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V.L. Stump

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Vol. XLIII

OCTOBER 6, 1930

Number 20

Emice Cassel
RR 1 CLAYTON, OHIO
1926LT

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." Isaiah 26:1.

THE CHRIST OF CALVARY

Christ does not save men by His Life,
Though that was holy, sinless, pure,
Nor even by His tender love,
Though that forever shall endure;

He does not save them by His Words,
Though they shall never pass away;
Nor by His vast creative power
That holds the elements in sway;

He does not save them by His works,
Though He was ever doing good:—
The awful need was greater still,
It took His Death, His Cross, His Blood.

Men preach to-day a crossless Christ,
A strengthless Saviour, vague and dim.
They will not see their sinful state,
They will not own their need of Him.

They will not know the Lamb of God,
Despised, rejected, crucified,—
That were to humble into dust
Their boasted intellect, their pride.

Yet no man cometh unto God
Save by the Son alone, He saith.
The deathless life for which we long
Can only—ever—come through death.

Not Bethlehem or Nazareth
Stern Justice's lifted hand could stay;
To Calvary the soul must go
And follow Jesus all the way.

—Annie Johnson Flint.



COMMENTS and ITEMS of INTEREST

Ivory Tusks by the Ton

Between thirty and forty tons of elephant tusks from the wilds of Africa and Asia were banked together recently in a sale room at Mincing Lane, London, England—one of the chief ivory markets of the world. Seven hundred elephants contributed to this unusual hoarded treasure, valued at many thousands of dollars. A pair of tusks may weigh anywhere from fifteen to two hundred pounds. This large batch of the precious material was dispersed to various manufacturers at a special sale, thence to be made into billiard balls, piano keys, combs, toilet articles, umbrella handles, chess men, and numerous other objects.

Boat Runs Without a Crew

Battleships and destroyers rested at their moorings during a recent exhibition at Portsmouth, England, while the British navy's oddest craft walked away with the show. This diminutive thirty-five-foot motorboat, without a man aboard, chugged across the harbor, turned, and maneuvered as if an unseen hand were at the helm. Only four small radio masts gave spectators a clue as to the working of the mystery boat.

Actually the craft's self-operating machinery was guided and controlled by radio impulses from a distant sending station. It is not the first time that a vehicle has been operated in this way; airplanes, automobiles, and tanks have been so controlled.

Makes Concrete That Rises Like Bread

A concrete building material that "rises" like bread in the oven, to attain a fluffy lightness weighing only a fraction as much as ordinary concrete, has now been successfully applied for the first time. A steel mill at Bethlehem, Pa., has laid floors of it and it has also been used in a New York City building.

A Swedish discovery, the material is made by a chemical reaction that fills it with bubbles of the same gas that makes bread rise. Introduced in this country two years ago, it has just passed severe engineering tests at Columbia University. They showed it so strong that a weight of 370 pounds on one square inch left no impression.

Man Burned to Death

(Cigar or Cigaret Blamed for Lighting Clothes of River Bank Sleeper.) Believed to have fallen asleep while smoking as he lounged under a bush on the Niagara river bank at the foot of Bouck street, Tonawanda, N. Y., Albert Mount Pleasant, was burned fatally.

The tragedy occurred in view of a group of boys playing ball in a lot nearby who saw the man come out from the bushes with flames streaming from his clothing, take a few steps and drop to the ground. He was dead when they reached him.

Patrolman Clarence Luther, who investigated the case, said Pleasant's clothing was nearly all burned off. He thought the man had laid down on an old automobile cushion, fallen asleep and dropped his cigar or cigarette in his clothing.

The Cheater

Chicago Post

(What is said here of liquor is just as true of tobacco.—Ed. Journal.)

Admiral Byrd, back from the frigid rigors of the south pole, and basking now in the sunshine of the Canal Zone, declares that whisky is a non-essential in subzero land, thus contradicting a very general impression that it has peculiar value in fortifying the human organism against low temperatures.

"It gives a false sense of warmth," says the admiral. In other words, it betrays the man who relies upon it. It is a cheater. It may be added as truly that it gives a false sense of welfare to those who use it for the so-called kick.

If men can get along without it; can do better without it under the strain and hardship of such adventuring as Byrd and his comrades engaged in, it is obviously a non-essential for normal living in a normal environment.

Deranged Smoker

John K. Chrimes, who runs the North Shore employment agency in Chicago in the front of his second-floor flat, was discovered in his gutted apartment after the blaze had been extinguished. He had remained there all through the fire, although his hair was singed and his face and arms burned.

Seated nonchalantly in a charred rocker, leafing through a magazine that had been scorched at the edges, he remarked to astonished firemen: "Wait a minute. I'm finishing my story."

Chrimes, who is believed to have started the fire with a cigarette, was taken to the Psychopathic Hospital in the belief that he had become temporarily deranged. His wife was found in the apartment overcome by smoke.

Blood Money

Moris Schinasi immigrated from Asia making cigarettes. The fortune he left at his Minor to New York 36 years ago and started death two years ago has been appraised at \$8,014,962. The fire losses caused by these cigarettes, the disease, inefficiency, deaths and other debit charges are incalculable. Other things are worth more than millions of money.

Tobacco Taboo

At Millville, N. J., a committee of the school board has decided to dispense with the services of teachers who smoke cigarettes. We venture the prediction that it is only a question of a short time when that rule will be general among school boards. It cannot come too soon in the interest of efficiency and morality.

Radio Waves Expected to Kill Fruit Pest

Will high-frequency radio waves kill obnoxious insect pests in orchards and fields? Henry Fleur, of San Jose, Calif., says they will, and has just built a curious "death ray" machine with which he proposes to wipe out unwelcome bugs. The high-frequency currents, generated in a small portable instrument, are carried by wire to a vacuum tube device mounted on a tripod for application.

While Fleur's machine may or may not succeed, there is no doubt that radio waves

will kill insects in the laboratory. Experts of the New Jersey Agricultural Experiment Station, under Dr. Thomas J. Headlee, not long ago succeeded in killing flies and cockroaches placed in glass tubes by exposing them near a high-frequency radio transmitter (P. S. M., Feb. '30, p. 145.)

Population of World

A memorandum published by the League of Nations states that the population of the world increased about 35,000,000 between 1926 and 1928, which is an average increase of about one per cent a year. The rate of increase was greatest in South America.

Arab Strike Fails

The Arab executive of Palestine, known as the grand mufti, issued a proclamation calling a strike for the anniversary of the outbreak of last year's rioting. By this means the Arabs hoped to protest against the commutation of the death sentence of a Jew named Orfali. The Arabs have been criticized for their frequent strikes which interrupt trade and result in great economic loss to Palestine, but they reply that it is the only method by which they can make their influence felt. The Palestine government immediately confiscated all copies of the proclamation and suspended Jamal Al Arabia, the Arab newspaper which is regarded as the organ of the Moslem Supreme Council. Apparently, however, the majority of the Arabs did not favor the strike and it was a total failure in most parts of Palestine except Jerusalem, where only part of the Arab population participated. In Haifa very few shops were closed on the appointed day in compliance with the proclamation of the grand mufti.

Royal Birth Ado

A British Labor leader, Miss Mary Sherman, criticized the government for its part in connection with the birth of the royal princess at Glamis. The daughter of the Duke and Duchess of York, she said in a speech at Cumnock, Ayrshire, "will never have to face the questions of living on five, three or two shillings a week. Its needs are just the same as those of any other baby in the country—fresh air, proper food and sunlight." John McGovern, a member of Parliament who spoke at the same meeting said: "It is a mockery and a shame to see the Labor home secretary sitting for three weeks on the doorstep of royalty as a kind of Labor midwife, while the working classes are enduring the long night of martyrdom and despair."

A Strange Lawsuit

Suit for recovery of nearly \$300,000 in tax payments was filed by a very wealthy Pennsylvania woman who owns a big string of hotels because of the losses she suffered when prohibition closed the bars in her hostelries. She declared that she was even forced to sell several of her hotels at a great loss.

This is a pretty good sample of what is generally called "woman's logic." If all those who suffered losses through the enactment of new laws could recover damages in the courts there would be no end to the payments—except bankruptcy. All the narcotic dealers, lottery ticket sellers, bucket shop proprietors and brewers and others whose businesses have suffered because of laws passed would be glad to collect generous amounts.

The hotel lady is like the one who wanted to sue a man for damages because her little dog broke some of its teeth biting him.

Evangelical Visitor

A Bi-Weekly Religious Journal

"How beautiful are the feet of them that preach the gospel of peace,
and bring glad tidings of good things!"

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EDITORIAL

VALUE OF THE SUNDAY MORNING SERVICE

There is nothing in all the world that will take the place in the life of any man, woman or child irrespective of age, environment, color, race, creed or anything else that may enter into it of the Sunday morning Church service. Regardless of how little men and women may give heed there is a something that steals across the lives of men and women, a desire for something different when Sunday morning arrives.

It is true that millions seek diversion along one line or another, but it is also true that it is universally admitted that these diversions do not really meet that peculiar need which is everywhere acknowledged. Man is a creature, created and built with a texture in his soul for worship and no matter what one's creed may be there is always positive gain to be had in attending Divine worship in the morning of the Lord's day.

It is certainly most true that there are millions that do not know of these benefits, and who might be inclined to argue the point, but is it not the duty of the Church to enlighten men along these lines?

Not the Masses But You

It is not our purpose in this editorial to merely address the masses and pass over those who are nominal church goers, but it is to the attention of these latter that we wish especially to direct these words. There are far too many church going people who go merely as a matter of course. To them it is not the *one great big thing* in their life. It is a habit. "A good habit" you say, and we will agree with you, but in too many cases this habit has become merely a matter of form. It is not unusual to find many who can quietly sleep during nearly all of the Sunday morning services, and who pass in and out of the church doors without having made any

definite contact with the Divine.

In these days when church attendance is on the wane every minister needs to be doubly on his guard or he will allow the lack of attendance to lower his efficiency as the suggestion most naturally comes to him "There are not many here this morning I guess I will have a short service and go home." The minister of the Gospel occupies an exceptionally hard place right at this time, but his place always was and always will be a battlefield. If he would

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have soldiers around him who are willing to help push the cause of Christ into the regions beyond he must plan, pray and work with a definite end in view.

Too much time, thought and preparation cannot be put into the Sunday morning service. People need to be educated that this is the one big weekly event of their lives. That they need to put into this service care, thought, prayer, attendance and attention.

Reading God's Word

The pastor needs to recognize that the

reading of God's Word is still a very vital part of the Sunday morning service. In many places the reading of the Scripture is almost entirely omitted, or the minister may read a short text and preach from it but never get back to it again. People like to hear God's Word read if read intelligently and if the passages chosen are suitable to the occasion. How pained our hearts often are when we hear God's Word read in public. There is only about one reader in every hundred who comes anyway near reading the Word of God correctly, not because of a lack of knowledge, but because of carelessness. Often it is read entirely too fast as if the reader were obliged to read a certain number of verses in a certain length of time. Too often the reader forgets that he is reading to a congregation, and many times too he fails to announce the book, the chapter and the verse from which he is reading and his hearers lose all interest because if they have a Bible with them they fail to find the passage readily and by the time they have it located they have lost the most important part of the reading. Be sure to take your Bible with you to service.

We are told in the Book of Revelations that "Blessed is he that readeth and they that heart the words of His Prophecy." Again Paul says to Timothy "Give attention to reading." A few verses well chosen or a selected group of verses fitting to the subject and the occasion, rather than a lengthy chapter read in a rambling sort of way with no direct application to the subject or the occasion, following the thought of Bible reading with a message that will interest is a very important thing.

The Preacher's Message

In many places unconverted people living in the surrounding community no longer attend the services. We are not able to give all of the reasons why this is the case, but we do believe that in many instances if the message given would fit both the saved and the unsaved, or at least from time to time an ample sprinkling of these things would go directly to the heart of

(Continued on page 4.)

CONTRIBUTED

INDIVIDUAL RESPONSIBILITY IN THE LIFE THAT IS LED BY THE SPIRIT

By Bish. W. H. Boyer

We are responsible in this life not only for natural things, but we are much more responsible for spiritual things. It is an individual responsibility for each one of us, as God's children, to see to our spiritual welfare.

In I Tim. 4:12, we read, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." In this verse we see that as believers we are to be examples and are to show forth to the world the Spirit-filled life. As God's children we have the responsibility of verifying or proving God's Word to the world. The Spirit will not lead us into a life that will not conform to God's Word. We will not follow after the things of the world, but will live according to the will of God.

We may look at this life as having three avenues by which to manifest itself:

1. By our Actions.
2. By our Words.
3. By our Appearance.

If our lives are being led by the Spirit, evidence of the same will be shown through our actions and dealings. Our lives and actions will harmonize with the Word of God. We will not be light-minded and foolish; but will be sober, gentle and loving, always ready to help others who are in need. We will not be so busy and occupied with natural things that we do not have time for those things which belong to the children of God. If our lives are continually engrossed by material things, the world will see no evidence of our being led by the Spirit. Neither will we find pleasure in the amusements of the world, those things which tend to gratify the lusts of the flesh. We will no longer be found with the pleasure-seeking crowd of this world, but with those who seek to do the will of God.

We may prove to the world that we are being led by the Spirit by our words. We read in James 3:2, "If any man offend not in word, the same is a perfect man." By our words are we justified or condemned, as we are taught by James. Words are very easily spoken. A word may be spoken with no intention of offence, but may make an impression which cannot be erased. For this reason we should be careful of our words, and choose those which will edify and build up. True, we cannot control our tongue of ourselves,

for James says, "The tongue can no man tame, it is an unruly evil, full of deadly poison." Therefore, we must be born again and filled with the Spirit in order to guard our words. We speak about the things which we have our hearts set on. If our conversation is continually on material things, or foolish and light-minded for the purpose of creating laughter, it will be evident that we are not being led by the Spirit. If we are filled with the Spirit, will not our conversation be spiritual, and filled with grace, which will edify and bring comfort to the hearer?

Then, too, our appearance will show the presence of the Spirit in our lives. We come in contact with many people whom we may never see again. We may not converse with them or have any dealings with them, so we must prove the presence of the Spirit by our appearance as well as actions. Could we then look like the world and prove to them that we are led by the Holy Spirit? If our hearts are right with God, surely it will be evident in our appearance too.

We, as children of God, will be obedient to the Word of God. When we are led up to light we will be obedient and walk in the light. When we receive light on a certain thing, it will always remain light, and we will never get around it, no matter how hard we try. It is the Spirit-filled life which brings restfulness, quietness and contentment; and it is through obedience that we get the greatest blessings and pleasures from the Christian life.

Charity is a beautiful characteristic of the life that is led by the Spirit. Nothing is so strong as the love of God. It is His love that goes out to the lost of earth. If we are being led by the Spirit, we will have a love and passion for souls. We will many times sacrifice for others and do our best to win them to Christ.

Faith will be present in the Spirit-filled life. We will continually seek after it. It is through faith that all of God's promises to us are fulfilled. It is our faith that takes us through the darkest places in life.

As ministers, the Spirit will help us to be watchful in giving forth the Word. We will be careful in the words we use and the way they are given forth. We will not be unreasonable in the length of our messages, but will use wisdom and charity and obey promptly the Spirit's leadings.

One of the greatest responsibilities of the child of God is to adorn the Word of God, and to prove by our testimony to the world that we are being led by he

Spirit. The Spirit loves and adorns Christ, and if we allow the Spirit to have His way, Christ will be adorned through our lives.—Reported by Raymond Paulus.

CHRIST AND THE CHURCH

By J. H. Eshelman

Part IV.

Another parable put he forth unto them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Matt. 13:31-32.

Pergamos Rev. 2:12-17.

And to the angel of the church in Pergamon write. These things sayeth he which hath the sharp sword with two edges. I know thy works and where thou dwellest, even where satan's seat is. I John 5:19-21. And thou holdeth fast my name and hast not denied my faith. Phil. 2:10-11, Acts 3:16. Even in those days wherein Antipas was my faithful martyr who was slain among you where satan dwelleth. II Cor. 4:3-5, Acts 7:51-53.

But I have a few things against thee because thou hast there them that hold the doctrine of Balaam who taught Balak to cast a stumblingblock, before the children of Israel, to eat things sacrificed unto idols, and to commit fornication, Num. 25:1-5, II Peter 2:14-15. "When Balaam could not obtain permission to curse Israel he counseled Balak to seduce the Israelites to fornication and idolatry through the women of Moab." Numb. 31:16.

The doctrine of the Nicolaitans, "a corrupt sect who seem to have turned Christian liberty into licentiousness," Rev. 2:6.

Paul in speaking of false apostles and deceitful workers who transform themselves into the apostles of Christ, said, and no marvel for satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. II Cor. 11:13-15. Peter says that there shall be false teachers among you, even as there were false prophets among them, and many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of, and through covetousness, with feigned words, shall they make merchandise of you, having eyes full of adultery and that cannot cease from sin, beguiling unstable souls, an heart they have exercised, with covetous practices, cursed children, which have forsaken the right way, and are gone astray following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness, II Pe-

ter 2:1-15. Thou hast there them that hold the doctrine of Balaam, "whose way was perverse before the Lord (Num. 22:22-23) who caused the children of Israel to sin" Num. 31:16, 25:1-5.

This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, disobedient to parents, unthankful, unholly, lovers of pleasures more than lovers of God, having a form (profession) or godliness but denying the power thereof, from such turn away, II Tim. 3:1-9. These run greedily after the error of Balaam, Jude 11. These like the "birds of the air" come and "lodge in the branches" of the mustard tree (church) Mark 4:4, Matt. 13:3-7. Feeding themselves without tear, clouds they are without water Jude 12. Repent, or else I will come unto thee quickly, 2:16-17. And they repented not from the works of their own hands Rev. 9:1-20. To him that overcometh will I give to eat of the hidden manna (John 6:33-34) and will give him a white stone, ("Friendship") ye are my friends if ye do whatsoever I command you. John 15:13-17. And in the stone a new name written which no man knoweth saving he that receiveth it. Rev. 2:17, Rev. 3:12.

AN EXPERIENCE WITH DEMONS

Being An Account of the Deliverance of Two Young Women from Devil Possession

Recently we have had one of the greatest battles as well as one of the greatest victories of our ministerial experience. And we write a portion of it for the glory of God.

Two young women began attending services at the Church of God, one starting some months after the other. They had both been to one of the Pentecostal (tongues) Churches here in Washington, D. C., were both members, and one had been a member for around a period of two or three years.

We at once discerned a spirit which seemed to be foreign to the Holy Spirit, and spent hours laboring with these two girls, as we recognized their honesty and sincerity and strong desires to serve God in a manner pleasing to him. But in spite of all, it seemed they had an up and down experience, now on the mountain top, then again in the valley, and filled with doubts and fears as to the genuineness of their experience and the infilling of the Holy Spirit.

Some months ago wife and I spent with each girl separately nearly two whole nights in prayer that they might be freed from this terrible bondage. We discerned they were demon possessed. It seemed

that all the blackness of hell settled in the room while we prayed till in each case along toward morning of the second night of prayer the darkness lifted and it seemed crawled off like an old serpent at which time the room was lighted with the glory of God and the presence of Jesus seemed so close and real. It seemed we had complete victory but oh, how deceptive is the devil.

Time went on, the girls realizing that the movement was wrong and that their experience of getting under the power and speaking in tongues was not the Holy Spirit at all, but was the power of the devil, and yet they were afraid to make a plain definite statement of this fact and take a final, decisive stand against it for fear of blaspheming the Holy Ghost. We wish to state right here that this is the reason that while many of those who get into the Tongues Movement know it is not right, are afraid to take a stand against it and come out.

The girls would try to take a firm stand against it but in each instance it seemed like all hell would let loose on them. One of them would have the bed quilts jerked off her while she slept with no one in the room at all and presently began seeing forms moving about the room. (This is as near like Spiritualism as can possibly be.) Of course this experience would occur after her exposing the movement and trying to take a definite stand against it. Similar experiences on the part of others who have tried to come out have undoubtedly driven them back into it again.

The girls thought they were going insane and we wish to state here that many cases of so-called insanity are nothing more than what these young women had.

They came to wife and me in confidence as their pastors. We took one of them into our home to live. No one but God knows the battles and victories we have had, as we felt in duty bound not to publish all we knew, knowing that but few could really understand. Finally both girls felt an irresistible, impelling power within forcing them to take their own lives. Devils were possessing and gradually usurping all power and all authority in their lives. Both girls held fine positions, but realized they could continue no longer in their present condition.

We discerned beyond doubt they were demon possessed. Wife and I spent days in fasting and prayer, altogether seven or eight days. During the afternoon of the fourth day of my fasting while one of them lay under the power as they do in places, wife and I laid on hands while I commanded the evil spirit in the name of Jesus to come out. Then came the first response from the devil who talked out of her and said, "I will not come out." I asked, "Who are you who dares to defy Jesus' name and to say I will not come out

in the name of Jesus?" The voice shouted back, "I am Lucifer, and you do not have powers to cast me out." The battle was on. Jesus' name has never known defeat and we knew victory was ours through him as the all-powerful, ever-living, ever-present Christ.

We called in one of the spiritual brothers and one sister of the congregation to agree in prayer. Altogether a number of demons were cast out, each calling himself by the name of some of the "tongues" leaders. At last a voice said, "We will not come out." We commanded, "In the name of Jesus tell us who you are who says, 'We will not come out.'" The reply was "We are legion." When the last one was gone Jesus appeared on the cross and the sister sat up like one raised from the dead and began praising the Lord.

A few nights later we called in some of the church to agree with us for the other young woman. Wife and I went after her in our car. As we entered the front door a shriek which none of us will ever forget came from one of the devils possessing her, while she seemed to plunge head first onto the davenport.

We laid on hands and rebuked the powers of the demons, commanding them in Jesus' name to come out. One after another came out until finally a voice said, "We will not come out." Upon command in Jesus' name, "Who are we?" the voice shrieked, "All hell." Shortly an officer of the law rapped at the door and stepped in. We were seeming to meet defeat, knowing if she were not delivered it meant a free ride to the police station.

Neighbors had heard the unearthly shrieks and thinking someone was being killed called the police.

He threatened to take the girl "over on the hill" (the insane asylum.) Finally he asked her, "Who are you?" A voice shrieked out, "I am the devil." The officer shrank back. He finally desired to use the telephone to call the police station. Calling for the lieutenant he said, "There is something here I do not understand, please come at once."

As he left the room for the telephone I said to those present, "If you ever prayed, pray now and give a final command in the name of Jesus to come out." This they did and as the officer turned from the telephone the sister was delivered, and arose like one from the dead, shouting praises to the name of Jesus and with the devilish look gone from her face. The glory of God and heaven were beaming out. At this the big, burly lieutenant walked in reminding us of the many times the law was faced by the apostles. But the battle was won, the victory was ours in Jesus' name, the "Ever present Help in Time of Need" had risen to the occasion and once more asserted his authority and power.

(Continued on next page.)

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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Beneficiary and Poor—D. R. Eyster, Thomas Okla.
Publication Board—Charles E. Clouse, Nappanee, Ind.
Sunday School Board—Wm. Page, Detroit, Kansas.
Tract Committee—R. I. Witter, Navarre, Kansas.

PLEASE NOTICE

It saves a lot of time and labor if your renewal is sent in promptly. Why not attend to it just a little ahead of time and AVOID BEING LATE.

MARRIAGES

ENGLE-BYER—On Thursday evening, September 4, at 7:30 at the home of Bro. and Sr. I. J. Zecner of Enterprise there occurred the marriage of Sr. Ethel Engle of Abilene, and Bro. Milton Byer of Hamlin, Kans. Rev. G. E. Whisler of Abilene performed the ceremony in the presence of fifty friends and relatives. After Oct. 1st Bro. and Sr. Byer will be at home to their many friends on their farm at Hamlin, Kansas.

McBETH-McCULLOUGH—On Sunday, August 30th at 3 p. m., 1930, in the Franklin Corner's Church, Illinois, occurred the marriage of Bro. Paul W. McBeth, eldest son of Bro. and Sr. Wm. McBeth, of Springfield, Ohio, and Sr. Esther McCullough, daughter of Eld. W. E. and Sr. Marie McCullough of Toledo, Illinois. The bride's father officiated. Following the ceremony, a consecration prayer was offered and the young couple received congratulations and well wishes from many warm friends. May the Lord keep His hand on this young couple and use them in His service through life is our prayer.

AN EXPERIENCE WITH DEMONS

(Continued from page 3.)

During the casting out of these demons many of them called themselves by the name of some of the "tongues" leaders. One shrieked, "I am anti-christ." We commanded, "who are you?" The reply was, "(Naming a prominent woman tongues teacher), and I am leading hundreds of souls to hell." Many other things were declared which we do not have space to write.

All this time these girls knew what was going on, but had no power to talk or act. They had a glimpse of hell with the millions falling in and immediately pounced upon and tormented by demons. To hear them repeat their experience we are confident that but few will ever want to go to hell.

The church here for months have been praying for a greater manifestation of Holy Spirit power, but little did we dream of how it might be brought about.

We had read of Martin Luther's experience with personal devils when he grasped an ink-well from his desk and hurled it at the devil, it splashing on the wall, and rather thought perhaps it was imaginary. Needless to say we have a new vision of the powers of personal devils, but thank God, our trust is in the One who has "all power in both heaven and earth."

We have preached the gospel for years and have believed its theory and practice but now the powers of the gospel, and of an ever-living Christ and the name of Jesus have a new significance and a solid reality to us such as we have never had before.

These two young ladies are now saved and filled with the genuine Holy Spirit and ready for service, their experience based, not on feelings, but this time on real faith in Jesus.—The Gospel Trumpet.

EDITORIAL

(Continued from page 1)

the unsaved the attendance question would often be solved. Sinners like to be preached to, they do not like to be preached at, and they like to be told the things which concern their welfare, even though they may not show any immediate signs of being willing to accept the truth.

The Song Service

Then too, there is the singing in the Sunday morning service which is often done by about one-fourth of the congregation. Quite frequently, too, the selections made have practically no connection whatever with the occasion, and yet there is perhaps nothing that will lead an individual so quickly into that sphere of Divine worship as the proper song. Much care should be taken in the selection of good hymns and every individual should feel that they have a part in the service of song.

What we are trying to say is this, that the Sunday morning service will richly reward the pastor, his people and everyone who attends if they will but plan, pray and work together in an effort to make every Sunday morning service a time of whole hearted devotion, worship and praise.—S.

A LITTLE STORY FROM REAL LIFE

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a mid-western city who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one."

"By the looks of things you haven't gotten very far without the Bible," said the colporteur. "Why not give it a try?" This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that there Book sure sounds good to me. I'll take back what I said and if your price ain't too high I'll buy it." When told it could be had for five cents he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man and was gladly received. They sat and talked about the teachings of Jesus for the man had faithfully read his Testament. He told the colporteur that he had made up his mind "to get a steady job, cut out the booze and live like a human ort to live." He thanked the colporteur for calling and said that in twenty years no one had taken any interest in helping him to be a better man."

—American Bible Society.

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 Elder 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

Harrisburg, Pa., beginning October 22, and following this a meeting at the Fairland church, Lebanon Co., Pa. W. J. Myers evangelist.

LOVE FEASTS

Canada

HowickOct. 11-12
 Clarence Center, N. Y.....Oct. 18-19
 WaterlooOct. 25-26
 Communion service at Cheapside, Sat., Nov. 1, 6:30 p. m. Two services on Sunday, 10:00 a. m. and 7:30 p. m.

Indiana

Union GroveOct. 25-26

Michigan

MooretownOct. 18-19
 MerrillNov. 1-2
 November 3 following the Merrill love feast our District Meeting will be held. All members are requested to be present.

Ohio

Valley Chapel, Canton, O.....October 25-26
 Springfield, OhioNov. 1-2
 Beginning at 10:30 a. m.
 Pleasant HillOct. 18-19

Pennsylvania

Morrison's Cove Dist., Martinsburg Church
 October 25-26.
 Ringgold Church at 10:00 a. m.....Oct. 18-19

GraterfordOct. 25-26
 SoudertonNov. 8-9
 Philadelphia love feastOct. 11-12

COMMUNION SERVICE

Communion service at Cross Roads....Oct. 18
 Communion service on Saturday evening, October 11 at the Manheim Church, Rapho Dist.

Communion Services to be held at the Fairland, Pa., Church on October 25. An invitation is extended.

CLARENCE CENTER, N. Y.

Brother and Sister:

C. N. Hostetter of Refton, Pa. arrived in our midst, giving us two interesting messages Thursday and Friday nights. On Saturday p. m. our Bible Conference opened, continuing all day Sunday, closing Sunday night. The different subjects were dealt with very carefully. The attendance was very good. We surely praise God for these blessed privileges of enjoying these extra spreads. It gives us a greater determination to trust and obey Him. We can surely thank the Lord for past favors. We ask an interest in the prayers of God's people for this place.

Cor.

CHURCH DEDICATION

The brethren and sisters of Juniata and Mifflin Co's District have decided to have the new church dedicated on Oct. 19, the Lord willing. The dedication services will be in the forenoon. Immediately following the noon lunch, the S. S. lesson will be discussed, followed by a topic on "Church Doctrine" to be discussed by several brethren. A hearty invitation to all. Bring your Bibles and lunch and enjoy the day with us!

TENT MEETING AT SPRING HOPE Bedford Co., Pa.

On Aug. 30th, a series of tent meetings was begun in a beautiful grove near Spring Hope, which continued until Sept. 21st.

The services were conducted by Rev. John Martin from Lancaster with Sister Gish and Sister Kaylor as tent workers. The services were well attended and much interest was shown throughout the three weeks.

Our brother came filled with the Spirit and did not shun to declare the whole counsel of God.

We felt the messages were directed of God and believe the seed sown will continue to grow and accomplish God's design.

There were sixteen souls came to the al-

tar and received definite help from the Lord, also several others were anointed and received healing power.

The Spirit of God was manifest when men and boys of mature age accepted Jesus Christ as their Savior.

On Sunday afternoon, September 21st, six souls followed the Lord in baptism.

Surely Brother Martin labored faithfully in the work and may the Lord richly bless his efforts, as well as the efficient service which was rendered by the workers.

May God's blessing continue to follow our brother and sisters as they go to other fields of labor. Cor.

ABILENE NOTES

Some time has elapsed since we last wrote so our report will include the activities of the church for several months.

During the month of March the churches of Abilene sponsored a Union Evangelistic Campaign, conducted by Rev. James Rayburn and his party. A fine spirit of fellowship was enjoyed by the Christian people of the town. Several hundred persons including children, young people and older people to a stand for Christ and many Christian people pledged themselves to greater Christian service.

As a result of this meeting, three baptismal services were held at our church on Easter Sunday; two by congregations of neighboring churches, and one of our own denomination. The sacred rite was administered to six young people, all members of our Sunday School.

Sunday evening, June 29, our regular quarterly meeting was held. For this service the Christian Endeavor is responsible. Sister Edith Hoffman was leader and the subject was, "Great Missionary Leaders."

During the summer we had very hot dry weather, but it is note worthy that the attendance at all our services was noticeably decreased. Furthermore, we greatly enjoyed visits from many friends and former members of our congregation. Among those who spent some time with us were Brother and Sister Harvey Wenger, Brother and Sister A. L. Eshelman and sons, Mrs. Elizabeth Zook, Sister Ruth Bowers, Sister Edna Harmon, Brother and Sister E. Harmon, all of Upland, Calif., Mr. and Mrs. Harold Kauffman and little daughter of Culver City, Calif., Mrs. John Gross and children of Hollywood, Mr. and Mrs. G. Allen Kauffman of Harrisburg. Brothers Wenger, Eshleman and G. A. Kauffman are former Superintendents of our Sunday School.

Bishop C. C. Burkholder of Upland stopped over on his way home from Conference and occupied the pulpit for one service.

Rev. Leonard Birken of Wiley, Colo. and Rev. John Mark Irwin of Delta, Colo. each delivered a sermon here during the month

of June. Mrs. Birken and Mrs. Irwin are former members of our congregation.

Sister Sadie Book gave a very interesting missionary address on Africa May 11 and September 7. Sister Katie Smith spoke on India. She gave a stirring appeal for more Spirit-filled workers and more prevailing prayers.

Our pastor, G. E. Whisler with his family are grateful to the church for a two weeks leave of absence during August. They attended a ten day Bible Conference and Assembly at Hollister, Mo. The inspiration which Brother Whisler brought back to us is traceable to the beautiful Ozark Scenery, and contact with the personality and ministry of such men as Lionel B. Fletcher of Auckland, New Zealand, James H. Snowden, noted author and commentator, Max D. Reich and Jacob Peltz, converted Hebrews. During the pastor's absence the pulpit was ably filled by Bishop M. G. Engle, Rev. C. E. Frey and Rev. M. M. Book, all of Zion district.

Sunday morning, Aug. 24 Rev. F. B. Whisler, Supt. of the Mission Bands of the world gave a most interesting address on his work in India. He spoke very appreciatively of our own missionaries and their work in that place.

At the end of the hot summer and just before our students left for various schools and colleges, the Annual Sunday School Outing was held in the City Park Aug. 28. A short inspirational talk was given followed by a bountiful supper. About one hundred-fifty members and friends enjoyed this period of fellowship together.

During the spring and summer our pastor, Rev. G. E. Whisler, delivered a series of sermons on the subject, "Portrait of Christ as seen in the Gospel of St. John." At present he is presenting a series of sermons on "Pentecost."

Cor.

CHICAGO MISSION

6039 Halstead St., Chicago.
Sept. 15, 1930.

We appreciated the favor of the Home Mission Board in the announcement in the last Visitor regarding the Fuel Oil burner recently installed in the Mission Building. The following have been contributed toward the same:

A Back offering \$200.; Abilene, Kans. Congregation \$25.; Leo Carlson, Chicago, \$10.; S. H. Bert, Kas. \$5.; J. Zook, Okla. \$8.; A. D. Baker, \$10.; Ira Braxton, Chicago \$10.; Mission Sunday School classes \$38.04; Mission offering \$12.;

Total \$318.04
THE WORKERS.

Financial Report for Four Months Ending September 15th, 1930

Contributions.

Balance on hand, \$52.61, Mrs. W. H.

Kreider, Shannon, Ill. \$5.00; In His name, \$5.; Jas. Eyster, Thomas, Okla. \$5. Katie Haugh, Calif. \$5.; Mrs. Cora Albright, Shannon, Ill. \$1; Valley Chapel S. S. Canton, O. \$7.; Y. P. \$8.; In His Name, \$4.; Esther Bert, Harrisburg, \$5.; In His Name, \$10; P. J. Wiebe, \$1; Katie Eppley, Abilene, Kas. \$6.; In His Name, \$5.; Fannie Bert, Abilene, Kas. \$5.; Ladies Aid Society, Garrett, Ind. \$15.; D. H. Wenger, Shippensburg, Pa. \$5.; D. H. Bert, Abilene, Kas. \$10.; J. Kuntz, Abilene, Kas. \$12.; Ezra Bert, Mowersville, Pa. \$10.; Bert Sisters, Mowersville, Pa. \$3.; Sr. Hawk, \$2.; Bro. Stayman, Cross Roads, Pa. \$2.; In His Name, \$10.; In His Name, \$10.; Y. P. \$11.; F. S. \$10.; In His Name \$20.; Anna Brennaman, Iowa. \$3.; In His Name, \$10. Total \$257.61.

Expenses.

General Expense \$160.59; Electricity \$28.94, Gas \$15.54. Total 205.07. Bal. \$52.54.

We express thanks to all who have so kindly shared in the expense of the Lord's work here. We appreciated the fellowship of the saints who stopped with us to and from Conference, among them Bishop M. G. Engle, who officiated in the ordination of Brother Joel E. Carlson into the ministry on June 15th. The interest in the open air meetings continues encouraging. We covet your prayers.

Sarah H. Bert and workers.

RAPHO DISTRICT REPORT

After a little time intervening, we again submit a brief report.

Harvest Meeting

On August the seventeenth we held a harvest meeting at the Manheim Meeting House with a large attendance. We were pleased to have with us Elders J. H. Martin and Wilber Snyder, who gave us the Word with inspiration. It was a season of thanksgiving and praise for God's goodness, although we did not have the rain as usual yet we were wonderfully blessed in basket and store this year.. The Lord be praised who has delt so bountifully with us.

Baptismal Services

A very impressive service was held at the Mastersonville M. H., on Sunday, Sept. 21, when six precious young souls followed the Lord in the command of baptism. Bishop H. B. Hoffer administered.

Election of Deacon

The vacancy caused by the death of our dear Brother J. R. Kuhns was filled in the election of another deacon which lot fell on Brother and Sister Graybill Wolgemuth. The ordination will take place on Sunday, Sept. 28, at the Mt. Pleasant church.

Musical Program

The Rapho District singing class rendered a program at Colyer's Center Co., Pa. While the Tent Campaign was on at this place, the features of the program were

songs and recitations, with a few German numbers in song.

Singing Class

The singing class which met semi-weekly all summer will after a few more meetings discontinue its song practice for this year since so many other church activities will now come on, such as revivals, communion services, etc.

Council Meeting

The nineteenth of October, the brethren have announced a council meeting at the Manheim church, when important church matters shall be conferred and decided upon. May the Lord direct.

M. S. D. Cor.

A TESTIMONY

During the past years I have often felt impressed to write for the Visitor and have several times written, but did not send my letters in. During the past few weeks I have been attending the tent meetings at Green Springs, Pa., and surely have been feeding on the Word of God.

Brother Abner Martin is the evangelist. We are having good crowds and fine weather for which we praise the Lord. The meetings are well attended and Brother Martin certainly is clearing himself in preaching the Word. The brethren and sisters are filled with the Spirit, (Eph. 5: 18) and we are having good testimonies from both young and old. I have never seen better order and up to this time there are about twenty-four converts.

There has never been a better time to accept the Lord than now and as we look out on the world and see how few accept the Saviour, we truly realize that the harvest is indeed ripe but the laborers few. It gives our hearts a real concern when we look about and see the great mass of people and also see how many Christians there are who are not filled with the Spirit.

God's Word is indeed a lamp unto our feet and a light unto our pathway and He will teach us the right way if we continue to walk in the light. Psa. 119—105.

—H. S. Hostetter, R. R. 3, Shippensburg, Pa.

SOUDERTON, PA.

Our harvest service was held on Saturday afternoon, Sept. 13, at Souderton. Eld. Edward C. Rosenberger opened the meeting. Eld. Clyde Shirk read a psalm after prayer. Opening prayers by Eld. E. C. Rosenberger and F. K. Bowers.

Eld. C. H. Moyer of Elizabethtown spoke from the 116 Psalm the 12th verse and also the 13th.

Bishop S. G. Engle followed and spoke about the intellectual and moral.

Eld. Tomkins of the Nazarene people, spoke of his conversion and spiritual blessings of God. He was followed by Eld. H. H. Hess who spoke on "Goodness and

mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." Eld. F. K. Bowers followed and gave out a German hymn and spoke mostly in the German language.

Eld. William Keely quoted II Cor. 4, 18 also other Scriptures.

Bishop J. K. Bowers brought the meeting to a close.

Bible Meeting

On Saturday evening Eld. H. H. Hess and Brother Gish prayed in the opening of the Bible meeting.

Eld. C. H. Moyer spoke on "Watchman What of The Night," using Isaiah 21, 11 as a foundation. The Watchman's duty is to warn people of the danger of a dark eternal night and the night is beginning to get darker and darker—men's hearts are getting darker and darker. The people are drunk with worldliness and pride. The brother said that the vulgarity and morality which he hears on the street to-day isn't what it used to be about twenty—five years ago. Watchmen need to be awake and to have backbone and should be as a lantern to shine out. He used Ezekiel 3, 17. Some say the world is growing better but not according to the Bible. It is getting darker and darker until the midnight cry will come, "Behold, the bridegroom cometh; go ye out to meet Him."

He told of a minister who was sent to a seminary so he could preach better. He went and after his return preached to the people but he wasn't blessed neither his congregation. The reason was that he went up to preach with confidence in himself where before he would stand up before his congregation with trembling knees and both the congregation and he were blessed.

A special song was given after which Bishop S. G. Engle, gave us a sermon using the 1st verse of the 63d chapter of Isaiah. Bozrah was strong and well fortified naturally, lying in a valley with mountains round about. "He that came from Edom with dyed garments from Bozrah with glorious apparel and travelling in the greatness of his strength was Jesus Christ." He it is that will come and win the battle against satan and will show no quarters or give any conditions to the enemy—He it is that trod the wine press alone. Sin is awful and deep seated. The battle is going on and the battle cry is "On To Calvary." Legislatures will never reach the people. Criminals have been in jail three or four times. Eld. Wm. Keeley and Bishop J. K. Bowers led in closing prayer.

Eld. C. H. Moyer spoke to us on the subject "The Great I Am" on Sunday forenoon following the Sunday School.

God said to Moses that when he would say to the children of Israel "the God of your fathers hath sent me unto you and they should say "What was His name?"; God said to Moses "I Am That I Am" and he should say to the children of Israel "I Am

hath sent me unto you." Some people have the big "I" and lift up their puny arms in rebellion toward God. God is a person and He sees, feels and hears and is independent of us—He can get along without us. If we take the i out of the word sin then we have nothing and having nothing between s and n we have the son. In the word joy we have nothing between Jesus and you. Some Christians may depend on the weather in going to church but God is ever the same. God is love and gave His only begotten Son to redeem us and He is holy. "Without holiness no man shall see the Lord." Nor our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. We need God in the factory, in business and in work of any kind.

Bishop S. G. Engle followed and spoke on the topic, "The Young Christian's Responsibility To God" and "The Church As To Bible Truths."

We need confidence to become a success in anything. We should have faith in God and in our fellow being and in ourselves.

PRAYER

God, teach me not to say "She should" Or, should not" do something;
How can I know the whole of
Some one else's sorrowing?

And seeing only part of it,
How can I be the judge
Bent, perhaps, by some one else
Who holds a petty grudge?

God, teach me not to listen to
"They say" and "I have heard—"
Let me not injure any one
By idly spoken word.

God, teach me blamelessly to live,
And generously, too—
And help me always to be fair,
And tolerant, and true.

—Selected by Sister Annie Cober.

He spoke of a man who had his hands in his pockets for fear someone would take something out of his pockets and he was a grouchy man. We should be busy. A doctor or a lawyer who is not busy will lose the confidence of the people. He used Psalms 119 verses 9 and 11. We should hide God's word in our hearts that we might not sin against Him. Worldliness dampens the ardor of Christians for spiritual things. Some young Christians in their outstart soon think that they are called to preach and must preach right away but some of the older ones who have more mature minds may not think so. Satan gets in sometimes after they act unwisely and makes them trouble. God is not in a hurry and we should stay in our vocation until the way is opened. We should not despise small things and should take advice of older ones.

The American Indians used to kill old folks when they weren't of use to them anymore—but in the face of all our government is doing to help them to increase

they are becoming less and less. China has an old history so old that it cannot be traced to its origin. There, if a father lives to be a hundred years old and has a son eighty years old, he has the right to whip his son and China is still a great nation.

Bishop J. K. Bowers made some closing remarks.

On Sunday afternoon, Bishop J. K. Bowers opened the meeting. Eld. C. H. Moyer spoke to us on the topic of "Separation" under the General topic of "What Is The Christian Standard As To The Word."

The Word of God is of no private interpretation as to what individuals may take it to mean but it is what God says it is. Light and darkness do not mix. In II Cor. the 6th chapter, we can read of separation. In Rom. 12, we can read of how we are to present our bodies a living sacrifice to God. What can be harder when a father leads his son by the hand along safe paths and the son tears his hand out of his father's and goes his way. God gives us a heart of flesh for a heart of stone upon which He can make an impression. The church should be different than the world. "Come ye out from among them and touch not the unclean thing saith the Lord." Every man's work shall be tried by fire. I Cor. 3, 12 and 13. When Gideon went with the three hundred men against the Midianites at the appointed signal, they broke the pitchers and the lights shone out from the lamps so we should break the pitchers of self and let the lights shine out. If the heart is all right, everything else will come all right. God's word demands obedience and we should allow God to have his way to lead us out to obedience. Our life should be hid with Christ in God. When Noah and all were in the ark, God shut the door. The five foolish virgins came when the door was shut. It doesn't matter if we are tending our father's sheep, sometime we may slay a Goliath.

This topic was followed by a special song. Bishop S. G. Engle spoke on Social Life. The natural tendency of every living thing is to seek its affinity—the same holds good in spiritual things. Women should be modest—that is what men admire. Vashti was willing to lose her position as queen in order to retain her modesty. Joseph resisted temptation when his master, Potiphar's wife sought to entice him. But he fled away and God promoted Joseph next to the king. Jesus who was descended from low parentage Rahab, the harlot, Tabor, Ruth and Bathsheba show that He is able to raise up anyone from the lowest birth.

God is able to succor (to run under) in any temptation. Benjamin Franklin once read the book of Ruth to a literary Society in France using other names. They admired the reading very much and he told them

it was from the Bible. Ruth is a beautiful example of purity. Boaz showed compassion on her when she was gleaning in the field. He told her to eat of the bread and to dip her morsel in the vinegar.

The brother admonished the young girls and said "Young girls don't be silly." Courtships should be as becometh God's people and it should be of such a character that it will not interfere with testimony. We also should create a pleasant environment about us and we should help the aged and others about us. The brother told us of one time while being seated on a train, of an old stoop-shouldered colored lady who had no seat and of how he gave up his seat for her and of how she said to him "God bless you" and later on when she arose to go out, she said, "I'm going to pray for you."

Closing remarks by Bishop J. K. Bowers and prayer by Eld. Elmer Moyer and Eld. H. B. Stout.

Eld. F. K. Bowers followed and spoke on "The Lord's Day." He spoke of being satisfied with our belief and not to argue about the Lord's day but to speak of things which edify. In Germany, he had never heard an argument about the Lord's day.

Some people try to fix up on Sunday for the whole week. He told of a minister who worked in the potato field and the wheat field on Sunday and when asked why—he answered that he was forced to do it because it had rained all the week.

A special song followed after which Eld. E. C. Rosenberger spoke on "Getting Things From God." There is a general rule or foundation from which all blessings come, we can't get blessings automatically. The veil of the temple has been rent in twain so with Hebrews 4, 16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." He spoke of an infidel who used to laugh or mock. One time the wagon overturned on which he was loading hay and he was buried beneath the hay. On being rescued he was found on his knees praying to God. When questioned he answered "a man is liable to do anything in such a fix."

We should pray when we have a need and when that need is expressed, we should stop. The brother spoke of a man who wished to receive the baptism of the Holy Ghost so every one would know it but God didn't work that way. At last this man said "God give it to me if no one finds it out—when a ball of fire came through the ceiling and touched his body. Now he thought he would not tell anyone. But his wife while in bed saw a ball of fire come through the roof and she thought it went down to her husband.

He also spoke of a widow who was praying for bread. Two boys seeing her praying thought to play a joke on her so they got

up to the chimney and dropped two loaves of bread down. Now they thought the widow would think that God had answered her prayer.

The meetings were well attended.

May the blessing of God rest upon the messengers.

REPORT OF SUNDAY SCHOOL CONFERENCE

Held in Wainfleet Church, Sept. 12, 1930

Meeting was opened in the usual way by Bishop E. J. Swalm, Duntroon, Ont., who was chairman for the day and after fitting remarks the first topic was taken by Eld. Jesse Winger, Ridgeway, Ont.

Topic—Christ Our Guide.

Our brother divided his topic into three phases (1) Is Christ Our Guide? (2) What part of Christ is our Guide? (3) In what way is He our Guide?

His personality was his own, His birth His death, His power was His own. We should have an individual calling in life and we need this Spirit in life. Christ established a perfect way for us. His Spirit teaches us all things. God's grace is sufficient for us. Eph. 5, 1, states that we should be followers of God. We need a vision of the love of God and then why should we not trust Him? We should take the way that is right and not the way that seems right. Christ is our guide by example. He trod this earthly path before us and made His way plain for us to follow. He was tempted in all points like as we are. Christ stands upon all and is the light of the world and still shines in this dark world. We should follow in His steps. The Christ life is the best life for every one to live. We should be after Christ and not after the world. It is our privilege to be filled with His Spirit which equips us for service and the things God asks us to do will not seem too large for us. And when He went away He said, "Go ye into all the world and lo I am with you always even unto the end of the world."

The next topic was "Bridging the Gap from the Home to the Church", by Brother Walter Cloke Wainfleet, Ont.

Matt. 11:29 speaks of Christ bearing our yoke with us, making it easy for us to follow. Our brother referred to a gap as being a place in our lives which was not very profitable. We should not listen to every one that comes along but we should listen to Jesus Christ. We have an individual responsibility. Mother's influence is the greatest. We cannot tell the extent of a mother's influence. Too many folks do not see the importance of attending the house of God. We find Christ in the temple at twelve years of age which is a

good time to begin the service of the Lord. How it grieves our hearts to see young people turn back in God's service. God's grace is sufficient for both young and old if we keep yielded to Him. A promise that influenced the speaker to yield to Christ was "Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you." A word of encouragement from the minister is quite in order to young people in the service of the Lord. The superintendent too has a great opportunity in speaking words of encouragement. The teacher also should show interest in the welfare of the scholars. We who are scholars should rely on God for ourselves and not be depending upon others for all our encouragement. The standard of the Brethren in Christ church is worth following. We should help others and not be looking for others to help us.

The next topic was "Home Religion" by Eld. P. J. Wiebe, Stayner, Ont.

Our brother gave us scriptural examples of Home Religion. Moses' family had real religion and Moses had real religion instilled in his heart. For he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. The little captive maid must have been raised in a godly home, also the three Hebrew children, David and Samuel, must have had real home religion. Jesus was brought up in a godly atmosphere. Timothy had a godly mother. And coming down to modern times many people of to-day who are doing service for the church are those who are brought up in godly homes. If more of the principles of the Gospel would be talked to our children more of the problems of the world would be solved to-day. It is a sad condition when children do not have confidence in their parent's religion. It is also sad when parents do not have confidence in their children's religion. Parents should live a godly life before their children. Their home life should correspond with their testimony. All that we do should be done to the glory of God and we should be careful what kind of life we live before our children. Our brother said, "that very often the irreverence and misbehavior in the house of God is caused by brethren's children." Parents should be precept and example teach their children the right way. Eli was given for an example where his children were neglected to be taught home religion.

The next topic was "Dangers Confronting the Brethren in Christ Church" by Eld. E. C. Bossert, 25 Hawley St., Buffalo, N. Y.

Dangers confronting Sunday School work in the city differ with dangers confronting Sunday School work in the country. The biggest danger is a lack of vision on the part of our people.

I Cor. 16, 9. A great door and effectual is open unto us. We have three classes to

work with. Fathers and mothers, young men, and babes in Christ. We should not lose our vision in connection with Sunday School work. The Sunday School should reach every one with its various departments. Our brother stressed the great need of keeping the vision constantly before us. Jesus showed great interest to the children of His day by saying, "Suffer little children and forbid them not to come unto me for of such is the kingdom of Heaven." We should show as much interest in Spiritual things as we do in natural things. How to get a vision. Go to Matt., Mark, Luke and read about Christ's suffering and death and then get on our knees and ask God to give us a vision of the need. The challenge is to us as a church to-day to win our boys and girls for the service of the Lord Jesus Christ. In the juvenile courts of our land statistics show that the Sunday School is a safeguard for the youth of our land to-day. They also show that seventeen million of our boys and girls do not attend Sunday School. What an open door is before us to-day.

The next topic was "Our Boys and Girls with the Doctrinal Primer", by Eld. John Nigh, Hagersville. General Conference has authorized the edition of a Doctrinal Primer. This subject was brought in this programme to enlighten those present on what is coming. It is to be taught in the home. Home teaching is sadly neglected in this day in which we live. Our brother stated that some folks know more than they can tell and some people tell more than they know. This book is intended to simplify matters and will be a great benefit to the rising generation. It is a book in the form of questions and answers. We should all know more than we do, older people are sometimes not able to answer the questions children are sure to ask concerning the Scriptures. The destiny of a child may be fixed in their very youth by lack of knowledge or wrong teaching, and not so far on life as is the case in many individuals. The thing we teach our children is of vital importance. We should teach our children the doctrine of the church and it will be a grand thing to have them taught thru the primer. We often under value the teachings that come from our own people with regard to teaching our children and our Doctrinal Primer should be of great value to the children of to-day. It is not expected that the primer will be ready for at least three months.

The next topic was taken by Clarence Fretz, Stevensville, Ont. "When is a Teacher Prepared to Teach?"

Our Brother brought forth the need of preparation in the natural trades and vocations in life. Christ needed preparation for his life work, so we need preparation for our work. A teacher should first be converted in preparation for teaching and should be filled with the Spirit and power of God.

A teacher may be converted and not be prepared to teach. Paul, writing to Timothy, said, "Study to show thyself approved unto God a workman that need not be ashamed rightly dividing the word of truth." Above all things the teacher must go to God in prayer both for himself and his class so he may be well prepared to meet the scholars before him. He should be consecrated to God so God can speak thru him the things which might lead the unsaved to Christ and encourage those who are in God's service. In summing up the preparation it is imperative that we study to show ourselves approved unto God.

Method of Organization, Administration, Teaching and Rewarding.

Open Conference conducted by A. L. Heise Gormley, Ont.

There were different methods of organization mentioned in this discussion. The first important thing to do was to elect an Advisory Board consisting of three members of the school also the Supt. and Ass't. Supt. for the purpose of carrying on work



GOLDENROD

In the long October days,
When an amethystic haze
Steals across the upland meadows and the hills;
When a wealth of beauty glints,
In the rare autumnal tints,
Showing 'mong the tangled hedge-runs on the hills;
Queen of all the flower-faces,
Dimpling with their own sweet graces,
Is the feathery, fringy, flaunting goldenrod.

When the crickets shrilly call,
From their lair in grasses tall,
And the leaves are gently falling all day long;
When the bees go buzzing over
The late aftermaths of clover,
And the brown thrush sings a mournful little song;
Dearest of all wild-wood flowers
To these wearied hearts of ours,
Is the feathery, fringy, flaunting goldenrod.
—Fannie Sprague Talbot.



for the school in its various departments. It was decided that one method of electing the school's officers would not work at all places. Therefore it is best for each school to adopt it's own method.

Method of administration is much the same throughout the church also method of teaching, therefore it was thought not necessary to dwell on these two phases of the subject.

A good way to encourage the children is to reward them for regular attendance in the Sunday School. It is well to reward them each Sunday and also for regular yearly attendance. Small rewards are not costly and not soon forgotten by the children.

The next subject was to Define Education and show its relation to true Christianity. It was discussed by Bishop E. J. Swalm, Duntroon, Ont.

Our brother stated that education should be associated with Christianity. The Gospel should have first place in our lives and other things secondary. There are certain

things ignorant people cannot do, but there is a place for each one to fill educated as well as others who are not educated. There is something for all to do in the vineyard of the Lord. We find that knowledge is power. All education should correspond with the Bible. With education you are able to know more of the world. We believe each one should find their real place in the world, and there serve the Lord faithfully.

Next topic by Eld. John Hostetter, Clarence Center, N. Y. "The Challenge to the Church To-day."

Our brother stated that the challenge of the church now, is not moral reform, is not making union with temperance unions, is not separation from the world. The brethren in Christ Church has a message for the world to-day and brings something to the world. The higher the standard the stronger the forces will be arrayed against us. If you are identified with the B. in C. Church you are duty bound to live the life it represents. The church teaches non-resistance to the world also teaches on holy living in the home and in the community. Be true to our calling, true to our church right where we live. The challenge of the world works to-day only when we have the love of Christ in our hearts. God works thru His children. We should let God work thru us that we might be made a blessing to our fellow men.

Orla L. Heise Sec. Pro. Tem.

BEULAH COLLEGE NOTES

Many a young heart beat a little faster than usual on the second Tuesday of Sept. as its owner drew near to the Administration Building of Beulah College. Registration Day for the year 1930-31 had arrived! Registration continued throughout the entire day and brought with it the usual puzzling problems of adjustment of schedules and credits. A definite effort is made to meet all state requirements and, in addition to this, to give fair-minded and careful consideration to each individual case. Then, too, many students faced the serious problem of meeting the new financial requirements which were announced by the school board in the early part of the summer; and in many instances the providence of God is clearly manifest in the unraveling of such difficulties.

To date there are about sixty registrations. This includes students from a range of about eight states, the Phillipine Islands and India. We were glad to welcome back a number of former students, among them Brother and Sister William Lewis, who are well known to many of the Visitor family through their work in Florida and other parts of the brotherhood. It was also a great pleasure and encouragement to open our doors to about twenty-two new students. That God may continue to manifest His

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THE FAMILY CIRCLE

PUIR AULD SANDY

A Story of the Covenanters

The hunted man lifted his head from the centre of the bush that sheltered him, and peered cautiously around the hillside. Since early morning he had fled from his pursuers, when a detachment of dragoons had surprised and scattered the little band of worshippers meeting at Musterlea in the little cottage on the slope of the Kildoon Hills. Dodging, turning, twisting, lying in bog and swamp for hours at a stretch without a bite to eat, the man was almost completely exhausted when he reached his hiding place on the steep side of Shalloch Hill, some five miles from the place he had left in haste in the morning. He was a man of striking appearance despite his years which must have been nearing three score and ten, and his unkempt attire, matted hair, and blood-shot eyes.

Alexander Peden or "Puir Auld Sandy" as he was known to the Covenanters, was a man that Claverhouse had long desired to lay hands upon. For a score of years he had lived in holes and caves and dens of the rock, preaching and praying in the open air, comforting the sorrowing, ministering to the dying, and cheering the downcast with a promise of a better day that he said would surely dawn. For years Scottish men and women had been dying for their faith. The blood of thousands had been spilt on hillside and glen for twenty years, and during the three terrible "killing years" the furnace of affliction seemed to have been heated seven times over.

Peden was one of the most picturesque figures of the Covenanters. Strange were the stories related of him. Predictions made by him again and again were so startlingly fulfilled that he was often called by friends and foes alike "Peden the Prophet." Again and again he escaped from his enemies by what seemed a miracle. His faith was simple and he took God at His word. Fire, hail, wind and snow, he believed were under the direction of the Great Creator, and obeyed His behests when necessary for the protection of His servant.

Today the chase had been keen. He had been to the little cottage of Sheila MacLeod to speak comfort to the stricken soul, robbed of her husband a short time before by the dragoons of Claverhouse, headed by one of his notorious captains named Johnston. It was a Sunday morning in July and a few friends had gathered at the cottage of the widow, but the service had barely started before the alarm was given

that a company of dragoons was at the bottom of the hill; the same company indeed that had slain Donald MacLeod a few days before. That it was Peden they sought everyone knew. Hastily he was hurried through the back door and down into the glen where he could make his way for a mile or so unseen. There was little cover, however, on the hillside, and it was not long before his escape being discovered, glen and hillside were being combed for the fugitive. It was inevitable that he should be discerned, and only the amazing stamina of the hunted man enabled him to out-distance his pursuers. Fortunately for him there was little chance for the dragoons to use their horses, and most of the chase had continued on foot. It was almost nightfall when he reached the Shalloch Hill where he knew of a safe and secret hiding place. Still his caution did not relax. After surveying the country around and satisfying himself there was no one in sight he wormed his way from bush to bush and boulder to boulder along the face of the hill, until he came to a large rock, similar to thousands of boulders scattered around. Against it grew a huge clump of gorse. Without rising to his feet Peden wriggled his way towards this shrub and then with a last cautious glance around he wormed himself into the middle of the bush and disappeared from view. So cunningly was the entrance to the cave concealed that it would have defied detection even at close range. It could only be approached through the bush, and its entrance was partially covered by the boulder. Indeed it was little more than a tunnel leading from the side of the hill down to a cave in an overhanging precipice some fifty feet away. Man had assisted nature in making this perfect hiding place for the distressed prophet of the Covenanters. Who had originally used the cave no one knew. There was a sheer drop from the mouth of the cave on the cliff side of some five hundred feet to the rocks and the river far below. On this side the cave was obscured from human view by the gorse that grew on the mountain side, although to anyone looking out from its obscurity a perfect view of sea, moor, mountain and valley could be obtained.

A rough bed of heather and gorse was spread on the floor, and on this Peden threw himself in utter weariness. He had no fear of his enemies discovering his hiding place. Worn out by the tremendous exertions of the day Peden slept.

It was noon of the following day when he awoke. He took a long drink from a pitecher of water standing by his bed, and

then lost in thought he sat down at the entrance of the cave, where screened from view he could take in the scene. It was a perfect summer day. The sun was shining overhead; he could hear the piping of a lark away up in the blue vault above him: to the West the waters of the Firth of Clyde lay like a sea of glass; before him moor and glen presented a scene of haunting beauty. "It's a bonny land, Lord," he said, "but sairly troubled is Thy kirk. Gae us peace Lord, in Thy time."

Suddenly Peden rose to his feet and listened intently. From above his head there came the shrill cry of a whaup thrice repeated, followed immediately by the hoarse croak of a grouse disturbed from her nest. "That will be Donald," said Peden, hurrying through the passage to the moor above. Without revealing himself he placed his fingers in his mouth and answered the cry of the grouse first, following it shortly with the whaup's call. Out from behind a boulder a hundred yards away stepped forth a lad who ran lightly up the hill. When within fifty yards of Peden's hiding place he dropped flat on the ground and wriggled himself from rock to shrub until he had crawled to the centre of the bush, and joined Peden in the cave.

Donald MacLeod was a goodly lad to look upon, more sturdy and strong than his age of twelve years would have led one to expect. His blue eyes looked out from a fair face of frankness and openness.

"Welcome, Donald," said Peden, when they both stood upright in the cave. From the folds of his plaid Donald produced a number of small cakes. "There's food in the usual place, sir, at the foot of the hill, but mither said I was to bring these bannocks to you myself as you might be hungry."

"Thank you, my boy, and thank your kind mither," said the old man. "The Lord still looks after his prophets even in puir auld Scotland. I hae had neither bite nor sup for almost two days, and the food is necessary. Tell me what happened when I left your mither's hoose yestreen."

"You had not been gone five minutes," said Donald, "when the dragoons were at the front door. They were in charge of Johnston—him that shot my father," and the boy's voice broke with a sob.

Peden laid his rough hand tenderly on the boy's head. "Go on, my son," he said.

"Well, sir," he continued, "they wanted you. They kenned you were there and were determined to tak ye. Johnston said he wad tak ye yet, dead or alive."

"So Johnston said that, did he, my boy. Well, well, we'll see. Threatened men live long. Johnston's cup of iniquity seems to me to be about full. I think I'll dee in my bed, but that's more than Johnston will ever do."

For an hour they talked while Peden related to the wondering boy some incidents

of his stirring career. "Now, Donald, you had better go. Your mither may be anxious and I'm a dangerous man to be acquainted with."

"I'm not afraid," said the lad, as he took his departure. Peden went with him to the end of the tunnel and then returned to the mouth of the cave where he could watch Donald make his way down the hill. As he looked he suddenly caught his breath, for there was an unmistakable glint of the sun on steel. That there were soldiers in the glen he had no doubt and Donald appeared to be walking straight for them.

When Donald left Peden he crawled for some fifty yards behind bush and stone before rising to his feet and trotting off in the direction of home. He had gone little more than a mile, however, before turning a corner of a rock he came face to face with a company of some twelve soldiers toiling up the hillside headed by Johnston. It was too late to turn around and make his way back to the cave. With a heart beating furiously, though trying to maintain an outward calm, the boy pressed on. The cruel face of Johnston broke into a grin as he saw the lad.

"So it's MacLeod's brat," he cried, "come here. Where have you been?"

"I've been up the Shalloch," said the boy.

"What were you doing there?"

For a moment or two Donald paused. He could not tell a lie nor yet could he disclose the purpose of his visit. "Come now," roared Johnston, "what were you doing?"

"I was on an errand."

"Who to?"

"I canna tell."

"Well, we've ways of making you speak. Seize him, men, and stand him up against that tree."

Two soldiers seized hold of the lad and dragged him roughly to the spot indicated. "Now" said Johnston, "you were visiting that traitor and heretic Peden."

"He's nae traitor and nae heretic," said the lad, "but an honest God-fearing man."

These words only served to further enrage the brutal soldier. "Where is Peden?" he cried.

"I cannot tell you" said Donald.

"Twist his arm until he tells," said the brute. One of the soldiers thereupon seized the lad's arm and twisted it further and further back. The pain was terrible. "Where is he?" roared Johnston.

"I canna tell," said the youngster in a strangled sob, as white of face he collapsed on the ground.

"Get some water and throw it on his face," shouted Johnston. One of the soldiers immediately brought a cupful from the stream and in a moment Donald had recovered. White and shaken he was again

placed before his tormentor. "Listen here, you brat, tell me where Peden is or I'll shoot you."

The boy looked pathetically around at the dozen soldiers in the company. Some of them moved uncomfortably and dark scowls were directed against their leader. In the blue sky above the song of a lark streamed down the avenues of light; a mavis and a blackbird trilled from a thicket in the glen. The summer sea in the distance smiled back with the radiance of heaven. Five miles away he could see Kildoon where his mother waited expectantly for the return of her boy. He was only twelve and life is sweet to every boy. Should he show them where Peden was? It meant life to him and surely God could not mean him to die like this!

Then he remembered his father. He could have saved his life by renouncing his faith and taking the oath, but he preferred death to denial of his Lord. "Donald," said his mother after that terrible day, "they hae killed you faither for his faith and for Christ's Crown and Covenant. See that you're a man like him." How could he ever face his mother again if he betrayed the prophet of God? His mind was made up. He could not tell.

Johnston was getting impatient. "Where is Peden?" he bawled.

"I canna tell."

Drawing his pistol the soldier approached the boy. "Am I to be frustrated by a child," he shouted with an oath, his face working convulsively, distorted by rage and hatred.

"Ye killed my faither and ye can kill me," said the boy, "but I'll never tell you where your auld Sandy hides."

Johnston lifted the pistol level with the boy's head, when suddenly one of the soldiers behind him, named McEwan, roared, "We'll mak nae war on weans." Johnston turned in astonishment. "Who dares question my authority here?"

"This is nae war," growled McEwan, "it's mair like murder to me."

Johnston turned from Donald and walked up to the insubordinate soldier. "So you are growing squeamish, my friend. Well, take that and I'll deal with you later," and lifting his pistol he struck the soldier full on the forehead, felling him to the ground. Dazed and bleeding McEwan sprang to his feet with a roar and would have flung himself upon the officer had not two men held him back and deprived him of his weapons. Johnston again turned to the boy: "For the last time," he said, "Where is Peden?"

Again came the answer, "I canna tell."

"Then die, you brat."

The pistol was level with the boy's face when a loud voice shouted "Peden is here." Johnston wheeled around, as did his men, and saw the unkempt figure of the minister

descending the hill not fifty yards away.

"So the old fox has come from his lair," said Johnston, "seize him, men." There was no need, however, to lay hold of Peden for he walked without fear to the spot where Donald stood, white and shaken. "My puir, wee man," he said, tenderly putting his arm around the lad, while the tears coursed down his wrinkled cheeks. "Ye wad nae gaen your life for your auld Sandy. The Lord has tested you, laddie, and has found you pure gold. Dinna fear ony mair. Ye'll no come to harm for the sake of auld Sandy." Turning to Johnston his whole demeanour changed like lightning, and he thundered forth his terrific denunciation. "Child of Hell," he cried, "thy days are numbered. Red are your hands with the blood of innocent victims, and red shall be thine own end." The eyes of the old man flashed with prophetic fire and his voice took on a sterner tone. "Thou who makest war on helpless women and children, before yonder sun sets behind the Arran hills thou shalt go to thy place. You threatened this bairn with death and would have executed your bloody threat, but I tell you that God shall be avenged for his father's death and his eyes shall see it."

During this denunciation no one attempted to lay hands on Peden. There was something awe inspiring and menacing in the stern figure of the old Covenanter standing before them, and his words sounded like a death knell. Hardened as he was, Johnston turned pale as death at the dreadful words of Peden. His limbs trembled and fear clutched at his heart. All the tales he had heard of Peden and his prophecies rushed upon his mind, and for a moment bereft him even of speech. He could only stare in awe at the menacing figure before him that seemed to be his judge pronouncing the last sentence upon him. Mastering himself with an effort, Johnston uttered a string of oaths and curses and shouted to his men to take Peden and the boy. As they moved forward to execute the order, the two men who were holding McEwan a prisoner relaxed their grip for a moment and in an instant the soldier wrenched himself free, throwing both his captors to the ground and snatching up a musket he disappeared among the boulders on the hillside running like a deer. There was a concerted rush of the soldiers headed by Johnston towards the place where the man had fled that left Peden and the boy for a moment unguarded. Instantly the old man had seized Donald's hand—"Make for the cave, lad," he whispered, at the same time running to the shelter of a boulder and scrambling up the hillside followed by Donald. They were fully a hundred yards away before Johnston realized what had happened. Then he roared at

(Continued on page 16.)

FOREIGN MISSIONS

Names and Addresses FOREIGN MISSIONARIES

Africa

Elder and Mrs. H. H. Brubaker, Mrs. Sallie K. Doner, Elder and Mrs. Charles F. Eshelman, Matopo Mission, Bulawayo, S. Rhodesia, South Africa.
Elder and Mrs. W. O. Winger, Miss Mary Heisey, Miss Martha Kauffman, Elder and Mrs. Cecil I. Cullen, Miss Mary Brenaman, Mtshabezi Mission, Private Bag, Bulawayo, S. Rhodesia, South Africa.
Elder R. H. Mann, Mrs. Grace Steigerwald, Wanezi Mission, Private Bag, Filabusi, S. Rhodesia, South Africa.
Elder and Mrs. H. J. Frey, Mr. and Mrs. C. A. Winger, Miss Ruth Taylor, Macha Mission, Choma, N. Rhodesia, South Africa.
Elder and Mrs. Myron Taylor, Miss Anna Engle, Sikalongo Mission, Choma, N. Rhodesia, S. Africa.

India

Saharsa, B. N. W. Ry., Dist. Bhagalpur, India, Elder and Mrs. A. D. M. Dick, Elder and Mrs. Charles Engle, Miss Ruth E. Byer, Miss Anna M. Steckley.
Supaul, B. N. W. Ry., Dist. Bhagalpur, India, Elder and Mrs. G. E. Paulus, Miss B. Ella Gayman.

Home on Furlough

Mrs. Katie B. Smith, 495 First Ave., Upland, Cal.
Miss Beulah Musser, 220 N. E. 4th St., Abilene, Kansas.
Elder and Mrs. L. B. Steckley, Upland, Cal.
Mrs. Naomi Lady, 106 East 8th Street, Abilene, Kansas.
Elder and Mrs. J. L. Myers, Greencastle, Penna.
Elder and Mrs. J. A. Climenhaga, Stevensville, Ontario.
Miss Sadie Book, Ramona, Kansas.
Miss Annie Winger, Delisle, Saskatchewan.
Miss Effie Rohrer, Ludlow Falls, Ohio.

MISSIONARY MEETING

Rosebank, Canada

On Sunday, August 31 we were privileged to have with us Sr. Sadie Book and Sr. Annie E. Winger. They laboured together at Mtshabezi Mission for several years and we appreciated having them with us. They spoke of the work on the field giving the location of the different Mission Stations and the out schools by the aid of a map. We were told of the boarding schools and the number of pupils, also the day's routine. When told of the sunrise prayer service I wondered how many of us would be willing to go to a sunrise prayer service? Sr. Book told us about Mtshazo and his wife Qeda, who were doing double missionary work, they boeh teach, Mtshazo rides his bicycle several miles to teach, while Qeda teaches near home.

At the close of the service we were privileged to hear the Lord's Prayer in Sindlebele, also one verse of "Jesus Loves Me" and "No Not One."

Before meeting closed our pastor Eld. Simon Cober mentioned that we cannot all go but we can all PRAY, we can also give of our means to help support the work, after which an offering was lifted for Foreign Missions.

After listening to our sisters we felt better acquainted with our work across the deep. Our prayer is that the Lord may bless them as they visit the different districts throughout the brotherhood.

—Ida W, Cassel, Cor.

AFRICAN CONFERENCE REPORT

On Monday, July 19, the Missionaries from Northern and Southern Rhodesia began gathering together for our Annual Conference, which was held at Matopo Mission. Those from Northern Rhodesia had arrived on the Saturday before, some spent Sunday at Mtshabezi and some at Matopo. This Annual Conference is always looked forward to with pleasure by the missionaries and so this year our meeting together was with joy.

The first three days were spent in committee work. On Thursday our Bible Conference began. The service was opened by song and prayer, after which our Superintendent in his opening address very vividly pictured to us our great responsibility and the task that is resting upon us. Taking Nehemiah as an example, Brother Brubaker emphasized the need of prayer in our work; and as Nehemiah first confessed his faults as well as the people's so we also must come before our Father asking His blessing upon us and His work. He showed the necessity of consolidating our work, of having definite aims and striving to carry them out; but in all of our aims and strivings, we must ever keep in view the evangelization of this people.

At this point, we all bowed our heads and, as Brother Brubaker gave the following sentiments, we breathed a prayer that each might be fulfilled in us and our work for God:

For a new touch of the Holy Spirit in our lives.

For a new baptism of the spirit of prayer.

For a more unselfish love for Christ.

For a truer love for our Natives.

For the weak and erring in the Native Church.

For a greater dedication to our missionary task.

For a greater spirit of co-operation.

For a larger vision of the work.

For a spirit of Revival among us and the Native Church.

For our backslidden teachers and members.

For the unsaved about us.

For the Foreign Mission Board and Home Church.

For the Lord of harvest to send forth more reapers.

Our hearts were solemnized and I believe we were united in purpose to press on with greater determination to the task before us.

To show the greatness of our unfinished task our Superintendent gave to us statistics which he has recently collected. Taking the number of our schools in proportion to the total number and then deducting our proportion of the population for which we are responsible we find the following:

Matopo District — 7175 people. Ten schools or one school to 717 persons.

Gwanda District—9200 people. Fourteen schools or one school to 657 persons.

Nsiza District—7132 people. Twelve schools or one school to 594 persons.

Umzingwane District — 1365 people. Three schools or one school to 455 persons.

We as a church in Southern Rhodesia are responsible for approximately 25,880 souls. At present there are fourteen missionaries. Each missionary is therefore responsible for 1848 people. Last year there were 128 Christian workers, European and Native, engaged in Christian work, as missionaries, teachers, or preachers. The total divided by this number gives each worker 202 people.

In Northern Rhodesia we are responsible for even a greater number in proportion to the number of workers. There, one missionary is responsible for 3600 persons, or one Christian worker, European or Native for 436 souls.

As these figures were presented to us the greatness of our task came before us more forcibly, and our heart implored our God for strength, power and victory. Will you who read these figures help to bear your responsibility for these souls?

Following the Superintendent's address, Brother Frey gave a most interesting and instructive exegesis of the Messianic Psalms. These Psalms took on new beauty and a deeper meaning as Brother Frey brought out the different phases of the life of Christ; His victorious triumph over sin and death; His present ministry of intercession and His glorious return. Our souls were fed as we listened to our brother's message.

On Thursday afternoon Sister Taylor presented to us the "Missionary Methods of the Apostles." She referred to the ac-

counts of the Apostles; how they were called, empowered and then sent forth. Christ taught them to forsake all for the Gospel's sake. They knew their commission and followed the command. Sister Taylor also showed to us that the commands to the Apostles of long ago are for us to-day.

"Modern Missionary Methods" was discussed by Sister Mary Brenaman. She spoke of the great changes among both missionaries and heathen, but that in spite of the changes, the "GO YE" remains the same. She discussed the Medical, Educational and Industrial work but stressed the need of using these things only as a means for the evangelization of these people. The danger of over stressing these lines of work and neglecting the spiritual was pointed out, and that all of our efforts to help these people would be useless if we did not have the Power of God with us continually.

In the evening Brother W. O. Winger gave us a message on Faith. He directed our thoughts to examples in God's Word where victories were won by faith and waiting God's time. So in our work for souls to-day, the task may be hard and the way dark, but faith and waiting before God will bring the Victory.

Brother Winger's topic on Faith was very fittingly followed by a message on Divine Healing by Brother Cullen. He set forth clearly that our redemption is complete in Christ Jesus. If disease comes from the fall of man, the true remedy is found in redemption by Christ. If disease is the curse of the law then the Cross of Calvary is its remedy. If disease comes through the power of Satan the only antidote is the power of the Son of God. If disease is the Divine Chastening, the remedy is to yield to God's discipline and receive from Him deliverance. If from natural and physical laws, we find counteracting force in Christ who has overcome death itself.

Friday morning, Sister Frey and Sister Engle conducted a very interesting Round Table Talk on the topics: "How can we find time for the Hour of Prayer?" and "The Missionaries Daily Program." The full days of a Missionary's life could not be denied but we were shown that if we had our work planned in a systematic way we could no doubt accomplish more and yet have our full time for prayer and Bible Study. It was emphasized that we must plan for this, the most important part of our work. And if prayer and Bible study is given first place the other duties will be more easily performed.

In the afternoon, Brother Mann gave a helpful discussion on Sermon Preparation. He emphasized that the first requisites for a good sermon were a call from God to preach, a burning zeal for souls, and the

quickening power of the Holy Spirit. The need of meditation and the study of God's Word with systematic preparation are also very necessary.

Brother Eshelman read a very well prepared paper on the vital subject, "Christian Certainty Amidst Modern Perplexity." He showed that many of the perplexities in the minds of people to-day arise from the inconsistency of church members. Our hearts rejoiced as Brother Eshelman clearly and definitely proved the certainty of our Christian faith and that the Bible is the true Word of God.

Saturday morning was devoted to the topics: "The place of Physical Training in our Schools" by Bro. C. Winger; "Medical Missions" by Brother Taylor.

Brother Winger contrasted the unhampered care-free life of the boys and girls in their homes to the more confining life which is found on the mission stations. He pointed out the need of physical exercises in some form on the Mission Station.

In Brother Taylor's discussion we were shown in a new light the real place medical work holds in Mission work. In Christ's earthly ministry much time was devoted to healing the sick, and His commission to His disciples was to preach, to teach and to heal. This same commission has come down to us and as we in love strive to ease the physical suffering we open a great door to the more necessary and most important ministry, that of healing of the soul.

The last topic of the Bible Conference—"Co-operation" by Brother Brubaker formed a very fitting climax to our meeting. He brought vividly to our minds the needs of a close walk with God, of a harmonious working together, realizing that we are laboring for God and others. To successfully co-operate with God and with one another we need Higher Power than our own. We must lose our own identity for the good of others.

With each topic our souls were richly fed and our hearts encouraged. A number of special songs were rendered during the Bible Conference. We were also favored by touching readings from Sr. Ruth Taylor and Sr. Mabel Frey. Thus our first week together closed and our hearts rejoiced for that which God had done for us.

The first Sunday three parties went out to different places to hold services with the people.

The first part of the second week we spent in Business Conference. Here again we felt God's presence and power in solving the problems of His work. We trust God's blessing will rest upon that which has been done and that you in the home-land will help us by your prayers.

From Thursday to Sunday we devoted to services with the Natives. First the

Bible Conference, then the Business Conference, and then on Saturday and Sunday the love feast.

In his opening remarks to the Native Conference, Brother Brubaker brought before the people the greatness of their responsibility. He appealed to them to untiringly press the battle on and to endeavor to win souls for God.

Brother Cyrus Winger exhorted the people to zealously keep the Lord's day holy for Him.

Brother Taylor clearly set forth the Christian's attitude toward Civil Government, showing that God never meant that the Church and the Government should be united, but that they are two separate and distinct organizations. Nymazan Dube, one of the Native Overseers, followed Brother Taylor on the same subject. He spoke of the Church as one and Christ as our Head.

Brother Frey spoke on the subject—"Am I my Brother's Keeper?" He exhorted the church to be helpful one to the other. He emphasized that we are read by those about us, and that we either draw or detract people from the Christian life, therefore we should seek to walk so as to draw others to Christ.

One of the teachers, Madika Nkala, spoke on the same topic and emphasized the point that our lives speak. He read II Cor. 3:2. "Ye are our epistles written in our hearts, known and read of all men." During his talk, he said that he did not accept Christianity because the white people brought it but because of what he saw in their teaching and lives.

The spirit of the business meeting throughout proved that the Native Church desired to press forward. We were also encouraged to see that they are beginning to feel a greater responsibility for their own people.

The Native Church in Southern Rhodesia was very well represented at all of these services, and there was an excellent spirit of co-operation manifested. About 300 Native Christians took part in the Communion Service.

I am sure that I voice the sentiment of all who were present, both Europeans and Natives, when I say that we had a very profitable time in the Lord. Our hearts were encouraged and strengthened to press on in the Service of our King. May we ask all who read these lines to pray for God's work in this land.

Martha M. Kauffman.

FROM INDIA

Saharsa, B. & N. W. Ry., India
August 4, 1930

To all the dear ones in the home-land:

Greetings in the precious name of Jesus, whose we are and whom we serve. Our

hearts well up in praise to Him this morning for all His goodness to us.

We were privileged just this morning to read another letter from the home-land in which such an inspiring account was given concerning the recent General Conference. How it does encourage us to hear of the real missionary spirit which was so manifest. Truly the Holy Ghost is faithful in working in hearts. "The good work shall go on and on, Till the world for our Lord is won." God calls some of us to pray, some to give of their means, some to give a son or daughter, and some to give themselves. He asks something from each one of us, and Oh, what a blessing He pours into our souls as we obey.

We are so thankful that you dear ones are making it possible for the new buildings to be put up at Saharsa and Supaul. They both are so much needed. The foundation for the Church at Supaul is already laid and we hope to start on the Girls' Orphanage buildings as soon after the rainy season as arrangements can be made.

We are having a good rainy season this year. Every day or so we have a shower and everything is looking so nice and green. We have had some very hot, oppressive weather this summer,—sometimes we felt as though we could not endure it any longer,—then our Heavenly Father, who knows all our needs, sent us more rain and refreshing breezes. While we appreciate the east wind, the Indians do not like it, as they say it brings so much sickness. It really seems to be true, for there has been a lot of fever and other sickness among our people.

We are glad for the faith that some of our Christians have in prayer, and our hearts are encouraged and our faith strengthened when we see how wonderfully He answers. A baby girl in one of our Christian homes had been seriously afflicted, and for some time practically no hopes were entertained for her life. She was a most pitiful sight and our hearts were touched as we visited in the home, and the poor mother seemed most disheartened. I pointed them to the Great Physician who can help when all others fail. They brought her to be anointed the next Sunday morning and from that time on the child has been improving almost beyond what we could have imagined. A village woman who had seen the child when she was so ill, marvelled when she saw her later, as she had thought the baby could not live. We believe that this change has been a direct answer to prayer. Oh, what a wonderful Saviour we have to bring to these people, for truly He is sufficient for all of our needs, both physical and spiritual.

During the rainy season one must always be on the lookout for snakes. Quite

a number of very poisonous ones have been killed about the bungalow and compound this season. We had quite a scare one night recently. We were just about to retire when one of our women came saying that something had bitten her on her foot. She had paid little attention to it until she noticed that a numbness was creeping up her leg, then she became alarmed. When she arrived at the bungalow her leg was already numb up to the knee. We gave her the regular snake-bite treatment which we always keep on hand for such emergencies, and she came thru alright. We truly thank God for the way He protects us even among all the dangerous things which lurk about us.

We have a very perplexing problem on our hands just now, and we feel that we need God's guidance to know what to do. One of our Christian men whose wife deserted him a few years ago and went back to Mohammedanism, went away from here last year with one of our women and joined in with the Arya Samajists, who married them according to Vedic rites. A month or so ago they returned to the Mission and wanted to be accepted back into the Christian community. They are still with us, but we have not allowed them to live together. A search has been made for the former wife, but she was not found. They seem very much devoted to one another and to refuse them the privilege of living together means to turn them out.

Several weeks ago we were awakened one night by an earthquake shock. It was not so severe and still there was quite a rocking and a rattling of the doors, etc. It was also felt in Darjeeling and other places. Our rest home, Gloven, suffered a little in consequence of the quake, when a part of the fill in front of the house slid down a little, which required the building of a retaining wall. The principal damage suffered in India as a result of the quake was in Asam just east of our Mission, where much property was damaged and some lives lost. The shocks are still continuing, several hundred having been recorded since they began.

It certainly appears as though the end is drawing near and soon Jesus shall break through the clouds to gather up His ready, waiting, Bride. The enemy is putting up a big fight to draw away all that he can, but praise God, "The Lion of Judah shall break every chain, And give us the victory again and again."

Let us all be faithful so that at last we shall obtain the Crown of Life.

Your sister in His service,
Nellie M. Dick.

GREETINGS FROM INDIA

To the Visitor readers:

These days one of the most live questions here in India is, "Will we get

Swaraj?" One scarcely ever goes to the bazar but that someone, a friendly shopkeeper or neighbour, upon meeting will stop the work in hand to ask this, to them, all important question. For some the importance lies in one direction, for others it lies in just the opposite. There is a minority class who want "Swaraj." But these people are generally from among the more wealthy or from the irresponsible student class, and sometimes, from the very ignorant peasants who have been influenced by propagandists.

The majority however, such as Rajas, shopkeepers and farmers, the low castes and Mosiems, etc., are just keen enough to realize that the advent of "Swaraj" will be disastrous to themselves and to their communities. It is, therefore, no wonder that these folk often ply the friendly missionary with their question, "Well, what does your honor say about it?" Generally the answer is that one would not care to speak too freely, but it appears from all one can gather that India is not likely to obtain "Swaraj" just yet because, for one thing, there are only a very few Indian statesmen who have the cause of their country at heart. While there are any amount of them who cry, "Mahatma Gadhi ki jai" for the mere personal advantage that might accrue therefrom. Even the Mahatma himself is alleged to be growing rich from it as he has a large interest in two cloth mills which turn out "home spun" very profitably.

Moreover, what is just as bad, if not worse, is the fact that India's Nationalist leaders have only a very vague idea what they would do if "Swaraj," self-government, were even now obtained. How would they manage the affairs of the new free State is something they are not much disturbed about. At least one is brought to this opinion by the ignorance they manifest upon being asked the question.

Furthermore, the feeling between the different religious communities is so strained that often a mere word or two is enough to set off the fires of fierce riots. And riots there are a plenty—enough to convince one that India has by no means yet settled this disturbing problem. The point of dispute is invariably one of religion. The land is divided against itself in a very weighty matter.

Then the missionary mindful of the opportunity to ply his trade may suggest that the sure way to obtain national freedom is first to work for spiritual liberty. Not that national freedom is the goal; it is a mere consequence. The religion of Jesus Christ makes brothers of all men, liberates the soul from sin, removes from it the shackles of heathen rites and the oppressions of a wicked priesthood, and imparts a living hope of obtaining full salvation for eternity. The Gospel is the crying need of the people.

The missionary is devoted to the spread of it because he knows its worth and longs that the people of India should know it too, upon which one is often surprised to hear the shopkeeper answer very frankly that the Christian religion is worthy of acceptance and can do all it claims.

But we would to God that they may not only assent but go farther and take this glorious religion to their hearts. To this end may all who read these lines pray with the workers on the mission field in India.

Yours in Him,
Geo. E. Paulus.

NEWS OF CHURCH ACTIVITY
(Continued from page 9.)

gracious blessing throughout the coming year, as He has done in these first weeks of school, is our prayer. We are expect- in character growth and spiritual progress for each student.

The personnel of our Faculty remains the same as that of last year. Two of the members have been awarded degrees in advance of those held last year. We are especially glad for Miss Cassel's success in the completion of the work for her Master's degree, which she received from Claremont Colleges in June. Mr. Benson received the Bachelor of Arts degree from Pasadena College. We believe that the meeting of these standards is a praiseworthy achievement.

It is planned this year to augment greatly the usefulness and practical experience of the Gospel Team organization. At various times throughout the year calls are received at Beulah College for members of the student body who can render musical numbers or serve as speakers in the churches of this and surrounding communities. This gives excellent opportunity for the development of talent in the field of Christian service.

Special meetings of the organization will be held at the college for the purpose of practical instruction in the methods of Christian work. The Gospel is under the direct supervision of the Religious Life and Service Committee, consisting of Mr. Brubaker, Mr. Benson, and Miss Cassel.

To all those who desire the advancement of the kingdom of God on earth, and to whom the future of our Church is a matter of earnest concern, we would urge an earnest consideration of the problem of Christian education for young people. Especially do we covet your fervent prayers for Beulah College and our sister schools.

MESSIAH BIBLE COLLEGE
Grantham, Pa.

To our many friends throughout the church: Greeting in the name of Jesus. Again we are in the busy progress of a new year of school activities and we take pleasure in giving a brief report of the

work. Our enrollment at the opening of school numbered eighty, but students are still coming so that the total number will reach ninety for the first semester. Judging from the interest all ready shown by the students, both in school work and also in the religious services we truly anticipate a successful term.

Saturday, September 27th, was set apart as our Home Coming and Educational Day. The program was well attended by a large number of old students and friends, and we sincerely feel that the day thus spent was well worth while. It was especially impressive to hear some of our older ministers who served on the program, encourage our young people of to-day to embrace the opportunities of securing an education under the environment of the church. The place of the Bible School in the church was also discussed, showing that our church schools are influential in keeping the church united and also serve to prepare and qualify Christian workers for the many needy fields in church interests.

We are prayerfully looking forward to the fall revival which will be in progress from Oct. 12th to Oct. 19th. Our love feast and communion services will be held

GOD'S WAY

There's a law that I am learning,
That is helping me each day—
That our God sends something better,
For each thing He takes away.

While sorrows press upon us,
And we feel the loss severe;
He will follow up the heartache,
With a blessing, never fear.

—Selected.

Sunday evening Oct. 19th. We invite all who can to join us in these services. Also we would request your manifest interest in praying with us for a real revival at this time.

E. L. S. Cor.

DAYTON MISSION REPORT

The Lord has been very near and precious to us, since our last report. We were so glad that our Sunday School attendance kept up so good this summer. The public schools have opened again, and we will be expecting all our little children back from their vacations. We were much pleased to have with us for a few days our dear Sr. Effa Rohrer whose visit, help and encouragement we enjoyed. We are certainly now in the midst of much trouble and a very trying time. So many families have hardly any clothes to wear; their bed covers are so very poor; they do not have enough to eat, and many are ordered to move because they are not able to pay their rent since they are out of work.

Charity has almost more than they are able to care for. With the cold winter ap-

proaching, the future looks very dark indeed as far as this world is concerned. Oh, if only dear souls would realize their opportunity and would come flocking to the arms of Jesus for peace and safety and receive salvation from their sins. If ever we did appreciate the presence and help of the Lord it is now.

It is our concern that we may be at least a little help and comfort to the many in trouble all around us. We do wish to express our appreciation and our thankfulness to all the dear ones who made it possible that all our needs were again supplied by the sharing with us of their many good things with which the dear Lord had blessed and comforted them.

Financial Report for July, August and Sept.
Balance on hand\$19.48

Receipts

Sr. Earl Engle \$1.00, Sr. Norman Wenger \$1.00, Emerson Kohler, Mansfield, O. \$1.00, Lola Retta, Dayton, O. 50c, A Sister \$3.90, Mary G. Engle, Lancaster, Pa. \$1.00, In His name \$2.15, Thomas Dohner, Clarence Center, N. Y. \$2.00, Anna Myers, Mt. Joy, Pa. \$1.00, Henry Schneider, Merrill, Mich. \$2.00, In His name \$3.00, A sister 2.00, Mission offerings \$10.95. Total \$50.48.

Expenditures

Table account \$23.12, Light, Power and Gas \$7.74, Water Bill \$3.25, Phone Bill \$7.98, Incidentals \$7.29. Total \$49.38. Balance on hand Oct. 1, 1930, \$1.10.

Poor Fund

Poor Fund Balance\$19.65
Receipts \$.25. Total \$19.90.

Total paid out for needy \$4.50. Balance on hand Oct. 1, 1930, \$15.40.

Donations of articles were made by Clyde Hersheys, Daisy Miller, LaDonna Shaver, Frank Thumas, Leightman Manns, Elsie Rohrers, Chas. Whistlers, Mary Reiber, Hannah McWilliams, Isaac Engle, Ohmer Herrs, Maud Frees, Elmer Hoovers, Howard Manns, Iva and Ralph Herr, Henry Schneiders, Elizabeth Jenkins, Harvey Hokes, Mammie Herr, Albert Wintrows, Floid Shaven, Edward Engles, and Ed. Knisleys.

We remain yours in the mission field for the lost.

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

REVIVAL MEETINGS AT SIPPO VALLEY CHURCH

The meetings began on August 19th and continued for three weeks with Bishop C. C. Burkholder of Upland, Cal., as evangelist. Considering the busy time of year the attendance was good. Earnest, stirring spirit filled messages were brought to us continually which greatly encouraged our little class a few of which sought for the deeper life. Also several others sought and found the Lord for the first time. During this period we had two all day services which were especially encouraging as we had present with us a number of Christians

from near by sister churches of other denominations as well as our own. During the meetings we were favored with the presence of Brethren and Sisters from the Highland, Ashland and Canton Districts. This was much appreciated and we believe both they and us were blessed for the closer fellowship and acquaintance we had during their stay. We ask upon them God's special favor and blessings for thus remembering us. Following the meeting another one was begun at what is known as Bunker Hill Church in Holmes Co., a distance of twenty five miles from our home church. Through the leadings of the Spirit we had held meetings there for several months prior to the present meetings. This too proved to be a period of blessing to us and the people in the neighborhood. After the first few evenings the attendance was good and ended one week later with the house almost filled. Upon closing the meeting we heard of numerous regrets that the meetings closed so soon. We wish God's richest blessings to attend our dear Bro. Burkholder as he leaves us for other fields of labor.

Cor.

PUIR AULD SANDY

(Continued from page 11.)

his men to return and pursue the two fugitives who had now disappeared. Crouching behind a boulder, although unseen for the time, it seemed impossible that Peden and his companion could long escape detection. They could hear the soldiers clambering among the rocks, urged on by the hoarse voice of Johnston.

"Down on your knee, lad," said Peden, and Donald saw the old man lift up his hands to heaven and heard him lift up his voice to the God of the everlasting hills in an importunate prayer. "Lord, we're worn and done," he said "let not thine enemies prosper against us. Twine them in the hills, Lord, and we'll tell it to thine honour and glory." And even as he finished his brief prayer the lad saw the dread Scotch mist come down on the hill. Like a great blanket of white it rolled down the mountain side blotting out everything in the twinkling of an eye that was more than two feet distant. Not fifty yards away they could hear Johnston cursing the mist, the fugitives and his men alternately as they sought in vain for their hiding place.

"Let us go," said Peden, "the cloak of the Lord is over us." Donald could have found his way in the dark, and in half an hour both were again in Peden's cave. Looking out through the entrance they could see the mist was again lifting. Suddenly Peden held up his hand and listened intently. Someone was coming through the tunnel. They crouched back in the cave, and a moment later they saw to their horror the cruel figure of Johnston emerge.

"So," he said, "I have run the old fox to his lair by accident at last. There's no escape for you this time, my young buck. There's a nice drop from here down into the glen, and that's the way you'll go, my lad." Pushing aside the bushes he stood on the edge of the cliff looking at the sheer drop into the glen, while Donald stood by in horror. Was there no pity in the breast of this fiend?

His face convulsed with fury Johnston turned to Peden, "Call yourself a prophet," he yelled, "and thought you could frighten me by telling me about going to my place before the sun went down. It's you, Peden, that will lie among those rocks when the sunsets. Take a guid look at it, man, it's the last sun ye'll see."

The old man said nothing. Dropping his hand on Donald's shoulder he just whispered, "Wait and see the salvation of God."

With a dramatic gesture Johnston lifted his hand and pointed to the West. "One minute more, Peden, and the sun will set ower the Arran Hills. I'm a better prophet than you are." And again he laughed at his jest.

Across the top of the hills the last rays of the sun were slanting, and Johnson lifted his hand and pointed to the ball of fire. His form was silhouetted against the hillside, making him an easy target for the soldier who crouched behind a boulder not fifty yards away. "Where is your God, Peden," he shouted triumphantly "Where is your God?" he mocked. As he uttered the words McEwan pressed the trigger of his musket. The bullet tore a gaping hole in Johnston's chest. For a second Donald saw the blood rushing from the wound and heard the terrible cry of the dying man ere he plunged five hundred feet to the rocks below. The sun went down over Arran, and the lark sang on in the heavens.

"It is the hand of man," said Peden, "but the judgment of God. It's a bloody land, my son, but before the year is out Scotland's better day will dawn."—J. H. Hunter in Evangelical Christian.

BIBLES STILL NEEDED

In America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. Persons who live in older and well-established sections of our country where towns and villages are close together or where the rural areas are evenly populated can hardly comprehend the distances which separate the isolated settlements in our vast western states.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty-five years of age none of whom

had ever heard what the Bible was, didn't even know it was a book and when they saw it had no idea what it contained. He also found communities that were not only ninety miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had ever come to town" and was urged to return.

Final rejection of God's call to repentance seals destiny, and all men unwilling to settle for their sins at the mercy-seat must meet them at the Judgment-seat.—Selected.

SPARKS FROM DIFFERENT ANVILS

Your best success in life does not consist in being a Jack of all trades.

The highest ideal of a minister should not to be called a preacher, but a teacher.

There are two reasons for doing things—a good one, and a real one.

Pride is falling in love with yourself. Pride is a supposed excellence of yourself.

Pride is the shadow of ability. (It may be someone else's).

Memory is our depository of past acts.

Real fellowship with the Lord, is to make common cause with Him. His friends our friends. His enemies our enemies, even though it condemns ourselves.

When selfishness grows, love is decaying.

Love is self-sacrificing, is not painful and seldom conscious.

Virtue consoles us in our pain, Vice stings us in our pleasure chambers.

Virtue wears best, lives longer, than vice no matter where placed or practiced.

Morality is not grace, because it does not change nature.

Nature cannot change itself, it takes the New Birth to do that.

The Evangelical Visitor teaches all the above truths (subscribe for it).

—S. G. Engle.

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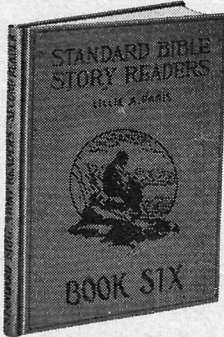
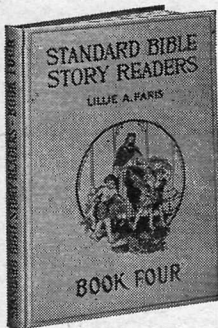
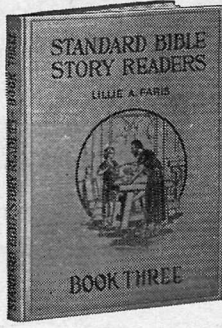
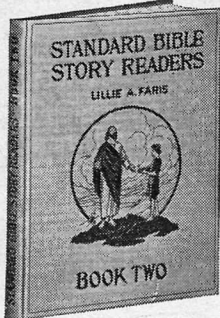
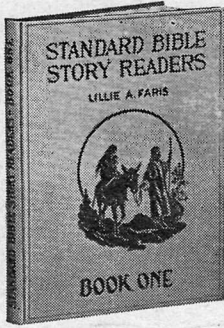
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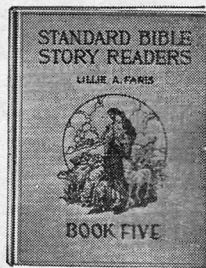
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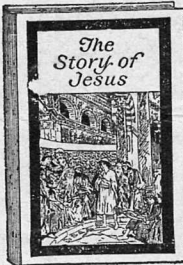
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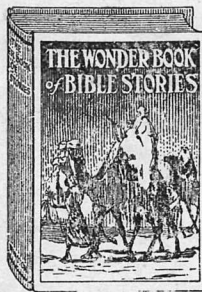
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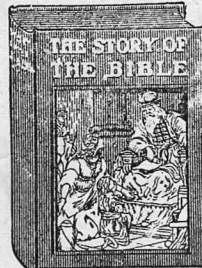
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