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Editorial



Crossing The Dead Line

Stephen A. Zuber



Kept Back Part Of The Price

Iola Dixon



Dwelling in the Tents of Shem

R. C. Hill



God's Call to Abra- ham

J. A. Climenhaga

Vision

IF WE could see beyond a present sorrow,
Beyond a present grief, as God can see,
We would be braver, knowing some to-morrow
Will still hold happiness for you and me.

If our blurred eyes could see beyond their weeping
The sunlit hills that some day we shall climb,
We would be stronger, and we would be keeping
A tryst with Hope through every darkened time.

If we could see beyond a fresh disaster,
The road smoothed out again before our eyes,
We would be calmer, and we would learn faster
The lessons life unfolds to make us wise.

We are so blinded by a moment's grieving,
So hurt by any sorrow—any pain,
That we forget the joys, beyond believing,
The peace, that some day will be ours again.

—Grace Noll Crowell in *Christian Herald*.

COMMENTS and ITEMS of INTEREST

SOLVED!

The tower which supports the Lindbergh Beacon on the thirty-nine-story Palmolive Building is seventy-five feet high. The builders had to get the girders to the roof. The question was solved thus: A small derrick was knocked down and taken up in an elevator. It was put together and used to haul up parts of a larger derrick. This, in turn, raised a third. The sixth derrick so raised was large enough to handle the girders. In such wise, the problems of change and progress are solved. Small gains are made at first, then larger ones. Final results may be large enough to swing your business to success—or complete failure.

About 50,000 Canadian farmers and other land owners are in the maple sugar business.

Africa's two great rivers, the Nile and the Congo, are now linked by a motor road, used by a regular motor mail service.

ORE RAYS ACCIDENT CAUSE

Despite the fact that German engineers have discovered ore deposits underneath a stretch of road called "death mile" near Bremen, Germany, and claim that the ore rays are responsible for the many accidents that have given the road its name, we heartily believe that most of the accidents along this road can be traced to the drivers of the cars involved.

ECONOMY

Motorists can do more to relieve economic conditions in this country than any other agency; the cost of motor vehicle accidents is placed at \$2,000,000,000 a year. This figure represents not the value of the property destroyed but is the total economic cost. When you consider this figure, its magnitude is astounding; it is four times as great as the fire loss each year, and if it could be eliminated, would pay for the soldiers' bonus in one year. It would almost pay for all of our public education, and would certainly divert to other channels sufficient wealth to make quite a noticeable impression on business activities.

Nevertheless we continue to drive heedlessly along the highways, and although much is said about safety work, we all think it is the other fellow who should pay attention.

BUSINESS UPTURN

There are quite a few signs which are taken by those who ought to know that are indicative of an upturn in business among these economists cite the insurance business. They claim that borrowing on life insurance policies has decreased. They further claim that 68,000,000 persons, or about 64 per cent of the population, now carry some form of life insurance—the national total in force being about \$109,000,000,000. It is certainly one of our biggest businesses. Its rapid rate of growth can be realized when we learn that the total is five times what it was in 1914. It is twice as large as it was in

1922. The year 1931 saw a drop of about 14 per cent in the business, but in spite of that the year's new insurance written was estimated at \$16,400,000,000.

RUSSIAN OUTLOOK

When Bolshevism was not in control in Russia, but was seeking followers, the religious question was discussed by them. They said the following: "We put it up to the individual." That did not look so bad. In October the persecution began in the Greek Orthodox Church, but they did not stop there, but even persecuted others. They said that private believers shall have more freedom than they had under the Czar of Capitalistic country. Trotsky spoke kindly of believers and Lenin published articles in the newspapers that Christian citizens should have freedom to worship. It was written in the Constitution that believers were supposed to have this freedom, but at the same time anti-religionists organized atheism to fight religion, and believers were exiled, to freeze and to starve. Rykoff and Stalin told the people that this was only temporary. A new five year plan was announced on May 1, 1932, and this time their plan was not covered up with the "leaves of religion." Here is the plan of the Bolsheviks: that from May 1, 1932, to May 1, 1933, all Theological Seminaries and Schools are to be closed. During the same period all religious teachers are to be deprived the privileges of a citizen (as though this thing has not been fulfilled long ago.) In the second year, from May 1, 1933, to May 1, 1934, all churches and prayer-houses in Moscow, Leningrad, and other leading cities are to be closed. During the same period they will let out a fund for this propaganda in spreading atheism. The third year, from May 1, 1934, to May 1, 1935, is to be devoted to atheism and if religious teachers do not denounce their faith they will be exiled to another country, if they live that long. In the fourth year, from May 1, 1935, to May 1, 1936, all the rest of the churches and prayer-houses in Soviet are to be closed and will be used for Government organizations and clubs. The fifth year plan will end on May 1, 1937, and then the word "GOD" will be banished from Soviet Russia. This plan, covering five years, is already in effect and has been signed by Stalin.

The aim of this new five year plan is not only to destroy faith, but to destroy believers in God. Why do they need to do this? This is a country where there is no room for love, kindness and favor—where parents have no affection for their children, and children for their parents. We are facing the terrible trials of Bolshevism who want to kill the conscience of believers. The Bolshevistic government has already put their guards along the border of Poland, and they will cut down all timber and destroy all the buildings for a distance of twenty miles and the people will be sent to Central Russia or Siberia. The reason for destroying forests and the residences is so no one can cross secretly from Poland into Soviet Russia, bringing any religious literature or Bibles, and second that no one shall escape from Russia into Poland. They have begun already to carry out this program.

This is awful! If God does not stop this atheistic program, then all Russian people who believe in God will suffer or die. We ask you, dear brothers and sisters, to pray for us, and, if you can, save us.

—The Courier.

HUNGRY ARMY STORMS KING'S PALACE

On Oct. 27, 20,000 unemployed hunger marchers from all parts of England clashed with police. The rioters used sticks, stones, bottles, and other weapons which they could lay their hands on. Police estimated that there were between 50,000 and 100,000 persons in Hyde Park, London.

On Oct. 30th this great mob of unemployed hunger marchers congregated at Trafalgar Square and the palace of King George and Queen Mary was only saved from an attack by quick action of the London police. Considering the great number of people congregated the casualty list was comparatively low. However, more fighting is anticipated Tuesday, Nov. 1, when it is expected that this army of unemployed will present a petition to the House of Commons.

The one terrible thing in connection with the demonstrations is the fact that there were plenty of Communists or "Reds", as they are commonly called, sprinkled among them, and their agitations brought most of the disorders.

GANDHI FORCES BREAK IN ANCIENT CASTE SYSTEM

What is considered the most tremendous social problem in the world to-day gave some prospects of a final solution as the Nationalist Hindu leader, Mahatma Gandhi, forced a reform which will give to more than 62,000,000 people of India, who were marked from birth as doomed to hard work, humiliation, and semi-starvation a political and national equality. Heretofore these untouchables were not permitted to enter into any of the Hindu temples, but as the movement now gains favor, many Hindu leaders are dining with street sweepers and shoe cobblers. It has always been a great problem of western civilization to understand India. Centuries of teaching, of breeding, and of customs have fastened upon the people of India the terrible bonds of the caste system, and many forms of idolatry accompanied with the greatest of superstition. "Happy is the Hindu who dies in Benares," was written long before the Christian era, "for he is transported to Siva's Himalayan Paradise on Mount Kailasa."

Missionaries, who personally know Gandhi, give him credit for a great many things, but state that the fact still remains that he is not absolutely true to his so-called doctrine of non-resistance. They further state that at heart and in practice Gandhi is a Hindu; he is a cow worshipper, and any attempt to compare his sayings to the sermon on the Mount, or to liken him in any sense equal to the Christ of Galilee is nothing sort of sacrilege.

May we fondly hope that the political changes which are taking place in India may mean the opening of the gates for the reception of the Gospel story; that millions of those who have sought relief in its sacred rivers, may truly find pardon from sin in the great river of God's Grace.

Some minds are like concrete, thoroughly mixed and permanently set.—Selected.

"CRY ALOUD AND SPARE NOT."

We cannot accuse Israel of having a particular fondness for facts. The general response of the nation to the preachers and prophets of their day was, "Prophecy unto us smooth things." But when the word of the Lord came to Isaiah, he emphatically commanded him to "Cry aloud and spare not"; to lift up his voice as a trumpet. It was not the time for side-stepping the issue or for soft-pedaling. Israel needed to know just where they stood in relation to God's covenants and promises. They needed to be made personally and nationally conscious of their failure, and disobedience, and of the judgment that would soon fall upon them for their disobedience and sin.

It is our personal conviction that if this paper is to fulfill its mission and the purpose of its existence, it needs to speak clearly and definitely with regard to national and world conditions. In order that its readers may have first-hand information, it is sometimes necessary for us to get the views of others so that we may see clearly our line of duty. We trust the confidence we have in the intelligence of our readers to differentiate between the viewpoint of others and the clear cut doctrinal belief and policy of the Editorial Staff of this paper has not been misplaced.

We are not primarily interested in politics, nor are we sponsoring the cause of any nationalists whether they be representatives of this or of any other country; (The Christian who is constantly looking at things thru nationalist spectacles will discover, if he allows the Holy Spirit to teach him, that he has been wearing colored glasses and has failed to see that "our citizenship is in heaven" and here on this earth "born again ones are brethren." "By this shall all men know that ye are my disciples, if ye have love one to another." The true doctrine of non-resistance leaves little room for nationalism.) but we do believe that the fullest information possible concerning the prohibition issue (which is primarily not a political but a moral question) should be given our readers. It is the writer's conviction that the prayers and faithful preaching of the church of Christ has had much more to do with creating prohibition sentiment and finally enacting prohibition as a law than all the votes ever cast in its favor.

We do not believe that it is necessary to create drunken wretches and develop a great crowd of down-and-outs in order to get men to accept Jesus Christ as their personal Savior. We believe that America has suffered an almost complete moral breakdown and in the financial and governmental circles there has been and is a shameless exploiting of the public—corruption, graft, and dishonesty in nearly every department. Our so-called most respectable class, men in high standing whose influence should go out on the side of right have openly made declarations for the nullification and violation of prohibition laws. With the spirit that is abroad in the land today, which is rapidly permeating our youth, it is



almost impossible to conjecture the awful reign of terror and sin that would follow the return of the saloon.

There is no country in the world that does not have prohibition but what suffers the awful curse of drink. As a well known writer says, "No one wants a drunkard father, a drunkard mother, or a drunkard son, or a drunkard daughter, or a drunkard son-in-law, or a drunkard daughter-in-law. No one wants a drunkard doctor, or lawyer, or banker, or chauffeur, or druggist, or grocer, or dry goods clerk, or plumber, or engineer, or train conductor, or brakeman, or street-car conductor, or undertaker, or official of any kind, much less a drunkard auto driver." No one wants a drunkard anywhere, and yet, we have many today who for the satisfaction of their greed for gain will sell out to the liquor interests so as to shift their income tax onto the shoulders of the poorly paid laborer.

With all this facing us, shall we keep silent? Never, for right along with the drink evil there are other evils which flourish as sentiment changes in favor of drink. Nor are we writing these lines with any view to making votes. The day has largely passed when anything can be done in that direction, but we would like to cry loud enough to cause people to see the need of a speedy awakening. If ever there was a need for a great spiritual awakening, it is now.

It was Mary, Queen of Scots, who said that she feared the prayers of John Knox more than all the armies of England. If we could succeed in getting a prayer movement on foot that would bring the ranks of Christian men and women to the front in a united action much could still be accomplished. There are too many of us unwilling to lay aside personal ambitions and private interests to secure the much needed unity in prayer and in order to accomplish real results these must be laid aside and a unity of purpose most permeate our endeavor.

Nor let us think that prayer will accomplish all that needs to be done. We need to speak of these things; we need to preach about these things. We need to "cry aloud and spare not." We are all too easily blinded by desires and captured by selfish purposes, and unless we rise up in prayer and righteous endeavor to throw off the shackles of the moral degradation of the drink habit, the movie craze, and the immoral literature craze, and many others—which space does not permit to mention—it will not be long until we will be blinded so grievously that we will call evil good and good evil.

Many of our leading newspapers today have and are still doing all they can to be-

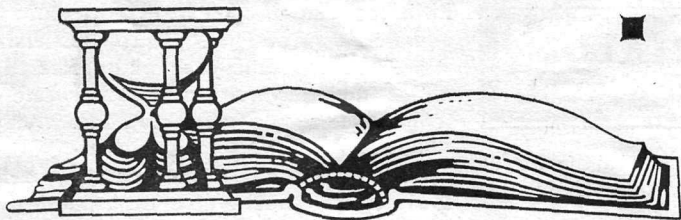
little the church of Christ, caricature its ambassadors, and to publish misleading statements concerning the things referred to above, and they are about as accurate on temperance facts as they are on their views of God.

We, therefore, believe that every religious journal should give the widest publicity possible to the facts as they are, to encourage praying men and women to take a bold stand against all evil, to teach temperance in the Sunday school where for a long period it was practically neglected, to cry out against it in the highways, on the street corners, and to endeavor to impress their fellow beings with the value of human life and morals, of the great importance of personal salvation, that we may be saved from the great day of trouble that shall come upon the world at the close of this godless age.

"BEFORE THAT PHILIP CALLED THEE, WHEN THOU WAST UNDER THE FIG TREE, I SAW THEE." One of the very remarkable things about Jesus Christ is that He never seemed to be concerned about having great crowds, but rather was always running away from them, and seeking out individuals. In His reply to Nathaniel's query as to whether or not He was the Messiah, He reveals the fact that He was interested in the individual man even before the individual's approach.

When, in the course of His ministry, His footsteps were led up to the borders of Gadara, He took time to seek out the man in the tombs, who was sorely oppressed of the devil, and brought deliverance to him. During the ministry of our Lord He healed men spiritually and physically. He seemed to pay no attention to their social or financial status. To Him the man, who had never made a success among his fellows in the financial world or who was an outcaste among his fellows in a social or physical sense, was the object of His sincere solicitation, and He healed, or cleansed, or saved him solely for himself.

We are living in an age when the individual is largely forgotten and Christianity as well as many other things is expressed in the terms of the masses. Nearly everyone wants to do things in a big way and we allow ourselves to be influenced and controlled by forces that are impersonal. We believe that too many of us overlook the most golden opportunities of our lives to do effectual work for God because we continually want to do things in a big way and pass up the fellow with whom we are constantly rubbing elbows, and who perhaps represents the greatest possibilities for our faith, our prayers, and personal work. So many of us have prayed that God might give us an enlarged vision and we think of it only in terms of distance. This may all be very well, but do we not also need to pray that we might see clearly the objects of His love all about us?



Crossing the Dead Line

By Stephen Alvin Zuber

HERE is a pivotal point—a line of demarkation from beyond which there is no retrieve—no come back. Drift beyond "Redemption point" and you discover that there is a great gulf fixed and hope lost. A terrific immovable Gibraltar is blocking the retreat. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Luke 13:25-30.

How often through careless neglect, men and women, idle away time until, without sign or notice, the armless hand cuts them down unprepared—sending them into a Christless eternity. "Time," says Frederick the Great "is the only treasure of which it is proper to be avaricious."

"Remember the world was created in six days," said Napoleon to one of his officers, "ask for whatever you please except time."

"By the street of by and by," says Cervantes, "one arrives at the house of never."

"The greatest thief this world has ever produced," says H. W. Shaw, "is procrastination."

Says Leibnitz: "The loss of an hour is the loss of a part of life."

The Bible is very positive and explicit that God's day is "To-day" (Heb. 4:1-7). God has His own time and when His hour is disregarded, neglected, or wasted, it inevitably brings eternal and irritable loss.

"When once the Master of the house is risen up, and hath shut to the door," it will be too bad. What heart-rending pain and agony must have broken the great heart of Jesus, when He looked down upon the Holy City, saying, "If thou hadst known, even thou at least in *this thy day*, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:38-44.

She has had her day, but not unlike a silly, and giddy person, disregarded and slighted the day of visitation until mercy had turned into judgment. She had crossed the Dead Line from whence there was no retrieve.

That unseen spot—that decisive hour! Woe unto him who crosses that destiny fixing line!

"There is a time, we know not when,
A place we know not where;
That marks the destiny of men
For glory or despair.

"There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

"To pass that limit, is to die,
To die as if by stealth;
It does not quench the beaming eye
Or pale the glow of health.

"How far may men go on in sin,
How long will God forbear?
Where does hope end and where begin
The confines of despair?"

"He knows, he feels, that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned."

The realization of slighted Grace and deserved torment, must be terrific. Dives praying for a drop of water in flames, is a very noted example. When he heard about the great gulf fixed, he must have realized after all that there is a real Dead Line.

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy." Prov. 29:1.

After Noah, that patient, persistent, preacher of righteousness, had about exhausted his vocabulary and used up lumber and nails, God stepped into the breach and said, "My spirit shall not always strive with man," and having Crossed the Dead Line, God shut Noah in, and the Flood came and washed the wicked all away. There was no come back—no retrieve. Gen. 6:8.

"Vain man thy fond pursuits forbear;
Repent, thy end is nigh!
Death at the farthest, can't be far—
Oh, think before thou die.

"Reflect, thou hast a soul to save;
Thy sins—how high they mound!
What are thy hopes beyond the grave?
How stands that dread account?"

"Death enters,—and there's no defense—
His time there's none can tell;
He'll in a moment call thee hence
To heaven, or down to Hell."

Every life has its line of demarkation, its pivotal point—its dead line.

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my * * * reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the TURNING AWAY of the simple shall slay them." Prov. 1:20-32.

Oh that dreadful "turning away"! The fruit of their own way. "Be not deceived; God is not mocked: for whatsoever a man

soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption." Gal. 6:7-8.

No wheat harvested from wild oats! Agony and remorse sieze and gnaw the poor soul. Could one fathom and express the intense gnashing of teeth and wailing of a lost soul in its fixed state—what a dark picture it would be!

Listen intently to the soliloquy of a lost soul:

"Gone are the hopes that once cheered me onward.
Gone are the tears that once dimmed my eyes.
Gone the last vestige of each tender motive.
And each inclination that looked to the skys.
Fool that I was when I chose sin's allurements,
Grasping always for the pleasures at hand;
Ever unwilling to think of tomorrow,
Blind to the joys of the heavenly land.

"Firmly I closed every door to the Spirit,
Carelessly drifted beyond all the prayers,
Cast but a glance at the cross on the hillside
Trampled the blood and the Book unawares.
Here stand the loved ones and gaze in my coffin,
Weep o'er my clay but my soul is not there.

"Hell's gates are yawning and I must be going
Down to the pit of eternal despair
Weep no more for me, O MOTHER THAT
BORE ME.
Let no more tears fall on that dead brow.
Hell and its horrors will torture forever.
Almighty God cannot change matters now:
One final glimpse of the earth and its beauty,
One fleeting look at the sky with its light,
Life, love, and peace are behind me forever,
I'm leaving now for eternity's night."

This soliloquy of a lost soul by Rev. Raymond Browning ought to rouse and awaken every sincere soul to individual responsibility and eternity.

"There's a line that is drawn by rejecting our Lord,
Where the call of His Spirit is lost,
And you hurry along with the pleasure mad throng—
Have you counted, have you counted the cost?"

"You may barter your hope of eternity's morn,
For a moment of joy at the most,
For the glitter of sin and the things it will win,
Have you counted, have you counted the cost?"

"While the door of His mercy is open to you,
Ere the depth of His love you exhaust,
Won't you come and be healed, won't you whisper, I yield?"

"Have you counted the cost, if your soul should be lost,
Tho you gain the whole world for your own?
Even now it may be that the line you have crossed,
Have you counted, have you counted the cost?"

"God is angry with the wicked every day. If he turn not" (right there hinges destiny). "If he turn not, he will whet his sword; he hath bent his bow, and made it ready." Psalm 7:11-13.

Turn ye, turn ye, for why will ye die? Opening the Sixth Seal the Revelator says; "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-

man, and every free man—hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, *Fall on us*, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath is come; and who shall be able to stand?" Rev. 6:1-16.

The cities of the Plain went down under God's wrath because of their indifference and wickedness of sin and turning away from God—Crossing the dead line.

The Flood cleaned up and took them all away because of their base indifference and sinfulness.

A leap into outer darkness is all that is left to the indifferent and impenitent, when once the Master of the house is risen up and shut the door.

"Brother afar from the Savior to-day,
Risking your soul for the things that decay,
Oh, if to-day, God should call you away,
What would you give in exchange for your soul?"

What shall it profit a man if he gain the whole world and lose his soul?

How to Save Your Child

"This kind goeth not out but by prayer and fasting."

I AM wondering if we could not adopt a new plan for praying for our unsaved children?

Heretofore parents have been bearing this burden alone. In union there is strength. How would it be for us as Christian parents to band together as one strong force in agreeing to fast and pray not only for our own, but for each others children on a certain day of each week?

This plan would have a number of advantages:

1. It would encourage unselfish praying which appeals to God. "The Lord turned the captivity of Job *when* he prayed for his friends." Job 42:10. It was the giving of the last morsel of bread she had that brought plenty of oil and meal to the widow.

2. A covenant to thus help each other pray would have a tendency to inspire faith. There are some people who have the gift of prayer and faith in a greater degree than others. This would overlap the feeble petitions of some whose faith is weak and who are more or less discouraged.

3. Such a covenant would of necessity help to eliminate differences and hard feelings; for when one begins to fast and pray for another, God answers that prayer by first drawing the one who prays, nearer to himself. For instance, if a sister fasts and prays for the children of an enemy or of a rival, she has taken sides against herself to the extent that God Almighty cannot withhold blessings from her and her family. There are many things besides prayer to consider in regard to the salvation of our

children and united, unselfish fasting and prayer will reveal these things. But do not let this mar your faith. There is a way through all hindrances. It is the persistent; holding on and waiting before God that brings such hindrances to the light.

Later it may be seen that little apologies are to be made to members of the family or to others. If made properly such apologies will do more to bring your children to Christ than anything else.

4. An agreement to help each other fast and pray should be of such importance that it would attract all Heaven. God always comes promptly to the place of prayer when a certain date has been set for supplication.

A Few Suggestions

1. May we suggest that except to friends who may wish to join you in this prayer, you do not announce the fact that you are fasting, for this would be unscriptural and hinder the answer. There are both psychological and spiritual reasons for the advice Jesus gave in Matt. 6:17, 18. "But thou, when thou fastest, anoint thine head and wash thy face that thou appear not unto men to fast but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

To let others know that we are fasting or giving alms or spending much time in prayer does not appeal to God or man. A certain minister said, "So much of my work is public and receives commendation of men, that I like once in a while to slip some good deeds into my life that no one knows anything about so that God himself will reward me."

2. When God helps you to pray through and gives you the glorious witness or assurance of an answer, you will find that that answer will be more certain if you do not broadcast it. In other words: do not tell anyone of your assurance. It will, we believe, hinder the answer from coming. If God tells you that your child will be saved, do not under any consideration tell him so. I have in mind a man who is near the grave but who will not seek God because his father once told him that he had a witness that all his children would be saved. That son is now depending on that assurance.

Sometimes we tell things God has told us, believing that it glorifies Him, not realizing that it glorifies self also. It feeds spiritual pride. We shall be more truly humble if we do not tell all we hear from Heaven. St. Paul advised, "Hast thou faith, have it to thyself before God." Jesus said, "See thou tell no man." Another reason why it is best not to tell our heavenly secrets is that sometimes the outcome may not be just as we had predicted, and if our vision has been told, it leaves us in an embarrassing situation. God does not always explain everything to us. He drops down an assurance of something good He has for us and we may attach to that assurance

(Continued on page 360)

Revival Studies

No. 2

"But Prayer Was Made"

By C. N. Hostetter, Jr., Assoc. Ed.

JAMES was slain, Peter was in prison. Herod was bent on pleasing the Jews. Perhaps nothing would have pleased these Jews better than to have had Peter likewise slain. Peter was a leader in this troublesome new movement. His preaching condemned these self righteous zealots. Multitudes were converted. Inroads were thus made among their followers. Their leadership was endangered and their prestige lessened.

Herod would bring Peter forth after Easter and—slay him of course. The plans were made. The stage was set. Self-seeking religious leaders and a wicked, unjust king were in co-operation. The opposition was strong. The outlook dark.

"But prayer was made." The church went to her knees. Instead of appointing a committee to interview Herod, they earnestly, fervently prayed. United prayer was made without ceasing. Behold! An angel visits that prison, chains fall off, prison doors, and gate swing open. Soon Peter is knocking at the door of that prayer meeting. An astonished church learns a wonderful prayer lesson—our God is able to do exceedingly abundantly above that which we are able to ask or think. The victory is won. Evil purposes are thwarted. Sinful plans are frustrated. A praying Church triumphs.

The hosts of sin are pressing hard today. They are fighting the Christ and his church. Worldliness and sensuality, indifference and carelessness, false teaching and blasphemy, carnality and hypocrisy, vice and uncleanness—they are gathered together against the Lord and His people. But we can pray. Pray earnestly, unceasingly, until God's messenger flashes on the scene. Pray till the victory comes.

Let prayer be made. Churches will be revived, believers filled with the Holy Spirit, backsliders reclaimed, sinners converted. If prayer is made, things will come to pass. Let us pray.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We can best do *with* all things when we have learned to do *without* them.—Sel.

Why should I start at the plow of my Lord, that maketh the deep furrows on my soul? I know He is no idle Husbandman. He purposeth a crop.—Samuel Rutherford.

Kept Back Part of the Price

By Sara Iola Dixon

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" Acts 5:3.

HERE are a lot of people like that today. They want to be like the majority. They themselves have little that is of any value. They make good compromisers and imitators, but they cannot think for themselves nor accomplish anything for God. Let them stand alone and they soon pass into obscurity.

Ananias and his wife were like that. They wanted the praise and honor that others had but would not pay the price. They would give a certain part but not all the price. Strange things were happening in Jerusalem. A little group of the despised Galileans prayed ten days and according to promise of their crucified and risen Lord, they received the Baptism of the Holy Ghost. What a change! weak, ignorant men became mighty preachers and thousands of souls were saved. Signs and wonders were wrought in the name of Jesus. A lame man was healed and the rulers, elders, and scribes were angry. The apostles were filled with joy and the Holy Ghost. The rulers were indignant, and Ananias was a hypocrite.

The children of God went to their own company and prayed until the place was shaken where they were assembled together. They were all filled with the Holy Ghost and spake the Word of God with boldness. Great grace was upon them. They lost sight of themselves and all they had.

The multitude of them that believed were of one heart and one soul. Would to God, it were that way to-day. If God could get a little group of believers that were of one heart and one soul, things would move. The devil would get stirred and some cold-professing church members would start threatening as the elders and scribes who assembled and said, "Now, we must stop this thing. They are going too far. It is against our rules." They called a meeting and asked the apostles, "What do you mean, teaching in this name? We will not have that doctrine." But there was something more than a little wild fire—a lame man was really healed. It was a wonderful miracle and the elders and scribes were filled with scorn and prejudice. They fought and fussed futilely—tried to stop the witnessing of the disciples. The power of God was upon the apostles and they preached the Word with great grace and joy. The apostles paid all the price and the rulers refused to pay any. It is a dangerous thing to trifle with the things of God.

Those that believed had all things common. Many of them sold their land and possessions and laid the price at the apostle's feet. Whether this was revealed to them by the Holy Ghost or not I cannot say. I believe they were so filled with joy and love that they cared little for the earthly things.

This voluntary sacrifice looked good to Ananias and his wife. They wanted the glory and honor, but not the cross. If they ever were saved, they were terribly backsliden when they allowed Satan to fill their hearts with this wicked thing. They tried to imitate the real children of God. Perhaps they had a little of the wild fire which springs up in people who are not willing to pay the real price.

I believe Ananias could jump and shout and Sapphira was very demonstrative; but alas, their hearts were filled with corruption! Thank God, for real demonstrations of the Holy Ghost. The church of Christ has wandered so far away into formality that often real manifestations of the Spirit are looked upon as fanaticism. God is using every soul he can get control of to carry the message of salvation to lost souls in these last days. Too many are either fussing and finding fault, or keeping back part of the price. While some soul here or there sacrifices all and carries the burden for the lost of earth. May God give us a mighty awakening. If we do not stir ourselves, there will be a lot of professors of holiness spending eternity in hell. We can set around or hold the reins! Criticize and grow bitter in our soul, but no soul can keep the victory and glory and grow! all the time. No, glory never was spelled g-r-o-w-l.

Ananias was a compromisor, a worldly, honor seeking church member, he knew nothing of true consecration, death to self was odious to him. He was a pretender; an evil hearted hypocrite. No sooner had he acted the lie by pretending to lay down all the price. When Peter saw the lie and called heaven's curse upon Ananias, Sapphira also lied. Both met with sudden death. A big profession, but what an end! A lot of souls to-day make a million dollar profession and have about ten cents worth of possession. They are not willing to pay the price. The things of God are not bought and all we can do will not earn us salvation, but God wants our all. He asks for all the price, he will search out the heart; every little nook and crevice. It may mean severe purging. The refining pot is for silver but the furnace for gold—He wants the purest gold. The heart that is real honest, wants God to search until every atom of dross, every displeasing thing is removed, and his image is placed upon the soul.

O, yes, it means a lot to pay all the price and only a few will. Thank God when we give all we get all. Not many are willing to be absolutely cut loose from this old world. Its pride, honor, and ungodly pleasures hold many souls from giving all to God. Many souls after a real experience of salvation look back and begin to long for the flesh pots of Egypt; they fail to pay the price and fall away from God, and are lost forever. As long as there are any desires for such things the old man or carnality is alive and there will be more or less trouble. Such souls are up and down—more down than up—shouting one time and discouraged, or up the miff tree the next; you never know where to find them. One thing is certain the devil can depend upon them but the Lord cannot.

Carnality reminds me of the time my father cut down some trees. As long as the old stumps were there with the roots young sprouts would shoot up. If they were broken off, more would follow. Father put dynamite under a stump, sent us up the road and down the road to stop traffic. When the stump came out what a noise, dirt and stones flew in every direction. When a soul really dies out to self, carnality, and this old world, there is some noise about it; every body that knows that soul will find it out. That old stump left a big hole that had to be filled; just so when the old man is killed out root and branch—not suppressed, or educated, nor developed, but taken out—there will be room for the Holy Ghost to come in. Bless His name. He will not live in a Temple that is already occupied by self and carnality.

Yes, we know when we have paid all the price. Oh, for a band of young people that will give God all. Let God have a chance at your life. When we go to the bottom in consecrating our lives to God, he often leads us into a very narrow way. There will be personal convictions on dress and many other things. Many things are allowed among professing people that we ought to be ashamed of. God's people may not do even so-called harmless things that are questionable. God has done much for us and heaven holds much for those that will give their all.

When we start holding back part of the price, it is surprising how many little things creep into the heart, at first it is just a little. It is a sad day when the child of God makes his first compromise with the devil. One of the greatest foes is the imp "no harm." No harm in this or no harm in that. It always starts at some little things, perhaps some little unnecessary trifles. either add or take away a little from what God has asked of us: a little foolishness, a social gathering, laughing, talking, eating and playing. O, you say there was "no harm." It is true it may all have seemed harmless enough, but where does the thing end? When souls begin compromising,

(Continued on page 366)

Dwelling in the Tents of Shem

By Rowland H. C. Hill

"THE Semites were at all times astonishingly lacking in religious instincts." This is the chorus raised by those who fain would find the source of all Bible truth elsewhere than where the Bible states it to have been. However, in contradiction of their claim we, as descendants of Japheth, are dwelling spiritually in the Tabernacle of Shem. If men would only "dwell deep" they would not be tossed about by stormy winds of doctrine and exposed to the like peril of which the prophet warned when he cried: "Flee ye—turn back, dwell deep."

In Noah's prophecy (Gen. 9:27) he spake by Divine illumination and said: "God shall enlarge Japheth and he shall dwell in the tents of Shem." This is accepted by commentators to mean that the Japhetic or Western nations (including the Aryan peoples of Hindustan) would become great, as has been the case, and that they would worship the God of Shem. This, too, has been fulfilled. The general interpretation is stated thus by Dr. Fairbairn, in his "Typology": "The prospect, as described from the sacred heights of prophecy, of dwelling in the tents of Shem, must be eyed, not as an intensive conquest on the part of Japheth, subjecting Shem in a measure to the degrading lot of Canaan, but rather as a sacred privilege—an admission of this less honored race under the shelter of the same Divine protection, and into the partnership of the same ennobling benefits with himself. In a word it was through the line of Shem that the gifts of grace were to flow—the Shemites were to have them at first hand; but the descendants of Japheth were also to participate largely in the good . . . The principle announced was an *immediate particularism for the sake of an ultimate universalism.*"

There have been three Monotheistic religions in the world and each of them has come through Semites. First came the Hebrew religion and fulfilling it, Christianity. Then, when Christianity in North Africa and Europe had deteriorated into a dead formalism, much of the world was compelled to accept Islam of the sword. The great Mohammedan doctrine is "God is One." Strictly speaking, Christianity is not another than the Hebrew religion, but that fulfillment thereof toward which its whole prophecy, type and history pointed. The Christian knows only one God while devoutly worshipping Christ as God in the power of the Holy Spirit. Belief in the Trinity does not cancel belief in the Unity of the God-head. In the words of the learned Dr. Kattenbusch, of Halle: "All Churches have a Christology, and the dogma speaks everywhere of the 'Deity of Christ.' For all Churches it is self-evident that the dogma does not cancel the Unity of God. Historically it is a heritage from

Judaism that the belief in one God, Monotheism, stands absolutely secure. But Trinitarianism in the mind of all the Churches is the only true, if enigmatic, form of Monotheism." (Translation of Canon Dowling, Prof. of Divinity in Durham University.)

In the early days of Christianity we have three notable men blessed through Christ, the Messiah of the Hebrews and the Saviour of the world. They represent the three branches of the human family as predicted by Noah. In Acts chapter 8, a descendant of Ham, in the person of the Ethiopian Chancellor, is saved through believing in the Hebrew Scriptures as they testified of Christ. In chapter 9, Saul of Tarsus, a son of Shem, abandons Judaism for its fulfillment in Christ Jesus as Lord, Son of Shem and Son of God. In chapter 10, Cornelius, a Roman military officer and a descendant of Japheth, finds his place in the tent of Shem through faith in the Son of God.

It is further striking evidence of the inspiration of Noah's prophecy when we consider that it is only among the descendants of Shem that we find adequate ideas of God. Among philologists there seems to be some doubt as to what our word "God" means. Some say "awe-inspiring," and some, "that which exercises a spell." Neither conception is very noble but seem that the best that can lie behind our word "God," the German "Gott," the "Ghut" of the Georgian peoples, or the "Khuda" of the Persians, all of which are said to be derived from the idolatrous word "Gad" of Isaiah 65:11 where the prophet tells of Hebrews who forsook their God and "prepared a table for that Gad" (Hebrew). When we come to the *Semitic* peoples we do find a remarkable word for God and with a very definite meaning.

The Semitic word for God is EL. It is a word of very great antiquity, yet still found embedded in the Aramaic of the days of our Lord Jesus Christ. It was His word when in anguish He hung upon the cross forsaken by His El. His cry was: "El ohi (My God), why hast Thou forsaken Me?" Those standing around may have mistaken His words because unfamiliar with the Aramaic in which He spoke and which was His native tongue. They said: "He calleth for Elias."

The meaning of El is considered to be *goal* and applied to "the Being to whom as to a goal, the eyes of man looking heavenward are turned." The word comprehends the idea of deity in a full degree as the One to whom man turns for help and comfort in a changing scene and beset by all the vicissitudes of frail creaturely existence. The deep-felt needs of the human heart require such an One and His existence is known by His revelation of Himself. This El of the Semites was the God Job longed

for. He is mentioned by Elihu, his friend, whose own name means "El Himself," and of whom he says: "on whom hangs the gaze of every man, to whom man looks out from afar" (Job 36:25, Translation of Prof. Delitzsch).

Where else do we get a conception of God such as this? Surely not in the European or Indo-Aryan names for God, given by Prof. Max Muller as Deva, Devata, Dewara, Deu, Deus, Theos, Diju, Bhagavan, Bogh, Bog!

Abraham's Semitic ancestors wandered into Babylonia and in the course of time lost their El among the multitude of Babylonish gods. Jehovah appeared to Abraham and called him out from Ur of the Chaldees revealing Himself later as EL and combining it with one of the most beautiful of the Divine titles. He said: "I am EL SHADDAI," and in so saying He added a world of wealth to EL which was already precious to believing hearts; for even in Canaan there was a priest and a worship of "the most high El" and Abraham recognized the priest and worshipped the God of which Melchizedec was the representative. Our English Bible translates El Shaddai as "God Almighty," but information available to scholars since that version was made leads them to translate it, according to the "Companion Bible," for instance, not God as the source of strength but of *grace*; not as Creator, but as the *Giver*. Shaddai is the All-bountiful. Also Girdlestone, in his "Synonyms," says: "The title Shaddai really indicates the fullness and riches of God's grace, and would remind the Hebrew reader that from God cometh every good and perfect gift—that He is never weary of pouring forth His mercies upon His people and that He is more ready to give than they are to receive."

The people of God in Old Testament times were fond of uniting the word El with a participle in the passive voice and using it as a name, as, in fact, did God Himself in words such as Israel, etc. We will consider one or two.

When Jacob, as a homeless wanderer, was granted a vision of a way up to heaven, he was given the Messianic promise and the assurance, "I am with thee, and I will not leave thee until I have done that which I have spoken to thee of," he named the place of the vision after the speaker, "Beth El," the House of El. Moses, the narrator, speaks of God as "Jehovah" but He was known to Jacob at this time as El. Returning to his homeland many years later and fearing to meet the brother he had defrauded he claimed God's promise as he prayed. When later in the night, he was left alone there wrestled a Man with him (Gen. 32). In this form El appeared and wrestled with Jacob who struggled all night with the One who desired to bless him. But Jacob resisted God. When he finally gave in He got the blessing, but not till he hung help-

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The Evangelical Visitor

A Religious Journal

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

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MARRIAGES

BYERS-WINGERT—On Oct. 21st at 10 a. m., Eld. Charlie B. Byers, son of Bro. and Sr. Alfred Byers, and Sr. Ruth V. Wingert, daughter of Bro. and Sr. Israel S. Wingert, of Chambersburg, Pa., R. D. 1, were married at the home of the officiating minister, Wm. M. Asper, 327 E. Orange St., Shippensburg, Pa.

FALLEN ASLEEP

HERR—John R., eldest son of Abram and Anna Herr, was born May 1, 1845, near Elizabethtown, Pa.

Mr. Herr had a studious mind. When a young man he served as a school teacher, and had aspirations for higher education.

On November 22, 1866 he was married to Mary B. Heisey. They set up housekeeping on a farm near Elizabethtown, Pa., where they resided until the year 1884. In the spring of

1885 the family moved to Dickinson county, Kans., locating south of Abilene, in Newbern township. Since the year 1908 the family home has been maintained in the city of Abilene.

Brother Herr was happily converted in November of the year 1876. For many years he served in the church of his choice as layman, deacon and minister, always active and aggressive in the work of the Lord.

He leaves to mourn their loss, his aged widow, three daughters, Mrs. Anna M. Sparrow, Newton, Kans., Miss Emma, at home, and Mrs. Alice H. Markley, of Navarre; seven grandchildren, three great-grandchildren, two sisters and three brothers, viz: Mrs. Kate Risser, of Hummelstown, Pa., George R., of Hope, Kans., Mrs. J. E. Gish, of Abilene, Isaac R., of Lancaster City, Pa., and Amos R., of Elizabethtown, Pa.

Father Herr was wise in counsel, fervent in spirit, sympathetic in mind, always kind, thoughtful, generous and peace-loving; willing to sacrifice his own thought and plan for the sake of harmony. Patience and long suffering were two well developed Christian graces in his character.

He was appreciative of his fellowmen, and was deeply interested in young people.

Father Herr lived a devoted life, loved his Bible, and the time and place of worship. The habit of Scripture memorizing was continued after he was no longer able to read for himself. In his illness he always responded to the Word of God and prayer.

In spite of physical handicap, he kept mind and hand occupied in constructive work up to within a few days before passing. He said simply, "I didn't give up; I just wore out."

He made a brave fight, notwithstanding strength gradually failed. On October 23, 1932, after a brief illness, he departed this life at his home in Abilene, Kans., aged 87 years, 5 months and 22 days.

Funeral service was held from the Brethren in Christ Church at Abilene, Kans., October 26, 1932 at 2:30 p. m., Rev. G. E. Whisler officiating, assisted by Rev. Wm. Page.

STUMP—Rosanne Bright-Stump, daughter of John and Sarah Bright, was born in Elkhart County, on Oct. 13, 1869, and died Oct. 18, 1932, having reached the age of 63 years and 5 days.

On December 18, 1889, she was united in marriage to William H. Stump of Union Township, Elkhart County, where they also resided until about 8 years ago when they moved to New Paris, where they were living at the time of Mrs. Stump's death. There were born unto them 3 sons, all of whom survive.

About 4 years after their marriage, Mr. and Mrs. Stump united with the Brethren in Christ Church of which fellowship she continued a faithful member until death. About 16 years ago Mrs. Stump was led into the light of full salvation and yielded herself to God in an entire consecration which resulted in a deep and marvelous experience of the anointing of the Holy Spirit, which can be said to the glory of God, resulted in an unbroken fellowship with her Lord that, so far as her earthly pilgrimage is concerned, ended in a victorious death. After having suffered from a stroke for a period of one week, she fell peacefully asleep in Christ.

Her life and walk was very exemplary and her faith was manifest in all her household. She was a kind and loving mother, and sought earnestly to lead her family and those with whom she came in contact to a knowledge of saving grace through the Christ she so dearly loved; and we believe her life and testimony will continue though she has passed on. She will be greatly missed by the Church and her many friends who always found her to be sympathetic and helpful.

There remain to mourn their loss, which we believe to be her eternal gain, her husband, William H. Stump, of New Paris; 3 sons, Boyd, of Dunlap, George and Ralph, of Willoughby, Ohio; 3 grandchildren; her foster mother, Mrs. Dessaline Swoveland, of Foraker; a sister, Mrs. Lydia Hollar, of Nappanee, Indiana, beside other relatives and a host of friends.

Funeral services were held at the Union Center Church, with interment in adjoining cemetery, conducted by Eld. V. L. Stump, assisted by Eld. Carl J. Stump. Text: I Cor. 15:54 last clause.

PRITZ—Sr. Hettie E. Pritz, widow of the late Benjamin Pritz, fell peacefully asleep in the Lord, on Oct. 17, at the Messiah Home, 1175 Bailey St., Harrisburg, Pa., aged 83 years, 7 months, and 4 days. She is survived by one son, Clayton, of Pittsburgh and one daughter, Mabel, at the Messiah Home; also two grandchildren, Harold and Elva Pritz. Sr. Pritz was converted in early life, and because of her being led to wear the prayer veiling and modest apparel she was obliged to leave her father's house. She united with the Brethren in Christ Church and remained a faithful, consistent member unto the end.

Services were conducted in the Messiah

Home Chapel by the home ministry and interment was made in the Mechanicsburg cemetery. She was a member of the Home family for twenty-seven years, where she shed many kind, earnest, Christian influences.

CASSEL—Sr. Susan Cassel, widow of the late Solomon Cassel, of near Hummelstown, Pa., passed to her reward at the Messiah Home, Harrisburg, on the 13th day of October, aged 89 years and 4 months. She is survived by one son John Cassel, of Palmyra, and one daughter Mrs. Galen Sherk, of Harrisburg, fifteen grandchildren, twenty-two great grandchildren, and three great great grandchildren.

Services were conducted at the Messiah Home Chapel, by elders W. L. Graybill and H. K. Kreider, and burial took place at the Hummelstown cemetery.

BECKER—The oldest member of the Brethren in Christ Church of Rapho District, Bro. Jacob B. Becker, was born September 17, 1841, died October 17, 1932, aged 91 years, 1 month. He was a faithful member of the Brethren in Christ Church for many years and was patient in his suffering to his end and quietly passed out. He is survived by one daughter, Mrs. Clayton Hershey, and two grandchildren, Jonas and Clara Groff.

Funeral services were held at his late home on Thursday, Oct. 20, with further services at the Fairview Church. Bish. J. T. Ginder and H. B. Hoffer officiated. Text: II Tim. 4:7-8. Interment in adjoining cemetery.

WINGERT—Sister Mary Catherine Wingert, wife of Solomon D. Wingert, of Chambersburg, Franklin Co., Pa., was born June 12, 1862, and died Oct. 10, 1932, aged 70 years, 3 months, and 29 days. She leaves to mourn her loss her husband and one son Israel S. Wingert and three grandchildren. She was a member of the Brethren in Christ Church for 50 years. She was afflicted and suffered for 40 years till death relieved her of her suffering. During all of those years she was never heard to complain but bore it with Christian grace.

The funeral services were conducted by Eld. Henry O. Wenger and Eld. William Asper. The text was Rom. 8:18 and I Pet. 4:13. Interment was made in the Air Hill cemetery.

HENDERSON—Earnest Henderson, son of Bro. J. Frank and Sr. Gladys Henderson, was born in Altoona, Pa., December 13, 1923, departed this life September 22, 1932, age 8 years, 9 months, and 9 days. He was only bed fast four days while he suffered severe pain, yet he would pray and call upon the Lord after his suffering was over and he was leaving this life to go to be with the Lord. His face lighted up with joy and a beautiful smile which remained even after death.

He leaves to mourn their loss father, mother, and two brothers, Junior and Paul, one sister preceded him to the glory world.

Funeral services were held in the Brethren in Christ Mission, Altoona, Pa., conducted by Eld. Herman G. Miller, assisted by Eld. Jesse S. Oldham. Text: II Sam. 12:23 and St John 11:23. Interment in Carson Valley cemetery.

How to Save Your Child

(Continued from page 357)

more than He had in His mind. We are human and cannot always fully understand. It is enough that He has spoken, so humbly and quietly wait for the answer without tooting a horn over it. To hold such an assurance in the heart without telling it, would be a death to self, some have never experienced. "A fool uttereth all his mind but a wise man keepeth it in till afterward."

3. Do not get under a strain about fasting. Do not fast every time the thought comes to your mind, as the devil troubles conscientious souls along that line.

4. Arrange your work for the week so that you can have time for a special prayer when you are fasting. If you feel you are too busy to wait upon God for the salvation of your children, arise an hour or two earlier in the morning, for your child's soul is worth it, and you will be greatly benefited physically, mentally, spiritually, and financially for the effort.

—Julia A. Shelhamer in P. H. A.

OUR MAIL BAG

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.
 Philadelphia Mission, 3423 N. 2nd St., in charge of Barbara Hiltz and workers. Bell Phone, Garfield 6431.
 San Francisco Mission, 473 Guerrero St., in charge of Maggie E. Sollenberger and workers. Phone, Hemlock 1864.
 Welland Mission, 36 Elizabeth St., Welland, Ont., in charge of Bishop Jonathan Lyons and wife.

Rural Missions

Bethel Mission, in charge of Eld. and Sr. D. E. Jennings, Sylvan, Va.
 Mt. Carmel Mission, in charge of Elder H. P. Helsey and wife, Gladwin, Mich., Star Route.
 Kentucky Mission Field, in charge of Elder Albert Engle and wife, Garlin, Kentucky.
 Houghton Mission, Ontario, in charge of Elder Walter D. Taylor and wife, Tillsburg, Ont., R. 1.

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 Bolinger and workers.

Old Peoples' Home

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

Evangelistic Slate

ELD. C. N. HOSTETTER, Jr.

Oct. 30-Nov. 19—Locke, Ind.
 Nov. 20-Dec. 11—Union Grove, Ind.

LOVE FEASTS

Kansas

AbileneNov. 12, 13

Michigan

MooretownNov. 26-27

Pennsylvania

Mt. Pleasant, Rapho Dist., Pa.Nov. 19

LOVE FEAST

In the evening of December 10 a love feast will be held at the Cross Roads Church, Mt. Joy, Pa. Sunday morning services on the following day. Everybody is invited to attend these services.

COMMUNION SERVICE

A Communion Service will be held in the Fox Hollow Church in Lycoming Co., Pa., on the evening of Nov. 19th at 7:00 o'clock, also service Sunday morning, and Sunday afternoon at 2:30 at an other appointment. An invitation is extended to all to attend these services.

IRON SPRINGS, PA.

As we again give a report of the Lord's work at the Little White Church in the mountains, our hearts burst forth with the Psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Our special revival season last December ended with a note of victory. However, we are glad the revival spirit did not end with the closing of the special meetings. Throughout the spring and during the summer months God has continued to pour out His Spirit upon His faithful followers.

Early in the year the new converts felt one prayer meeting each week was not enough, therefore they asked permission to have meet-

ing on Friday nights in the homes. We thank God for the way He has manifested Himself during these periods of prayer in the log houses. Many times more than a dozen people must sit on the floor or stand during the service, however, God never fails to reward His earnest followers. Early in the summer a brother and sister over fifty years of age were converted through coming in contact with these cottage prayer services. This father and mother along with four others were baptized and taken into Church fellowship in August.

The one faithful member of the Brethren in Christ Church, who was alone six months before, now has twelve others to help radiate the life of Christ as our Church teaches. We praise God for the few who are willing to take the whole way with the Lord.

Many new homes are opening their doors for prayer services. At a recent Friday evening service, the mother of the home expressed a desire to become a Christian. An altar was prepared and the seeker knelt and wept her way to the foot of the cross. She arose with a shine on her face and a definite realization that her sins were under the blood and she was **born again**. Yes—God is still in the soul-saving business. Praise His precious name.

Our hearts were saddened when, on last Lord's Day, we held the funeral service of an unsaved neighbor who was a mother in the home. Walking home from a dance Thursday night, her heart failed her. She died a few minutes after being carried into the house. Unsaved! LOST! When this occurred we were still burdened because of the middle-aged man who, in a car accident last spring was hurled into eternity while under the influence of liquor. This man, during our meetings of a few months previous, had knelt at the back of the church for prayer that he might be saved. He was not willing to give up all for God, consequently failed to receive pardon from sin. How true! "The wages of sin is death."

We cry out, "What shall we do—what shall we say to arrest precious souls and snatch them from the downward road"? Dear reader, help us pray for the precious unsaved souls around the Little White Church.

The Lord willing, our fall evangelistic meetings will start Nov. 13. Satan has souls so chained and engulfed in sin at this place that only prayer and fasting will be able to loosen them. Again we ask you to help us pray for these dear souls. Many during our evening services, manifest their desire to be freed, by holding up their hands for prayer. We are counting on you.

Your co-workers in the Master's service,
 John L. and Mabel Minter.

SOUDERTON, PA.

We held our love feast at Souderton on the 15th and 16th of Oct. Eld. J. K. Bowers opened the service.

Eld. Howard H. Hess read Eph. 4. After testimony meeting, Eld. David Brehm of Hummelstown, Pa., read I Cor. 11. Wearing the prayer covering shows obedience. We should obey God on every line. We do not enjoy blessings by disobedience.

In the evening, Eld. Brehm and Eld. Howard H. Hess read the Scripture after testimony meeting. Eld. Brehm spoke of the wheat losing its identity; of how it is ground into fine flour; is placed over the fire to be baked—so the child of God needs to be purged and tested to be of use in the service of God. The ordinances of feet washing and communion were duly observed.

On Sunday morning, Eld. David Brehm spoke to the Sunday School about the home and school influences on the child.

Following the Sunday School, Eld. E. C. Rosenberger, read Rev. 22. Bish. J. K. Bowers spoke of the inward, backward and onward look and of the coming church. Eld. Brehm said we should uphold the doctrines of the church and step into the ranks. (Col. 3). We need to walk in the old fashioned way and to come by the Calvary route. He spoke of the harm to women of smoking cigarettes. 60 per cent of the children of cigarette mothers die at the age of 2 years and under. The church needs to sound a warning. We cannot have the applause of the world and meet the approval of God. Eld. H. H. Hess followed, dwelling on Col. 3:16, 17. There is still room for improvement as we go down the journey of

life. The path is narrow but we should not let the bars down but should let the Holy Spirit have its way in our hearts and lives.

Bish. J. K. Bowers exhorted us to walk as children of God in the church and out of the church. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "May we see our privileges in the Gospel." We need more love for God.

The services were well attended and we wish the blessing of the Lord upon the brethren who labored with us.
 —George Benner.

HOUGHTON MISSION

Greeting to all in the precious name of Jesus. We can say with the Psalmist, "The Lord is our refuge, our fortress, our God; in Him will we trust." With this confidence we can claim the promises.

We praise the Lord for what He has done for souls at this place; for the lives that have been transformed and for homes changed by the glorious light of the Gospel.

We praise God for the tent meetings held during the past summer, which were a real uplift to the work. Sinners were gloriously saved and believers sanctified; in all there have been thirty-seven baptized and received into church during the past three months. At present the work looks very encouraging; we are not seeing the multitudes seeking God, but we are thankful there are still hungry souls who have courage to forsake the ranks of sin and yield themselves to God. This morning our hearts rejoiced when a man for whom we had been praying came to the door to tell us he had been saved last night in his own home. Some people are afraid they cannot hold out, but this man couldn't hold in, but had to get in his car and come and tell us what great things God had done for his soul. Surely the precious Holy Spirit is faithful. Bless His name.

We have a very interesting Sunday School of about seventy-five; nearly all having been saved during the past year, except younger children. Have been having two and three prayer meetings a week; some have not been so well attended because of many working away; but now the busy season is over and the work closing down so the folks will be able to get out more regularly. We thank God and appreciate those of our class who have so faithfully stood by the work even when the pull was hard. The house to house visiting is a very important feature of the work; this is where one comes in personal contact with the need and finds an opportunity to lend a lifting, helping hand. One disadvantage in our calling is that the people live so far apart. The Walsingham and Houghton appointments are seven miles apart so our territory to visit is much farther making it necessary to go with car which makes it more expensive than if they lived within walking distance. We not only use gas for ourselves but for church services we take the trailer and gather up the folks as we go along.

We want to express our appreciation for the visiting brethren from other districts who have called on us at different times which have been an encouragement not only to the worker, but the class, and congregation. We have all appreciated Sr. Murphy's visit with us for an indefinite time. The Lord is making her a real blessing to us all.

Since the work has widened out and demanded more time and help than we were able to take care of, we began praying the Lord to send us a consecrated sister to help us and God answered prayer for which we are very thankful. On Oct. 1st the Board saw fit to send us Sr. Idellus Sider as a co-worker.

We contemplate having a revival in the near future and want to solicit the prayers of the saints that a real work will be done in which many souls will be gloriously saved.

Financial Report

Receipts

Sr. Girvin Sider	\$ 1.00
Sr. Robert Gilmore	1.00
Sr. Jennie Bears	1.00
Mr. Joseph Swartz	1.00
Bro. W. Philp	5.00
Bro. Eli Ott	2.00
Alice Taylor	2.00
Personal offering for gas	2.50
Offering Box	2.75
Springvale Congregation	14.00
	<hr/>
	\$32.25

Expenditures

Household supplies	\$15.35
Oil and gas for car	42.56
Incidentals	3.59
	<hr/>
	\$67.50

Bro. Gillet for church property 40 fence posts; Bro. R. D. Long 130 fence posts; Bro. John Long work on car given worth \$7.00; also fruit, etc. from Wainfleet.

We thank all those who have so kindly given of their means which helps to make it possible to carry on the work of the Lord. God bless you all.

Bro. and Sr. W. D. Taylor.
R. 1, Tillsonburg, Ont.

DES MOINES REPORT

Baptismal Service—A baptismal service was held at the Des Moines river on Sunday afternoon, Sept. 25, immediately after a short Sunday School session. One brother united with the church and obeyed the Lord in baptism. We pray that God's blessing may follow him as he continues to walk with the Lord.

Work on Children's Home—A committee, appointed by the Children's Home board, has been spending one night a week at the Home finishing up some work, trying to make the Home more comfortable for the winter. Already they have finished the inside of the dining room, cemented the basement and put in some props. Anyone who cares to is allowed to attend these committee meetings. Some of the sisters helped by getting apples ready for canning. At present there are eight children at the Home. We feel that God has graciously supplied the needs at that place. A controversy concerning the school they should attend has been settled and the children are now attending the Des Moines schools. God surely takes care of His work!

Love Feast and Revival—Our fall love feast is to be held Nov. 5 and 6 in the Des Moines Church, beginning at 2:30 on Saturday afternoon. Some invitations have gone out, but we wish to extend an invitation to everyone. The love feast will be at the beginning of the revival meeting, which will be in charge of Bro. H. W. Landis. We are expecting a good revival meeting yet we know it will only come by much prayer and effort upon the part of the saints. Tuesday night, at our weekly prayer meeting, the saints all gathered around the altar praying "Lord, begin the revival in me." We know that God will do His part, if we will do our part. —Cor.

SAN FRANCISCO MISSION

We come in Jesus's holy name, to greet all readers of this report, with a heartfelt, "Praise the Lord." The Lord is good. His mercy endureth forever. We have beheld His hand stretched forth in loving care, we have been protected and provided for, so many times the words come, with food and raiment, "Therewith be content accompanied in the witness of contentment." As missions we shall all give account for our reports. This is solemn. In reflecting upon these summer months in all the many rounds of service both old and new a flood of glory rushes in our hearts, for to labor for Jesus is a love service, blest of God. Praise Him.

Some of our number left to work or to seek employment both in the country or other places. Withal the general attendance and spirit of the meetings has been good. There were numbers of hungry hearts and some seeking the Lord. Among our shutins an aged woman past 88 years old went to be with the Lord. She had been praying and waiting to go. Our hospital visits are accompanied with encouraging results. This past week we were told of the home-going of one to whose bedside we were called to pray. This lady did much praying also after our visit and stated her clear testimony before her departure to one in the next bed in the ward thusly: "Your work is rewarded."

We enjoyed a few days visit, by the coming of Eld. and Sr. John Climenhaga and family. Bro. Climenhaga ministered the Word in the services on Sat. night, twice on Sunday and Tuesday night, we heard from them all in special songs and their testimonies. The fellowship was so soon over and they were enroute to our church school in Oklahoma. Our prayers go with them.

From Sept. 18 to 29 we were engaged in a revival meeting conducted by Elder Walter Reighard from Dallas Center, Iowa. The party consisting of Bro. and Sr. Reighard, their little daughter Winifred and Mrs. Herr also from Dallas Center, toured thru. Our brother's sermons were of a character to search the heart. Souls moved to the altar almost every service. In one or two services there was no response. Nevertheless the work done in those 12 days was effective. We appreciated such consecrated lives and the services of our brother and sister. May God bless them and use them till Jesus comes is our prayer.

May the blessing of God and His rewards be dealt to each one who has given to the Lord for the carrying forward of His work here. We are thankful to you and to the dear Lord. We crave your continued prayers.

Receipts

Hall Offerings	\$224.02
Tithe	1.00

Bro. I. O. Musser, Shippensburg, Pa.....	5.00
Bro I. W. Musser, Lanc. Co., Pa.....	5.00
Bro. Laban Wingert, Fayetteville, Pa.....	1.00
Bro. and Sr. M. N. Stauffer, Pa.	3.00
Three Sisters	2.00
A Bro. and Sr., Mt. Joy, Pa.	3.00
Bro. Crider, Lancaster, Pa.	3.00
Bro. Funk, Cleona, Pa.	2.00
Bro. Wiebe, Ontario, Can.	1.00
A Friend, Pa.	5.00
Bro. Stern, Roaring Springs, Pa.	5.00
A Sister	5.00
In His Name	5.00
A Sister	5.00
Free Will Offering	1.85
Sr. Alice Hykes, Waynesboro, Pa.	5.00
Sr. Mary Sollenberger, Chambers'g, Pa.	2.00
Bro. and Sr. J. A. Climenhaga, Okla.....	10.00
Bethel S. S., Kans	5.91
A Sister	10.00
Abilene S. S., Kans.	25.00

Total\$334.78

Expenditures

Table Supplies	\$ 56.49
House Incidentals	6.08
Hall Rent	100.00
House Rent	130.00
Gas	13.60
Hall Expenses	15.17
Poor	1.60

Total\$322.94

Balance on hand June 1\$.25

Balance on hand Oct. 1\$ 12.09

Other Donations given by the following: Sr. Hykes; Sr. McNeal; Sr. Meyer; Sr. Mary Sollenberger; Mrs. Herr; should others be missed, call our attention. "Thank you."

Your sisters for the Gospel,
Maggie E. Sollenberger, Rhoda Wingert.

TESTIMONY OF PRAISE

Dear readers of the Visitor: I greet you all in the name most precious, Jesus, whose name is worthy to be praised, and with Psalms 103. "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

But I praise and thank God that I am as happy in Jesus as when I wrote last and I am glad to thank Jesus that His love grows more precious to me each day and I mean to keep true 'till Jesus comes.

I ask the prayers of all the dear saints that I may keep close to Jesus and be ready to meet Him in the air. Will you pray Jesus, if it be His dear will, to touch my body with His healing divine and make me able to walk? He is able to heal to day as when He was on earth. His precious will be done and He shall have all the praises. I am satisfied to sit here as I am if He sees fit to use me for His glory in my crippled way. I thank and praise Him that I do not suffer much and that my joints are not very painful altho they are badly drawn and I cannot move from my chair only as some one helps me back and forth.

I surely praise the Lord that He is so precious to me and I am glad to know that He is always so near to comfort and cheer and I would not live without Him if I could. I will say "Let them take the world, but give me Jesus."

I had the privilege of being in the sweet communion service with the dear saints at Bethel Mission. Tongue cannot express the joy and happiness that it brought to my heart. I felt so happy to be one in the number with them.

I still enjoy the plain way with Jesus and love it more and more every day. I also was so glad to meet with Bro. J. H. Byer from Upland, Cal., as I had received so many good, encouraging letters from him. They were real food to my soul. Also we had with us Bro. C. N. Hostetter from Pa. I do love to meet with all of God's children and have them visit me in my home. It brings gladness and sunshine to my heart and makes my way bright each day, as I sit here from day to day in my chair.

I wish again to thank all the dear ones for all the lovely little gifts and the many nice boxes of candy that I received at Christmas time as well as other times. I thank everyone who sent me so many nice letters and cards and also for all the postage that I received. This I was so glad for as it is so much pleasure for me to write and receive letters. I trust that all the dear ones will still remember me.

I am so glad that I still have prayer meeting in my home with Bro. Denny and Sr. Marie Jennings. I surely do enjoy this. May the Lord bless and keep them in His service, in leading lost souls to Jesus; for surely it won't be long 'till Jesus comes. Let us have our lamps trimmed and burning and be ready to meet Him when He comes.

Again I wish to thank my friends for all they have done for me; may God bless each

one. Pray for me.

With much love in Jesus, a cripple sister in Jesus's Name,
Faith Alice Phillips, Sylvatus, Va.

REPORT OF LOVE FEAST

On October 8th the Brethren in Christ of Rapho District held a communion service at the Manheim M. H. with a large representation of brethren and sisters. The occasion was made a blessing because of the Lord's presence and the solemn and reverent spirit that the service was fraught with; it was a service of spiritual uplift and blessing, and the commemoration of the Lord's death again reminded us of His great sacrifice for sin and His eminent suffering. We know that each participant was revived in obeying the Lord's command in this occasion. —Cor.

HAMLIN, KANS.

The church in Brown county, Kansas, opened a revival meeting September the 25th conducted by Bish. M. G. Engle and wife. The attendance was fair throughout the meeting. On the second Sunday night the church was filled and an attentive audience listened to a heart-searching sermon on, "The New Birth." A quartet rendered a fitting selection, "Christ Receiveth Sinful Men."

The presence of Bro. and Sr. Samuel Lady of Sandusky, Mich., was appreciated. Eld. Lady preached one night of the meeting while Sr. Lady's assistance in a quartet was appreciated also. Sr. Stella Heise who was returning to her home in Canada, from Pasadena, Calif., added inspiration to the services by her ministry of song and nightly presence. Some saints from Tabor, Iowa, were here during the closing services.

Bishop Engle presented inspiring, searching, helpful sermons. Practical Christian living was emphasized, which after all is the true test of every professing Christian. Sr. Engle's assistance in the services added interest and the two missionary talks which she gave were much enjoyed by the congregation. House visitation by the evangelist and wife and usually some of the members was on the daily program.

The closing night rain prevented many from attending the services. "How shall we escape if we neglect so great salvation?" was the text used. A ladies' quartet sang "O, Power of God." So another series of meetings have gone down in history and we are more responsible for the new light received. Those who refused the light will have to answer the Great Judge. May the blessings of God attend Bro. and Sr. Engle in their various church activities. M. W. H.

WANTED—A CHRISTIAN WORKER

The church in the Lykens Valley District, Dauphin Co., Pa., would desire that some good, active, spiritual brother and his family would locate in their midst, and since the old Jerry Landis homestead farm, located only a few miles from the Free Grace Church will be offered for sale, in the near future, in order to close up the estate, the brethren felt inclined to have this notice appear in the Visitor, thinking that perhaps the Lord would impress some worthy brother with the project, who could help carry on the work of the Lord and probably better himself financially. About two-thirds of the purchase money could remain in the farm. Anyone interested can consult or correspond with Henry K. Kreider, Overseer, Campbelltown, Penna.

TENT MEETINGS AT LYCOMING CO., PA.

Beginning on Aug. 13th, our tent services opened at Fairfield Center schoolhouse with very good interest and good attendance each night with a few exceptions.

Bro. Joseph Vanderveer, from Gladwin, Mich., our evangelist, brought heart-searching messages night after night and also on the Lord's day. He was assisted by ministers from other counties; also Bro. and Sr. Eber Lehman from Carlisle, Pa., Sr. Elva Funk from Lebanon Co., and Sr. Edna Goodling, from Juniatta Co., were here to help in the song service. Their co-operation during these services was much appreciated. May God bless them as they go forth in the service of the Master.

As a whole the service was enjoyed by all, especially the Christian people, and God's Word also located those who were living in sin. A number of souls responded to the call, a few of whom were Christian people who felt their need of a deeper work.

God always honors His word and we believe this meeting was the means of spiritual uplifting to those of our own congregation and also other church people. This service closed Aug. 31st, with a full tent and also good interest.

The following morning the tent was moved to Wallace Run on the Harry Bryan place, where services opened on Sept. 2d.

Bro. Harvey Light from Lebanon Co., and the ministers of our district took care of the services up until Friday night when Bro. Vanderveer returned and took up the work.

Because of the weather becoming so cool that it was not advisable to keep the services in the tent an invitation to move into a Methodist Church two miles farther north, was accepted.

The services continued up until Sept. 18th with very good interest. A number of souls responded to God's call and gave their hearts to Him, for which we praise His Name.

We believe Bro. Vanderveer's messages left lasting impressions upon the hearers. May God richly bless our brother as he goes forth to other fields of labor, that he may be the means of winning other lost souls to Christ. Also wish to thank those who have co-operated with us in this work.

We ask an interest in the prayers of God's children so that the work of God may continue in this place and many more souls be won for Christ.

As a result of these two services, we were made to rejoice this last Lord's day, Oct. 23, when three young brethren, obeyed the Lord in the simple command of baptism and united with the church.

Our prayer is that they may obey God in all that he asks of them and that they may live lives pleasing to Him that other souls may be won through them.

Through the invitation of a group of hungry souls, and led by the Spirit of the Lord our pastor held a short service last fall which resulted in a continual revival spirit throughout the winter. Often in these services which were held every two weeks souls came to the altar and were saved.

As the result of these services we had a beautiful service in June, when father, mother, two daughters, and one son all of one family, were baptized and united with the church.

About one month later there were again six baptized and received into church fellowship in the same community which is known as Bendigo or Wallace Run. Bi-weekly services are held in this section on Sunday afternoons and alternating every 2 weeks on Friday night we have Bible class when we take up the study of God's word.

The Lord has worked wonders in this community, for which we praise His name. May He receive all honor and glory.

Will you please pray for this new field in this section of the Lord's great work that many more may accept Christ in all His fullness.

—Maggie G. Frey, Cor.

PENNSYLVANIA STATE SUNDAY SCHOOL CONVENTION

of the

Brethren in Christ Church

to be held at Grantham, Pa.

Thanksgiving Day, November 24, 1932

Forenoon Session

9:30 Song Service
9:45 Devotional
10:00 Address—Christian Education and The Rising Generation...Eld. Asa Climenhaga
Special SongGrantham Quartet
ReadingHelen Brechbill
10:45 Address—The Essential Point in Sunday School TeachingEld. John Lebo
Song
11:15 Sermon, Thanksgiving...Bish. S. G. Engle
12:00 Dismissal.

Afternoon Session

1:00 Song Service
1:15 Devotional
1:30 Roll call of delegates
Special Song...Franklin County Quartet
Reading
1:45 The American Christian Home.....
Bish. C. N. Hostetter
2:30 Offering
Report of Secretary
2:45 Report of delegates and question period
3:30 Dismissal

Evening Session

6:30 Song Service
6:45 Devotional
Special Song
Mechanicsburg Ladies' Quartet
7:00 Address—Young Peoples' Need of Christ, in Solving Life's Problems.....
Eld. Roy Wenger
Special SongGrantham Quartet
7:45 Sermon.....Eld. Wm. Asper
Bring your Bibles and lunch and enjoy the day with us.

COMMUNION SERVICE IN KENTUCKY

Sunday, Oct. 16, was set for our communion service to be held at the Bloomington Schoolhouse. It was to be a big meeting as all our members from seven or eight different communities besides some isolated members, and

friends in general, were expected to be present. Our overseer, Bish. Wilbur Snider, was here on his first official visit since we were on the field, and Bish. Eyster, who had been serving as evangelist, was still here.

On Sunday morning we witnessed a steady rain which promised to continue all day. A large majority of the people were to come on foot, and by trucks and wagons, and how could they come? At the time appointed only a very few had come. We had just decided to postpone the communion service till next Sunday when a Chevrolet truck loaded with people from several communities on the Home Evangel side of Green River came. How our hearts were stirred as we saw them coming out from under the canvass which covered the top of the truck till 49 came in the schoolhouse, some of them quite wet.

Needless to say, the action for postponement, was considered null and void, and we proceeded with abbreviated services as the hour was late and the truck load wanted to start home early on account of the rain. We had an enjoyable noon hour in the schoolhouse when we ate the dinner that was prepared by the folks who came. There were about 125 present for the afternoon when the communion service proper was in progress, but had it been a nice day (which would have resulted in a crowd two or three times as big) we do not know how we could have taken care of all of them.

There were more local communicants (about 30) on this occasion than at any time previous and then there were only about half of them present. Some were engaging in the service for the first time. It was both a happy and a sacred service and God's hallowed presence was very manifest.

We were more forcibly reminded than ever of the imperative need of a church building to accommodate such a crowd as would have been assembled on this occasion had the weather been nice. We hope that by the time another such service is to be held that the Goodin's Crossroads Church will have been completed. It is centrally located and will be much larger and better adapted to such a service than any schoolhouse on our field. If you have not read the announcement about this building in the Visitor, please read it and pray for the success of the project. The prospects now are good.

Albert H. Engle.

Dwelling in the Tents of Shem

(Continued from page 359)

less and disabled upon the Man and confessed who and what he was. "What is thy name?" asked God. Reluctantly he owned up that his name was "Crooked," "Supplanter," Jacob. When he owned up to what he was he got the blessing and a change of name to Isra El—"ruled" or "governed of God." God's plan of blessing for Jacob and his posterity was to be through His own rule. The blessing of being God-ruled awaits us when we cease from self-will and striving, willing to "let go and let God." When Jacob was strong in self-will he was weak. When he became weak his strength was made perfect (II Cor. 12:10) and he had power with God. The history of Israel as a nation is very instructive. When they refused to be God-ruled and sought them out a king after their own heart or like Jacob, struggled against God, they found distress and sorrow. "If ye know these things, happy are ye if ye do them."

Another name formed as above and equally instructive is Samuel, "heard-of-God." This was true of him all his life, for his whole life was a prayer life, and the child of prayer (I Sam. 1:20) grew to be a man of prayer (I Sam. 7:9; 8:6; 12:19-23; 15:11; Ps. 99:6; Jer. 15:1). Here we learn, as we read his story, that men ought always to pray and not to faint and that to be

heard of God we must be ruled of God.

A third God-ruled man of prayer was Daniel, "Judged-by-God." His motto, like Paul's, was, "He that judgeth me is the Lord" (I Cor. 4:4), and he lived his life careless of man's commendation or condemnation, setting the Lord always before him. So it was that when he was exposed to the lions, the heathen king could give him this remarkable testimony: "Thy Elah (Chaldean for El) whom thou servest continually, He will deliver thee." He did. Then the king published this decree: "That in every dominion of my kingdom men tremble and fear before El of Daniel: for He is the living God, and stedfast for ever, and His Kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." "So this Daniel prospered" because he left his cause with God.

But the sweetest of all the compounds with El is found in the name Immanuel, meaning WITH US EL. Immanuel has been the desire of all nations ever since there were nations to feel a need, or rather, to stand in need of a Deliverer. Sad it is that men and nations feel their need so little, yet the prophecy does indicate (Hag 2:6-9) that the Deliverer would be extensively the object of actual desire and expectation. We know how true this was of the nation of Israel for nigh two thousand years before He came. We are also told that Origen long ago remarked the national expectation of a Messiah as a striking phenomenon in religious history. When He was born there was a wide-spread expectation of the advent of some great One, and so when Jesus was born it was in fulfillment of prophecy as well as according to world-wide expectation. The name given to Mary's Child was "Immanuel, which being interpreted is, God with us." He could be so named because He was "God manifested in the flesh."—Christian Life.

You cannot be poor with the "Unsearchable riches of Christ," Eph. 3:8. How can you be? You may be a miser and hide your riches, or a fool and bury them, and consider yourself in a condition of poverty, when all the time you are boundlessly rich. How often we read of some dear woman keeping a hundred pounds in a stocking, and then saying she is a pauper. You shrug your shoulders and say, "Poor fool!" My brethren and sisters, people might say the same of the Christian Church largely—that they had ignored, or chosen to deny, the fact on which all our possibility of service and power should exist, namely, that we have got boundless riches in Christ Jesus.—H. W. Webb-Peplow.



*As cold waters to a thirsty
soul, so is good news
from a far country.
Prov. 25:25.*

NEWS FROM FOREIGN LANDS

Names and Addresses

FOREIGN MISSIONARIES

Africa

MATOPO

Elder and Mrs. L. B. Steckley, Mrs. Sallie K. Doner, Elder Roy Mann, Elder and Mrs. C. F. Eshelman, Miss Anna Wolgemuth, Matopo Mission, Bulawayo, So. Rhodesia, South Africa.

MTSHABEZI

Elder and Mrs. W. O. Winger, Miss Sadie Book, Mrs. Naomi Lady, Miss Mary Brennaman, Miss Lois Frey, Miss Martha Kauffman, Mtshabazi Mission, Private Bag, Bulawayo, S. Rhodesia, South Africa.

WANEZI

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

MACHA

Mr. and Mrs. C. A. Winger, Miss Anna R. Engle, Miss Annie M. Winger, Macha Mission, Choma, N. Rhodesia, South Africa.

SIKALONGO

Mr. and Mrs. Cecil I. Cullen, and Mr. and Mrs. David B. Hall, Miss Anna Eyster, Sikalongo Mission, Choma, N. Rhodesia, South Africa.

India

SAHARSA

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

SUPAUL

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

Home on Furlough

Mrs. Ruth B. Foote, Lower Clapton, Road. Clapton E. 5, London, England.
Miss Effie Rohrer, Ludlow Falls, Ohio.

Elder and Mrs. H. H. Brubaker, 317 S. High St., Mechanicsburg, Pa.
Mrs. Myron Taylor, 1175 Bailey St., Harrisburg, Pa.

God's Call to Abraham

By J. A. Climenhaga

Article 2

THE things pertaining to the call of God to Abraham are recorded in Gen. 12:1-5; Acts 7:2-6; Heb. 11:8-10. In connection with this call, let us note the following:

1. God gave the command to go.
2. The going involved a separation from loved ones.
3. Abraham obeyed that command.
4. Obeying the call necessitated a sojourn of faith.
5. A blessing was promised and given for obedience.
6. Abram's obedience was founded in implicit hope and confidence.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house." No doubt God spoke to Abram in Ur of the Chaldees giving him command to leave that country. "The Lord had said." He again revealed Himself to Abram in Haran, after the death of Terah, Abram's father, and told him to move on to an unknown field of sojourn. The beginning of the call of Abram commenced with the life of his father. It was Terah who took Abram, and the others, and came to Haran. After the death of Terah in Haran a further separation was demanded. Might it be possible that Terah needed his son Abram and thus God did not separate Abram completely from his father until his father's death? It seemingly was after the death of the father that the call to leave, not the father but the father's house, came.

If our fathers or mothers are destitute or helpless, and if there are no others to take care of our godly parents, we do well in this day to remember our duty to our loved ones. God's call never implies a running away from duty and going to other fields in order to seek an easier life. Our duty to our parents is no small one and if our leav-

ing them causes them to be neglected, we do well to remember the words of Christ "Behold thy mother". However, let it be remembered that a consecrated family will not place undue responsibility on the member, or members, who has or have missionary leadings.

On the other hand is it not true that there are those who are placing home ties before God? That is not only true in this country but also in the country of Rhodesia. Well do I remember a meeting of the native church and missionaries in Rhodesia. A plea for native teachers and workers was being made by our beloved late Bishop Steigerwald, and also by others of the missionary family. For some reason the appeal did not affect the hearers and little response was forth coming. A few moments after, Manhlehle Kumalo, a splendid consecrated converted man of the Church in Rhodesia and one of the so-called "Native Overseers", arose and said in Sindebele, words something like this: "The trouble with us brethren is, we are afraid to die outside of our father's village." He then sat down. The words struck home. He knew native customs and ideas better than we whites. They were afraid to leave their father's house, their kindred, their country and that for more reasons than one. Suffice it to state that the appeal met with a little better success as those native brethren heard the call as given to Abraham, and realized it meant them as well.

We in the West fail to appreciate the oriental ideas and customs. With them, a breaking of family ties and environments enter into the fabric, the woof, and warp of their life. It did that with Abram—but he knew God, and what a difference! To a people who do not know God very well, family ties come first; but to a people like Abram, who see and hear God's plan, the things of God come first. Not only in the Orient, where superstition holds the people in fear, but here in the Occident there are too many of us who think more of our country, or people, than we do of the voice

of God. If God says "Go" instead of obeying that command we question the plan of God until we no longer hear His voice. It was not so with Abram.

How beautiful are the words, "So Abram departed as the Lord had spoken to him." I know that there are some people who think that Abram only went part way when he removed from Mesopotamia to Haran, but the Word does not say so, then why infer the same? The call and departure of Abram is a splendid example of obedience.

Sometimes I hear some say, "I do not know the countries of Africa and Asia, so why does God call me?" Neither did Abram know the country to which he was called. Real faith is needed as we are called of God. Faith is needed to go and more faith is needed to sojourn or stay in a strange country. When we step out, we have no promise of homes, but we do have the promise of God's presence. How often have we sung "A tent, or a cottage, why should I care? They're building a palace for me over there. Though exiled from home, yet still I can sing, All glory to God I'm a child of the King." But yet when God says, "Leave home, sojourn in a strange country", faith is lacking and we say, "I cannot leave home, I cannot leave my father and mother, my sisters and brothers. It is too hard." Abram did, for he knew God is faithful and so can we if He is with us. Even though we do not know where, when God says "Go", go we will.

Following Kumalo's remarks the Spirit of God rested on the natives of S. Rhodesia and a number said: "What Kumalo says is true, but if God goes with us, we will go. We will give ourselves to the work of evangelism and teaching." Some gave themselves to go East and the blessing of God was upon them. He gave them flocks and gardens. Best of all He gave them souls for their labours. In blessing they were blest.

Abraham did not live to see the results of the promise completely realized, but it was done. A great nation, a mighty people,

a vast army of faithful ones came forth as the result of Abraham's obedience to God. We may not live to see the results, but if we obey God, He certainly will be with us to bless us.

Lastly, we see that Abraham had hope in the future. He had implicit confidence in God. He believed God and it was accounted to him for righteousness. Whether we see results or not we must believe and rely upon the call of God as Abraham did. We need to have confidence in Him and in His Work to which He has called us. If God says, "Depart", depart we will and live the "sojourn of faith" firm until the end.

Mother's Hospital of the Salvation Army

Lower Clapton Road, Clapton, E. 5.,
London, Eng.
October 9th, 1932

Dear Brethren, Sisters and Friends of the Visitor Family:

As we traveled through the Brotherhood upon our recent farewell visits, many expressed a desire to hear from me after I had become settled in my work here in London. It is partially in response to this request that I write the following letter, as it is impossible for me, under the present circumstances, to carry a large correspondence; and yet I do so much desire to be kept in touch with the Home Base and to enjoy the benefits of your prayers as well as to know how to pray for you. Although I may not have much time to answer letters, I shall always be able to find time to read one.

I do praise and thank my dear Saviour for all his blessings and mercies which he is showering upon me. A very pleasant trip was enjoyed across the Atlantic, and I was met and welcomed by the dear Christian people among whom I now am living. During the voyage, the Lord provided an unexpected companion in the person of Doctor Gribble of the Progressive Brethren who was returning to her field in Africa.

Although we are sure that we could not have undertaken this step in our own strength or as a matter of our own will or desire, we have proved again that we do have a God who is able to supply grace for every task which he asks us to do. While no tongue can express the human heart ache we have experienced through this separation, the joy of obedience to the whole will of God is also inexpressible.

Accordingly, I find myself at the Mother's Hospital of the Salvation Army, having entered upon a years course of maternity work, at the close of which period I shall sit for the Examination of the Central Midwife's Board, and if I am so fortunate as to pass, I will be legally authorized to carry on maternity work in India and all British territories, under certain con-

ditions, without the presence of a doctor. Since there has been a great need of this qualification on the field in India for many years, we feel very grateful to God and all concerned that we are enabled to be here.

Clapton, England, the particular part of London in which the Hospital is located, is also a very large Salvation Army Center. There is a Salvation Army Hall very near the Hospital, which will seat two thousand, and there are meetings being held in it right along. There is also a large Salvation Army training school near by.

The Hospital itself was originally founded for the accommodation of unmarried mothers from the Army Penitent Homes; but has grown in popularity in the community until many mothers come in from



A Christian Indian Mother and Child. The wife of one of our Native Evangelists

this community and are glad to pay for accommodations. The Mother's Hospital is an institution with about ninety beds, and with between sixty and seventy nurses on its staff. It is all laid out on the ground floor, in separate blocks. It has its own operating room, specialists, and surgeons who attend all emergency and special cases. On the whole, nurses are trained much more thoroughly in all the details of midwifery than is the case in America, hence the training given in England is more satisfactory for the mission fields under British rule.

We have been highly pleased to note the wonderful Christian spirit which is manifested all through this institution. Many of the nurses are either returned or prospective missionaries, and it is not uncommon to hear spiritual conversations during social hours. The patients' wards are opened in

the morning and closed at night by prayer, and there are also evangelistic and song services held for their benefits. Many lovely mottoes adorn the walls everywhere. The work itself in the hospital is hard, because of a lack of modern equipment and labor saving devices, but, we believe we shall be able to carry our course through, by your prayers and God's help.

We are very happy to mention the fact that on the sixth of this month Srs. Effie Rohrer and Emma K. Landis made us a short visit as they passed through London, enroute to India. May we hereby extend a hearty invitation to any of our missionaries passing through London this year to pay us a short visit. We would also take this opportunity to thank all the dear friends and loved ones who remembered us so kindly in so many ways and gave us such wonderful hospitality in your homes. May God bless one and all. Let us keep looking up until we see Him coming in the clouds of heaven to gather us unto himself.

Very humbly your sister,

Ruth B. Foote.

From One of Our Departing Missionaries (Enroute to India)

Oct. 5, 1932

Dear Readers of the Visitor:

Greetings in the precious name of Jesus, who redeemed us and washed us in His own precious blood.

The time has come when I have bid farewell to friends in the homeland. My baggage was conveyed to N. Y. by truck. Both Sister Landis and I were delighted to have a number of our friends at the boat to see us off and appreciated the assistance afforded us.

We have a nice little third-class cabin. It is not large enough for our steamer trunks, but we have all our hand baggage in it. Our steamer trunks are down in the hold in the bottom part of the ship but it is all so nicely arranged that you can have access to these trunks twice daily.

The ship is very nice and clean, with no bad odors. The food also is very good and appetizing to those who may not be sea-sick. This third-class is better than second-class on many other boats.

An air-ship left this ship this morning at eight o'clock for Cherbourg, France with the mail. A sister ship and a sail vessel passed us to-day. We saw none of these, because we have not been overly enthused about seeing sights.

Sr. Landis and I are not seated at the same table in the dining room. We believe God has planned it all that more might hear something about the Gospel. Sr. Landis is seated at a table with an American negro lady, who is on her way to the Oxford University in England. She seems to be a fine type of girl and has high ideals.

My table companions are different—a doctor and an old man who are traveling together, and an actress. We have had some interesting talks on religion. One question asked was "What do you mean by 'being born again'?" I gave them all a tract on "What we believe and why" and one said, "I never knew there was such a people in the world that believed that tobacco was forbidden by the Bible. This is the first I have heard anything of the kind." The doctor said that it was very interesting to have the actress and me at his table because it enabled him to learn something about missionaries as well as toe-dancing. My opinion was asked concerning dancing and when learned, the actress questioned me as to whether I also considered it wrong as a profession, for it was her bread and butter. After this answer she asked, "What could I do? for this is all I know and all my family has known for generations back." I told her a new heart is needed, and then she said, "Providence will guide." I feel indeed the Holy Spirit was faithful.

There are quite a few third-class passengers and last evening they had a party at the supper table. Most of the diners wore fools' caps, but there were a few who did not take part.

To-morrow we arrive at South Hampton at 11:00 a. m. We have a two hours train journey to London where we spend one night and again embark for Bombay.

Thus far the Lord has planned and led on, to Him be all the glory. Amen and Amen.

M. Effie Rohrer.

Kept Back Part of the Price

(Continued from page 358)

keeping back part of the price, it leads to dangerous lines. If we once start listening to this imp "no harm" he will be on hand with one thing after another, and each leading further and further away from God and true holiness, until finally we can do, without question, what at first we would have shrunk from as from a viper. May God help us.

How many spiritual churches lost their power and glory when they began compromising with the world, substituting social evenings for spiritual prayer meetings. Instead of fasting and praying, they feast and play—just "no harm," a social evening. Of course the church must have suppers and entertainment to hold the young people. Do they stop here? No, the dance and all the ungodliness that the devil can suggest. Yes, all this and more is done in our churches and there is very little said against all this ungodliness. You say that will never come to our church, a people who stand for purity and nonconformity to the world. We had better look within and wake up. A tiny viper is no less a viper and some day will develop with all its

viper nature. O, friends we cannot fondle this child of the devil, it is carnality that wants these things even in the most seeming innocent form. Many souls that once lived close to God have lost the keen edge of their experience and power in prayer because these things have taken a place in their hearts. Yes, you have taken back part of the price. The things you once criticised your brother for doing you can do without a stir of conscience.

The price is not too much. Heaven is worth it all. The old world has nothing to compare to a life that is absolutely yielded to God. Too many walk too close to the border line, they want to walk with the crowd. Some try to fix things up to suit what ever crowd they happen to be with, they have no price to pay, no cross to bear, sad to say there will be no entrance into Heaven; no crown to place at his feet. Soul, too late you will realize you have flirted with the world, kept back part of the price, and like Ananias of old, you will waken in a devil's hell with all your professing. It is a terrible thing to have heard such teaching and yet profess over a lot of lies, and corruption black as hell. What will it mean to come before God like that? O, that God's people would give him all. If we are willing to pay pentecostal prices, we will have pentecostal power. It will mean some house cleaning and heart cleaning, paying till the price cuts deep: it goes to the very bottom of our souls. When God is through with us, we will not think we are so much or that we can do things better than any one else.

It takes real humility to own and confess the stubbornness, pride, self will and conceit in the heart, but it is the price that God asks and he will never be satisfied until carnality is taken out and he can have full control. He said "Ye honor me with your lips, but your heart is far off."

Ever since Ananias and Sapphira played the hypocrite, men and women have been pretending to pay the price. They rob God, the church, and their own souls. O, that we would be fair and honest with God. Not many have large sums of money to give, but how many spend one hour in prayer? And yet we talk about God answering our cries. What a change in lives, in the church, and the world, if God's people would obey him. It is true we live, give, and pray miserly. Few of us know what it is to face a bare cupboard, a bare floor or an empty wardrobe. Our homes must be the best; everything up-to-date. We feed our stomachs until we are sick and then deck our bodies with costly array. And then we say, "We have left all; we are paying all the price."

Shame on us, let us check up on ourselves—now not how much one brother or sister is paying, but what are we doing? How is my standing with God? Brethren, can we go on in this half hearted way? Are there no souls to save from the awfulness

of hell? has the devil ceased his awful business of damning men's souls? or have we become so taken up with the cares and things of this life that we have no time for God?

O, there will be many good moral church members in hell because they failed at this point, they say prayers, read the Bible, give of their money, but without a real experience of salvation. When Jesus left this world he told his disciples to "tarry until they be endued with power from on high." Thank God, the promise is the same, and he works the same in every heart that will pay all the price and let him work in us.

Saxton, Penna.

Babson on the Failure of Faith

Faith and finances have a closer connection than is often realized. Roger Babson, the student of economics, has repeatedly urged the vital importance of faith and "religion" as national and individual assets. In one of his recent Special Letters to clients, which he has made public, Mr. Babson says that the self-sufficiency of children is making them independent of their parents, and the self-sufficiency of parents is making them independent of God. Therefore, he says, the present generation has no spiritual resources to fall back upon in this time when financial and temporal resources have failed. Mr. Babson continues: "In view of the steady work and easy profits which the above described condition (during and after the war) made possible, this new generation has felt sufficient in itself. Sabbath-schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday . . . when employed or making money, they did nothing to store up spiritual reserve and hence have none to draw upon, now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn." A recent article by a famous English correspondent, Albert Peel, is quoted, entitled "An Age Destitute of Faith," in which the writer shows the disintegration of British life because "we are surrounded by children and by young people in their teens who have never been near either church or Sunday-school." And rightly Mr. Babson says: "Certainly preachers and churches can render a wonderful service at this time, both in England and America." He believes a great religious revival is coming. God grant it! Many will turn to false religions in these dark times; but those who know the only true Gospel, and who can point men to Christ crucified and risen again as our only but sure hope of salvation and righteousness, have perhaps a greater opportunity than this world has ever before seen to "bring glad tidings of good things."—Sel.

IT PAYS TO OBEY GOD

"I cannot afford to tithe," he said almost fiercely to himself. "For hundred dollars a year is already too small an income for me to get by on, without lessening it by tithing." He was a pastor, just out of college, serving his first church.

"But," the "still small voice" said, "what about God's pledge 'Prove me now herewith, saith the Lord?' Isn't God able to see you through better if you tithe, than He can if you do not? Isn't obedience better than anything else? Also, how about the Lord Jesus' pledge: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you?' Can you qualify under this unless you tithe?"

Finally it was settled. He decided he'd be a Moses and obey as "seeing him who is invisible". He'd be a Gideon and step fearlessly out on God's promises. Consequently he faithfully tithed. What were the results?

1. A summer visitor heard him preach, and was so pleased with his boyish earnestness, that he presented him a \$40 suit of clothes.

2. He worked for a big well-to-do farmer six weeks in the hayfield, got the farmer reclaimed, saw two of his boys pray through in the barn loft one rainy day, and added \$70 to his own income, besides saving six weeks' board.

3. The added spiritual blessing that fell on him according to God's promise (Mal. 3:10) so stirred his little church that a revival broke out that autumn which added twelve new members (among them being the big well-to-do farmer and his wife and two boys) and the church board decided it could increase his salary \$200 for the next year. This increase enabled him to bring that splendid young woman, whom he had met and loved while they were in college, to the little parsonage home, where they set up housekeeping on \$600 a year. And they tithed that, too.—Sel.

The morning is the gate of the day, and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business, and waiteth not to worship, is foolish, as though he had not put on his clothes nor cleansed his face; and as unwise as though he dashed into the battle without arms or armor. It is ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the day begin to oppress us.—Spurgeon.

The Word of God is said to be quick. Quick is the old English word for alive. The Bible can impart to us the fulness of both spiritual and physical life. Heb. 4:12; Psa. 107:20.

"Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man." Prov. 3:3-4.

Christian Life Bible Studies for Young Peoples Meetings

No. 47

GRATITUDE OR THANKFULNESS

Topic for November 20, 1932

Sug. Scripture Reading—I Chron. 16:7-12, 23-36

I. Exhortations to Thankfulness.

- Psalms 100:4 Col. 1:12.
- Deut. 8:10 Col. 3:15.
- Psa. 107:22 I Thess. 5:18.

Let the children repeat these as a dialogue. More can be chosen if desired.

II. Examples of Thankful Individuals.

- 1. Ex. 15:1.
- 2. Ex. 15:20.
- 3. Psa. 68:19.
- 4. Dan. 2:23.
- 5. Luke 17:16.
- 6. Acts 28:15; I Cor. 15:57.
- 7. Luke 2:20.
- 8. Luke 19:37.

III. Give several illustrations and stories showing thankfulness on the part of God's creation other than mankind.

- 1. How is Psalms 148 fulfilled?
- 2. Is mankind bringing as much praise to God as the remainder of His creation, in proportion to his capacities? Luke 19:37-40; S. of S. 2:12, 13; Psa. 19:1-6.
- 3. The story of "Androclus and the Lion" as given in the old Baldwin Readers, will serve as one illustration of the gratitude of animals in return for kindness.

IV. Have someone relate the circumstances surrounding and leading up to the first Thanksgiving Days.

V. Reasons for Gratitude and Thanksgiving in 1932.

- 1. The breath of life. Gen. 2:7; Dan. 5:23.
- 2. Fruitful seasons. Acts 14:27.
- 3. Peaceable civil life. I Tim. 2:2.
- 4. The unshrinking values of Salvation. Heb. 13:8; 7:24, 25.
- 5. The better things of this dispensation. Heb. 11:40. Hebrews gives us quite a list of them; Better H.....; Better T.....; Better C.....; Better P.....; Better S.....; Better S.....; Better C.....; Better R.....; etc.
- 6. The Christian's "blessed hope". Titus 2:13. Mention others also.

VI. Ways of Expressing Our Thanksgiving.

- 1. Verbally. Psa. 148:11-13; Heb. 13:15.
- 2. By yielding ourselves to God. Rom. 12:1, 2.
- 3. By carrying on Christ's work. John 20:21.
- 4. By sharing with the needy. Matt. 25:35-40; I John 3:16, 17.

"How necessary it is for the ones who desire to be real soul winners, that they should know their Bibles."

No. 48.

THE GRACE OF GIVING

Topic for November 27, 1932

Opening Scriptures—Deut. 15:7-11; Matt. 25:35-46.

I. Our Subject Defined.

- 1. Define giving. What relation does it bear to last week's topic?
- 2. What meaning do we usually give to the word "grace"? Define it as it is used in II Cor. 8:7 and preceding verses.

II. The Grace of God Gives,—

- 1. His Son. John 3:16.
- 2. The Holy Spirit. John 14:16; Luke 11:13.
- 3. Knowledge, etc. Dan. 1:17.
- 4. Power. John 1:12; Acts 1:8. Etc.

III. The Grace of God Manifests Itself in the Grace of Giving.

- 1. Jesus—the greatest example. Gal. 1:4; John 14:27; 10:28.
- 2. The people of God gave in Old Testament times: Gen. 14:20; II Chron. 31:5; Exodus 35; I Sam. 1:11, 22, etc.
- 3. Also in New Testament times: Luke 19:8; Mark 12:41-44; Acts 4:33-37; Acts 11:29, etc.

IV. Rules for Graceful Giving.

- 1. II Cor. 8:5
- 2. II Cor. 8:12
- 3. Exodus 35:5
- 4. I Chron. 29:9
- 5. Prov. 3:9
- 6. Deut. 16:16, 17; Acts 11:29
- 7. Matt. 6:3
- 8. II Cor. 9:7
- 9. Matt. 10:8
- 10. Lev. 27:30
- 11. I Cor. 16:2
- 12. Rom. 12:8

Let everyone look up the references under IV and fill the blanks with brief rules of your own wording, for graceful giving.

Some of the younger ones can be assigned the Bible illustrations listed under III.

Announce previously, that following this lesson a general offering will be received. It may be taken as a harvest offering or thanksgiving contribution, and given to some mission point or used for distribution among the needy. Have young and old join in this practical expression of thanksgiving. It can be money or anything that may be of value to someone else. Everyone should be advised, of course, that their offerings are to be given in accordance with above rules. Arrange for someone to convey the offering to its destination and later give a report as to how it is received or used.

In the work of winning souls the Scriptures must be presented to the soul. It is not our comment on the Bible that saves, but the Word itself. I Thess. 2:13, I Pet. 1:23.

"Religion is something that can never be monopolized."

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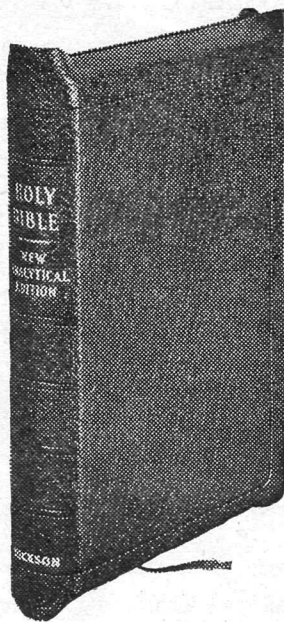
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GENESIS 22:1

CHAPTER 22.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 15 He is blessed again. 20 The generation of Nahor to Rebekah.

AND it came to pass after these things, that God did tempt [prove] A'-brā-hām, and said unto him, A'-brā-hām: and he said, Behold, here I am.

1 Co. 10.13; He. 11.17; Jam. 1.12; 1 Pe. 1.7.

EXODUS 5:18

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale [number] of bricks.

19 And the officers of the children of İs'-rā-ēl did see that they were in evil case [were set on mischief], after it was said [when they said], Ye shall not minish [diminish], ought from your bricks of your daily task.

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