleep at the home of her son, Bro. Henry H. Doutrich of Fairland, Leb. Co., Pa., on February 7, aged 88 years and 9 days. She was a widow for exactly twenty-one years to the day. A number of years ago she gave her heart to God and united with the Brethren in Christ church, where she remained faithful. She is survived by two sons, Henry of Fairland and, Charles of Palmyra, also eight grandchildren, twenty-eight great grandchildren and two great great grandchildren.

Funeral services conducted by the home ministry at Fairland church and burial in the nearby cemetery. Text: Psalms 92:12-14.

WINGERD—Allen Rhodes Wingerd was born August 20, 1902 at Donegal, Kans. When five years old, he, with his parents, Harvey G. and Emma Rhodes Wingerd moved to Navarre where he grew to manhood attending religious services at the Belle Springs church.

In 1922 he graduated from the Abilene High School. He planned to continue his schooling in college, but because of ill health his plans were interrupted.

In 1918 he had a serious attack of "flu" which was the beginning of a long period of illness. In 1923 he went to the Kansas City hospital for treatment but he was left with incomplete recovery.

Since 1923 he spent most of his life in Texas for the benefit of his health. In 1926 he began business in Harlington, Texas, where he resided until August, 1929, when ill health compelled him to discontinue. From that time on his courage was good though his body was giving rapid response to his ailment which even baffled the physicians.

He spent about twelve weeks in the hospital at Halsted where he died January 29, 1930, at the age of 27 years, 5 months and 9 days.

Besides his parents he leaves to mourn the three sisters, Arlene, Fern, and Dorothy; and four brothers, Kenneth, Eldon, Winston and Keith. One brother, Vernon Earl, preceded him in infancy.

Funeral services and burial at the Belle Springs church.

COBER—Effie (Heise) Cober was born November 21, 1888 and died December 13, 1929. At the age (Continued on page 6.)

News of Church Activity

REPORT OF REVIVAL MEETINGS Rosebank, Kansas

On January 7, 1930, a series of revival efforts were begun at this place. Elder Walter Reighard and wife of Dallas Center, Ia., were in charge of the services which continued until the evening of January 26. The weather was very cold during this entire time. Two services were recalled on account of the roads being impassable with snow. In the face of these hindrances interest and attendance were good.

Bible studies in the day services were very helpful and upbuilding to the saints. The Lord very graciously met with us in these meetings manifesting His healing power to both soul and body, and in the sanctifying of believers. Souls were blessedly reclaimed also.

The truth of the Gospel was brought to us under the unction and power of the Holy Ghost and brought conviction to many hearts. We believe the promise which declares that God's Word will not return unto Him void. Eternity alone can measure results.

Bro. Simon Bohlen and wife of Palmyra, Pa., who are visiting home folks here, both received and gave inspiration in the meetings. Bro. Bohlen formerly was one of our number at Rosebank.

May the Lord keep each of us true and faithful in His service and abundantly bless His servant who has labored so faithfully among us. —Cor.

BETHEL MISSION Sylvatus, Va.

Dear ones in the Lord:

This wonderful winter morning we will write a few lines to the "Visitor" family again to give a short report from Virginia. We have here between eleven and twelve inches of snow. The deepest it has been since Bethel Mission was started thirteen years ago, and it is still snowing. It makes us think of the winters we used to see in New York state and Canada.

We are all well in soul and body for which we thank our heavenly Father. Have had some hard colds this winter, but we are thankful that it was no worse.

We have been having the best Sunday School this winter we have had for several years. They come even if the weather is disagreeable. One Sunday not long ago was so cold that we did not look for any out, but to our surprise we had over twenty.

People still remember our good revival we had last fall and still enjoy talking about

the meetings. This being winter we are not able to get out so much as in summer time. Our roads are still bad as the work has not gone far enough yet to help us so much, but we are looking for a lot of work to be done on them this coming summer. We have not been able to get to the convicts this winter as the road is very bad near them, where they have worked it up with fresh grading.

Perhaps it would be of interest to copy a letter from one of the convicts that we received some time ago. To make it more interesting, perhaps I should tell a little of this man from whom the letter comes. He is a colored man, a very intelligent negro, an excellent singer, the leader of their singing. He has been a very high tempered man, and has given lots of trouble in the camp in times past, often going with a ball and chain on his leg. Up till the last two years, the time we especially wish to mention, he was very unruly, fighting the other prisoners upon the least provocation, cutting them, etc. He has the name of being the best road builder that has been on the camp. About two years ago this colored man got cross at me because of a message I preached at the camp. He remonstrated with me that I had preached the whole sermon at him, this was just after he had cut two other negroes and was under ball and chain. At that time the Sergeant told me that unless he changed he never would get out of prison for he had already doubled his time. When he began to quarrel at me about preaching at him, he said that he was "not as bad as he looked," upon which I told him that I thought him to be a good looking man, but that the Lord looked upon the heart, after a lengthy talk with him, he gave in and promised to do better. I have the Sergeant's word for it that from that time he has never given any more trouble in the camp, and as the letter from him will show he will soon be at liberty and with a purpose of heart to do right. The letter is as follows:

"Rev. Jennings:—The purpose of this letter, is to speak of the passing out of the old year, and the coming in of the New Year. I am proud to say that the Lord has been good to me, by sparing me with such nice health throughout the old year, and I am going to try and change my course of living from now on. I hope you, and your family are well, and also I hope you will be up to see us before I leave. My time will expire March, 1930, if nothing should happen. The boys often ask the question, 'when Mr. Jennings be up?' but there isn't no one to answer that question here. If it is possible,

please come, and hold one more service before I leave.

Yours very truly,
Richard Jones, Prison No. 14500,
Meadows of Dan, Va.,
Camp No. 2."

You might pray for this man for in him lies great possibilities through the grace of God. If the Lord should so direct, drop him a letter encouraging him in the good resolution he has made. I plan to get to the camp again if possible before he leaves.

The members here are all encouraged to press the battle on 'till Jesus comes. We ask your prayers that we may be faithful at our post of duty 'till then. What a happy meeting that will be in the clouds. Praise the Lord.

We thank all that have helped with their prayers. It does us good to know that there are those who pray for us. We also thank from the depths of our hearts those who have helped us financially with the natural burdens of life.

We might add in this report that the new roofing has been a great blessing to us during the rainy weather. Have had no pans to set under the roof any more. Because the brethren decided to use shingle roofing our funds did not go as far as we had need of them, so I will mention what we still need to finish the work. We still need some more roofing for out buildings, then we need some cheap lineoleum for floor covering. We have the wall paper, paint, etc., bought for the inside of the mission home, and expect to get it on during the winter months, and have a little left toward the other needs.

Financial Report for December and January
Break lining, apples, feed, blackboard for S. S., gas, etc., \$23.14.

Offerings
Bethel S. S., \$22.73; love offering, \$10.00; balance from November \$33.87. Total, \$66.60. Balance, 43.46.

January Expenditures
Household, groceries, car license, gas, shortening, cow feed, etc., \$51.26.

Offerings
Fannie Saunders, \$1.50; Springvale S. S., \$31.80. Total with balance of \$43.46 from December, \$76.76. Balance on hand \$25.50.

We ask your continued prayers that we may be a blessing here.

Yours for souls in the kingdom above,
Denny and Marie Jennings.

MORRISON'S COVE DISTRICT, PA.

On November 16 and 17 our love feast was held at Martinsburg. We were pleased to have with us Bishops D. R. Eyster, W. J. Myers, H. B. Hoffer, H. K. Kreider and H. C. Shank, who brought to us helpful and inspiring messages from the Word of God.

On Sunday evening, November 17, a revival was started at the Woodbury church, with Bishop W. J. Myers in charge. Bro. Myers upheld Christ as the only Saviour for

our lives. A few precious young souls sought the Lord at the altar of prayer to realize God's saving power. The meeting continued until December 4.

A revival with Bishops Bert Shirk in charge started at the Martinsburg church, January 5, and continued until January 26.

The messages were very interesting and inspiring. Two were at the altar to know the joy of sins forgiven. Others were anointed with oil for the healing of the body and some testified to God's healing power.

Some are perhaps just outside the door but though so near yet so far. There are a number who attend services with us for whom our hearts yearn that they may accept Christ who is the only way of salvation. Will you join us in prayer for them.

A few of our number have availed themselves of the privilege of Bible study at the Messiah Bible College during the special term offered this winter. May it increase their usefulness in the Master's service.

—Cor.

WAINFLEET, ONT.

Our annual revival meetings started December 3, 1930, and continued until the last of December, with Bish. M. L. Dohner in charge. Bro. Dohner fearlessly declared the truth in the power and spirit of God. Toward the close of the meetings he gave us several messages on the Second Coming of Christ, and kindred subjects, which were a real inspiration to the saints. The services were well attended except during the inclement weather. Two children were saved, and a number of young people and older folks sought God for deeper Christian experience.

God's people have been encouraged and much good has been done, and we hope that the seed sown may still spring up and bring forth fruit. May God's blessing continue to follow our brother as he goes to other fields of labor.

—Cor.

MISSIONARY MEETING

A very interesting Missionary Meeting was held in the Mt. Pleasant church, Rapho Dist., Pa., January 18th, 1930. Two of our returned missionaries were present, Sr. Beulah Musser and Sr. Naomi Lady. Sr. Musser gave two talks, one on her trip through the Holy Lands, and the other talk was of their great work in Africa, she also spoke about the urgent need of more consecrated workers. Sr. Lady also spoke about her work in Africa which is somewhat different than Sr. Musser's. On account of the snow storm and the roads being partly closed the attendance was small. Considering the number a very liberal offering was given for benefit of mission work. We pray that it may create more of a missionary spirit to those who were present.

—Cor.

A LETTER OF APPRECIATION

Scotland, Pa.
January, 1930

E. V. Publishing House:

Enclosed find \$1.50 for the renewal of my subscription to the "Evangelical Visitor". Am always glad for its visits. It is nice Sister McTaggart could express her appreciation in verse. Perhaps I too have read it from its birth—but am not sure. My father subscribed for it when I was a young girl. Somehow I liked to peruse its pages. Now because of lack of strength I do not get to services as I once did, therefore the "Visitor" gives me much church news I might not get, besides all the other good things. I am pleased with its new dress. May it have many readers and may God give you wisdom and understanding in its publication.

Yours in Him,
Miss Alice Hamilton,
Box 153, Scotland, Pa.

CARLISLE, PENNSYLVANIA

Revival services began January 12, 1930, man in charge. The church was well filled from night to night and quite a number came to the altar and testified to receiving definite help from the Lord.

The Spirit of God was manifest when boys and men of mature years broke through with flowing tears and accepted Jesus Christ as their personal Saviour.

May God's richest blessings rest upon Bro. Eshelman and his family and by their untiring efforts, many precious souls receive Gospel light.

—Carlisle Cor.

PENNSYLVANIA NEWS ITEMS

Revival Meetings in Dauphin and Lebanon District, Pennsylvania.

Eld. C. N. Hostetter conducted a series of meetings at the Palmyra Church during the latter part of October, and preached the Word in the power and demonstration of the Spirit. The attendance was very good and three precious souls came to the altar of prayer for a deeper infilling of the Holy Spirit. May the Lord bless our brother as he continues his labors in other fields and give him many stars for his crown.

At Hummelstown, Elder D. L. Graybill took up the work. The number of members at this place is rather small, however the members from Palmyra and Shenks gave their help and a goodly number from other denominations joined with us and by God's help Bro. Graybill delivered burning messages and two precious young souls came to the altar of prayer.

At Shenk's church near Deodate, Bish. W. J. Myers held forth the Word of life. The attendance was very good. Here too, there existed a beautiful spirit of co-operation amongst the people of God. Bro. Myers'

pleadings, prayers and weeping, together with those of God's dear children who felt the burden of souls, were honored by the Lord to the extent that sinners came flocking home to God. Fathers and mothers and sons and daughters ranging in age from 58 to 8, found the joys of salvation through faith in the atoning merits of Jesus' blood. Out of the thirteen converts there were probably only two who had previously been to the altar. The power of the new birth was very strikingly manifested as the dear ones went through with God. Br. Myers was compelled to leave us on the evening of February 11, after having labored faithfully for four weeks at this place. The well-filled church on his last evening was a token of love and esteem for him by the community. Bro. Harry Brubaker of Florin gave the message on the last evening of the meeting, February 12. This was a message full of warning to escape the second death in the lake of fire and brimstone. May God's blessing rest upon him.

At the Fairland church, Elder C. H. Moyer, of Elizabethtown has promised to take up the work, beginning on the evening of February 19. We are looking to God for a revival of the saints that sinners may be drawn to the Lord. Will you help us to pray to this end?

—Cor.

OBITUARIES

(Continued from page 4.)

of nineteen she was converted and united with the Brethren in Christ, remaining faithful unto death which was caused by a stroke.

In 1921 she was married to Joseph Cober, being his second wife. To this union were born two children, Harold, six years old and Rhoda, 10 months. There remain to mourn, her husband, four step children, Albert of Upland, Cal.; Harvey, Earl and Luella, all of Markham Dist.; her two children, mother, two sisters and one brother.

Funeral services were held in the Markham Meeting House, conducted by Bish. A. L. Winger and Eld. J. H. Heise. Interment in Heise Hill cemetery.

BRUBAKER—Martin Brubaker, was born in Lancaster County, Pa., April 6, 1854 and departed this life January 25, 1930, aged 75 years, 9 months and 19 days. He being the last member of his immediate family.

On March 7th, 1876, he was married to Maggie A. Kruger, they began their wedded life together living first in Pennsylvania, next moving to Illinois state, from there to Brown Co., Kansas, until about twenty-six years ago they moved into the community of Ramona, Kansas, where they resided until his death, after a gradual decline of ill health for several years suffering from paralysis. To this union were born three children, Sarah M. Eshelman, deceased, Mrs. Emma E. McTaggart, of Kindersley, Saskatchewan, Canada; J. H. Brubaker of Abilene, Kansas.

He leaves to mourn his departure his wife, with whom he lived nearly fifty-four years of wedded life, also the daughter and son, seven grandchildren and five great grandchildren, besides the many other relatives and friends which remain.

At about twenty-five years of age he chose Christ as his Saviour, uniting with the Brethren in Christ church, remaining a faithful and loyal member to the end. He served in the office of deacon as well as other positions in the church proving his usefulness. Father Brubaker possessed a meek, charitable, and kindly disposition in life. "He being dead yet speaketh."

Funeral services were held on Tuesday afternoon at the home and Rosebank church, in charge of Rev. R. I. Witter, and Rev. Alvin Burkholder assisting. Burial in Ramona cemetery.

*Only a Step
Years roll on and we cannot know,
How much oftener, we shall go,
From summer heat, to winter snow,
From morning, unto night.*

*Journeying onward, side by side,
Traveling over the world so wide,
Coming at length to eventide,
And then we say "Good-night."*

*We only know that all is well,
Whether we here or yonder dwell,
And when we come to say "Farewell,"
We only mean "Good-night."*

*So when I say good-night to you
Resting sure on the promise true,
We'll light the lamp of faith anew,
Until the morning light.*

BROWN—Sister Anna Smith Brown, widow of Rev. F. M. Brown, died at her home on South Market street, Martinsburg, at 6:30 o'clock, December 30, 1929, of a complication of diseases, age 72 years, 6 months and 18 days. She was born at the Smith homestead east of Woodbury, June 12, 1857, being the eldest daughter of Bro. John and Sister Lydia Hoffman Smith. She was united in marriage with Frank M. Brown of Potter Creek, January 26, 1882. He preceded her to the grave March 16, 1911. This union was blessed with eight children one son having died in infancy. The following children survive: Sister Elsie Stoner of Grantham; Sister Ida Miller of Woodbury; Sister Ruth Miller of Lakemont Terrace; Mrs. Virgie Long of Altoona; Mrs. Ella Woodcock of Lakemont; Mrs. Grace Higgins of Martinsburg; Bro. Irvin Brown of Martinsburg. The following brothers and sisters also survive: David Smith of Curryville; William Smith, Mrs. Elizabeth Kensinger, Miss Amanda Smith, Mrs. Jane Imler, all of Woodbury; Sister Alice Leidy of Curryville and Mrs. Amelda Stiffier of Lakemont. She is also survived by eighteen grandchildren.

She lived nineteen years on their farm south of Woodbury, from there she moved to Martinsburg where she resided until her death. Her sunny disposition and helpfulness to others won her a multitude of friends. To know her was to love her, and her passing away is keenly felt by her family and her many friends.

She was a devout Christian woman, uniting with the Brethren in Christ church forty-two years ago and until her illness she was always found in her place of worship.

Funeral services were held in the Brethren in Christ church south of Martinsburg, conducted by Bro. Harry Shank of Waynesboro, assisted by Bro. Roy Feather. Her body was laid to rest in the Keagy cemetery at Woodbury.

In Memoriam

*A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.*

*God in His wisdom has recalled,
The boon His love has given,
And though the body slumbers here,
Her soul is safe in heaven.*

*We have lost our darling mother,
She has bade us all adieu;
She has gone to live in heaven,
And her form is lost to view.*

*Oh, that dear one, how we loved her,
Oh, how hard to give her up!
But an angel came to call her
And removed her from our midst.*

*Call not back the dear departed,
Anchored safe where storms are o'er,
On the borderland we left her,
Soon to meet and part no more.*

*When we leave this world of changes
When we leave this world of care,
We shall find our missing loved ones
In our Father's mansion fair.*

TRUEX—Hiram Truex, died at his home in Elkhart, Indiana, January 20th, 1930 having reached the age of 75 years, 11 months and 14 days. He was born in Union township and resided in Elkhart county all his life. In March, 1891, he was married to Alice Bucher and to them were born eight children. He is survived by his wife, three sons, Henry, Ira and Jesse, three daughters, Mrs. Minola Baker, Saloma Gordon, all of Elkhart, also Mrs. Jennie Duker of Alton, Illinois, one brother, Brack of Logansport, Indiana. He was preceded in death by two daughters, Mrs. Sylvia Rohrer and Mrs. Ruth Adams. He was converted a good many years ago and united with the Brethren in Christ Church, of which fellowship he remained a member until death.

Funeral services were held at the First Nazarene church of Elkhart, conducted by Elder V. L. Stump, and Elder J. F. Stump. Text: Hebrews 4:9. Interment in Prairie street cemetery.

WALTERS—Lucinda (Jackson) Walters was born in Jackson Township, Elkhart Co., on August 11, 1857, and died February 6, 1930, having reached the age of 72 years, 5 months and 26 days. She was the daughter of William and Sariah Jackson and grew to womanhood in the community where she was born. On January 1, 1891, she was married to Daniel H. Walters of Union Township and they settled in what was then known as Dausmantown, where they both resided until death. There were

born unto them two sons, Henry, and Albert, both of whom survive here. On July 15, 1927, her husband preceded her in death. About a year ago she began to decline in health and in September, 1929 she became seriously ill, and about five weeks ago suffered a stroke of paralysis which ended in death. Her suffering which was often very severe, was borne with much patience.

While young in years Mrs. Walters united with the Lutheran Church. Her life as a friend and neighbor was filled with helpfulness during the years she lived in the community, and her words of counsel and helpfulness will be greatly missed. There remain to mourn their loss two sons, Henry and Albert, both of Union township, seven grandchildren and one great grandchild, also one brother John Jackson of New Paris and one sister Mrs. Elizabeth Mills of Three Rivers, Mich., with many relatives and friends.

Funeral services were held at the Union Center church of the Brethren conducted by Eld. V. L. Stump and Eld. J. F. Stump. Text: I Cor. 15:2, 3. Interment in adjoining cemetery.

HOOVER—Fannie Wingert Hoover, who was born November 4, 1871, died at her home near Air Hill church, September 3, 1929, aged 57 years, 9 months, and 29 days. She was born and reared near Upper Strasburg, Franklin Co., Pa., being the daughter of the late Andrew B. and Elizabeth Wingert. She united with the Brethren in Christ church at the age of fifteen and remained a faithful member until her death. Her affliction extended over a period of one year, during which time she often suffered greatly. Beneath a calm exterior and quiet disposition were hidden strength of character and fortitude that were revealed by the courageous and cheerful way in which she bore her suffering.

She is survived by her husband, John M. Hoover, and one daughter, Mary; also by two sisters, Mrs. Martin Daugherty and Mary Wingert both of near Chambersburg.

Funeral services conducted by Bish. David H. Winger and Rev. Henry O. Wenger, were held in Air Hill church. Interment in the cemetery adjoining.

IS FAITH BLIND?

Earl M. Sider

There are those of the modernists to-day who are inclined to look with a measure of contempt upon that person who declares faith in God as creator and sustainer of all things and seem to feel that a life based and actuated on simple faith is a journey in the dark. A certain learned man recently said "faith is blind," intimating that the person who sees and understands the facts concerning life and this universe is the one who relies on reason. We are not venturing a debate with this learned writer, but his statement has many times since brought a sense of appreciation for our fixed faith in a living, personal, omnipotent God. And for this we feel directly indebted to our parents, our church, and most of all to our God.

The cause for people relying on reason instead of faith for light on subjects of most vital interest to man is quite obvious. These belong to two distinct spheres. Reason, as one has said, moves in the sphere of the sensible and material things, and concerns itself entirely with that which takes forms which are apprehensible by the human senses; while faith

moves in the sphere of intangible and immaterial things and concerns itself with that which takes no form which the senses can apprehend. So he who disbelieves the fact of God or the spiritual world in which He lives is forced to confine himself to reason, which moves in the realm of the material, consequently all the light he enjoys in life is that which he derives from that source. While he who believes with a living faith in the fact of God and a spiritual world, rises above the realm of the material and lives in the light of Him who is the source of all light.

It is because of the failure to notice this relation of faith to reason that satan finds an occasion to snare some of God's children. He gets them to try a little reason with their faith. They say that it would be easier to believe if they could just reason the thing out. But reason and faith can never operate together, because they belong to two distinct spheres. When we come to walk with God we walk by faith alone. An old writer illustrates this nicely. He says faith and reason may be compared to two travelers. Faith is like a man in full health, who can walk his twenty or thirty miles at a time without suffering; while Reason is like a little child who can with difficulty accomplish only a few miles. "Well," says the writer. "On a given day Reason says to Faith, 'O, good Faith, let me walk with thee.' Faith replies, 'O Reason, thou can never walk with me.' Well, they start out together; when they come to a deep river, Reason says, 'I can never ford this.' When they reach a lofty mountain there is the same exclamation of despair. And in such cases Faith, in order not to leave Reason behind is obliged to carry him on his back; 'And! adds the writer, 'Oh, what a luggage is Reason to Faith.' Let us never allow reason to interfere with our faith as we walk with God.

But we were told that faith is blind. Well, it might be true concerning the man of reason. But what about the regenerated man? Is faith blind to him? No, not by any means! He has discovered that there is that within him which lifts him above the

sense realm and brings him into relation with the unseen. It makes the unseen world real to him. Indeed, faith, as one has said, is the "eye of the soul." It makes the things of the spiritual world just as real as the things of this material world—just as real as though they could be seen with the very eye. The bodily eye looks upon the things around it, the mountains, the fields, and the trees and it is quite sure they are really there just as it sees them. And so faith, the eye of the soul, looks upon the unseen world and is sure there is a God, it has no doubt about a Saviour who dies, and a Holy Spirit who lives within us. And just as the bodily eye without effort sees the things around it as we walk along the road, so faith has ever before it the things of the unseen world, and these being so real and present, our lives are influenced and controlled by them instead of the world around us. This is what we have illustrated for us in the lives of Enoch, Abraham and Moses, and others. These "endured as seeing Him who is invisible."

We are also told in Hebrews that "by faith we understand." Many people are putting themselves to great expense and effort to-day that they might "understand" facts of the universe and life, and many things which can be apprehended by the senses they understand and are acting upon them. But there is a place where the knowledge attained by the senses stops. Take, for instance, the creation of the world. Men, by their studies in geology, have learned considerable of the earth's earlier forms, and some have attempted upon an "hypothesis" an explanation of its origin only to have their theories exploded by later discoveries. But how do we come to understand the actual facts concerning its origin? By "faith we understand the worlds were framed." The man of God is ahead of the man of reason here. And he knows, by his faith in what God has revealed, all that he really needs to know about the creation. "Let the sense man," as one has said, "go on inquiring as freely as he may please, 'our faith' satisfies us, it is just the

same as though we were able to reason it all out, God—God alone made the world."

And, to use the expression of another, "this principle of the spiritually renewed man through faith we understand is applicable to every sphere and the multiplied difficulties of life." All the godly men of old rendered a noble service and fought their battles successfully through the power of this faith principle. Look at Noah. While no other soul in the world could see any need for such preparation as he was making, and doubtless many mocked as he toiled on year after year, but through faith he understood how that obedience to God's directions when His judgments were approaching, would be the salvation of his house. And look at Abraham. By faith he understood when to go, and where and how, for he understood something of the mystery of the Divine control of human lives. And look at Moses. When he came to years, he refused to be called the son of Pharaoh's daughter choosing rather to suffer affliction with the people of God, for through faith he understood something about the recompense of the reward. Look at the three Hebrew children. Never has any soul been put to a more severe test. While the king thought that the lives of these men were entirely in his hands, yet through faith they understood that the God whom they served was Master of the situation and unhesitatingly committed themselves to His keeping and came from the fire untouched. We might mention Paul, Luther the fathers of our own Church, and a host of others, who while ever meeting with the knotty and often apparently insurmountable difficulties of both religious and home life, toiled faithfully on, for through faith they understood that the cause of right was certain to triumph, and most glorious indeed has been the fruit of their labour.

And what about ourselves to-day? We also have many difficulties to encounter daily in the home, in business and in the Church. How do we meet and dispose of them? In the dark, at a guess? No, this is not the case.

Through faith we also understand to a great measure how to adjust ourselves to the peculiar circumstances attending every difficulty. And while at the time we might not fully understand the divine intent, yet through faith we, like Abraham, understand something of divine discipline. And so we say with Job that, "When Thou has tried me, I shall come forth as gold." Thus by faith we understand that all is well, and are contented. It is just because of this failure to understand something of the divine control of our lives that makes the life of the man of reason dark and miserable. A few months ago we heard a minister say that before his conversion, while in his life of infidelity, for such he was, that at times he sought to be alone, only to bury his face in his hands in despair. How dark the journey of life must be to the one who has no other light than that attained by reason.

And as we look at conditions generally in the world to-day, they are not at all bright. Conditions are constantly developing, such as the last great slump in stocks, which are causing the heart of mighty men to fail. The man of reason readily recognizes the fact that something is going to come, but he don't know what nor how to adjust himself to the occasion. The League of Nations, in spite of their untiring efforts to correct conditions are missing the mark. But the child of God through faith understands quite clearly what it all means. He knows that all these things must come to pass in the fulfilling of God's plan for this dispensation. And as conditions wax worse, with joy he lifts up his head for he knows that his redemption draweth nigh.

THE ISRAELITE'S MARCH

The old Israelites knew what they must do
If fair Canaan they ever possess'd;
They must still keep in sight of the pillar of
light

Which led them to the promised rest.
That the camp on the road could not be their
abode

But as oft as the trumpet should blow
Then all glad of a chance for a further ad-
vance

They must take up their baggage and go.
I am thankful indeed for that heavenly head
Which before me hath hither to gone
For the pillar of love which forward doth
move
And which gathers our souls into one.
Now the sin-hating throng are advancing
along
Into closer communion they flow
So now all that will stand on the promised
land
They must take up their cross and must
go.

Here the way is all new as it opens to view
And behind is a foaming red sea,
So that none need to speak of the onions
and leaks
Or to talk about garlicks to me.
I'm engaged in pursuit and must have the
good fruit
Which in Canaan's rich valleys doth grow.
Although millions of foes should rise up
and oppose
I will take up my cross and will go.

Altho scattered around on this wilderness
ground
With good manna a while we've been fed.
But this wont always do, we must arise and
go through
And must have the unleavened Bread.
Now the morning doth dawn for the camp
to move on
And the priests with their trumpets do
blow.
When the trumpet doth sound then my joys
do abound
And for One I'm determined to go.

Altho some in the rear preach terror and
fear
And complain of the trials they meet.
And Old Jordon before with great fury doth
roar
I'm resolv'd I will never retreat.
We are little 'tis true and our numbers are
few
And the sons of old Anak are tall;
Yet while I see a track I will never look
back
But go on at the risk of my all.

On Jordan's near side I can never abide
For no place of repose I can see,
Till I come to that spot and inherit that lot
Which the Lord God shall give unto me.
It is union I seek with the pure and the
meek
So an end to all discord and strife.
Since I've fixed my eyes on the heav'nly
prize
I'll go on at the risk of my life.

If I am faithful and true and my journey
pursue
I shall stand on the promised shore.
Then shall thankfully see what a blessing
to me

Was the mortifying cross which I bore.
Then as loss is my gain I shall never com-
plain
But as long as I'm able to crawl,
With the resolute few I'm resolv'd to go
through
And to suffer the loss of my all.

All my honour and health my pleasure and
wealth
I am willing should now be at stake.
And if Christ I obtain I shall count it great
gain
For the sacrifice which I shall make.
When I all have forsook like a bubble will
look
From the midst of the glorified throng.
Oh then let us agree and from bondage be
free
And to Zion be marching along.
Selected by Sister Lydia Sheffer,
Stayner, Ont.

SPARKS FROM DIFFERENT ANVILS

Some folks remember everything
they lend, but forget everything they
borrow.

Your creditor often becomes your
worst enemy.

Don't borrow money from a preach-
er, when he advises people to be hon-
est, and pay their debts, he is gener-
ally accused of using the pulpit for a
collection agency.

Don't try and seek a companion
without a fault, she may be after the
same thing, (then you will fail.)

If you want a full head and heart,
don't seek for a full stomach.

Safety first! Then don't try and
elevate yourself.

To govern others, seek first to gov-
ern yourself.

The greatest collector, is the man
who can collect his wits.

It is more honorable to blacken
boots, than to blacken characters.

A rambling preacher once said, to
scatter shots hits the most birds.
(An encouragement to the rambler.)

A good conscience is a mighty
rock of defense.

Truth may be known by its results.

If your ox has gored mine, a great
wrong has been done, but if mine has
gored yours it is quite a different mat-
ter.
—S. G. Engle.

The Lamb is there the glory!
The Lamb is there the light!
Afflictions grasp but tore me
From phantoms of the night.
The voice of Jesus calleth me,
My race will soon be run,
The glory shines before me,
The prize will soon be won!

The glory shines before me!
I know that all is well!
My Father's care is o'er me,
His praises I would tell.
The love of Christ constraineth me,
His blood hath washed me white,
Where Jesus is in glory—
'Tis home! and love! and light!
—Selected.

Do not say you cannot pray be-
cause you cannot speak much, or well,
or long. Praying is wrestling with
God: the heart is the wrestler: holy
faith the strength of it; if by means
of this strength thou be a good wrest-
ler, though thou art ever so tongue-
tied thou wilt be a prevailer. Rhetor-
ic goes for little in the heavenly court,
but sincere groans have a kind of
omnipotency.—Selected.

Study universal holiness of life.
Your whole usefulness depends on
this, for your sermons last but an
hour or two; your life preaches all the
week. If satan can only make a cove-
tous minister a lover of praise, of
pleasure, of good eating, he has ruin-
ed your ministry. Give yourself to
prayer, and get your tests, your
thoughts, your words from God. Lu-
ther spent his best three hours in
prayer.—Robert Murray McCheyne.

Those have the best knowledge,
who know their duty, Psa. 111:10.—
Matthew Henry.

THE FAMILY CIRCLE

PRAY WITHOUT CEASING

A number of ministers were assembled for the discussion of difficult questions. Among others, it was asked how the command to "pray without ceasing" could be complied with. Various suppositions were stated, and at length one of the number was appointed to write an essay on it to be read at the next monthly meeting. This being overheard by a servant, she exclaims, "What, a whole month to tell the meaning of that text? It is one of the easiest and best texts in the Bible."

"Well, well, Mary," said the old minister, "what can you say about it? Let us know how you understand it. Can you pray all the time?"

"O, yes, sir."

"What, when you have so many things to do?"

"Why, sir, the more I have to do the more I can pray."

"Indeed. Well, Mary, do let us know how it is. Most of us think otherwise."

"Well, sir," said the girl, "When I first open my eyes in the morning I pray, Lord open the eyes of my understanding; and while I am dressing I pray that I may be clothed with the robe of righteousness; when I wash I ask for the washing of regeneration; as I work I pray that I may have strength equal to my day: when I begin to kindle the fire I pray that God's work may revive in my soul; as I sweep out the house I pray that my heart may be cleansed from all its impurities; while preparing and partaking of breakfast I pray to be fed with the hidden manna and sincere milk of the Word; as I am busy with the little children, I look up to God as my Father and pray for the spirit of adoption, that I may be His obedient child — and so on all day. Everything I do furnishes me with a thought for prayer."

"Enough! Enough!" cried the minister, "these things are revealed to babes and hid from the wise and prudent. Go on, Mary."

Said he, "Pray without ceasing," and as for us, my brethren let us bless the Lord for this exposition, and remember that He has said, "The meek will He guide in judgment; and the meek will He teach His way" (Psa. 25:9.)

Communing With God

H. C. Trumbull says—"All of the many phases of true prayer are included in the one idea of communing with God. There can be no proper prayer without such communing or a desire for it. Where such communing exists, or is longed for, confession, supplication, intercession, adoration, meditation, outpouring of self, thanksgiving and praise, co-mingle unconsciously. Thus it is that men 'pray without ceasing,' and 'pray everywhere'."

"Men ought always to pray and not to faint" (Luke 18:1.)

"Watch ye and pray always" (Luke 21:36.)

"Continue in prayer and watch in the same" (Col. 4:2.)

"Continuing instant in prayer" (Rom. 12:12.)

"Praying always for all saints" (Eph. 6:8.)

"I exhort that intercessions be made for all men." "I will that men pray everywhere" (I Tim. 2: 1, 8.)

Travail (Isa. 66:8.)

A friend I had—far spent in sin

I prayed that God would save his soul,
And pleaded long before the throne
That God would make him whole.

My friend went deeper still in sin,

He struck rock bottom of despair,
Then I agonized for his soul

Before my Father's throne in prayer.

At last I spent a night in prayer

He felt its "pull," its drawing might;
Some how it drew him up to God,
My friend was saved that very night.

Selected by Frances W. Rosenberry.

THOROUGHLY

Jeremiah 7:1-9

"Thoroughly" cried Jeremiah, thoroughly amend your ways
Thoroughly do neighbor-justice,
All your nights and all your days. Ecc. 9:10 1st clause.

Leave no widow's plaint unheeded,
James 1:27

Leave no orphan's sob unheard,
James 1:27

Trust ye not in empty phrases,
Silly clamor, lying word.

Not an idol shall be worshiped,
Not a heathen vow be said,
Neither to a heathen temple
Shall your faithless feet be led.

Will you steal and will you murder?
Will you swear or will you lie?
Will you do the deeds of darkness,
Turning from the Light on High?
Exodus 20.

And with all these sins upon you
Will you stand before your God,
Scouting His majestic glory
And His thunder-smiting rod.

In His very temple trading,
Where the tricks of knavish men
By their cheating and deceiving,
Change it to a robber's den?
Matt. 21:13.

Only one thing He commandeth,
Saying, hearken to my voice,
Walk in all the way I bid you
And in all the way rejoice;

Thus the prophet gave his message,
Thoroughly with words aflame,
Thus he called for thorough service
In the great Jehovah's name.

And his scorn of half-obedience,
Rev. 3:16.
Partial justice, yea and nay,
Down thru all the ages ringing
Let it shame our land to-day.

Selected from Sunday School Times, by Norman E. Church, Stamford Center, Ont.

If those have two heavens that merit none, much more shall they have two hells that merit both.—Matthew Henry.

THE DOCTRINE OF THE PRAYER COVERING

By Adda G. Wolgemuth

Dear Ones in Jesus Christ:

I greet you in the name of Jesus in whom we have full redemption, spirit, soul, and body; and without Him was not anything made that was made. All power is given Him in heaven and earth and in Him all fullness dwells, Col. 2:9-10, "For in Him dwelleth all the fullness of the Godhead bodily." "And ye are complete in Him, which is the head of all principality and power." I Corinthian 1:30 says, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." By this we can see that we have a large Christ. Why need we go lean in our souls, when such bountiful provisions are provided for us in Christ Jesus? We are exhorted to be rooted and grounded in Him. Col. 2:6 says, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Did we not receive Him in humility?

We had to repent of our sins; lay off our pride, humble ourselves under the mighty hand of God, and then He exalted us and gave us faith in Jesus our Lord, "So walk ye in Him." Some souls are not willing to walk humbly, not willing to wear the prayer covering which is such a plain command. They say they can not understand it. The Scripture says, Jno. 7:17 "If any man will do His will, he shall know of the doctrine," and we are to adorn the doctrine of Jesus Christ. If we are willing to be made willing then God will give us the wisdom. We need not beg for wisdom. He is just as willing to give it to us as we are willing to have it made plain. So I thank God for Jesus who has made unto us wisdom.

The eleventh chapter of I Cor., "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." If her hair would mean the covering, she would have to take off her hair to pray. The tenth verse, "For this cause ought the woman to have power on her head,

because of the angels." Why, the blessing is on my soul just now as I am writing about it!

Now if we are to have power on our heads, because of the angels, we should wear the covering all the time, not just now and then. That looks very careless to me. Everything we do for our Master's sake should be business for Him, and should show to the unbelieving world that we love Him. "The angel of the Lord encampeth around about them that fear Him." The angels do Him service in heaven, and by His appointments to succor and defend men on earth. Matthew 4:11, "Then the devil leaveth Him, and, behold, angels came and ministered unto Him." Again we read, "Are they not all ministering spirits sent to minister to them who shall be heirs of Salvation?" How precious that they are fulfilling their calling. The angels shall be the reapers at the end of the world. Now if we are to be covered because of the angels, let us ever remember what a delight it is to them, because His Word says that they camp around them that fear Him and delivereth them. So we want to fear Him and be ever found walking in love and humility, for God says, "He resisteth the proud and giveth grace to the humble." Hallelujah! I am thankful I am on the route that is called holiness without which no man shall see the Lord.

One can readily discern which ones are on it, because their conversation is about heavenly things. They do not have a lot, or any, I should say, weights hanging on them. Weights hinder our progress in holiness. We are commanded to lay aside every weight, which does so easily beset us, and to run the race with patience. When we think what our Saviour endured, what He suffered so we might live and have the fullness of the Spirit, we are commanded to arm ourselves likewise to suffer for His sake. Oppositions are one of the things we shall meet. Woe to those who are afraid to meet them. To me they bring joy because I know it is the sweet will of God.

Mount Joy, Pa.

MY EXPERIENCE

Lula Asper

I once was a sinner, so deep in distress,
Backslidden, forsaken, and far from His
rest,
But Jesus spoke gently to my sinful soul
To come to His fountain and be made fully
whole.

In doubt and great bondage I was bound
every hour,
With great ropes around me I couldn't
have power.
When the Spirit had whispered and showed
me the right
Old satan then told me to laugh and make
light.

I longed for the freedom which in Jesus
is found,
But satan in tight bondage was keeping
me bound.
He told me so often, "Tis no use to try,
For you to be a Christian will mean a price
very high."

The Saviour spoke gently to my sinful
soul,
He told me to come and be made fully
whole.
He showed me the victory there is through
His blood
If I would but yield and plunge into the
flood.

When I had intended to seek for Christ's
rest,
Satan said in soft whispers, "Take my way,
it's best,"
"For you to get victory and make all your
wrongs right,
You'll be blest for a day but 'twill stop the
next night,"

But when I came to God at last, old satan
tried to hold me fast,
I cried to God that very hour, He came and
saved me by His power.
He broke those bands that held me fast,
and saved me from the tempest blast,
He gave me comfort, peace, and rest, and
oh my soul was fully blest.

Indeed the devil is a liar, oh don't let him
annoy God's power.
He is deceitful to the last, and if he can
he'll hold you fast.
His ways are very sharp and wise, he'll
charm your soul with many lies,
But if in faith to God you'll pray, He'll
brake those bands this very day.

He said that I could never stand, to join
the little Pilgrim's band,

(Continued on page 15.)

The Foreign Missionary Department

Edited by D. W. Heise Gormley, Ont.

Saharsa, } B. & N. W. Ry., India.
Supaul, }

Dated 16th, December, 1929.

Dear co-worker in the Lord,

Another Christmas-tide reminds us of the great task still before us in this dark land. Each year shows a few more won to Jesus and salvation, while it also brings His coming nearer to us. Can we look joyfully for Him while all these millions are without God and hope in the world?

If we could adequately show you all that the devil is trying to do here to hinder the work of the Kingdom, we are sure you would firmly resolve that the Cause would not suffer hindrance by your leaving anything undone in the work out here, whether in praying for, giving to, or encouraging others at home to stand by the Cause.

Jesus died for India;

He could do no more!

Can we do more for India

Than we are doing now?

The BEST we can do is **so poor**: the MOST we can do is **so little**: and the time left to us is **so short**; that we cannot afford to do less than He asks, . . . our best and highest.

"So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do."

As we approach the end of the year we are faced with the possibility of closing with deficits in our active accounts, even tho we have not increased any of our activities. Is He not worthy of more than this? Are not the unsaved thousands of this territory worth more than this?

The arrival of new workers sent out this Fall with a returned worker, gives us reason to believe that many of our dear brethren and sisters at home are heart and hand in sympathy with this part of the work of the Church. So we are emboldened thereby to ask you to join us in more earn-

est prayer that the Lord of the Harvest may see many precious sheaves gathered into His garner ere the fiery blasts of judgment fall on this sin-sick world.

With this Christmas greeting we thank all of you who have prayed for, given to, and in any other way encouraged, the work out here, and pray that in very deed and truth, we may all be yoke-fellows together with Him, until He come.

In Christian Love,

The India Missionaries,

Per A. M. Steckley.

"Mine eyes have seen the glory of the coming of the Lord."

MATOPO MISSION

Bulawayo, S. Africa
December 25, 1929

Dear Ones:

Greetings in Jesus' name. "And thou shalt call His name Jesus: for He shall save His people from their sins," Matt. 1:21. To-day we are reminded of all that Christ means to us and of all that He has meant to man since He came into the world as a tiny babe. It is hard to realize what this world would be without Christ because we are so accustomed to the blessings which have come as the result of Christianity. Perhaps one can realize partly when going among people who have had but little light and are still in the same heathen state as when the missionaries first came to this country. Among them you do not find peace and good will towards men, but darkness, fear and superstition seems to reign supreme.

No doubt you have often heard a description of a Christmas service in Africa and the one which we were privileged to attend to-day was much the same as we have each year. It was announced that the service would be held at mid-day, so about twelve o'clock the people began to arrive.

Many of the men came on bicycles but the women all walked; some of them coming a distance of eight or nine miles. When the time to begin the service arrived the church was crowded. Most of the people sat on the floor. The congregation consisted mostly of young people, although a few old people were present who very seldom come to church at any other time.

After the singing of several hymns and prayer the account of the birth of Christ was read, found in the first chapter of Matthew. The text for the sermon was found in Proverbs 14:34, "Righteousness exalteth a nation: but sin is a reproach to any people." The thought was brought home to the people that if they desire the good things in this life they must accept Christ. Although they are all ever eager to accept gifts, yet so many do not realize that Jesus is the best gift of all.

It is hard to hold the attention of so many people long, especially when they are so crowded, but they were much more quiet and listened better than sometimes and we trust that truths have gone home to some hearts which will never be forgotten.

As the people passed out of the church each one received a cup of salt and a Sunday School card. The grown people were given a large cup of salt and the children a small one. It was remarkable to see how many children some people were able to gather together so that they would receive much salt. If the people would be as eager for the things of God as they are for the small, perishable things of this world we would see much greater results in our work. However, this seems to be the condition all over the world, so instead of seeing the crowds come to the Lord, we see the twos and threes.

Thus another Christmas service is in the past and the people have returned to their homes.

Will you help us pray that Christ may be revealed to each one personally and a great change come into their lives.

Yours in the Master's service,
Grace Brubaker.

THE LARGER VISION

"Where there is no vision the people perish." Prov. 29:18. "Lift up your eyes and look on the fields for they are white already to harvest." Jno. 4:35.

We are living in a day of large visions on many lines. In the manufacturing realm, men of vision see great possibilities; they carry forward their plans and great industries are established.

With the aid of the world's largest telescope on Mt. Wilson, Calif., man looks through trillions of miles of space; he sees that the dust of the milky way consists of millions of suns, each with its family of plants rotating around it. This is the larger vision of astronomers, but what is the larger vision of God's redeemed people in the mission field?

In material things, to have a large vision, three things are required: an elevated position, good eyes, and unobstructed view. The same is true in the spiritual realm.

To acquire and maintain the larger vision, one must live in a high altitude separated from the world with its low social, moral, and business standards. Many of the world's methods and maxims are on too low a plane for God's saints to follow. Wesley's motto was a good one: "Make all you can honestly, save all you can prudently, and give all you can possibly."

Many people have a defective natural vision. The causes are varied and the defects require various forms of treatment. But when God's people get self-control or get nearsighted, there is but one remedy. Confession, repentance, and obedience will restore a proper spiritual vision.

There never was a day when man was afforded greater opportunities to know conditions as they obtain in many lands. Nor was there ever a day when so many needy countries were open to the Gospel message. To be indifferent to, or to willfully disregard the Spirit's appeals when these conditions are presented to us through missionary addresses or reports from the field will cause defec-

tive vision. To curtail our gifts in trying to keep pace with the world in this extravagant age will soon dull spiritual vision.

To the ordinary Christian with the ordinary vision—and there are many—the prophet Amos gives warning. "Woe to them that are at ease in Zion." Warnings are given in love by Him who knows results; shall we not appreciate them and take warning?

We need to ascend higher altitudes. We need to not only look over into the land of promise, but explore the highlands of Caanan. It takes energy to climb mountains as Abraham did, but he met God up there and a wonderful experience it was. Ease loving souls do not get such mountain-top experiences.

The apostle Paul must have been upon one of those spiritual mountains when he wrote that wonderful chapter to his Corinthian brethren on that absorbing theme, the Resurrection. And right in the middle of that chapter, he calls out to the saints of that day (and ours), "Awake to righteousness and sin not, for some men have not the knowledge of God."

If we get the vision of a world that's lost and the misery of the heathen who know not of Jesus and His great love and power to save them, conscious that the same message that has lifted the burden from our own hearts, giving us a joy which nothing of earth can destroy, and knowing that this is the only remedy for humanity's festering wound, how can we withhold from them and from Him who is not willing that any should perish? Can we settle down to a life of ease, withholding the tithe, etc., and retain our relation with the "true vine"? Is it any less a crime for those whose souls have been delivered from sin's galling yoke, to withhold the Word of life from the perishing than for a sinner to refuse to repent?

The missionary who refused to represent an oil company at any price, stating that the job was too small, had the larger vision. William Carey had the larger vision when he said of his son, "he shrunk from a missionary to an ambassador."

Dr. Josiah Strong had the larger

vision when he gave expression to these words, "What are churches for but to make missionaries? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"

"Anything less than a world vision of a world's need, and a world's Saviour Who bore away the world's sin can never satisfy our world loving God and Father."

The larger vision is not difficult to obtain. We simply yield ourselves wholly to God, dying out to self, sin, and the world, and the greatest obstructions are removed.

I. C. Engle,
Garlin, Ky.

THE SONG OF THE REAPERS

A true story of a busy day in India.
By Ruth E. Byer

"One more days work for Jesus," said the weary missionary as she dropped into an inviting chair at the close of the day — "One more day's work for Jesus; one less of life for me. But Christ is nearer and heaven is dearer than yesterday to me."

In the morning as soon as 'twas light, she, with two Bible women who had baby boys accompanying them, boarded the morning train and set out to spend the day in a distant village whence, were many precious souls who had never heard much about the love of the One who died for them. To these they must go and tell it out. Little did they know whether their reception would be of a desirable nature or whether, perchance, they might be turned out by someone who wished to hinder the work of the Lord. They must be prepared for anything that might befall them, and so a basket of food, a bottle of drinking water, extra food for the workers and other necessities were duly taken along. The night previous, a mission boy was sent to the village to make arrangements for a conveyance to have, if possible, at the station ready for their coming in the morning. If any were kind enough in

the village to loan the cart, he was instructed to accept, but if this were not the case then he was to get the cart on hire.

All being arranged, the day began. "Are you all ready, Ruth and Aliman, and did you bring some chupattis to eat and extras for the babies?" The Bible women smilingly answered in the affirmative and the group set out for the nearby station. "Are you going to ride in the Second Class Compartment, Miss Sahib?" "No, I don't think I'll bother, I'll just get into this third class compartment with you, it's only a short distance to Dudhila." The guard's little whistle blew and they were off. They had been praying and planning for this special trip for some time and it was with joy that they settled down in the small compartment. When these plans were talked over during the days previous, Molly had also expressed a desire to accompany the party, but how might she arrange for her small baby and the little ones at home, for one whole day? But when the time drew nearer arrangements were satisfactorily made and Molly was permitted to be the fourth one of the party.

Arriving at the station, all were interested in seeing where Daud would first be seen and what success he had in securing a cart to convey the party to the village. Yes, there he was, smiling and ready to assist the mothers and babies off the train, but of course no one had been so generous as to loan him a cart, no, they wanted about three times the proper rate even for the hire of the conveyance. However, there was a cart in readiness, a tiny one with two small bullocks. "Oh my, do you think that will hold us all?" asked the missionary as she cast about her in search of something better. "Yes, yes, just get on; here, I'll hold the cart and let one sit here, and one at the back and one here, and we'll put your things here and you crawl up here." One could not see just how it could be done, but in India joints bend more nimbly than in the west; and so, folding under a foot here and cramping a knee there and with the missionary's feet hang-

ing over, they were soon loaded and off.

Creeping slowly along went the little animals with their burden. It seemed as if they would never reach the village which appeared so near even from the station. "Hurry them on, can't you?" urged one from the back of the cart; if these were only the Mission bullocks we'd be there by now." But these bullocks were in no notion of keeping pace with any Mission bullocks and so they took their good old time.

But after one long hour they did finally approach the village. People came out of their huts and stared at the sight. "To-day the Missionary Sahib is visiting our village," said they, but none invited them to stop. At length the missionary spoke, "Well, I think it is time to stop and begin our work. Shall we divide into two parties during the morning and meet at a certain point at noon?" This was finally agreed upon and the two Bible women alighted and were received by a group of interested Mohammedan women. The cart moved on some distance. No one greeted them and no one bid them stop until they came to a certain poor widow's home.

Here a warm welcome awaited them. The dear old lady came out of her tumbledown house and beckoned them with smiling countenance. Referring to a visit of several months previous she began, "Oh, I'm so glad you've come back again. Come right into my home. We are so glad to see you." The old mother and her daughter-in-law and children had at one time spent a few days at the Mission Dispensary for treatment and a lasting friendship had then been begun. "Well, how is everybody, now?" asked the missionary as they seated themselves upon the low cot which was so kindly arranged for them. "Oh, I'm not so well," replied the younger woman, "but still we have to keep going. You see what that last storm did to our house, the walls fell in and did no end of damage to our food-stuffs and cooking utensils, but when my husband comes home from his work in Calcutta we hope to complete

a new mud house."

One by one and in little groups the women began to gather in and a Christian song was started, followed by another one or two. "I want to tell you most of all about the One who came to save from sin," began the missionary. "You have heard that God created Adam, haven't you?" "Yes," replied one old woman, "I've heard that he made the first man and the first woman out of a pumpkin shell". "Aw, that isn't true at all," put in another, you know good and well what the Koran says about it; God breathed into Adam the breath of life after he had made him out of dust, who doesn't know that?" "Well, then" continued the speaker, "if God had power to make a man out of dust He certainly had power to bring about the birth of Jesus through a virgin," thus one of the more difficult problems among Mohammedans was solved at their own hands and the message continued with eager listeners. Having done with the meeting and as they were about to depart the old lady said, "You are coming here for your noon day meal?" "Oh, no, no," came the quick reply, "We've brought our lunch along with us and besides you fed us the other time we were in the village and this isn't fair." "Why, of course it is fair, you must come, we have already killed the chicken, and it is the only proper thing for us to do. Don't you consent to take food any place else you go, and as for your lunch, you can eat that on your way home."

With gladsome hearts they went on to another home. Their approach was heralded before them and ere they reached the court yard there was a congregation of about seventy-five men, women and children ready to receive them. The usual bed was drawn out into the center and singing was begun at once. "King Jesus came to defeat Satan," this and other lovely songs were sung and then the message followed, "The Prodigal Son" and how the Father loves lost sinners, was the theme of the talk in that home.

With the close of the last song, "Now, come to my home," came an

earnest invitation from a woman in the crowd, and the two were soon following her into a spacious court yard. Many little children here surrounded them, the future villagers. The missionary looked earnestly at the crowd of them and then asked, "Where is Kaili?" "Oh, she is here and will be coming in presently, I guess you think Kaili rather strange and wonderful but here is her mother; and her father is just like us; only God knows why she is so fair." Kaili was a little girl five or six years old. On a previous visit the missionary had seen her and had never ceased to ponder in her mind concerning this strange child in such strange surroundings. During that first visit as she sat in this same home with the Indian woman companion she had taken with her, suddenly there stood before her a little girl, fair haired, hazel eyed, and with skin as white as any American child might be under the same unkempt surroundings. "Oh, where did you get this child? Look at her little white hands and feet and just see her rosy, glowing cheeks, surely she can't belong here, where did you get her?" "She was born right here and her mother and father are just like the rest of us, we don't know why she looks like this." From the plump little body, and the manner in which she carried it, from her row of shining white teeth to the very tips of her pink little toes, this child unmistakably bore the marks of European blood. But no amount of questioning would disclose facts and little Kaili simply slipped into a big place in the missionary's heart along with a huge question mark.

A few moments later there came the dear little white child, her sari ragged and dirty but her face so rosy and full of smiles. "She's afraid of you," said one, "because they tease her and tell her that she belongs to you and you will come and carry her off some day." "No, no, Kaili, you needn't be afraid of me, I won't do you any harm, see here I've brought a pice for you." All during the ensuing meeting the child lingered, an outstanding figure, in the great crowd which gathered in, but she was very careful not

to stray far from her mother's side.

At the close of the meeting the missionary produced a camera, with the main hope of securing a snap shot of Kaili, but in order to avoid undue suspicion she simply asked all the children to stand for a picture. Kaili and her mother at once went off to one side and the child disappeared, while the mother stood whispering with the other women. A few uninvited candidates for the camera appeared and all the other children were ready, but Kaili failed to re-appear. "Where did Kaili go? Why doesn't she come? Why don't you send her older sister to call her?" questioned Molly and the missionary over and over, but these questions remained unanswered. Finally they adopted a different plan, "Well, I won't take any picture at all if Kaili isn't going to be on it: and get her here quickly or I'm going to leave." This was too much for those who had dressed up in their best in order to have their pretty selves photographed, and as a result little Kaili was soon ushered in, dressed up, too, she was all in a little knit undershirt and a pair of orthodox Mohammedan pajamas, but no matter how she looked, after her arrival everything moved smoothly forward. A man then explained the mystery of the hold up by saying that Kaili's mother was afraid that if she allowed the little girl's picture to be taken she might through that means be taken away from her and so she was unwilling to have a picture taken. On the occasion of the first visit it had been mentioned that Kaili's marriage would bring in a large sum of money as the man who got her would have to pay a large amount of money. Putting together this remark and the fact that they feared to have a picture taken, the missionary again wondered as to the origin of little Kaili, and she continued to wonder.

(To be continued.)

MY EXPERIENCE

(Continued from page 11.)

And everything to Christ be given, and walk in peace with Him to heaven. But I have found for each night and day, there's abundance of strength along the way.

He said the experience would not last,
'twould do a day and then be past,
But I have found a constant rest, of peace
and joy in Jesus' breast.

He said the way was dark and drear, there
was no rest but constant fear,
But I have found it is not so, the way
grows brighter as I go.

I am now enjoying a life deep and wide
With Jesus my Saviour, my stay and my
guide,
And ever I'll follow His leadings so grand,
'Till I reach that fair city in a better land.

TEN BEATITUDES

Charles L. Slater

Blessed is the preacher who can
stop when he is through.

Blessed is the preacher who can
amen the other preacher when he is
getting blessed and getting more
souls saved than he can.

Blessed is the preacher who will
help pull when the other fellow is hav-
ing a hard time.

Blessed is the man or woman who
can testify and tell what God has
done, and not what the other fellow
ought to do.

Blessed is the man who can pray
to the Lord and not use the occasion
to preach at some one.

Blessed is the leader who can accept
some other fellow's plan, and work
it.

Blessed is the singer who can enjoy
the other fellow's song, especially
when the people rejoice more over
the other fellow's singing than they
do over his.

Blessed is the man who can have a
great meeting and not brag about it.

Blessed is the man who can keep
sweet when they forget to mention
his name in the report.

Blessed are the preachers and peo-
ple who begin their services on time.

—Selected

LINCOLN'S ADVICE

Cooper Union Speech, N. Y.

"I am not bound to win, but I am
bound to be true. I am not bound to
succeed; but I am bound to live up to
the light I have. I must stand by
anybody, that stands right; stand
with him while he is right, and part
with him when he goes wrong."

Selected by S. G. E.

DYING MESSAGE IS LEFT BY SON

**Young Farmer of Allerton, Iowa,
Thrown from Horse Into Creek
and Injured, Suffers Intensely
Before Death.**

Perhaps no more remarkable letter was ever written, and certainly none ever under more extraordinary circumstances, than the dying message of Joy C. Sterrett, a young farmer of Allerton, Ia., written on the night of December 8, 1920. The story of his tragic death, accompanied by the letter to his mother quoted in full, appeared prominently in the newspapers of the state, and was reproduced in more distant cities. It reached the hearts of all who read it; all Iowa was stirred; and such was the interest and sympathy aroused in his own community that people from far and near, neighbors and strangers alike, drove from one farm to another telling and retelling the story of the boy's Spartan-like courage in facing death.

While rounding up some cattle late on Wednesday evening, Sterrett was thrown from his horse and into a creek. The fall injured his spine, paralyzing his body below the waist. He fell on his knees in such a way that he could keep his head above the water only by supporting himself with his elbows on the side of the bank as long as he had the strength to do so.

Hour after hour he lay in the icy water, suffering agony from his injury, calling for help and vainly trying to extricate himself with his hands, which closed again and again in the soft mud that defied his grip. His only companion was his faithful shepherd dog, Ring, who remained near, barking and whining, but could not aid his master.

Lying in this painful position, the brave young fellow managed to take from his pocket a memorandum book and by the aid of his flashlight, write a farewell message to each of his brothers and sisters, his sweetheart, and his mother. He speaks of fainting away two or three times while writing, and finally, as the dawn began to break in the east, he became exhausted and sank beneath the sur-

face of the stream.

The body was found by a searching party. His dog was standing watch over him. The bundle of notes, tied with twine, was found on the ground. The letter to his mother, Mrs. Boyd Sterrett of Des Moines, follows:

The Letter

"Dear Mother: If you were only here to-night.

"I am lying in the creek in Bracewell's pasture and can't get out.

"The water isn't very deep and I will try and fight it out until somebody hears me.

"Oh, if I had only listened to you and not rode the grey until I got a saddle blanket! God bless you, mother, I would be better off if I had always listened to your advice.

"Don't worry about me, for I sure feel that God is with me to-night. Oh, mother, I am so thankful that I was brought up in a Christian home. Dear brothers and sisters, live so you can always be prepared to die when you get in a place like this and think maybe you can't get out.

"All of your sins come up before you, but if you pray for God to blot them out they will leave and peace and happiness comes in their place.

"I am feeling better now; the water don't seem so cold as it did, only my head gets so dizzy sometimes I forget everything and seem to fall asleep awhile. Oh, if I could only get out of here I would do more toward bringing others to Christ.

"My legs are paralyzed and I can't reach anything with my hands.

"Maybe somebody will see my flashlight and come. I'm going to keep up as long as I have strength. I do want to see you all so much. There is a verse keeps running thru my head and it is so beautiful. 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.'

"I suppose this writing will all be useless if I get out, but somehow I don't feel like I would.

"The roads are so bad and it looks so stormy and I have yelled until I can't make a sound above a whisper.

"I'm cramping awfully bad again.

I'm getting so tired holding myself up to write I must rest again.

"My back is hurt some way. I can't write much more.

"I want to bid you all good-by. God bless you all. Good-by. It is getting light in the east and old Ring has come to me. He is barking on the bank and tries to reach me and lick my hands. He knows I am in trouble.

"Well, mother dear, it will soon be over. I'm in a hurry to go now. My suffering will be over forever.

JOY."

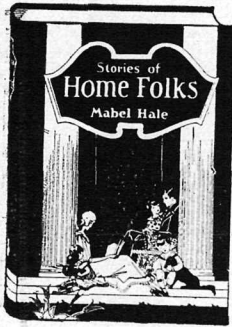
Sterrett often expressed a desire to lead others to the Lord Jesus. When he returned from the army at the close of the war, he told his mother he felt like he should go out in the world and work to bring souls to Christ. Whether he ever had the joy of seeing a friend won for the Lord we cannot say, but we believe his desire has been fulfilled in a manner he never conceived of. Like Samson, he has accomplished more for God in his death than in his life. His testimony given in the hour of weakness and dissolution, has reached more persons and with greater effectiveness than most Christians influence in a life time. His bereaved mother is still receiving letters from far and near, expressing sympathy and showing the influence that the reading of this account in the newspapers has had upon them.—Selected.

SAVED BY AN INCH

"An Italian was arrested in Boston as soon as he arrived in the city. The alert police suspected him of being a murderer very much wanted in Pennsylvania. The telegraphed description of the fugitive fitted the Italian perfectly. He even had a scar on just the right part of the chest. It was considered a sure find. But by mail came the Betillion measurements, and behold! the scar was found to be an inch out of the way. So carefully are the measurements made that immediately it was known that the Italian could not be the right man, and he was released, let us hope with something more substantial than apologies. He came within an inch of the electric chair. In the old days the exact tally of man and description might have killed the poor fellow. Doubtless many an innocent man has been condemned on evidence no stronger. It is well that human justice is becoming more painstaking and exact, but we are still a long, long way from the un-failing justice of omniscience."

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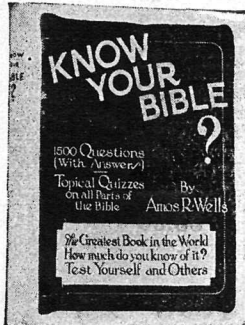
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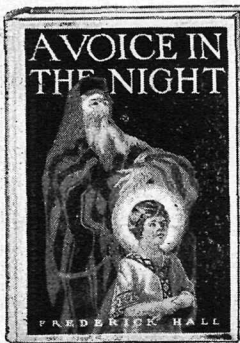
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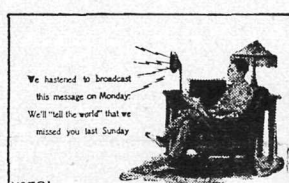
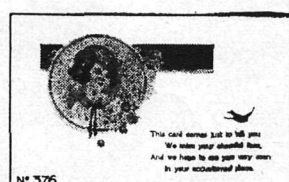
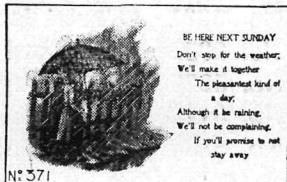
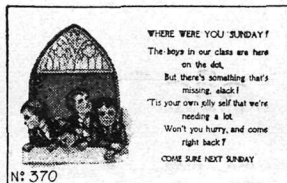
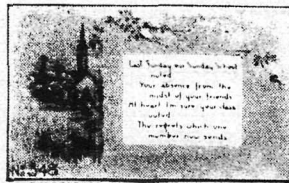
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