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V.L. Stump

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Eunice Cassel 1926LT
R R 1 CLAYTON, OHIO

I Broke My Tryst With God

“At such an hour on such a day,
I had a tryst with God.
I was to put all things away
And keep that tryst with God,
But a friend of mine just happened in—
To go with him was sure no sin,
So I ran along a friend to win.
But I broke my tryst with God!

My friends all know my word is good,
But I broke my tryst with God.
They know I'd keep my word if I could
Yet I broke my tryst with God.
But somehow I felt, when that day was done—
And my spirit sank with the setting sun,
That I'd lost much more than I had won—
By breaking my tryst with God.

O, let us keep that meeting place,
The sacred tryst with God.
At such a time He shows His face—
O, holy tryst with God.
Never mind though friends and others call,
It's love impels our best, our all—
Let us come alone—before Him fall
And keep our tryst with God.”

—Selected by J. H. B.

A RECORD OF ONE HUNDRED TWENTY-FIVE YEARS

The British and Foreign Bible Society in March celebrated its one hundred and twenty-fifth anniversary, having been established five years before the New York Bible Society. The central committee of this Society consists entirely of laymen who represent the churches, both at home and abroad. An interesting item in the report of the Society is that during the past year on an average a new language was conquered for the gospel message every twenty-four days and there are now six hundred and fourteen languages on its list of versions. The report also states, "It is no part of the Society's task to explain how the Bible came to be what it is and so its sphere is apart from the controversy between so-called fundamentalists and modernists. It is no part of its task to interpret the contents of the Bible, and can therefore have no place in the strife of dogmatic definition. The one bond that unites the supporters of the Society is the conviction that every human being requires something that is found in the Bible alone, and has a right to know it for his own sake and the sake of his fellowmen."—N. Y. Bible Society.

PROOF SUFFICIENT

A COLLEGE youth who had gone to his pastor with some questions about the Bible, asserted that he would be more ready to accept it as authoritative if he knew more about its authors.

"Well, my boy," said the minister kindly, "do you regard the multiplication table as a work of authority in mathematics?"

"Certainly," was the prompt reply of the boy.

"You accept it as a work of authority, and yet you do not know who its author is," rejoined the pastor. "Why not give the Bible a practical trial?"

How often our own attitude toward the Bible finds its reflection in just such an attitude as that of this youth. We think that we must know all about it—who wrote it, why it was written, and under what circumstances—before we will use it or be guided by its counsel. The fact that the Bible has brought happiness and joy and honor to those who received its message and have done their best to obey it ought to be proof enough of the wisdom of guiding our lives by it.

POISON IN CIGARETTES

Dr. J. J. Kellogg says: "A few months ago I had all the nicotine removed from a cigarette, making a solution of it. I injected half the quantity into a frog, with the effect that the frog died almost instantly. The rest was administered to another frog with like effect. Both frogs were full grown, and of average size. The conclusion is evident that a single cigarette contains poison enough to kill two frogs. A boy who smokes twenty cigarettes a day has inhaled enough poison to kill forty

frogs. Why does the poison not kill the boy? It does kill him. If not immediately, he will die sooner or later of a weak heart, Bright's disease, or some other malady which scientific physicians everywhere now recognize as a natural result of chronic nicotine poisoning."

A chemist, not long ago, took the tobacco used in an average cigarette and soaked it in several teaspoonfuls of water and then injected a portion of it under the skin of a cat. The cat almost immediately went into convulsions, and died in fifteen minutes. Dogs have been killed with a single drop of nicotine.—Selected.

WHEN A BOY SMOKES CIGARETTES

Magister Crane, of New York City, says: "Ninety-nine out of every hundred boys between the ages of ten and seventeen years who come before me charged with crime, have their fingers disfigured by yellow cigarette stains. * * * I am not a crank on this subject, I do not care to pose as a reformer, but it is my opinion that cigarettes will do more than liquor to ruin boys. When you have arraigned before you boys hopelessly deaf through excessive use of cigarettes, boys who have stolen their sisters' earnings, boys who absolutely refuse to work, who do nothing but gamble and steal, you can not help seeing that there is some direct cause, and a great deal of this boyhood crime is, in my mind, easy to trace to the deadly cigarette. There is something in the poison of the cigarette that seems to get into the system of the boy and destroy all moral fiber."

He gives the following course of a boy who begins to smoke cigarettes: "First, cigarettes. Second, beer and liquors. Third, craps—petty gambling. Fourth, horse racing—gambling on a bigger scale. Fifth, larceny. Sixth, state prison.

Not long ago a boy in New York robbed his mother and actually beat her because she would not give him money with which to buy cigarettes. Every little while we see accounts in newspapers all over the country of all kinds of petty thefts and misdemeanors which boys commit in order to satisfy the cigarette mania.

Another New York City magistrate says: "Yesterday I had before me thirty-five boy prisoners. Thirty-three of them were confirmed cigarette smokers. Today, from a reliable source, I have made the grewsome discovery that two of the largest cigarette manufacturers soak their product in a weak solution of opium. The fact that out of thirty-five prisoners thirty-three smoked cigarettes might seem to indicate some direct connection is not hard to understand. Opium is like whisky,—it creates an increasing appetite that grows with what it feeds upon. A growing boy who lets tobacco and opium get a hold upon his senses is never long in coming under the do-

mination of whisky, too. Tobacco is the boy's easiest and most direct road to whisky. When opium is added, the young man's chance of resisting the combined forces and escaping physical, mental, and moral harm is slim, indeed."

Young men of great natural ability, everywhere some of them in high positions, are constantly losing their grip, deteriorating, dropping back, losing their ambition, their push, their stamina, and their energy, because of its deadly hold upon them. If there is anything a young man should guard as divinely sacred, it is his ability to think clearly, forcefully, logically.—Sel.

SPARKS FROM DIFFERENT ANVILS

By S. G. Engle

Preachers do as Jesus said, "We speak that we do know."

Don't publish your doubts—try, test, and taste, then go ahead.

It is not your difficulties, which help another, but your solutions.

Keep your uncertainties to yourself, until grace changes them to certainties.

Don't believe your doubts, nor doubt your beliefs: but believe your beliefs, and doubt your doubts.

True knowledge is to know little, and know it. Ignorance is to know little, and not know it.

The tree that is used for ship masts does not grow in hothouses, but on mountain tops and storm-swept plains.

To grow in character, be careful in matters as well as manners.

The most important part of your work is not how much you do, but how well you do it.

The value of suffering does not depend upon the amount, but in the spirit we suffer.

Poverty tries our faith, disgrace our self-denial, sickness our patience, delayed answer to prayer our hope.

Obedience respects the command of a superior. Love respects the kindness of a law giver.

The Gospel will make you right, so you can do right, people must be good, to do good.

Evangelical Visitor

A Bi-Weekly Religious Journal

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Volume XLIV.

Nappanee, Indiana, JULY 20, 1931

Number 14

"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

The opportunities of doing good to our fellow men are simply unlimited. Unless we allow our own lives to be circumscribed by petty selfishness and unholy desires we will find the avenue of opportunity for doing good ever opening and widening before us.

Whenever, in the course of our life, we reach that point that we can only see the failures and the apparent misjudgment of our fellow mortals and begin to magnify them either by word of mouth or pen, we have certainly reached a very sorry place. Unfortunately we have come in contact with a few individuals of this type who apparently began well but something hindered them and in their religious experience and intercourse with fellow Christian believers everything seemed to sour which they touched, i. e., they soured on everything with which they came in contact. In the course of their conversation and some in the course of their writings seem to find enjoyment in nothing else than to berate the activities of fellow Christian believers who perhaps have not seen eye to eye with them as to methods and doctrine. The apostle says that as we have opportunity we should do good.

There may never come a time when Christian believers will see alike on every phase of Bible doctrine but it is our conviction that for the most part there is too much cowardice when it comes to talking over frankly with other Christian believers these points of difference. At any rate the wide awake child of God has much more to do in seeking the salvation of souls than to spend his time in berating the shortcomings of others.

"Call upon me in the day of trouble and I will answer thee."

A Christian business man was asked at one time if he was not afraid that during a period of readjustment he would fail or his business go under. He replied, "Not as long as the fiftieth Psalm does not go under." The questioner wanted to know



what that had to do with it and in answer he gave him the promise, "Call upon me in the day of trouble and I will answer thee."

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It was Job who said that man is born to trouble as the sparks fly upward and the Savior also warned us that in the world we should have tribulation but to be of good cheer for He had overcome the world.

Troubles often do not come singly. They come in pairs and often visit us when we are right in the line of duty and in our shortsighted and curious make-up we often try to figure out the reason why so and so had to happen. In most cases we can only conjecture and perhaps our conclusion is a long, long ways from the truth. At most there is very little blessing in our wondering. Few find comfort in the word "Why?".

On the other hand the Scriptures abound

in promises that He will be with us and that if we call on Him in the day of trouble He will hear us. We need, first of all, to keep a submitted and surrendered attitude to whatever may be the Lord's will for us. He has said that every true son whom He loveth He chasteneth. Chasteneth for the present is not joyous but is grievous; but the promise is sure that if we allow ourselves to be exercised, i. e., instructed through chastening, we shall be profited thereby.

There is no one in all the world that is exempt from trouble. Sooner or later it puts in its appearance. "Care comes to the poor, the rich and the wise." May we have the courage to faithfully cling to His promise for He says that He will make "All grace abound toward us."

"Precious in the sight of the Lord is the death of His saints."

This issue of the paper contains an unusual number of death notices. Those who have passed away range in age from infant to almost a century and were called from a wide range of activities. Among them we find the name of Eld. Martin Hoffman of Abilene, Kansas, who before illness deprived him was a very active minister in the Abilene Church.

We also notice the home-going of Bro. E. A. Robert of Buffalo, New York who for so many years was a pillar in the Church of God in that place. As intimated in the death notice he was held in very high esteem by his fellow workmen. His life truly adorned the doctrine of the Gospel of our Lord and Saviour.

Two old veterans of the cross, Bro. Miltenberger and Bro. Engle, also answered the call. Nor would we neglect to mention the several sisters in this list whose lives and services have meant much to the Churches of which they were members and where their lives very definitely witnessed to the saving and keeping power of our Lord Jesus. We sympathize with those who are bereaved.

Surely someone is needed to fill these vacant places in the ranks and it is our sincere prayer that someone may respond and say, "Here am I, Lord, send me."

The Command of the Ascending Lord

A Sermon •

By Eld. W. L. Reighard

Scripture Reading: Acts 1:1-14.
Text: Acts 1:4,5.

THE ASCENSION of our Lord was a remarkable occurrence, yet little mention is given by sacred writers. St. Mark and St. Luke are the only two that mention the ascension, and they were not eye-witnesses. The Church has overlooked equally as great an occurrence as the ascension, in that the command given to the early followers, and to the present followers. ("For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.") Acts 2:39. The Church is called, to receive the promise of the Father, namely, pentecostal power, in the person of the Holy Spirit. The Church does not have power or vision, because she has not heeded the command of our ascended Lord.

I. *The command was, "not to depart from Jerusalem."* The commands of our Lord are obligatory. Whether to stay or to go. Many have made shipwreck because they have not waited "God's time" to go, and many have waited when God said, "move out." Both are disastrous and reveal disobedience. The Lord is desirous that we remain "obedient children." Peradventure the disciples had not obeyed this all-important command, and would not have waited God's time, their flight would have revealed in their after life three things at least.

(a). Lack of courage. When threatened by mobs, threatened by officials, when facing martyrdom, fearfulness would have manifested itself, and no doubt few if any, would have laid down their lives for the Gospel's sake. Jesus knew what the disciples would face, for he plainly told them, "Behold I send you forth as lambs among wolves." Do you get the vision of the task that lay before the disciples? I verily believe that Jesus knew decidedly, if His followers would depart from Jerusalem without this pentecostal power, His kingdom would soon come to an end. In short, "the Holy Ghost must be poured out upon the Church or the eternal crumble."

(b). Feebleness of faith. In their former experiences we can see this displayed in connection with His sufferings, death, resurrection etc. Many times they understood not. Weakness of faith was prevalent. This would have been seen in a greater measure in after life when called upon to face hardships, and persecution and when it would have been necessary to make advancement on the enemies territory, we would have found the disciples retreating. We can see what they gained by obeying the command "not depart from Jerusalem, but WAIT for the promise." Who can tell all that would have happened, if they would have disobeyed? Many things we can know, many things God alone knows. First of all it would

have revealed a feebleness of faith, later unbelief and lastly apostasy.

(c). Dullness of understanding. Lack of courage, feebleness of faith, affect our understanding. Understanding God's will, God's leadings, His checks and lastly a perverted understanding of His Word. The disciples were not called to preach experience, but to have an understanding of the Scriptures and preach His Word. Peter was a Word preacher on the day of Pentecost. Before Pentecost he quoted very little Scripture. Paul was a Word preacher, also exhorted his son in the faith, "Timothy, preach the Word." "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We have many teachers, but few of understanding of the Scriptures, who wrest the Scriptures to their own destruction and hundreds are swept along with these teachers. Jesus was not an experience preacher. He quoted the Scriptures. "It is written" "It is written," etc. The Word says more than we can say. Then why not have our understanding quickened and be able by the Spirit to "rightly divide the word of truth."

Exuberance of zeal. We are certain the disciples saw a perishing world, saw indifference, coldness, ease in Zion, rejection of Jesus Christ and neglect. The world appeared unto them in a perishing condition, lack of knowledge, and a zeal could have forced them into the field (the field is the world) to spread abroad the glad tidings of salvation, also proving their deep devotion to the Master, while he was absent, expecting His soon return. We cannot wait and tarry in Jerusalem, since a great task lay before us. The need is urgent. The call is pealing loudly. Time is too precious. Waiting only delays the conversion of the world. What a great catastrophe would have come upon the disciples and the Church if they had not heeded the command, "wait for the promise." Is it not applicable today? What if we, "the Church," will not take heed and hustle, trying seemingly to open doors for our entrance into the field to glean, without His fullness.

They were to wait, tarry until the day of Pentecost had fully come. But His Spirit has descended, is in the world, in His Church and is ours by complete abandonment and dedication of ourselves to God, and receiving the sanctified experience by faith. Reader, are you clear in

this Bible experience? Mission workers, home and abroad, have you received your Pentecost? Prospective mission workers, heed the language of our text, "depart not from Jerusalem" (where you are) without this gracious pentecostal experience that gives power in the face of opposition, adversity and even in questioning your call after you have received your assignment, when things are sure to press in upon you that are not congenial to the flesh. This power will enable you to "stand still and see the salvation of your God."

II. *Wait for the Promise of the Father.*

(a). Without this, failure is inevitable. In the natural sense, an individual equips himself or herself for that particular vocation. The farmer has a necessary preparatory. The school teacher qualifies for the position. The doctor, lawyer, merchant, etc., all have a certain preparatory, to become efficient and useful in that particular vocation. It is absolutely a necessity. Entering into any vocation of life without preparation is folly and foolishness.

How much more in spiritual matters? It is a certain fact, nothing can be accomplished without divine help. Jesus said, "Follow me, and I will make you fishers of men." That means following His commandments, which includes the command given in the text. A certain Bishop writing in the Editorials of a certain religious periodical, made this statement. "If it were necessary, I would stop every wheel in our publishing house, call all the foreign missionaries home, call all evangelists, pastors and home mission workers and church together to receive this pentecostal power and then start anew."

This is uncalled for. It is an individual command. It was given collectively to the 12, yet in a singular sense. "Tarry ye." We need this power. Listen to the message given to Zeruabbabel—"not by might (an army) nor by power, but by my Spirit, saith the Lord of Hosts."

(b). With the Spirit, success is unquestionable. The Holy Spirit clothed them with power—power to understand and expound the truth. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come." Power to convince gainsayers.—"And they were not able to resist the wisdom and the spirit by which he spake." This was in connection with Stephen (the FULL deacon) when great persecution was upon the Church. Many times a lack of wisdom brings on persecution, but we need wisdom in the time of persecution, so said a conscientious objector when the World-War was on. The Spirit imparts power to touch the conscience of our fellow-men. We hear much

about work, work, work, which is indispensable. Let us not forget, with our working we need to emphasize— success ONLY through the Spirit. Many times true success and progress is realized only, in WAITING and not working.

III. *The Two Baptisms.* Verse five in our text states two baptisms. John's baptism and the baptism of Jesus.

(a). John's baptism was material. A water baptism. Many know of this baptism only. The baptism of Jesus was spiritual. A baptism with the Holy Spirit.

(b). John's baptism was external, affecting the body. The baptism of Jesus was internal, descending on the heart.

(c). John's baptism was symbolical, representing moral cleansing. The baptism of Jesus was essential, imparting spiritual renovation and spiritual power.

(d). John's baptism was temporary, intended only for a season. The baptism of Jesus was permanent, designed to abide with us forever. I Jno. 2:27. "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." The anointing or sealing are synonymous terms for the promise of the Father as our text states.

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me: For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Dallas Center, Iowa.

Sweet Is the Communion of Saints

Such has been my pleasant experience during our Conference held recently near Duntroon, Ontario.

I praise God for the privilege of being able to attend a good part of the time. I praise him for the sweet fellowship we could enjoy, meeting with many of my former acquaintances whose faces were familiar and dear to my heart, also making acquaintance with many that I had never met before. When we meet with those of like precious faith how our hearts are knit together in love and we feel loath to part.

I was made to repeat over and over in silence the chorus:

"When we all get to heaven,

What a day of rejoicing that will be,
When we all see Jesus,

We'll sing and shout the victory!"

If there is rejoicing in our hearts when we meet here below, what will it be to meet above where all care, sorrow, suffering and disappointments are at an end?

Though I am quite dull of hearing and miss a great deal—yet I thank God that I

got a goodly portion of the bountiful spread. Then again sight growing dim am not able to recognize people readily.

Meeting in the church militant is surely sweet and encouraging but to look forward to meeting in the church triumphant, should urge us on to our every duty, surely it is worth while to put forth every effort. I trust that each one of us received encouragement and strength for every duty that lies before us.

As for me I know my work is about done, soon I will lay down the cross and exchange it for a crown and though it may not contain many stars, if any, yet I will sing the song of redemption throughout the eternal ages, and be forever with the Lord, Praise his dear name.

My heart goes out for the unsaved multitudes. I long to see sinners come flocking home to the Father's house where they will find peace, joy, and love to the satisfying of the soul.

Though we may not see or hear of the result we would wish, let us pray on and ever that these times of depression may be the means of bringing many low at the feet of Jesus, where both temporal and spiritual wants can be supplied, and may this Conference meeting be one long to be remembered is my prayer. I don't expect to ever meet at another Conference, but I want to meet you all up yonder at the last and one great meeting and never say good-bye.

Yours in Christ,
Sister S. McTaggart,
Box 78, Stayner, Ont.

He wore the crown of thorns which we had deserved, that we might wear the crown of glory which He merited.—Henry.

Notice to Evangelists

In order that the Evangelistic Slate, as adopted by Conference ruling, may be made available and of the greatest use to all concerned, we kindly request those engaged in evangelistic services to send in the dates and places of their meetings.

Please do not write anything else on the sheet of paper upon which items are written for publication.

Advertising Posters

Advertising posters, as formulated by committee appointed by General Conference, are now ready for distribution.

11x14 inch. heavy white cardboard, printed in two colors suitable to set in a window, are 7 cents each, in lots of 25 or less. In lots of more than 25, 6 cents each.

11x14 inch. posters printed on white paper are 85 cents per hundred. 500 or more 70 cents per hundred.

6x9 inch. posters are 60 cents per hundred. 500 or more 50 cents per hundred.

The post card size invitations are 75 cents per hundred, 500 or more 60 cents per hundred.

These are available so that orders may be filled the same day as received. Prices include postage.

Take heed of affecting novelties in religion, lest you fall into vanities, or worse. Ask for the old way; keep to the faith once delivered to the saints; keep to the proportion of faith. Take heed to your doctrine—that it jostle not out God's grace, nor man's duty; but take both together.—Matthew Henry.

Reverie



And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Rev. 21:1-3.

The Evangelical Visitor

A Religious Journal

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

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There never was a time when God's people more needed to hear the voice of a prophet crying through the land: "Fear not, for they that be with us are more than they that be with them."—Bishop W. N. Ainsworth.

MARRIAGES

THUMA-ENGLE

Bro. Benjamin E. Thuma, son of Bro. and Sr. Thuma of Brookville, Ohio and Sr. Mary Ellen Engle, daughter of Bro. and Sr. A. H. Engle of Marietta, Pa., were united in marriage at the home of the bride on June 18th, Eld. J. H. Martin, uncle of the bride, officiating.

FALLEN ASLEEP

ROBERT—Bro. E. A. Robert was born in Buffalo, N. Y., November 12, 1880. In 1903 he was united in marriage to Sr. Celestia Winger of Rainham, Ont., who survives him. To this union were born three sons, Henry, Milton and Edward all of Buffalo. A mother and step-father, three sisters and a brother, Mrs. Fred Pelger, Mrs. Fred Mezgar and George of Buffalo and Mrs. Fred Brewbacker of Los Angeles, California, beside a large circle of friends survive.

He was converted in a cottage prayer meeting at the age of nineteen through the testimony of a sister worker from the Mission. He was baptized and remained a faithful member of the Brethren in Christ Church till God took him home. For thirty years he served as Sunday School teacher or superintendent and a number of years ago he was elected deacon which office he faithfully filled to the end. The Lord had a very faithful and devoted servant in our brother. In early life he learned to obey God's word and the Holy Spirit's leading. He was employed by the New York Central Railway in their shops at DePew for thirty years. Each day he read God's precious word three times. At noon in the shop he was seen delving into its treasures. God gave him a great influence in the shop, even though he belonged to no union, lodge or any other organization, only the church. His life is a challenge to young people. May God be glorified through his work. He will be greatly missed by all those with whom he came in contact.

He enjoyed good health to the end. On May 19th he was stricken with apoplexy and in a few hours was gone to be with his Lord whom he dearly loved.

Funeral services were conducted May 23 from his late residence to the Mission Chapel which was filled to its utmost capacity. Two hundred of his shop associates were unable to come because of inadequate room. Bishop L. Shoalts, Elders J. H. Hostetter and E. C. Bossert conducted the services. The body was laid to rest, awaiting the coming of Jesus, in Pine Hill Cemetery.

TULLY—William A. Tully, son of David and Sarah Tully was born in Elkhart county, June 28, 1854, died July 3, 1931. Age 77 years, 5 days. His death was due to complications. He was ill just six days.

On October 18, 1877 he was united in marriage to Jesta Homan and to this union one son Roy was born.

He has resided all his life in Elkhart and Kos. Counties. He is survived by his wife, one son Roy, one granddaughter and two great grandsons.

Funeral Services were held at the home near New Paris, Indiana, conducted by Eld. J. F. Stump and Rev. Huntspeller.

HAINES—Minnie K. Haines daughter of Lloyd and Clara Zarr was born at Union Mills, Indiana, November 2nd, 1891 and grew to womanhood in the vicinity of LaPorte, Ind. It was at this place that she was married on February 7th, 1909 to George A. Haines of near Nappanee, Indiana. For about five years they lived in LaPorte and then removed to the village of Locke where they have since resided. There was born unto them one son and two daughters. Of these the son Harry Harmon preceded his mother in death Jan. 31, 1917.

About 15 years ago she became converted and united with the Brethren in Christ church. Soon after her conversion she entered actively into Christian Service and lived a very devoted life assisting wherever she could in the work of the Master. Some months ago she very definitely renewed her covenant with the Lord and frequently witnessed to His saving grace. Her presence in the Sunday School, church and prayer service was always an inspiration to those who attended. During the past three

years illness prevented her from much active service but during the long period of her suffering she manifested a complete resignation to the will of God and patiently bore that which fell to her lot.

The end came peacefully on Thursday evening July 9th she having reached the age of 39 years 8 months and 7 days. There remains to mourn their loss which we believe is her eternal gain her husband Geo. A. Haines, two daughters Arabella and Clarebelle Haines at home, her mother and stepfather Mr. and Mrs. F. W. Ohime of Laporte, Indiana, besides other relatives and friends.

Funeral services were held at the South Union Church, conducted by Eld. V. L. Stump, and Rev. Albert McMurrin of the Christian Church. Text Rev. 5:9. Interment in the adjoining cemetery.

MILTENBERGER—John M. Miltenberger was born in Cambia County, Pa., on April 24th, 1837 and departed this life July 7th, 1931, having reached the age of 94 years 2 months and 13 days.

When 10 years of age he with his parents came to Elkhart County, Indiana, in which County he has since resided. At the age of 24 years he answered the call of his country and enlisted in Company "I" 48th Regiment Indiana Volunteers and spent 3 1-2 years in service during the Civil war.

Upon his return from service he was married to Katherine Brumbaugh, also of Elkhart, County who preceded him in death in 1923. There were born unto them ten children, five sons and five daughters. Of these one son and two daughters preceded him in death.

When 70 years of age and while living in the village of Locke he became converted and united with the Brethren in Christ Church remaining a faithful member until death called him. For nearly 12 years he had his home with his son-in-law and daughter Mr. and Mrs. Irvin Troup of near New Paris. During the past nine months he was confined to his bed but was ill for only several days preceding his death, he having retained his memory and was engaged in conversation with his children until just a few minutes before the end came.

Funeral services were held at the Union Center Church of the Brethren, conducted by Eld. V. L. Stump, assisted by Eld. J. F. Stump, with interment in adjoining cemetery.

HOFFMAN—Martin Lindemuth Hoffman was born near Maytown, Lancaster Co., Pa., December 22, 1864.

He came with his parents, Mr. and Mrs. Eli Hoffman to Kansas in 1879 and grew into manhood on the farm at Belle Springs, south-east of Abilene. Here he became interested in the development of the Creamery Industry in the county. He came to Abilene in 1893, and was for many years associated with the Belle Springs Creamery Co., serving in various capacities and offices.

On November 7, 1895, he was united in marriage with Ida Davidson of Abilene. To this union two children were born; namely, Paul and Ruth.

In 1891, Bro. Hoffman accepted Jesus Christ as his personal Savior and Lord, and united with the Brethren in Christ Church. He was called into the ministry in 1896 in which capacity he served faithfully until disabled by declining health. During much of the time of his active ministry he was minister in charge of the Abilene Church, and wisely and efficiently guided it through one of the most trying periods of its history. For the last eight years health conditions deprived him of taking an active part in the affairs of his church and the community.

On the evening of June 23, 1931, at the age of 66 years, 6 months, and one day, he answered the final call of the Master he loved to serve.

Surviving him are his wife; the son, Paul D. of Salina, Kansas; the daughter, Mrs. J. Mark Irwin of Delta, Colorado; a grand child, Mary Lynette Irwin; his mother, Mrs. Fanny Hoffman; six sisters, Mrs. L. L. Hoffman; Mrs. E. G. Engle; Elmina and Edith of Abilene; Mrs. J. G. Cassel and Mrs. Martha Keech of Los Angeles, Calif., and a brother Eli L. Hoffman of Abilene.

Brother Hoffman was a very modest man, and the praise of men meant little to him; the approbation of his Heavenly Father was all he sought. Many expressions of others indicate something of the deep respect in which he was held. His life will live on; he being dead yet speaketh.

Funeral services were held in the Abilene Church, Friday morning, June 26, and were conducted by the pastor, Rev. G. E. Whisler, assisted by Bishop M. G. Engle; texts were Psalms 116:16 and Rev. 14:13. His body was laid to rest in the Abilene cemetery.

SIDER—John Richard Sider, infant son of Bro. and Sr. Calvin Sider was born June 27, 1931, and died June 29, 1931. The joy and sunshine which his coming brought to the home

(Continued on page 230)

NEWS OF CHURCH ACTIVITY

City Missions

Altoona Mission, in charge of Eld. Herman G. Miller and wife, 613-4th Ave., Altoona, Pa.
Buffalo Mission, 25 Hawley St., in charge of Eld. and Sr. Earl Bossert.
Chicago Mission-6039 Halstead St., in charge of Sarah Bert and workers. Phone, Wentworth 7122.
Dayton Mission, 601 Taylor St., in charge of Bish. W. H. Boyer and Sr. Susie Boyer.
Des Moines, Iowa Mission-1194-14th St., in charge of Eld. H. W. Landis and wife.
Philadelphia Mission, 3423 N. 2nd St., in charge of Eld. Clyde Shirk and wife. Bell Phone Garfield 6431.
San Francisco Mission, 3739-20th St., in charge of Maggie E. Sollenberger and workers.
Welland Mission, 36 Elizabeth St., Welland, Ont., in charge of Eld. Henry P. and Sr. Lela F. Heisey.

Rural Missions

Bethel Mission, in charge of Eld. and Sr. D. E. Jennings, Sylvatus, Va.
Mt. Carmel Mission, in charge of Elder Walter Taylor and wife, Gladwin, Mich., Star Route.
Iron Springs Mission, in charge of Christian H. Sider and wife, Fairfield, Pa.
Kentucky Mission Field, in charge of Elder Albert Engle and wife, Garlin, Kentucky.

Orphanages

Messiah Orphanage, Florin, Pa., Brother Clarence Herr, Steward; and Sister Susie Herr, Matron.
Jabbok Orphanage, Thomas, Okla.
Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bollinger and workers.

Old Peoples' Home

Messiah Home, in charge of Bro. D. L. and Sister Mattie Graybill, 1175 Bailey St., Harrisburg, Pa.

EVANGELISTIC SLATE

Camp Meetings at Des Moines, Iowa, July 3-13. Evangelist, R. I. Witter, Navarre, Kans.
 Markham, Ontario, June 21—. Evangelist, D. R. Eyster, Thomas, Okla.

HOME MISSION REPORT

Receipts

Balance Apr. 1, 1931	\$319.35
Laben Bert and wife	10.00
Elizabethtown S. S.	171.17
Norman Rosenberger	2.00
J. M. Eshelman	15.00
Abilene Cong.	58.50
Bro. and Sister Kaylor	7.00
Maytown S. S.	36.87
Conoy Home Mission Meeting	178.00
In His Name	25.00
A Sister, Rapno Dist.	1.00
Roy Brubaker and wife	22.00
Montgomery S. S. Mission Meeting	48.55
Hollowell Mission Meeting	16.05
Fairland Mission Meeting	51.31
Mother and daughter	6.00
A Sister, Granville	10.00
Chestnut Grove, Cong. O.	6.25
Orlando Cong., on church debt	60.00
Belle Spring Cong. Kans.	29.00
Fairland S. S., Pa.	28.54
Norman Rosenberger	1.00
J. A. and Susan Garvick	6.00
Rosebank S. S. Kans.	36.00
Gladwin Cong., Mich.	7.87
H. G. Miller, pledge	10.00
Locke S. S., Ind.	6.05
Bethel S. S., Mich.	7.47
J. Earl Martin	25.90
G. Wolgemuth	50.00
Sr. Hiram Herr	2.00
Con. Offering cash for U. S. Treasury	282.00
Free Grace S. S.	50.00
Balance and Total Receipts	\$1,584.98
Total Expenditures	\$1,550.09
Balance July 1, 1931	\$34.89

We wish to express our appreciation of a bequest given by Sr. P. J. Wiebe, from her father's estate, Eld. Charles Baker, \$50. Their desire was that it be included in the General Conference offering.

Expenditures

Paul McBeth, Transportation to Fla.	\$ 50.00
Quality Letter Shop, printing	5.70
D. G. Heisey toward fare to Fla.	10.00
D. E. Jennings	25.00
Wm. Engle, Auto Ex.	8.32
Paul McBeth freight and Express, etc.	35.49
Paul McBeth rent	20.00
E. V. Publish. House, Mission Visitors	39.00
Imogene Snider fare from Cal. to Okla.	42.31
Paul McBeth deficit	25.00
Martha Sentz, car fare	11.84
Fannie P. Heisey, car fare	40.00
P. J. Wiebe, travelling ex.	8.00
Walter Reighard, 3 mo. rent	45.00
Workers allowances	935.00
Sears Roebuck and Co., tent	10.75
C. H. Sider, rent	12.50
Albert Engle, balance on Home Evangel	90.30
Treasurer tent dressing and travel	40.00
Secretary's fare and postage	35.27
C. M. Engle, car fare and service	43.61
Total Expenditures	\$1,550.09

Abner Martin, Treasurer.

HOME-EVANGEL

"I count all things but loss for the excellency of the knowledge of Christ Jesus." Phil 3:8.

This is the happy and busy season of reaping the golden grain. If we would bear much fruit, we must be buried in darkness and solitude, seeking the lost! As the poet stated: "Finding, following, keeping, struggling, Is He sure to bless? Saints, apostles, prophets, martyrs, Answer, 'YES.'"

O Lord, our Father, I pray myself anew to Thee is given and use me at thy command. Only to live for thee and others! "In due season we shall reap, IF we FAINT NOT."

One phase of our work, which was very interesting, was the Sewing and First Aid classes, which were composed of twelve Junior girls that met two or three hours each week for two and one-half months. The girls did all hand-work, making first a comfort top. This they did very nicely. Then, it was very interesting to see the girls rip apart many complicated garments with pleats, tucks, etc. These garments sent to us, thus were used by the class to make children's dresses and undergarments. The writer, their instructor, had interesting times in teaching the girls how to use their thimbles. For instance, the teacher asked her pupil—"Where is your thimble?" She replied—"It is behind me on the bench, resting." Another girl was asked, "Why are you knocking so hard on the bench?" "To put my thimble on," she remarked.

The First Aid Class met one hour each week at Home Evangel for three months. This time was profitably spent in giving class lectures and discussions on the subjects of—"How to Keep Well," "Care of the Sick," "Diseases," "Injuries," "Foods," etc.

Another important phase of our work has been teaching in three Daily Vocational Bible Schools. The first school was held in the Robinson Ridge School house of our community. This school was large and somewhat difficult to handle. However, Sr. Dohner and the writer enjoyed the privilege of teaching the Bible to these dear children while they are yet young and tender.

The second school was held in a private home in a nearby community. Several mothers took active part in this school, one of which received the first prize for best work and attendance.

We reached the climax in our third school which was held three miles from our home. The interest and work were exceptionally good. Mothers, with their babies, young men and girls, and a large group of children attended regularly.

Probably it would be interesting to some to know how we conduct our schools. We meet three hours each day for a ten-day session. The daily session is divided into two periods, having a fifteen minute recreation period between the periods in which the teachers take an active part in teaching organization and corporation on the playground. Their Bible Study is a course consisting of stories and memory work from the Old and New Testament. We also give missionary stories, chalk talks and fifteen minutes devoted to singing. These are given daily.

The school is divided into the Primary and Junior department. Sr. Dohner had charge of the Juniors. She found her work intensely interesting from several angles. Her class

made some nice note books, illustrating the work covered within the ten days. The Primary department, taught by the writer, was divided into two classes. No. I and No. II, due to the fact of the vast differences in their ages ranging from three years to thirteen years old. The writer found her hands busily occupied throughout the sessions, having an assistant helper to aid the little children with their handwork, such as the making of mottoes, scriptural sewing cards, scriptural paper chain, God's Gifts note books, Moses' basket, etc. The enrollment of the above schools were nineteen, thirty-five and fifty-three.

We are glad to say God is moving upon the ridges of Kentucky. Two weeks ago a young man was brightly saved. Since then he has led the prayer meeting and is an active worker in the services.

The Tuesday evening prayer-meetings are held in the cottages. Requests are coming in for prayer-meetings from homes which are not in our community, in order to fill these requests we have prayer-meeting Thursday evenings in other communities, thus turning none away. Now, we are anticipating a prayer-circle to meet every Monday evening in behalf of the coming tent-meetings.

Dear brothers and sisters in the Lord, pray for the meetings in Kentucky. We are expecting a GREAT HARVEST! PRAY and FAST with us!

"I will cause the shower to come down in his season; there shall be showers of blessing." Ezek. 34:26.

Yours in His glad service for the lost of earth.
 Sr. Dorothy A. Lexow and Sr. Leah E. Dohner, Knifley, Ky.

DAYTON MISSION REPORT

We do herewith submit one more report of the work here at this little mission. We are sorry to see the Sunday School attendance affected as a result of the hot weather and the public school vacation. This we have to contend with more or less in our cities. We realize it is not the crowds who desire to know Jesus, and to be saved from their sins. But we are glad that there is one here and there yet that really desires to be saved and have the burden of their sin rolled away.

Since our last report we were called to the Soldier's Home Hospital, to visit a sick man with T. B. who had told his wife to send him a minister. He was very glad and anxious to see us, but he was troubled and his heart was very heavy. We read to him the Word of God, and held up to him Jesus who had promised to forgive our sins if we would confess them. We had prayer with him. Though he was very weak, yet he began praying and crying to the Lord confessing his sin. As the burden rolled away his face lit up with smiles. He said, "I feel like a different man," and became very happy. The following week we went out to see how he was doing. He was so glad and happy and he said, "I feel so much better. Before I would lay and worry about myself and my little family, but now I have given it all over into the hands of the Lord." Now he prays to get well, so he can work for the Lord in return for all He has so wonderfully done for him. His dear wife and family live in Cincinnati, O., and she was much relieved and was made to rejoice with him in his newly found joy.

We had another impressive experience preceding the one just related. A dear mother, aged 40 years, died, leaving to mourn her departure a dear husband and 10 children, the babe being only a few hours old at the time of her death. We have been in touch with this family for a number of years, the mother having been happily converted in one of our prayer meetings. She was a very dear soul and tried to keep her children in Sunday School, and live Christian lives but with her home duties and poor health she was not privileged to meet with us often and she lost her experience. We visited her often, especially the last few months she lived. She was very eager to have us come to see her, we would read the scripture and pray with her, but seemingly things were so dark and her soul was not satisfied, until one evening she sent for Sr. Boyer to come to the hospital. They had prayer together and two weeks prior to her death she found the peace that she so much longed for, and was heard to say many times after that she was ready to go if the Lord would call her. How blessed to view the remains of the departed when we have the assurance they have gone to live with Jesus. This sorrowing husband is very much broken up and has been seeking the Lord, but he says he has not as yet found that joyous feeling his wife had. This poor father hardly knows which way to turn regarding his children. Will you help us pray for him.

We are so glad to report that all our needs have been supplied through our Lord, by our dear brethren and sisters and kind friends. We do sincerely thank them all, and that the richest of God's blessings may rest upon them, is our heart felt prayer.

Financial Report
For April, May and June

Balance on hand	\$ 2.29
Receipts	
Lola Retta, Dayton, O.	\$ 1.00
Anna Eyster, Upland, Calif.	1.00
Gladys Beeghler, Dayton, O.	1.00
Fannie J. Sanders, Springfield, O.	5.09
Virgie Kraybill, Grantham, Pa.	1.00
Allen Foote, Upland, Calif.	3.00
The Dayton Mission S. S.	2.26
In His Name	6.50
A Sister	.50
A Brother	5.00
Carrie Kinzie, Dayton, O.	1.00
Eld. Christ Hostetter, Jr., Refton, Pa.	2.00
Mission Offerings	7.53
Total	\$39.08

Expenditures	
Table account	\$12.96
Light power and gas	7.20
Water Bill	3.74
Phone Bill	8.25
Incidentals	5.35
Total	\$37.59
Balance on hand, July 1, 1931	\$1.58

Poor Fund Balance \$15.39
Allowed for needy \$10.33
Balance on hand July 1, 1931 5.06

Donation of articles were made by:
Maud Knisley, La Donna Shawen, Adda Cassel, Leighton Manns, Edna Sinks, Daisy Miller, Isaac Engle, Frank Thumas, Dora Paulus, Ellen Engle, Clarence Boyers, Iva Herr, Elsie Rohrer, Oscar Stumps, 50 lbs. lard, Jacob Paulus, Elmer Hoovers, Listie Heisey, May Paulus, Ohmer Herrs, nice linoleum for our dining room floor.

The donation of all these dear ones have been very much appreciated and thankfully received, in these trying times of depression, and great need.

We remain sincerely yours for the lost,
W. H. and Susie Boyer,
Dayton, Ohio.

NEW GUILFORD DISTRICT, PA.

On the 21st of June, votes were cast for a Bishop in the New Guilford District, Pa., to fill the vacancy caused by death of the late Bishop J. D. Wingert.

The mantle has fallen on Eld. Laban W. Wingert, son of the deceased. May the Lord impart grace and wisdom that the Church of Jesus Christ may grow and prosper.

UPLAND, CALIFORNIA

Improving Nicely—Sr. Alma B. Cassel who is Dean and Sr. Helen Gish, Preceptress of Beulah College are gradually recovering from their auto accident which occurred soon after commencement. While they have not gone out in public yet, they are able to go out around their home. We pray God that they may both be able to enter upon their God given positions by the beginning of the school year.

Drying Apricots—Recently our people cut and dried a ton of apricots to send to missions, homes and so on. Also for use at General Conference in 1932. Men and women, old and young, boys and girls almost 50, made short work of the job. They were spread out in trays on the bare ground and the hot sun soon completed the curing and they were ready for the sacks in two or three days.

An Evening of Song—Sr. Viola Winger of Portland, Oregon, who for a number of years was a teacher in Beulah College and also a member of the Cecilian Ladies Quartette, was in our midst for a visit. It was desired that they again sing the songs that they sang years ago. Sr. Emma Byer being the only other member of the original four that were here, they chose Sr. Rosa Buckwalter and her sister Sr. Mary Buckwalter Roth to assist. So on Friday evening, June 26 they announced an evening of song in our church. Twenty-three numbers were feelingly rendered by them in beauty and harmony! During several intermissions the Church Chorus sang different touching selections. We feel this way of preaching the Gospel of Jesus Christ has a very important place and ought to be more fully recognized amongst us as a people. Some people will not listen to a sermon. Battles may be won by singing in the Spirit. Read II Chronicles 20:1-30.

The Evangelical Visitor—Thank God for the great improvement we see in it. This may go on until it is second to none as a religious paper in which anyone from old to young may find spiritual food suited to their various needs. Let us each one do our part in contributing matter to God's glory, so that there will always be a good supply in the larder—so to speak—from which to set the table in the Visitor, so that all classes, of all tastes may be richly fed.

Then don't forget to subscribe for our paper. Every family amongst us ought to have it. If you know of any who do not take it, urge them to do so. Our friends and neighbors may take it, if we ask and kindly urge

them. Better stop some of the newspapers that come into our homes with their load of murder, divorce and other stories that drag our children as well as ourselves down.

J. H. B., Cor.

WAINFLEET, ONTARIO

The Wainfleet love feast was held June 30 and 31. We were glad to have quite a number of ministering brethren with us, from the neighboring congregations.

After the Saturday afternoon session a baptismal service was held. Seventeen from the Welland Mission and Wainfleet followed the Lord in the ordinance of baptism. Some of these were elderly married people, young married couples with families and some were young people and children. Our hearts were surely made to rejoice to see so many of all ages following God. Will you help us pray that each one will stand true and become stalwart soldiers of the cross.

On Sunday evening Sr. Effie Rohrer had the service. We enjoyed hearing her missionary address after spending two terms on the India mission field. May God continue to bless her efforts as she goes forward again, carrying the blessed gospel story to those dark hearts.

Cor.

IRON SPRINGS MISSION

Dear Readers of the Visitor:

We greet you in Jesus' name. We are again reminded of our quarterly report to be submitted to the Visitor readers, and are glad to say first of all that we are serving a victorious Christ here at Iron Springs.

Less than a week ago we had a very encouraging young peoples' meeting in which a goodly number accepted Christ as their Saviour. Some were quite young, but we trust they will continue to follow their Jesus. While others were old enough to truly understand. We ask your prayers that they will stand true and become examples in the community.

Our last Conference has decided to remove the workers from this place, because of the present financial condition, and have the work cared for by a brother from a distance. We ask you to pray that the interest may continue to grow as the change is made and that those who have started in His service may continue faithful till He comes.

Financial for April, May and June

Receipts	
J. L. Meyers, \$3.00; Annie Wingert, \$1.00; Mrs. Edward Gilmore, \$10.00; Joel Carlson, \$5.00; Ruth Sider, \$5.00; Elizabeth Engle, \$10.00; John Neisley, \$1.00; Jesse Lehman, \$1.00; Ben Brubaker, \$1.00; Milton Wingert, \$1.00. Total \$38.00.	
Expenditures	
Provisions, \$36.55; Car, 9.76; fuel, \$2.55; light, 3.16; miscellaneous, \$4.01; last quarter's deficit, \$76.77. Total \$132.80. Present deficit, \$94.80.	

Yours in His Service,
C. H. and Cora Sider.

CHICAGO MISSION

It is in Jesus' name we come to you with greetings:

We are glad to witness to the saving and keeping power of our God.

Though clouds hang low we will not forget that the Lord said, He would dwell in the thick darkness. I King 8:12. "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed." Psa. 18:12.

Though sorrow and distress is before our eyes continually, mothers know not wherewith to feed their little ones, yet He abideth faithful. In the midst of these conditions, we are encouraged and thank God for those who realize their need of salvation and there at the altar seek God and forgiveness of their sins. God is yet able to save and to save to the uttermost.

We keenly feel the loss of our two warriors who so constantly lingered at the throne of God in behalf of the work at this place that we be kept in the love of God and in harmony one with another. We realize only then can God work. In the midst of loss and sorrow we cannot help praising God for every saint he takes to himself.

Will you pray for us? We too shall pray for you that you shall be kept clean from the subtle influences of this evil day. Also pray for the street meetings. God is able to strike conviction to hearts.

We wish to express our appreciation for remembering us at a throne of grace and also in the temporal needs.

Financial Report for 3 months ending July 15th, 1931.

Receipts	
Sister Eyster, Upland, Calif.	\$ 2.00
Bro. Jones, Harrisburg, Pa.	2.00
O. T.	25.00

Bethel, Kans.	2.85
In His Name	5.00
Ruth Hanson, Chicago	5.00
In His Name	3.00
J. Climenhaga	5.00
In His Name, Pa.	2.00
C. Stump, Nappanee, Ind.	2.00
Sr. Frey	1.00
In His Name	4.00
Y. P.	10.00
In His Name, Chicago	10.00
In His Name, Ks.	2.00
Abilene Cong.	25.00
Ruth Hanson, Chicago	10.00
In His Name	10.00
Y. P.	10.30
Total	\$135.30
Balance carried over	63.53
Total	\$198.83

Expenditures	
Table supplies	\$112.06
Gas	13.02
Electric or light for 4 mo.	33.31
Total	\$158.39
Balance	\$ 40.49

Sarah H. Bert and Workers.

A LETTER FROM SISTER LONG

Dear Readers of the Visitor:

I want to praise the Lord for answering prayer in our behalf. A widowed sister has come to stay with us and help us in our work. It is wonderful how the Lord is able to answer prayer.

We have also been praying that help would be given us in conducting meetings in the community. We have open-air meetings in several towns. Bro. Jacob Keefer has a band of consecrated workers and still needs several more to help out in this work.

There was a time when Bro. Long was able to go out and help in such meetings but since his failing health is not able to do much along this line. I remember how he used to leave home and go here and there to spread the Gospel. It often meant sacrifices and it was quite a task to care for our children and keep things going on the farm, but we were glad to do it in order that souls might be saved.

We need your prayers in our behalf and behalf of the families living in this community that the Lord might keep His hand upon them.

Should the Lord lay His hand on anyone to help us in these meetings, we would say that bedding and board will be furnished. It is our desire to do all we can to build up the work of the Master.

Faithfully yours until He comes,
Mary J. Long,
Millersburg, Pa.

Fallen Asleep

(Continued from page 228).

was of short duration, for God plucked the tender bud and took him to Himself, away from this world of pollution and sin.

There remains to mourn his early departure his father and mother, four grandparents and many other relatives.

A short service was held, conducted by Bish. L. Shoalts. Burial took place in the Sider cemetery.

ENGLE—Milton L. Engle died Thursday, July 2nd, 1931, at the age of 77 years, 7 months and 11 days. He was the son of John M. and Magdalene Engle and was born Nov. 21, 1853 at Bainbridge, Pa.

He was married to Miss Fannie H. Grove on November 29, 1877. There were born unto them 3 sons and 5 daughters: Eld. Ira G. Engle, Leedy, Okla.; Michael and Eld. Paul Engle, Thomas, Okla.; Mrs. Hardin, Brookville, Ohio; Miss Martha Engle, at home; Mrs. Miriam Eyster, Mrs. Fannie Martin and Mrs. Ruth Eyster all of Thomas, Okla. There are also 29 grandchildren surviving. Also a foster son, Fred Menzer, was among the relatives. He is survived by 2 brothers, Aaron Engle of Hummelstown, Pa., and Leanos Engle of Abilene, Kans., also 2 sisters, Mrs. Lizzie Kraybill, Mt. Joy, Pa., and Mrs. Anna Engle of Hollywood, Calif.

Six years after his marriage Bro. Engle and family moved to Dickinson county, Kansas. During 1900 he moved to Custer County, Okla., where he lived the remainder of his life.

Bro. Engle was converted at the age of 25, united with the Brethren in Christ Church, remaining a steadfast member until death. Though suffering greatly he patiently bore his last hours, spending the time in praising the Lord and singing.

Funeral services were held at the Bethany Church in the presence of a large concourse of people; the services being conducted by Bishop D. R. Eyster, Eld. John Frymire and Eld. Carl Dean with interment in the adjoining cemetery.

KENSINGER—Sr. Susan Brumbaugh Kensinger of Martinsburg, Pa., Morrison's Cove Dist., was born at Henrietta, Pa., March 18th, 1857, died June 25th, 1931. She was the mother

The Mark of the Beast

Some Startling Signs of the End

Sermon by Nathan Cohen Beskin, in
Evanston, Ill., Feb. 8, 1931

of a large family. Her husband Bro. Isaac C. Kensinger preceded her in death twenty-four years ago. She with her husband, was converted and united with the Brethren in Christ Church, many years ago and remained faithful until death.

Two daughters have also passed away. Surviving are four sons, six daughters, forty-eight grand children and fifteen great grand children.

Funeral services were held at Church of the Brethren meeting house at Clover Creek, at 2:30 P. M. June 27th in the presence of a large audience. Eld. Roy I. Feather officiating, assisted by Rev. Sipe of the Church of God. Text Psalms 37:18.

Interment was made in the Kensinger Cemetery near Fredericksburg.

WHITE—Martha Hoffman White, of Maytown, Pa., went peacefully to sleep in the Lord on June 30, 1931. She was born July 27, 1860, aged 70 years, 11 months, and 3 days. Sister White was converted at the age of 16 years and stood faithful to her Saviour amid the temptations that surrounded her.

She is survived by her son, Norman H. White, Marietta, Pa., her daughter, Mrs. Dale Hannegan, Marietta, Pa., and three grandchildren; also the following brothers and sisters: Michael Hoffman, Maytown, Pa., Benjamin Hoffman, Locust Grove, Pa., Norman Hoffman, Bainbridge, Pa., Abram Hoffman, Conoy Township, Pa., Clayton Hoffman, Elizabethtown, Pa., Mrs. Bigler Detweiler, Mt. Joy, Pa., Mrs. Jonas Geyer, Marietta Pa., Mrs. Chris Mumma, Mt. Joy, Pa.

A short service was held at the house followed immediately by a service at the Maytown Brethren in Christ Church, conducted by Bish. L. O. Musser and Brother Abner Martin. Text II Timothy 4:6, 7, 8. Interment was made in Reichs Cemetery.

NAUMAN—Sister Anna Nauman of near Wooster, O., was born in Lancaster Co., Pa., Nov. 12, 1851, and died June 24, 1931, thus being 79 years, 7 months and 12 days old.

She was united in marriage to Lewis Nauman in March 1869. Six children were born to this union. Two dying in early childhood. The surviving children are Mrs. Minnie Ross, Mrs. Pearl Nauman and Charles Albert all of Wooster, and Abe Nauman of Fillmore, Ind.

She also has two brothers and four sisters living in eastern Pennsylvania. She and her husband came to Ohio and settled in Wayne County, about fifty-four years ago. Her husband preceded her in death fifteen years ago.

In early youth she united with the Brethren in Christ Church in Pennsylvania, later transferring her membership to the Paradise church near Weilersville, O., in which she has been a constant and faithful member. She preceded her pastor and life long friend, Eld. Manuel B. Longenecker in death only one week. The funeral was conducted by Bish. W. J. Myers, of Massillon, O., and interment was made in Wooster.

At the very gateway of discipleship He plants this challenge, "If any man will be My disciple, let him deny himself." This is a demand that the great, greedy monster sin shall ground arms and submit. Sam Jones is right when he says that Hell is only human selfishness on fire. The perpetual battle of Christian principle is with that artful, cunning, many-headed sinner, self. Pardon and eternal life are free gifts, but self-conquest is not a free gift, it is an achievement.—T. L. Cuyler.

On one occasion when Tennyson was rusticated in a country place he asked an old Methodist woman if there was any news. She replied, "Why, Mr. Tennyson, there's only one piece of news that I know, and that is, Christ died for all men." He responded, "That is old news, and good news and new news." The death of Christ in its substitutionary fact, and in its sanctifying influence, is ever the old, good, new news for time and eternity.

"For when in scenes of glory,

We sing the new, new song,

'Twill be the same old story

That we have loved so long."

I am calling your attention tonight to the thought found in the thirteenth chapter of Revelation beginning with the 16th verse. I shall speak some on Mussolini but first of all I want to show what the number of the beast is and then the mark of the beast. If I can find the mark I will have no trouble finding the man; if I give you a description of the uniform of a man you will have no trouble in recognizing the man.

I should like to correct a mistake which is quite general; it seems to be a general conception that the number of the Antichrist is 666 but this is not so. The number 666 is a number belonging to another man and the Antichrist appropriates it; he takes away another man's possession and uses it himself.

Now first I want to give you the mark or the emblem of the beast. The beast, you will notice, is not a man but an institution, ruled by the man who has charge of the kingdom which has incorporated into it all other empires of the world. In the seventh chapter of Daniel the prophet gives his vision of the four empires of the Gentile world. He saw a lion with two wings, then he saw a bear and a leopard; then he saw a terrible beast with ten horns and here another feature is added. A little horn comes up out of the fourth beast (the Roman Empire) "before whom were three of the first horns plucked up by the roots." In the 13th chapter of Revelation we are given another picture of the Antichrist and what do we find there? We find that his head is the head of a lion, his feet are the feet of a bear and the body is the body of a leopard; we find he has ten horns and seven heads; in other words we have the same panorama given in the 7th of Daniel repeated here in the 13th chapter of Revelation, with the exception that in the 7th of Daniel the Lord makes it very plain that these beasts represent four distinct kingdoms, the first, Babylon, the second, Medo-Persia, the third, Greece, and the fourth Rome. In the 13th chapter there is one man who controls all these kingdoms; in other words he has charge of all the powers that the Gentile world ever possessed. In another place we are told that there are seven mountains, and Rome is the only city in the world which is built on seven mountains. Then too, Rome at her height was called the mistress of the world. Neither Babylon nor Persia nor Greece ever achieved the height which Rome had gained, for she controlled all the powers of all

these kingdoms. Now if Rome is the beast, which it is, all I have to do is to find the emblem of Rome. You would have no trouble at all to tell me what the emblem of the United States of America is, for it can be only one of two things, either the Stars and Stripes or the American Bald Eagle. What is the emblem of Rome? Webster tells us it was the fasces and the definition he gives of fasces is a bundle of seven rods tied together with leather straps and thru the center of these seven sticks is a battle-axe. This fasces was carried before a Roman magistrate when he sat in execution of judgment; that is, when a Roman emperor or magistrate appeared in public there would always walk ahead of him a man carrying this fasces. Remember that it is a bundle of seven sticks or rods, tied together with leather straps with an axe in the center of it.

In the year 1914 the world was at peace; our good friend William Jennings Bryan, then Secretary of State, was making peace treaties and our college professors were telling us that the world had progressed too far to ever have any more wars. Prince Henry, of England, was having dinner on a British Man of War and while that took place an anarchist killed the rich Duke of Austria and immediately the World War broke out. Italy was in the central entente. The world allied! When the war broke out Germany declared war on Russia, France on Germany, Belgium on Germany and Austria declared war on Serbia and Turkey on Russia. Italy stood alone—would not fight. There was an important man looming above the political horizon, an Italian but not in Italy at that time; the son of a blacksmith, but he became a radical socialist for which he had been exiled. After the World War started he came back to Italy and said that Italy should not unite with Germany but with France, England and Russia, and declare war on Austria. For this advocacy he was put out of the Socialist Party and immediately after that he came out with a newspaper, on the heading of which he had a fasces, a bundle of seven rods and the axe in the center. His enemies, making fun of him, called him a Fascisti, the man who is trying to put the fasces back in Italy, the man who is trying to rebuild the Roman Empire. He adopted that emblem and organized the Fascisti Party, which at first was a very small nucleus but finally it became very large.

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Bound by Two Laws

By Eld. Enos H. Hess

THE seventh chapter of Romans states the controversy that takes place within the individual, and the proper interpretation of the chapter has been a controversial subject as noted in commentaries. The last verse is in particular a subject of debate as to the meaning "so then with the mind I myself serve the law of God, but with the flesh the law of sin." The interpretation that I prefer is that the law of God is "life" to which the regenerated mind and soul is subject and the law of sin is "death" to which the flesh or mortal part of man is subject.

We all pay the penalty of death to the mortal part of our being when we die but Paul would have us reckon death to the carnal nature now and live the resurrected spiritual life in God to the glory and praise of our Savior, Jesus Christ.

Both saint and sinner have eternal existence either in the blissful or in the damned state, but only the believers in Christ have eternal life. (Jno. 3:16.) The body at death is separated from the soul or mind and spirit and hence the deliverance that Paul speaks of in verse 24. "O wretched man that I am! who shall deliver me from the body of this death?"

To prove the above position certain truths need be adduced.

The scriptures teach a separation of the soul and spirit from the body at death and a reuniting with a changed body; by the saints at the first resurrection (I Thes. 4:14-18) at which time they appear at the judgment seat of Christ for reward; and by sinners prior to the great white throne judgment for their final doom.

If there is a separation of the soul and spirit from the body there must necessarily be a place for each. The Hebrew word for the departed souls abode is Sheol and the Greek word is Hades. Sheol appears in the Old Testament sixty-five times. It is translated hell thirty-one times, grave thirty-one times and pit three times. Hades in the New Testament is translated hell ten times and grave once. We take the position that Sheol and Hades never means grave but always the place of departed spirits.

The Hebrew word "queber" is correctly translated grave thirty-four times, sepulchre twenty-six times and burying place four times. It is quite evident that the distinction of the abode of the soul and spirit from that of the body was not differentiated by the early translators as is now generally held to.

A pamphlet published by the Gospel Publishing House gives an outline on the distinction of the above terms as follows:

Sheol or Hades never means grave in any of the seventy-six texts because — It is never in the plural; it never speaks of the body going there; it is never located on the face of the earth; it never speaks of an individual Sheol or Hades; man never puts any one into it; man never digs or makes a Sheol; and it never speaks of man touching it.

In the case of the word "Queber," it is spoken of in the plural twenty-nine times; the body goes there thirty-seven times; it is located on earth thirty-two times; it speaks of an individual Queber forty-four times; put there by man thirty-three times; man digs or makes it six times; and man can touch it five times.

The passages in which the words are found would if quoted, unduly lengthen this article but a few may be cited thus:—Sheol—Deu. 32:22; II Sam. 22:6; Job. 11:8; 26:6; Ps. 16:10; 86:13; Prov. 23:14; Eze. 31:16, 17.

Hades—Matt. 16:18; Mk. 9:43; Lu. 12:5; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13, 14.

Queber—Gen. 35:20; 50:5; Mk. 19:16; II Sam. 3:32; 19:37; I Kings 13:30; 14:13; II Kings 22:20; Job 3:22; 5:26; 10:19; Ps. 88:5; Isa. 53:9; Jno. 11:17; 31, 38.

In Eze. 32:21-30, Isa. 14:9-20 and Lu. 16:19-31 reference is made to conversation in Sheol. This is a refutation to the soul sleeping doctrine which originated with the Sadducees.

There are evidently two compartments in Sheol as evidenced by the conversation between the rich man and Lazarus. One is a place of blissful repose or rest, Heb. 4:1, 3-5; 8:11, the other a place of torment and torture II Pet. 2:4; Matt. 25:41. The latter is named Tartarus in II Peter 2:4 and Hell in Deut. 32:22 and Ps. 56:13. Gehenna is used in Luke 12:5 to designate the place of the wicked dead.

It is believed by man that at the resurrection of Christ the portion of Sheol that was the abode of the soul and spirit of the saints was emptied of its occupants and that they now occupy the place of Paradise in the region of the third heaven, Lu. 23:43 and to which place Paul was caught up (II Cor. 12:1-4.)

Isa. 42:7; 49:9; 6:1 and 44:23 apparently speak of the time of the change of the Old Testament saints in their abode from Sheol to Paradise. The present day saints are spoken of as being absent from the body and present with the Lord in II Cor. 6-8. They depart to be with Christ in Phil. 1:23.

Life and death are relative terms and may refer to a soul and spirit condition as well as to the physical being, I Jno. 5:12 states "He that hath the Son, hath life; and he that hath not the Son of God hath not

life." We all exist but we do not all live spiritually, nevertheless there is an eternal existence for both the spiritually alive and spiritually dead. Only the redeemed have the promise of eternal life and bliss. The unredeemed are doomed to eternal death or torment.

One compartment of Sheol was emptied of the dead saints at the resurrection of our Lord, the other compartment will be emptied of its occupants at the last resurrection and at which time there will evidently be a reuniting of the resurrected bodies of the wicked with their soul and spirit and after the great white throne judgment they will be cast into the lake of fire with the devil and his angels. The body does not go to Sheol but we read of both body and soul going to the lake of fire. Matt. 10:28.

Immortality is taken from the Greek word *athanasia* and refers to a state of the body, never of the soul, I Cor. 15:53, 54. It is a misleading statement to speak of an immortal soul. It is not true of the wicked to say they have a never dying soul. The wicked are spoken of as dead now and will enter upon a second death at the resurrection of judgment. Then the body and soul will exist in conscious torment in the lake of fire forever "where their worm dieth not and the fire is not quenched," Mark 9:44.

We should also not speak of the saved as having immortal souls but immortal bodies. The immortality of the body of saints will be realized at the coming of the Lord. Every one that is saved gets eternal life when saved as a present possession. They had eternal existence before as all individuals have. Hence immortal life, eternal life and eternal existence are not synonymous terms and should be used in their correct sense. I Tim. 6:16 uses the Greek word *athanasia* as referring to our Lord who temporarily took on mortality; died and rose again immortal. Man is looking for the redemption of his body Rom. 8:23-24. The redeemed have the first fruits of the spirit i.e., eternal life. We are not hoping for the salvation, the redemption of our souls, we have that. We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality (or being mortal) might be swallowed up of life, II Cor. 5:4.

Thus from the above it would appear evident that Paul in Rom. 7:24, 25 had found the secret of both present and future deliverance from death.

At present because of his reckoning and practicing the death life to sin and by being alive spiritually in and through Christ Jesus and ultimately by the glorification and immortalization of the body at the first resurrection.

No calamity can be to us an unmixed evil if we carry it in direct and fervent prayer to God.—Selected.

The Mark of the Beast

(Continued from page 231).

On the very self same day that Mussolini came out with the fasces on his newspaper, the United States of America came out with a new dime and on that dime, instead of the eagle, they put on the fasces, that bundle of seven sticks tied together with leather straps and with an axe in the center. If you have a new dime, look at it carefully and you will see that you have the emblem of the Fascisti party on your United States dime. You ask me, did Mussolini have anything to do with that? No. How did it get there? Fulfilment of prophecy. There is no question that this is the mark of the beast and this mark appeared simultaneously in a dozen or more places. Let me ask you to look at your new dime again and investigate the other side. You may think that is the Statue of Liberty at first, but it is not. You will notice it has two wings and the statue of liberty has no wings. It is not a woman; it is a man. It is Mercury, the Roman God of commerce. On one side we have the emblem of Rome and on the other side we have the god of Rome.

At the very self-same time that Mussolini came out with his newspaper and the United States came out with the new dime, Mr. Giannini, an Italian banker in California, came out with his letter heads and on this appeared the fasces, the mark of Mussolini, the mark of Rome. Mr. Giannini is an Italian, born in San Francisco. He first became a fruit merchant and then opened up a bank. When the great earthquake took place in San Francisco, Mr. Giannini had money because his Federal Reserve System consisted of a hole in his basement which was covered with a trap door. The result was that the earthquake wrecked practically every bank but his. He took advantage of his opportunity, put a sign on his house and called it The Bank of Italy. He made fairly good progress among the Italian people. In 1915 Mr. Giannini had a hearing before the Banking Commission of California. He wanted to branch out but the Banking Commission refused to give permission. The Lehman Brothers, who had banks in Los Angeles ever since the United States occupied California, protested against Mr. Giannini opening up a branch in their city, whereupon Mr. Giannini turned to them and said, "I will buy you out." Then turning to the other bankers he said, "In just a little while there will be no other bank in California excepting my bank." They laughed at him but they gave him permission to branch out and it was then that he came out with his new letterhead. I shall not deal further with Mr. Giannini excepting to say this: Mr. Giannini today controls the greatest combination of banks with the greatest amount of money, not only in the United

States, but in the whole world. But the banks now go under three names—The Bank of Italy, The Bank of Italy in California, and The Bank of America, and all are controlled by a holding corporation which is called Bancitaly. The three largest banks in the world are, The City National of New York, The Chase National of New York, and The Bank of Italy. Some time ago I was speaking about this in Portland, Oregon, and they laughed at me and said, "He has never come here." The very next morning the newspaper came out with the statement that The Bank of Italy had bought out every State Bank in the State of Oregon. Today there is not a bank in Oregon which is not controlled by The Bank of Italy.

Andrew Mellon, the third richest man in the world, is shivering in his boots and trying to get a combination of banks because he knows the Bank of Italy will swallow every bank unless they combine. The Lehman Brothers Bank which was the greatest bank in Los Angeles has scratched out the word, Lehman, and over it is written, The Bank of Italy. Wife and I had our money in a bank in Long Beach and one day when I went to get a new filler I found the words, Morris Trust Bank, scratched out and in place was written, The Bank of Italy. I went home and said to my wife, "Never will I hold money in a Bank of Italy," and we drew it out.

The Bank of Italy controls most of the chain stores in America. A man in Phoenix, Arizona, whom I know, owned a grocery store and the Piggly Wiggly firm came along and bought out his business and his name. Who was behind that? The Bank of Italy. I know of a man who borrowed money from the Bank of Italy, and when the time came he was unable to pay back the loan. He went to the farm and labored in his grape vineyard, hoping to sell the fruit and thus be able to pay the loan. He put the fruit on the train, but in the course of shipment they side-tracked his car-load and instead of getting anything for the grapes he got his bill in red—he had to pay the freight and his property, worth a quarter of a million dollars, went into The Bank of Italy for a song. Who made them side-track that fruit? The Bank of Italy. It is the largest holding, the largest banking and the largest financial institution in the world.

Look at your Hupmobile car if you have the latest model, and you will find the fasces mark on it. Look at your Federal milk and you will find the same fasces mark on that. Now comes the startling statement that the American Society of Engineers have adopted the fasces as their emblem. I have a list of several hundred commodities in America which bear the Fasces mark. You ask, Do you think Mussolini is the beast? Do you think he is the Antichrist? I say, No. Who is he then? I believe he is the John the Baptist

of the Antichrist. There is a holy Trinity, God the Father, God the Son and God the Holy Ghost. There is also an unholy trinity; the devil, the Antichrist and the false prophet. Before the Son of God came in His power there came a man before Him who prepared the way for the Christ. Mussolini having the mark of the beast, the mark of the Antichrist, is preparing the way for the Antichrist. Mussolini not only controls Italy, as you will notice, but other countries also. He took a Mohammedan king, Zog, from a Mohammedan country, made a Catholic out of him, and made him king of Albania. Is Mussolini such a good Catholic? No. He was arrested in Italy at one time for making speeches against the Pope. Then why is he so strong for the Catholics? To accomplish his own end. He has appropriated the emblem of Rome. What for? Preparing the way for the Antichrist.

Now let us turn to the number of the beast; his number is 666. On the Pope's crown is found this inscription, Vicarivis filii Dei—the Substitute of the Son of God. Add together the Roman numerals in this inscription and you have the number of the beast, 666.

In Hebrew the name of the Pope of the Roman church is the name which means a Roman and that spells in Hebrew 666. In Greek it means the Latin kingdom and it is 666. Now the Pope is not the Antichrist but he has the number 666 and the Antichrist will take the Pope's number; he will claim to be a follower of the Pope. What for? To gain his own ends. So you find that Mussolini is using the Catholic church for his own end, he does not answer to the description. The Pope is not the Antichrist. It couldn't be Emil Pasha, of Turkey, for he is not using the Pope for his benefits; it couldn't be Stahlin, of Russia, for he is fighting the Pope. Who is it then? It is someone who claims to use his influence to further the cause of Catholicism; one who is using the Catholic church as well as any other church possible, for his own means and powers. Who is that man? He must be a great statesman, he must be a man of great eloquence, great dictator. Who is he?

I believe it is the Black Pope. Who is the Black Pope? He is the man who dresses in black. Whenever you find a picture of the Pope of Rome sitting in his sacred conclave, you find that all of his associates including the Pope himself, are dressed in white but here is one man beside him who is always dressed in black. He holds greater authority, has greater power and controls more kings and nations than any other man in the world. His name is Ledochowski. Perhaps you have never heard of him, but if you will go to your encyclopedia you will find out who Ledochowski is. He is the General of the Society of Jesus. I will give you a different name which you

(Continued on page 239).

In the Hill Country

By Florence M. Boyd

"HEY, Ben," called Sam Horton to his son, "that colt is out again. Seems queer you can't fasten her in the lot so she'll stay."

Ben started after the colt, calling, "Cope Beauty, cope, cope." But, Beauty, glad of a little freedom from the bare lot, kicked up her heels and ran down the lane toward the "Big Road," as the highway was commonly called. But Ben, always kind to his pet, soon coaxed her to come to him, and led her back to the lot. He fastened the gate carefully; then went to cutting kindling for the morning fire.

"Seems queer that colt is always getting out," remarked Sam to his wife.

"In my opinion that colt don't get out without hands," she replied.

"You don't suppose nothin', but Bill Jenkins is mean enough to do any little dirty trick."

"Maybe so, maybe so," replied Sam, "but six months ago I was just like him, and, if it hadn't been for the mercy of God, I would be just like him now."

A few months before, Sam Horton said to his wife, "Emmy, the planting is done. I believe I will go to visit father and mother. I have been feeling for two or three days I ought to go. Maybe they are sick or something." Little did he know the Lord was leading him.

Before sunrise Sam took a substantial lunch his wife put up for him, mounted his horse and rode away, hoping to cover the forty miles between his home and his father's by night-fall.

The way was over hills, but his horse was strong and he reached his father's house just as they were sitting down to supper.

"Hello," called Sam.

His father went to the door. "Why, Sam, is that you? Hitch your horse and come in." "Ma," he said to his wife, "here's Sam." Then to his daughter, "Set a place for Sam, Janie; he is just in time."

Sam was greeted warmly by his father, mother, and sister. Then the old father introduced his son to his guest.

"Sam, this is Brother Hillman. He's holdin' a meetin' down in the church, and lots of people are comin'—and gettin' blessed too," he added.

After supper the farm wagon was made ready, and all the family went to church. Sam was tired after his long ride, and would have preferred to stay and rest, but all the others were going, and at his father's urgent request he consented.

Before the meeting closed that night, Sam Horton saw himself a sinner, and before he left for his home, a few days later, he saw the Lord as his Saviour, and was a new creature in Christ Jesus.

The morning he left, his father walked

a way with him. They stopped at a turn in the road, and clasped each other's hands. "Sam, the Lord sent you here."

"He surely did," Sam replied, "I had been feeling for two or three days that I ought to come."

"And I had been prayin' that you would come," his father said, "and now my last child is saved and on his way to Glory."

"I thank you, father, for your prayers, and I need both yours and mother's prayers yet. There are not many Christians around where I live."

"I know, son, but the Lord won't fail you and the Psalmist says, 'God is our Refuge and Strength, a very present Help in trouble'. Ask Him to help you."

"I will, father, and now I must be off. Good-by."

"Good-by, son, and may the Lord bless you."

And with a lingering clasp of the hand they parted.

Sam rode on his way, but the whole earth seemed changed in the last few days. Never was the sky so beautiful, and the trees, as the wind rustled the leaves, seemed to be singing praises to God.

It was after dark when he reached home, but he could not keep the good news. He told his family, and while they were not Christians they rejoiced with him.

Before they retired for the night, Sam gathered his family around him, read a short portion from God's Word, and knelt down and prayed.

It was unusual for him, but he had taken the Lord as his Master as well as his Saviour, and he was determined to obey Him, and to come short in nothing a Christian should do.

The next day he called on his neighbor, Bill Jenkins. "Bill," he began, "we have not been on good terms for a long time, but I want to tell you that the Lord saved me while I was down at father's, and I ask your forgiveness for all the past, and I offer my hand in friendship."

Bill Jenkins scowled, and made no move to take the offered hand. "Got religion, did ye? Well, I must say ye needed it. But it will be a cold day in June when Bill Jenkins shakes a friendly hand with Sam Horfon." With that, he turned away.

Sam Horton walked slowly away. He had not thought that even Bill Jenkins would treat him so. He went to his barn and climbed into the hay-mow. Before he came down he saw that he had spurned the Saviour's love for years, but the Lord continued to love him, and had finally won him. And now as a Christian it was his duty to win Bill Jenkins to the Saviour.

From this time on, things began to hap-

pen at Sam Horton's place. Not only was Beauty, the colt, let out of the lot, but the bee-hives would be over-turned. And it was always when the family were away from home or busy in the fields. All these things Sam bore in silence. But when his new well-rope was cut in two, so it could not be used in the pulley, his patience almost gave way. It was no easy task drawing water for the stock by hand.

"That is some more of Bill Jenkins' work," said his wife, "I think it is time you gave him what he deserves. You've stood enough."

Sam said nothing, but climbed to his hay-mow. When he came down he said, "I can't do it, Emmy, the Lord says, 'Vengeance is Mine.'"

Not long after this Sam took a load of produce to the market, several miles away; and after disposing of it, and buying some needed supplies, he started home. Instead of taking the main road, he felt an urge to turn aside and take a less frequented way. He drove along, wondering a little why he came that way, but satisfied it was the way he should come. About three miles from home, the road entered a strip of woods and, alone with God, his happy heart caused him to break out in song.

"What a Friend we have in Jesus,

All our griefs and sins to bear"—

"Whoa," he said to his horses, and pulled hard on the lines. A man was lying by the side of the road!

He jumped from his wagon. "Bill Jenkins," he cried in astonishment, "what's the matter?"

"I'm hurt; guess my leg is broken."

"How did that happen?"

"Some pesky boys been stirring up a hornets' nest. And it ain't natural for a horse to stand still and be stung to death."

"Well those boys ought to have known better; but the thing to do now is to get you home and get your leg 'tended to. How'll I get you in the wagon? Can you help yourself at all?"

"I am afraid not," slowly answered Bill. "It was all I could do to crawl out of the road."

Sam thought a moment. "I'll run back a quarter of a mile to the nearest house and get help."

Stopping only to hitch his horses, he ran swiftly back, and came again with a man and two stalwart sons.

After fixing the wagon as comfortably as possible, and making an improvised stretcher of a blanket they had brought, Bill Jenkins was lifted tenderly in.

"You boys better go along too," said the man, "he'll need you to help. I'll drive down and bring you back."

Sam drove carefully, but it was a painful journey for Bill. His leg pained him, but that was not all. Here he was being

cared for by one he considered his enemy. It was anything but comfortable for body or mind.

Driving as near to the door as possible, Sam called, "Sarah! Bill's hurt. We must put him in bed and get the doctor. I'll send Ben for him."

The doctor examined the leg and found a bad fracture.

"I can't say when you will get out of this," he said, "but don't think you can even hobble inside of six weeks.

"Six weeks and the fall work just beginning," Bill turned his face to the wall. "Six weeks and then only a hobble. How's that corn goin' to be pulled? and how're them fattening hogs to be fed?" he thought.

His case was indeed pitiful. He did not know God, and he was not on very good terms with his neighbors. He had a wife with three small children, one in her arms and two clinging to her skirts.

When the doctor left, Sam Horton came again.

"Bill," he asked, "how are you feeding your hogs—whole rations or half?"

"Oh, I guess Sally can tend to that till I get around again!" Bill answered.

"No, Bill, your wife has enough to do to care for you and the little ones. Ben and I will look after your stock."

Bill gave him a long, straight look. "Do you mean that?" he asked.

"To be sure I do. Ben is good and strong and it is nothing but what we ought to do for a neighbor."

"Well I'd be much obliged. I am feedin' my hogs half rations now; thought I'd not put them on full feed for another week."

The hogs were duly attended to, and, under Sam's and his son Ben's management, they grew round and fat. Sally reported their condition from day to day, and Bill was well pleased.

"Father," said Ben one day, "I don't see how you can be so good to Bill Jenkins when he has been so mean to you."

"We'll talk that over when we have our evening prayer," answered his father.

That evening, when they gathered around for the usual evening prayer, Sam took his Bible and turned the leaves until he found the parable of the good Samaritan. He was not familiar with his Bible, so it took some time. He read the parable aloud. "Now son, that is why I do it, because my Lord and Master has commanded it. And He has put love in my heart for Bill, so it is a pleasure to do it."

"Well, I can't see how it is," answered Ben.

Corn husking time came, and Bill was only able to hobble about a little on crutches. How to get that corn pulled he did not know.

Sam went to see his neighbors, and proposed that they meet and gather Bill's corn.

"Say," said one of the neighbor's wives, "let us women cook the dinner and make a frolic out of it, and maybe after dinner we

could tack a comfort or two for Sarah. It's gettin' cool now and she'll need them."

Accordingly they agreed to meet on the day after to-morrow, which was Thursday.

Half a dozen teams and wagons, and twice as many men and boys, met at Sam's. Some one told Bill and asked where to put the corn. Bill told them, and said, "I am much obliged to you neighbors for your help, and I don't know how to pay you."

"Forget it," was the answer, "and help the next fellow that needs help."

At noon the men and boys sat down to a sumptuous meal of baked spare ribs, sweet potatoes, kraut, and corn-pone, such as our grandmothers used to make, with pickles and apple-butter, followed by generous pieces of pumpkin pie.

When the men were gone back to work, the table was cleared and the women ate their dinner. Then a part of them washed up the dishes while the rest went into the spare-room to put a comfort into the frame.

The women had sold eggs at the store on the cross-roads, and bought material for two comforts.

"Many hands make work light," and one of the comforts was soon tacked. Part of the women put the finishing stitches in, and the others put the next comfort in the frames. Before the close of the afternoon both comforts were finished, and the women went to present them to Sarah.

Sarah almost broke down when she saw them. "Oh, you are too good to us!" she said.

"Oh," said one, "it is nothing but right to help a neighbor in trouble, and who knows when any one of us may need help? We are just glad to do this for you."

That evening Sam went to see Bill. Bill looked at him as if he wanted to say something. Finally after clearing his throat several times, he began: "Sam, told you once that it would be a cold day in June when I would shake a friendly hand with you. I ain't fitten to shake hands with you, for it was me that let the colt out, and turned your bee-hives over, and cut your well-rope, and a lot of other mean things. I wanted to see if your religion was genuine. I found out that it was. And now if you will forgive me and shake hands with a feller like me, I'll be awful glad."

Sam took the offered hand. "Bill," he said, "the Lord has forgiven my sins, and I would not be true to Him if I did not forgive you. Yes, I freely forgive."

Sam and Bill became good friends, and before long Sam had the joy of leading Bill to the Saviour.

How these two men started a Sunday School in the hills, and met Sunday after Sunday until they decided it was time to reach out for greater things, and how they invited Brother Hillman to come and hold a meeting, and how the spiritually dry desert was made to blossom as a rose, is another story.—Sel. by C. S. Brenner.

A Wicked Word

When I was a little girl my brothers and the neighbor's boys used to dig ditches after a shower, then make a dam and let it fill up with water. I thought I could do the same thing; so I went into the house and got a pair of tongs which were ugly things. They were twisted, and would first turn one way and then the other, and would never stay in the right place. I did not like to put my hands into the mud as the boys did, so I thought I could manage with the tongs. But they kept twisting and turning and plaguing me. I tried and tried with a great deal of perseverance, but they would twist in my hand so that I could do nothing with them. Finally I got mad and swore. I don't think my brothers ever swore, and where I learned it I do not remember, but my mother was standing in the door watching me and listening. I looked up and saw her, and knew she was listening to what I said.

"Mamma, I didn't swear! I didn't swear!" said I.

"Hattie, come here!"

But instead of going to her I went away around the house. I was guilty. I had not only done wrong by taking the name of God in vain, but I had told a lie. My mother came after me, and I had to walk into the house. Instead of punishing me, as I expected she would do, she took me into a closet where she frequently retired for prayer, and kneeling down, making me kneel with her, put her arms around me and cried. She told God all about the lie, and that I had taken His name in vain. That loving God—the God who had given me my life, who had given me my mother and my home and all the comforts with it—that same dear Heavenly Father, I had taken His name in vain. It was an awful thing. She prayed:

"O God, don't punish my child this time. Perhaps she will never do it again." As she prayed I began to cry and put my arms around her neck and said,

"O mamma, I'll never do so again! I'll never do so again!"

This had a wonderful influence over me, and I never forgot it. It made its impression upon my mind through life. I was always afraid to tell a lie after that.

Now, my dear children, take warning from these things, and never, never take the name of God in vain. I hear little boys, quite young, taking the name of that blessed God in vain. It is a fearful thing, because He says, "The Lord will not hold him guiltless that taketh his name in vain." If you hear other boys swear, you tell them what the Bible says, and show them a better way, and perhaps you can have some influence over bad boys.

May God bless you and help you to live right in God's sight and fear His great and Holy Name.—Selected.

FOREIGN MISSIONS

Names and Addresses

FOREIGN MISSIONARIES

Africa

MATOPO

Elder and Sr. H. H. Brubaker, Sr. Sallie K. Doner, Elder and Mrs. Charles F. Eshelman, Bro. and Sr. Cecil I. Cullen, Matopo Mission, Bulawayo, S. Rhodesia, South Africa.

MTSHABEZI

Elder and Mrs. W. O. Winger, Miss Mary Brenaman, Mrs. Naomi Lady, Miss Lois Frey, Mtshabezi Mission, Private Bag, Bulawayo, S. Rhodesia, South Africa.

WANEZI

Elder and Mrs. H. J. Frey, Wanezi Mission, Private Bag, Filabusi, S. Rhodesia, South Africa.

MACHA

Bro. and Sr. C. A. Winger, Macha Mission, Choma, N. Rhodesia, South Africa.

SIKALONGO

Elder and Mrs. Myron Taylor, Miss Anna Engle, Sikalongo Mission, Choma, N. Rhodesia, S. Africa.

India

SAHARSA

Saharsa, B. N. W. Ry., Dist. Bhagalpur, India, Elder and Mrs. A. D. M. Dick, Elder and Mrs. Charles Engle, Miss Anna M. Steckley.

SUPAUL

Supaul, B. N. W. Ry., Dist. Bhagalpur, India, Elder and Mrs. G. E. Paulus, Miss B. Ella Gayman.

Home on Furlough

Mrs. Grace P. Steigerwald, 241 Chestnut St., Marion, Ohio. Care of B. F. Stauffer.

Miss Martha Kauffman, 319 Spruce St., Abilene, Kansas.

Eld. R. H. Mann, Mountville, Pa. Care G. J. Mann. Miss Effie Rohrer, Ludlow Falls, Ohio.

Your Gifts Appreciated

Many phases of our Mission Work are entirely dependent on your special gifts. Current expenses have so depleted the General Fund, that the following specials need your hearty support.

For India

Native Workers Fund
Orphanage Fund
Propagation Fund
Medical Fund

For Africa

African Special Fund

These Contributions should be sent to Graybill Wolgemuth, Mt. Joy, Pa., and will be forwarded for the purpose designated.

Cooperation

By H. H. Brubaker

IT IS necessary in the first place that we define the subject before us and briefly consider its scope in order that we approach more intelligently the main thoughts we wish to present. Webster defines Cooperation as, "The association, or collective action of persons for their common benefit." The verb Cooperate may be defined as meaning, To act or operate with another or others. Cooperative action may then be considered directly opposite to individual action.

In our discussion this evening we wish to treat the subject only as it concerns us as missionaries, and in even a more limited sense, as missionaries of the Brethren in Christ Church and its work in Africa.

The need of Cooperative action is admitted on every side. Business has felt that with larger groups working together to a common end much larger returns will be possible. We constantly read of large mergers of businesses with common interests. There must surely be a cause for these mergers. What are the benefits derived from such mergers? Why sacrifice so many small useful companies for one large corporation? Why do men sink their individuality in the common pool where they will be but one of the many? Surely there is a reason. Does it not give almost unlimited resources? With these larger resources as beck and call far wider fields are opened, much larger returns are assured and, incidentally, the man in the street profits by it. It brings together, working for a common purpose, men of talent. Their energies are devoted to a common effort and instead of being hindered they are given a real chance to use all their ability. Cooperative action does not

necessarily mean that individuality will be crushed, rather it opens larger avenues to most people. "A man's gift maketh room for him, and bringeth him before mighty men."

The Brethren in Christ Church is a corporate body. All corporate bodies need united action. Our forefathers when they gathered by the Susquehanna and organized our church, felt the need of the help of others. It is one of the fundamental feelings of all created life. We are gregarious by instinct and no amount of teaching or outside influence will change us. The individual or group of individuals we incline to may be changed by certain forces or conditions, but in the end we will always find ourselves seeking companionship. Cooperative action has been found necessary and vital in the armies of the world. The good of one has always had to take secondary place when great battles have been won.

A recent writer in writing of General Robert E. Lee said, "He failed of being the general he otherwise might have been because he did not command General Longstreet." It is well known that General Longstreet's lack of Cooperation with General Lee in several important battles cost the South very dearly. How many Spiritual battles are lost in the same way! Marshal Foch, the commander-in-Chief of the Allied Armies during the World War, writing in this connection says, "To be disciplined does not mean, either, that one only carries out an order received to such a point as appears to be convenient, fair, rational or possible. It means that one frankly adopts the thoughts and views of the superior in command, and that one uses

all humanly practicable means in order to give him satisfaction."

Coming now to definite dealings with Cooperation and its relation to us as we are gathered together here. It is of great importance that a spirit of cooperation exist between the Home Base and the Mission Field. We will not concern ourselves with the Home Base's part. Let us endeavor to do our part well and leave them do theirs. It is not only necessary that we cooperate fully with the medium between the Home Church and the Field, i. e. The Foreign Mission Board, but with the Church as a whole. We are here as the Church's ambassadors and should find pleasure in doing its wishes. Let us foster a spirit of cooperation by keeping in touch with the Church and sympathetically viewing its difficulties.

There is nothing to be lost by cooperation between our various mission stations. "Cooperation," as Dr. Mott says, "augments the intellectual resources of every cooperating body through pooling the intellectual abilities and contributions of all. It is the very essence of cooperation, thus to make possible the thinking of one complementing or supplementing that of others." It is true that some of the finest exhibitions of Christian effort are those which were brought about by the concerted thinking and planning of groups which could just as easily be hostile and unsympathetic. A frank exchanging of ideas and friendly constructive criticism of methods could be useful, in cooperative action. The inspiration which is possible by friendly, social intercourse should never be sacrificed on the cruel altar of envy and petty jealousies.

We come now to cooperation on the mission station between the members of its staff. I would have you feel that it is our aim to treat this subject in an imperson-

al way. Nothing should be construed as indicating any particular individual. It is also my desire to speak positively rather than skeptically or negatively. It is readily admitted that in all organizations there must be senior or responsible persons. If the staff is large there will be junior or less responsible members as well. The inter-relation of these two elements is therefore necessary. This inter-relationship is, potentially, capable of bringing about much good or evil. Much depends on the parties concerned as to what successes will be achieved. It cannot be thought that all credit for success nor blame for failure can rest on one element alone. The maxim of George Washington, "United we stand, divided we fall," must apply here. Just as an inconsiderate and unsympathetic superior brings about failures, so will a disobedient and unsubmitive subordinate. Most responsible officials have definite responsibilities attached to the position they hold for which they and they alone must give account. As this responsibility is not shared, nor can it be shared by the subordinate, it is often overlooked by him and he therein fails to see the need for, what to him seems to be useless, caution.

There are several general observations, while they do not remove all the difficulties, they do mitigate them. A clear division of the duties of the respective members of the staff often leads to a better understanding. Many times duties can be relegated to others. This not only lessens responsibility for those in charge but tends toward better cooperation among all concerned. A generous distribution of responsibility among all the staff creates team work and relieves overburdened shoulders as well as sobering those on whom responsibility formerly rested lightly.

Frank and open discussion of the work and its problems creates cooperative interest. To exchange views cannot but be beneficial if done in the right spirit. Sympathy and forbearance should always be the keynote. The Golden Rule applied by all goes a long way toward making cooperation possible on a mission station. There should always be absolute courtesy and respect shown toward each other. We owe it to each other as Christian ladies and gentlemen. A brusque manner ill becomes a missionary. It is my firm conviction that we cannot expect the natives to respect us if we do not show a respectful attitude to each other. This applies both to senior and junior members of our mission. The natives have a clear idea of proper conduct and are keen to notice any breach. Helpfulness in word and act mean much in the everyday routine of station life. Who knows what burdens are carried, heartaches felt. Wounds often too deep for expression are bleeding. A kind word or loving act may soothe and comfort. The words of Scott come to my mind:—

"Oh many a shaft that random sent,
Finds mark the archer little meant;
And many a word at random spoken,
May soothe or wound a heart that's
broken."

And finally in this connection. A close walk with God, that close intimate touch of the Divine Spirit upon our hearts is more powerful than any other agency mentioned. This alone can bring cooperation and unity. Let us have this always first.

It may be beneficial to us to consider the native as a vital unit in the cooperative work of our Society. Without the native we would be helpless. In the first place we would not be here if the native were not here. The native should be used as much as possible in our missionary effort. It is many times difficult to use him as fully as may be desired because of his limitations and unwillingness. Team work in connection with the white man is little esteemed by most natives. The white man is still too often considered a convenience. Natives are usually ready to give advice but not quite so ready to carry out that advice. To have cooperation there must be willingness to help in both advisory and practicable ways. On our part there can be little hope of cooperation if we adopt an attitude of racial superiority. Nor can we hope for much success if we become too familiar with them.

As the original topic as it was assigned to me read "Cooperation between Old and Young" it is perhaps expected that this phase of the subject be mentioned. Here much depends on definitions. For do we not say some men eighty years of age are "childish" and sometimes call a six-year-old boy a "little man"? In Webster we find under "old" given as synonymous terms "venerable" and also "obsolete." You may classify yourself; I will not venture. Webster also defines "young" in various ways. I herewith give two examples of his definitions,—"youthfully fresh in body, mind or feeling" and "Immature, inexperienced, ignorant." Here again I will allow you to classify yourself. Flaming youth and sage old age are ever needed and especially on the Mission Field. Cooperation between the two is just as possible as it is necessary. I cannot give you a royal road to the desired goal. If perhaps old age were not quite so old and youth not quite so young the objective would be reached sooner and easier.

"Teach me to feel another's woe,
To hide the faults I see;
That mercy I to others show;
That mercy show to me."—Pope.

To enlarge on some of the factors which are conducive to real cooperation. These are certain qualities which must be held in common if we are to realize the highest in cooperative effort. In the business world we see groups forming companies who have common interests, for example, Oil Trusts, Steel Corporations, Motor-car Companies, Farmers' Associations, Dairy-

men's Leagues, Egg Circles, Fruit Growers' Associations, in fact almost every trade or business has its own cooperative society. In order to have real cooperation we must have with common interest common knowledge. We must, if we are unacquainted with the duties of our group, acquaint ourselves with its problems. It is our duty as missionaries to know the primary motives of missionary endeavor and especially as it is related to our Society. Just as light and darkness cannot abide together, so cannot two persons of widely separated ideas and knowledge abide together with any degree of success. Our wishes and aims must be held in common. How discouraging it must be for two people in close contact to have widely separated aims. One aiming at a star of the north magnitude and the other at a distant kopje. One desiring nothing but the best in everything and the other content with far less. You may question, if such seemingly opposite and incompatible elements should find themselves on the same mission what should be done? With a proper evaluation of values and a clear vision of what is after all most important, an amicable meeting on central ground should not be impossible.

There can be no greater factor conducive to real cooperation than common prayers offered up to our Heavenly Father for the prosperity of our work. What a feeling of brotherly love results from seasons of prayer together for our work. When we unitedly send our petitions to the Heavenly Throne it must be difficult for Satan to bring in discord. Then too there must be a knowledge of, and sympathy for each other's viewpoint. As we understand what our co-labourers are thinking about we can better work together for a common purpose. There are times when we should be willing to lose our identity for the common good of all. This is perhaps one of the hardest requirements of cooperative action. If we have the good of all at heart it should not be impossible. When we remember how men have sacrificed their all for a cause and blindly followed a human leader, should not we, engaged in work of far greater importance, gladly follow our Divine leader in the cause of righteousness against sin.

Coming now to the last subdivision of this part, factors conducive to cooperation. We need a clear vision of the ultimate end of all that concerns us. I would ask, Does it pay to break unity? Can you afford to bring discord into the mission station on which you labor or into the Society? If you feel able to pay the price (I much doubt that you are) will the resultant lack of harmony better further your ends? And what of your Christ? If you accomplish all your wishes even at the price of ill-feeling and discord, Will you be happier, Will more souls be saved? Will the kingdom of our Christ be extended? I would answer most emphatically, no. For whom are you

working, yourself and God or God and others? Here I am reminded of the words of the poet Pope:—

"Who builds a Church
Will never mark
To God and not to fame
The marble with his name."

Let us remember our calling. We are here representing a Corporate Body and as such representatives we have specific duties and responsibilities. We have come here to preach the Gospel of peace and goodwill. The Gospel of Jesus Christ is essentially one of cooperative and communistic effort in its practicable application. The Apostolic Church was also characterized by a pooling of interests for the common good. We have left our homes, fathers and mothers with our lives dedicated to this cause. Will we destroy our usefulness and our future by a lack of cooperation? Let us take the largest and longest view possible and never allow anything to come between us and what we desire to be.

And, finally, (as Dr. Mott says,) "Effective fruitful, triumphant cooperation is ever accompanied with fresh ascensions of spiritual power. The reason is a simple one, but one that we are so prone to forget, namely, that the cooperation we so much desire can never be realized apart from the help which comes from superhuman power. Therefore, wherever it is achieved it is found to be in line with the tides of Divine power." Only as we are connected with the Divine power house can dynamic cooperation find expression in our lives or the lives of any group of individuals. Only when we have learned to cooperate with God can we cooperate with each other. There must be spiritual unity if we are to expect physical unity. Cooperation has invariably failed to realize its highest values when it has not rested on the solid ground of a deep spiritual unity.

Jesus Christ had to deal with the problems of disunion, lack of concerted effort, and want of love among His professed followers. His solution of the problem was unique. He taught them to love one another, to serve one another and thus actually to unite with one another. He made it clear that this work of vital union among those who bear His Name is the work of God. He taught service to one another in the upper room where He washed the disciples' feet and said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." He thus revealed the unifying power of mutual, humble service. His sacrificial death broke down the middle wall of partition, made possible the unity of all believers. Later He sent His followers to another room where they together received that marvelous infilling of the Holy Ghost, which sent them triumphantly conquering sin and causing the very prison

walls to be shaken by His mighty power. That there might be no doubt among Christians and that we might not miss the way, with reference not only to triumphant cooperation but real spiritual unity, He, Himself set the example by praying that His followers through all time might be one. And only as we enter into the mind and heart of Christ, by simple reliance upon a Presence infinitely greater than our own, will we gain the spiritual power necessary for the realization of genuine cooperation and unity.

Enroute to Africa

May 29, 1931.

Dear Readers of the Visitor:

Greeting you with Ps. 104:24-26. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein."

As we are here on the great sea I too am made to exclaim as did the Psalmist, "How manifold are thy works, in wisdom hast thou made them all." We think of man's ability and of the many new and wonderful inventions which are being produced these days, but after all the marvelous works of our God far surpasseth anything that man can invent. Here we have been sailing for days without seeing land, not even another vessel, this again renews in our mind the magnitude of God's creation. Thus when we remember that God is the maker of all and has all in His control, we know we are in safe keeping, when we resign our all to His care. Surely we do praise Him for His watchfulness over us and for His keeping power this far.

The sea here on the South Atlantic has been much smoother than it was on the North Atlantic, although we have been facing a stiff head wind for a number of days which makes sailing rather difficult.

The Lord willing we will arrive in Cape Town Monday morning June 1st as scheduled. That will be just a little over 25 days since Srs. Book, Eyster and I left New York.

Our ship could carry over 800 passengers but we are only 100, so we are not crowded. Nevertheless we are represented by quite a few nationalities, a number cannot speak English.

We were pleased to meet Bro. Steckley's at the wharf in Southampton. Perhaps you are wondering if any of us have been seasick. Am glad to say we have all fared very well on this part of the voyage.

We are on the way to the country where we believe God would have us labor for Him, and we believe His ways are best. But as we often say, we can all be co-workers in this great harvest of souls, so

what-ever He asks of us, may we play our part manfully. Here are a few lines sent to me by a missionary friend of another society which shows us the place of true service for God's children—

"No service in itself is small,
None great, though earth it fill,
But that is small which seeks its own,
And great that seeks God's will."

Will you please re-read these few lines and get the real essence of their meaning. It's God's Will for us that is really great. Don't we all want to be under God's divine direction and let Him plan our lives for us. There is no other way which brings true joy, peace and contentment.

We have bade farewell to friends and loved ones in the homeland and are looking forward to being reunited with those on the Field. And not only with those of our own race, but we also think of those who have been won from heathen darkness, who we have learned to love, and yet again of those who need to be lifted from the darkness in which they are still steeped. The cry still goes out as is described in the following poem written by G. P. Turnbull—

"Why didn't you tell us sooner?"
The words came soft and low;
"Oh ye who knew the Gospel truths,
Why didn't you let us know?
The Savior died for all of the world.
He died to save from woe;
But we never heard the Story,
Why didn't you let us know?"

You have had the Gospel Message,
You have known a Savior's love;
Your dear ones passed from Christian homes,
To the Blessed land above,
Why did you let our fathers die,
And into silence go,
With no thought of Christ to comfort,
Why didn't you let us know!

We appeal to you, O Christians,
In lands beyond the sea!
Why didn't you tell us sooner,
Christ died for you and me.
Nineteen hundred years have passed,
Since disciples were told to go
To the uttermost parts of the earth and teach;
Why didn't you let us know?

You say you are Christ's disciples;
That you try His work to do;
And yet His very last command,
Is disobeyed by you.
'Tis indeed a wonderful story!
He loved the whole world so,
That He came and died to save us.
But you didn't let us know.

Oh souls, redeemed by Jesus,
Think what your Lord hath done!
He came to earth and suffered,
And died for every one.

He expected you to tell it,
As on your way you go;
But you kept the message from us!
Why didn't you let us know?

Hear this pathetic cry of ours,
O dwellers in Christian lands!
For Africa stands before you,
With pleading outstretched hands;

You may not be able to come yourself,
But some in your stead can go.
Will you not send us teachers?
Will you not let us know?"

And so we are glad to do what little we can for our Blessed Saviour who has done so much for us. And if He is speaking to any of you, may you too heed His voice and come to the rescue.

I want to say yet in closing that I enjoyed my stay in the Homeland and the fellowship of saints as I was privileged to be in the different districts. I desire to thank you all very kindly for the hospitality received and may the Lord reward each one of you. I would say, keep on praying for the work in Africa, that the missionaries may be upheld in times of test and trial, that the native Christians may be kept true and faithful, that the backsliders might be reclaimed and the unsaved won for the Lord.

Yours for service, Annie E. Winger.

Maria

ABOUT eighteen years ago, not far from the present site of Wanezi Mission, was born a baby girl who was named Masalantombi. Her father was a chief among his people, and her mother one of his many wives. How different was her early life than were the childhood days of most of you who read these lines. You were brought up in a Christian land, in a Christian home, by loving Christian parents, and early learned to lip the name of God in prayer. You were sheltered and protected by Christian influence, and perhaps early yielded your lives to God, not even knowing the debasing effects of sin and vice in this wicked world.

Not so with little Masalantombi. She with her numerous brothers and sisters, was left to grow up in all the filth, and superstition, and darkness, of a heathen village.

While still a mere child, she was given by her father to her sister's young husband to become, in due time, his wife. To bind the contract the young man gave some of the cattle, which the father asked, the remaining ones to be given when the girl grew old enough to marry. (In this community many girls are thus given while still in early childhood).

In the meantime, the mission was opened, and Masalantombi, with others attended school. She heard the blessed Gospel story and in time learned to read the

Bible. As the Light of Life shone into her heart, she accepted Jesus as her Saviour, and we have heard her give bright testimonies of the saving and keeping power of God. She has also taken a Christian name; and is now called, Maria.

The missionaries prayed for Maria and others, in similar positions; knowing the test was not far in the future. Early in April of this year Maria was told that her husband now wished to claim his own. She must now leave her father's village and go to be the wife of a polygamist. What could she do? To refuse to go would bring endless trouble; with the displeasure of her heathen father. She knew not what the result might be. On the other hand to go would sever her sweet fellowship with the Saviour. She decided against had already been eaten. There was no other alternative. She must go." But Maria was firm. Calmly she said she could not. The father spoke to the English magistrate, and was told he dare not compel the girl to marry against her wish. Again, he tried to persuade her. He admitted that this was not a good thing, but said, "It is our custom." How closely these old customs do cling. Only the power of God can really set these people free.

When Maria still stood firm he finally yielded but said she must immediately choose another one—one who was rich in cattle, so the ones given for her year's ago, could be replaced but Maria said she would make no choice now.

After much discussion she was told to do as she liked but she could no longer remain in her father's village. If she remained she would have a bad influence on the other girls some of whom were already expressing their unwillingness to marry the polygamists to whom they had been given. Among the girls was one whom the chief himself (Maria's father) had taken when a small child and had brought up in his own village.

To whom should Maria look for a home but to the missionaries? She went home for her few belongings which she brought back with her neatly tied in a small bundle about ten inches in diameter. She remained at the Mission nearly a week, when she was taken, as she desired, to Mtshabezi Girl's School. The girls' School was already full, yes crowded, but the missionaries could not refuse a case like this and Maria was given a place with the more than one hundred fifty girls already there. Here she is happy in the entirely new daily atmosphere.

Since her departure, a number of other girls from the same village (the very ones her father feared would be spoiled by Maria's presence) have taken a firm stand and yesterday the one who was to become his own wife left the village.

Why have I written you this? In order better know some of the problems, and

that you who have the work at heart may thus better understand how to pray.

Pray for Maria, that she may become strong and be victorious through Christ in every temptation which may yet be laid for her. Pray for her sisters and the many girls in this district who must sooner or later meet the same test Maria so bravely met. Can you pray the prayer of faith for Maria's father that he may also accept the Light and be saved? God is able. Pray for the missionaries that they may be guided by the all wise Father in every problem which comes to them, and that many may yet turn to God and be set free from heathen bondage.

Yours in His Service,
Emma M. Frey

The Mark of the Beast

(Continued from page 233).

will recognize—the Jesuits. They are not Catholics. As a matter of fact they were excommunicated by the church of Rome but they came back three times until today they have stronger power than ever before. They were organized in the time of Martin Luther. What for? To combat Protestantism, as a side issue, but the main issue, to keep intact the whole Roman Empire which is after all, only a political movement. The encyclopedia tells us that there are five thousand Jesuit priests in America and about sixty thousand laymen. These laymen are the secret police for the Jesuits. They control everything. They get their men into the Protestant ministry and everything to gain their ends. The head of this people now is Ledochowski. You will notice he has a Polish name but he is a mixture of races and creeds, and answers the description of the 13th chapter of Revelation.

When I was a boy I read in my First Reader the fable of a certain man who was standing beside a tree and as he looked at it he just laughed and laughed. They asked him what he was laughing about and he said, "I have been thinking that if all the trees became one tree and all the woodsmen became one woodsman and all the axes one axe and all the rivers one river and then if the great big woodsman should come to the great big tree and it should fall into that great, big river, wouldn't it make a great, big splash!" And this is exactly what will happen today. All the grocery stores are becoming one grocery store; all the banks are becoming one big bank and all the governments are rapidly becoming one government. All the kingdoms are becoming one kingdom; all churches are becoming one church. The Church of England has already adopted the confessional in their new prayer book. I know Parliament protested against it but they are using it in spite of the protest. They are already worshipping relics. I have a picture of an Episcopal minister holding a silken pillow and on the pillow is a gold

box. As he walks by, the faithful are kneeling and worshipping something in that box and what do you think it is? Two hairs of St. Alban's whiskers. Think of that, in a Protestant church!

What did Bishop Stewart say at a coronation service? He said, "Protestantism is on the verge of bankruptcy and unless we come to the fountain head we will be bankrupt." Do you know what he meant by the fountain head? The Pope. How about the Federal Council of Churches? I do not know how it is in this city but I know of some places where you cannot build a church unless you have permission from the Federal Council of Churches. A Quaker minister friend of mine in Portland, Oregon, told me that they were crowded out of their former church; they got the money together and decided to build. He had purchased the lot and then went to the Building Committee to get the permit. The Building Inspector said, "You go to the Council of Churches." "But what have I to do with them? I do not belong to them nor do I need their help," the minister said. But he was told to go, so he went. They asked him where he wanted to build and when he told them they said, "No, you cannot build on that corner. There are three churches near there now," and they proceeded to designate a location where they would grant him permission to build his church. He said, "But I don't own any property there and I have no members there. It is not suitable." They said, "Build there or you don't build at all." And he didn't build. Yes, all churches are becoming one church. We will all be united and then there will appear one great big woodsman who will swallow up all the churches, all the banks, all the grocery stores and all the manufactories. He will be a great man—the Antichrist, and when he is revealed there will be trouble. We shall have tribulation such as the world has never seen. I shiver at the thought of it. I read of the Spanish Inquisition, of a man who refused to accept the eucharist. They forced it upon him but he pushed it away and knocked it down. The first thing they did then was to cut off his right arm; then they put a chain around his neck and built a fire; they burned some pinchers to red heat and with these pinchers they plucked his flesh. We are told that in the tribulation we will have trouble such as the world has never known. I read how they put a person into a box with the lid screwed on tightly and through a little hole they would let the water drip, drop by drop, until the victim would go mad. But the tribulation days will bring worse trouble than that. I understand there are ten thousand Baptist ministers languishing in the jails of Russia today. Fourteen Jewish rabbis were arrested and condemned to be shot, but because of strong protest they changed the sentence to life imprisonment,

just for daring to pray. In Russia today, it is a crime to say prayers in the presence of your children. I have a clipping from a Russian newspaper, offering prizes to any boy who will report his parents for eating unleavened bread or praying in the presence of the children; the boys will get prizes and the fathers will go to jail.

You people here think you are having a hard time when you are sneered at for your religious convictions. Brother, Sister, you haven't seen anything yet. You know nothing about persecutions or hardships. But it is coming. Listen in over your radio. I know there are some good programs but you listen to your representatives of the Federal Council of Churches. Who are they? Dr. Cadman and Mr. Fosdick, and men of that type. I listened to Mr. Fosdick's speech two years ago on Christmas day and he said; "I don't care whether Christ was born or not." He said, "I want the people to fall in love with goodness, honesty, purity, kindness, etc. And so I call this Christ but you can call it anything you want. I simply call it Christ to give it a name." I was in Toledo some time ago at the invitation of the Toledo Council of Churches. A prominent Divine got up and said, "We do not believe in angels anymore. You know we did away with the devil and now to keep the angels and chase out the devils wouldn't be fair so we don't believe in angels either and what we need to do now is to do away with the magic of the Cross." I said, "What do you mean?" "Well," he said, "Pagans used to sacrifice to the sun and the Jews sacrificed to a lamb. Then came St. Paul and made Jesus the Son of God to please the Jews, and they used to teach that when you kneel at the Cross your desires and your life are magically changed. But we will get rid of that magic for we do not believe in it anymore." I faced him right on that platform and said I would answer him the following Sunday afternoon, adding, "I am glad there are still some who believe in the magic of the Cross." We walked out of that church and rented a large Coliseum and widely advertised the coming meeting and there I preached to them on the faith of our fathers, living still. Praise God for those who still believe in the magic of the Cross. How about the others? Bishop McConnell says that to believe in the virgin birth is paganism and not Christianity. Let me tell you the time is coming when you will be persecuted for trying to be a Christian. Will we give in and let them have their way? They will have their way for that is scriptural but as for me I will not compromise; I will not bow down to the Antichrist nor to his image.

You ask, "When will all this take place?" I believe it will be soon but I want to tell you something; I have some good news for

you. Before the persecutions become too severe, before the enemy gets complete control of this earth I believe the trumpet will sound, a shout will be heard from heaven and the dead in Christ shall be raised and we will be changed and be caught up to meet the Lord in the air; and so we will escape these horrible tribulations. Oh I want to be ready when the trumpet sounds! God destroyed the earth once by water and the next time it will be by fire, but just as Noah was above the waters, we will escape the destruction also. What shall we do about it? I want to be ready. What must we do to be ready? "Blessed and holy are they which have part in the first resurrection."—Sel. from Gospel Banner.

Faith

I met a wonderful being one day
When I was in despair,
Every fond hope had been cast away,
Heart was too sick for a prayer.
"What is your name?" I cried out amazed,
"Why do you linger here?"
My name is 'Faith' and I heard you sigh—
Saw in your eye a tear."

"Faith—" I cried out more amazed,
"Have we not met before,"
Seems like I knew you or heard of you once
Back in the days of yore."
"Yes, but you lost me and I lost you
Once when the night was black,
God sent me out, told me where you were,
That I might bring you back."

"Yes, I remember it all," I replied,
"But the night seemed so dark,
Great waves of trouble were dashing high,
Threatening my little bark,
I could not see you—I thought you'd flown
That's why I went astray."
"Ah, had you known it Faith sees at night,

Just as when in the day."
"Yes, but I reached for you—sought to feel
If you were still at hand."
"Ah, you sought feeling—that's not my
name,
Can you not understand?"
Three of us constantly are confused—
Feeling and Faith, and Sight;
If you are sure to take Faith along,
Everything comes out alright.

"But what do you do when the light is
gone?"

"I make my own," Faith replied,
"But what do you do when the stream is
deep

To get to the other side?"
"O, I just step in the water's edge—
Never a fear or care;
And always I find as I walk right on
Something to rest on there.

—Herbert Buffum in Holiness Era.

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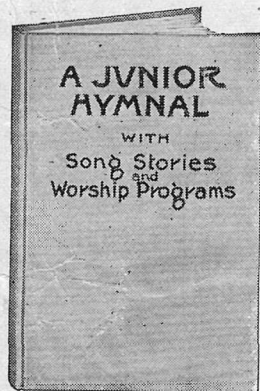
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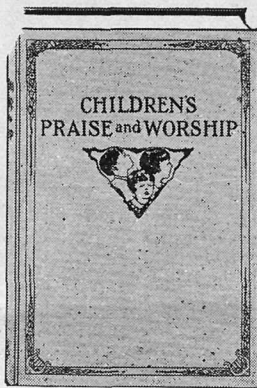
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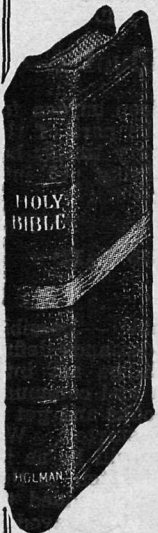
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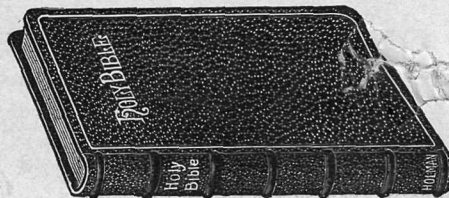
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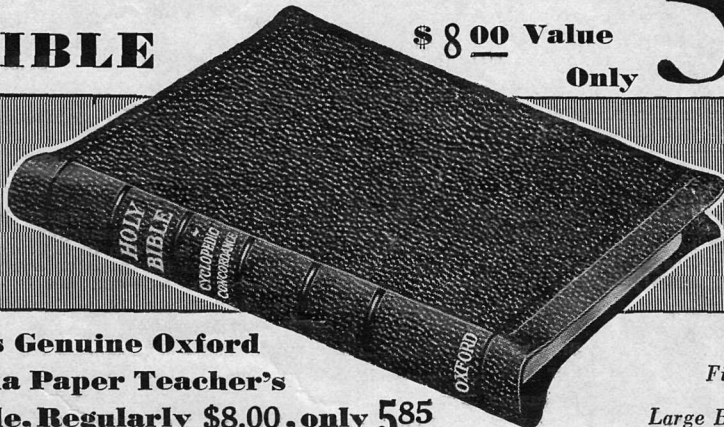
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