

9-25-1933

Evangelical Visitor - September 25, 1933 Vol. XLVI. No. 20.

V.L. Stump

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1101>

Recommended Citation

Stump, V.L., "Evangelical Visitor - September 25, 1933 Vol. XLVI. No. 20." (1933). *Evangelical Visitor (1887-1999)*. 1101.

<https://mosaic.messiah.edu/evanvisitor/1101>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

EVANGELICAL VISITOR

Eunice Cassel 1926LT
R R 1 CLAYTON, OHIO

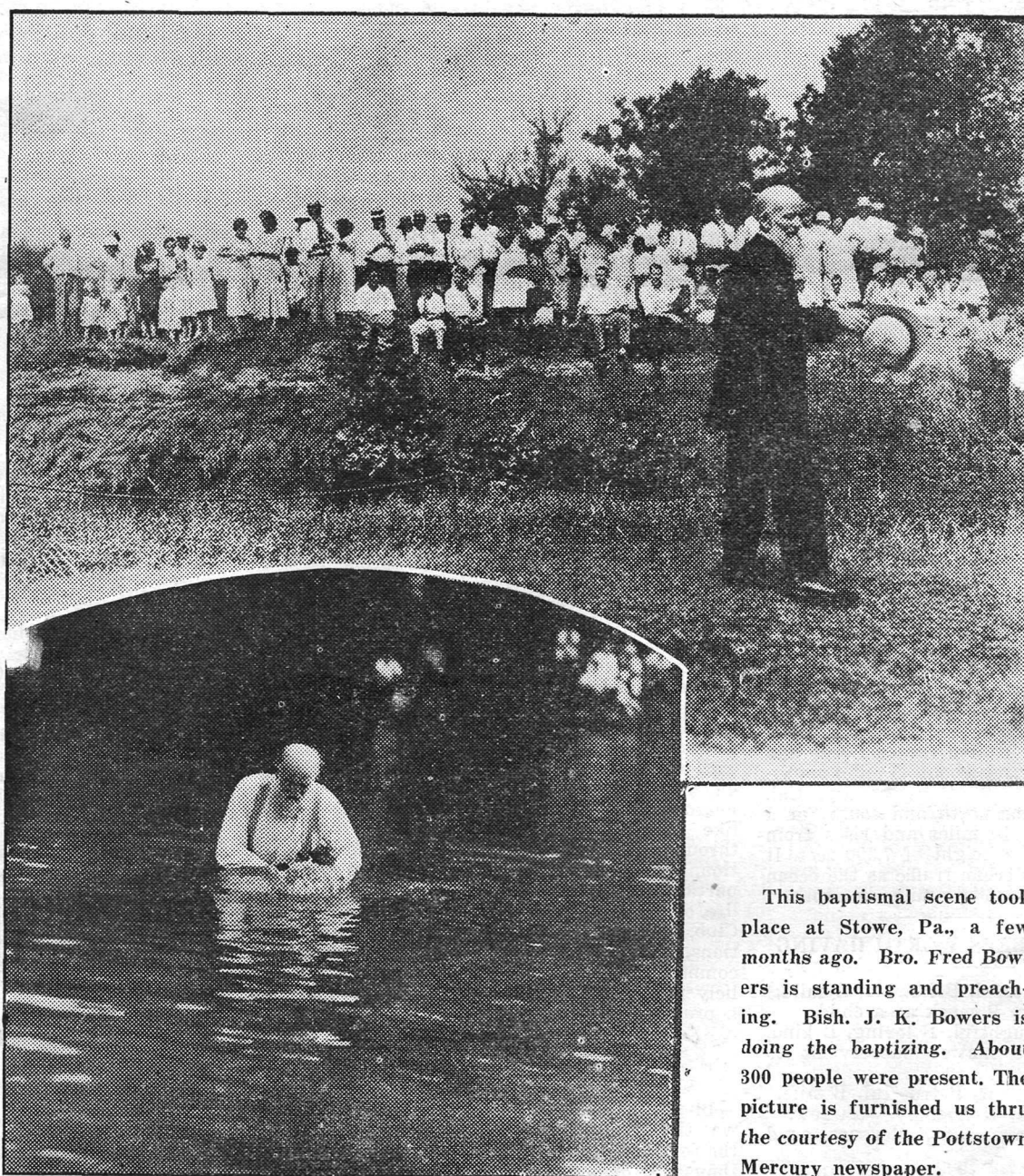
Volume XLVI

Nappanee, Indiana, September 25, 1933

Number 20

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.
Accepted for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917.

"Baptizing Them in the Name of the Father, and of the Son,
and of the Holy Ghost"



This baptismal scene took place at Stowe, Pa., a few months ago. Bro. Fred Bowers is standing and preaching. Bish. J. K. Bowers is doing the baptizing. About 300 people were present. The picture is furnished us thru the courtesy of the Pottstown Mercury newspaper.

COMMENTS and ITEMS of INTEREST

HOPE FOR CANCER CURE

Hope that cancer will soon be conquered by use of anti-cancer serum is revived by a report from the British Isles where encouraging results were obtained by the use of such a treatment in the cases of about 25 victims of this dreaded disease who volunteered to take the experimental treatment. The serum was injected into the main mass of the cancer or into the artery leading to it.

Chief difficulty with the serum now lies in keeping it localized in the infected area long enough to produce results. This serum is the result of nearly a decade of work and research on the part of the British cancer research board. It is still in the experimental stage and of course cannot be obtained in this country.

DO YOU KNOW THAT

Mathematicians have figured it out that the odds are more than 12 to one against the "average man" or amateur making any big or permanent profits in stock market speculation.

There are something like 318,000 gasoline stations in the United States.

More than 29,577 miles of state highways were surfaced during 1932.

Our state highway systems now include some 360,000 miles.

More than half of the people of Canada are under the age of 25.

During 1932 more than four billion dollars in insurance money was paid to American policy holders and beneficiaries.

Six states already have the death penalty for kidnapping.

A woman's arm is not put on at the shoulder like a man's.

Peru has had four presidents in just that many years.

The heaviest substance in the world is the metal osmium.

Snow recently fell in Paraguay for the first time in the history of that country.

—Pathfinder.

SUBMERGED MOUNTAIN

Another submarine mountain has been discovered by the United States Coast and Geodetic Survey, lying about 50 miles southwest of Point Sur, Monterey county, Cal. This mountain runs north and south for a distance of about 10 miles and rises from the ocean floor to a height of 7,500 feet. It is not a hazard to ocean traffic as the ocean at this point is about two miles in depth.

A SWARM OF BEES WORTH HAVING

B patient, B prayerful, B humble, B mild, B wise as a Solon, B meek as a child; B studious, B thoughtful, B loving, B kind, B sure you make matter subservient to mind.

B cautious, B prudent, B trustful, B true, B courteous to all, B friendly with few. B temperate in argument, pleasure and wine,

B careful of conduct, of money, of time.

B cheerful, B grateful, B hopeful, B firm, B Peaceful, benevolent, willing to learn; B courageous, B gentle, B liberal, B just, B aspiring, B humble, because thou art dust. B patient, B circumspect, sound in your faith,

B active, devoted, B faithful till death; B honest, B holy, B open and pure, B thankful, B Christlike, and you'll be secure.—Sel.

FELLOWSHIP IN SALONIKI

Greek Evangelicals in Saloniki have in a brotherly spirit shared their church with the Armenian Evangelicals, who are refugees with no church center of their own. During the Week of Prayer union services were held. Greek, Armenian, Turkish and English were the languages used throughout the week. One evening the Greek pastor would lead the meeting and the next an Armenian, but when the meetings were thrown open to the congregation for testimony, prayer or hymns, all the different languages could be heard from many parts of the church. The little church was packed each night. At the Sunday morning communion service seating capacity was taxed. Both nationalities sat around the communion table, while both Greek and Armenian pastors, deacons and deaconesses officiated.

—Congregationalist.

CHRISTIAN LIVING TAUGHT

Colegio Internacional at Asuncion, Paraguay, like other mission schools, lays chief emphasis on the development of Christian character. It is recognized that mere teaching of the Bible and sacred literature will not ensure Christ-like living, and that every day personal conduct is the essential dynamic. Classes teaching Christian principles are called "Conversations." Here moral, social, educational and religious problems are discussed. It is recognized that religion has to do with every phase of life, and students search all over the city for facts and illustrations. Four distinct methods of inculcating Christian teachings are employed at the School: through the personal influence of the Christian teacher; through the teachings of the Bible and principles of Christian living in each grade in the School, with required attendance; through the Sunday morning service, conducted for all the boarding students, on the same lines as a like service in the United States; and through the extension work of the institution, consisting of public lectures and the participation of the Christian teacher in the life of the community through the Rotary Club, federal school and government institutions, and the numerous activities in the community where both privately and publicly these Christian educators are making a profound contribution to spiritual values.

—World Call.

INCOME RISES—COSTS FALL

In the memory of most people, last year was the darkest financially for Scotland, yet the foreign mission income went up by many thousands of pounds in the Church of Scot-

land. The total income was £169,641 compared with £151,491 in 1931, and the total expenditure £172,795, compared with £176,267. There was also received at headquarters £5,708 toward the liquidation of last year's deficit. This giving was in response to the assembly's appeal to prevent cuts in the missionaries' salaries and curtailment of the work. The ministry committee has announced that in spite of a curtailed income, the minimum stipend has been maintained at £300 a manse, through economies arising out of local church unions.—Christian Century.

A DEBT TO A GODLY HOME

"Yes, my people are all religious, all the family, way back, although I don't take much stock in that kind of thing myself," said a young man in a hospital ward.

The physician looked at him kindly for a moment, and then said: "My boy, do you know why you are recovering so quickly from your accident—why the bones knit and the wounds heal so rapidly? Well, I'll tell you. It's because those ancestors of yours, whom you were talking about just now, bequeathed to you good, clean blood and a sound constitution—the physical make-up of those who have kept God's laws. If I were you I'd begin to take some stock in that kind of thing. You owe it, not only to yourself, but to those who come after you."—Forward.

LAXITY IN CHRISTIAN SERVICE

A woman in Philadelphia used occasionally to employ an old Negress known as Aunt Cecelia. For some time she lost sight of her. Meeting the washerwoman one morning, she said: "Good morning Aunt Cecelia. Why aren't you washing nowadays?" "It's dis way, Miss Anne. Ise been out o' work so long dat now, when I could work, I finds I's done lost my taste for it."

This is evidently the attitude of many nominal members of the Church. They have become so accustomed to doing nothing for Christ beyond occupying their pew once a week that they have no inclination to Christian activity, even when the opportunities are right before them.—A. C. Crews, in Westminster Teacher.

A BIBLICAL GUIDE TO OIL

The Springfield Republican recently declared that Exodus 2:3 gave the Standard Oil Company the idea that oil was to be found in Egypt. This is reported to be the assertion of Charles Whitshott, geologist and oil and gas expert for the Standard Oil Company: "The verse tells of the use of pitch in making the craft in which the babe Moses was set adrift. Alphand of the Standard Oil Company reasoned that where there was pitch there was oil. I was sent to investigate, and three wells are now in operation, with more being developed as the result.

When man's eyes are opened to divine light they may see science as they have never seen it. Let us hope and pray that they may.—Herald of Gospel Light.

"Verily, I say unto you, He that believeth on Me hath everlasting life." John 6:47.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

What Shall We Do Then?

In every age there can be found those who conscientiously desire to do and to co-operate with any movement that promises higher spiritual or material benefit to the community or nation.

When John was preaching by the River Jordan, and uttered his clarion call to repentance, people from all forms and walks of life came to John, asking him, "What shall we do?" This question was born from an inward desire to really want to co-operate and to line up with the declaration of the expected appearing of the Messiah.

In the past few weeks, we have been asked the same question so many times, in connection with certain present-day conditions and demands, which are being made upon practically every citizen, that we have been impelled to try to think out an answer to these questions for ourselves; and we pass it along in the hope that someone may find guidance and comfort. The Scripture teaches definitely that we should be subject to the powers that be and that we should pray for our rulers. It is therefore incumbent upon the child of God to remember in prayer those who have the rule or authority over us, and as much as is possible co-operate in a county, state, or national program which is inaugurated for the purpose of furnishing employment, relieving distress, and for the general benefit of the citizens of the commonwealth.

We are also positive in our conviction that there is a limit to the extent to which a Christian can go in co-operating in these things. As soon as a movement takes on the feature of force and coercion it reveals itself to be distinctly antagonistic to the principles of Christ. Or when a movement of this kind seeks to usurp the place that Jesus Christ should have in the life and thought of the Christian; the attitude, that the sincere Christian should take, at once becomes clear. We do not go so far as to say that the emblem, attending the present program for national recovery, is a "mark of the beast." Many have written asking about it. We do not believe that we are quite far enough advanced in time for the revelation of this particular mark. On the other hand we are firm in our conviction that this is one of the many factors which is rapidly preparing the way for the fulfillment of the Scriptures along this line.

As a people we have never adopted the practice, to any great extent, of displaying banners, waving flags, or placing stickers on our automobiles and windows, nor do we feel that this is particularly necessary at this time. As far as is possible we believe we should endeavor to carry out the spirit and intent of the law, at least until such a time that demands would be made upon us that would in any way re-



quire us to deny in spirit or practice the teachings of Jesus Christ. When that time comes it may be necessary for the Christian to endure suffering the same as Christians have in the past, to commit himself to the care of his heavenly Father and to be true to his convictions regardless of consequences.

"There Were False Prophets

Also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies."

The present age is literally flooded with teachers and preachers who claim to believe the whole Bible, and yet preach the false and Satanic doctrine of "once in grace, always in grace." Without exception the advocates of this sinning religion continually wage war against the preaching and teaching of holiness on the hypothesis that no man can live without sinning.

The doctrine of holiness has often been in ill repute because people fail to understand its real teaching and consequently have made wrong claims concerning this blessed experience. But they who criticize it because they claim that it teaches a non-sinful religion, blindly unchristianize themselves, because according to the apostle John it does not take sanctification to stop the practice of sin. He says, "Whosoever is born of God doth not commit sin"; and, "In this the children of God are manifest and the children of the devil." That is, the children of the devil commit sin, they practice sin, while the children of God do not.

In the preceding verse we read: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The doctrine of these false teachers is that if once you are in grace, you are always in grace; and that no matter what sins you commit you cannot lose your salvation. This doctrine is just as old as the fall of man. It was in believing this doctrine that Eve lost holiness. The first preacher was Satan himself. He had for his audience our first parents. The text of his sermon was, "Ye shall not surely die." He succeeded in convincing his audience and they proceeded along the lines of this new doctrine regardless of what God had declared to the contrary. For nearly six thousand years humanity has been reaping the results of that day's unbelief and disobedience.

So they are still telling us to-day that you can disobey God's commandments and commit any known sin and not lose your

salvation. When driven into a corner with actual examples of backsliders who acknowledged their condition and returned to God, these teachers come back with the question, "Well, how do you know they were ever really saved?" There is only one answer. The scripture says, "By their fruits ye shall know them." There are many who definitely brought the fruits of salvation and lived lives pleasing to God, but later because of various reasons let down, failed to walk in the light, lost out in their experience, and actually backslid.

One of these false teachers recently accosted a backslider, and tried to preach his doctrine to him. The backslider replied, "You don't need to tell me that I'm all right. I know I'm not all right. I know unless I come back to God, meet the record of my sins by confessing and forsaking them, I will be lost."

We wish to restate the fact that without exception those, who teach this doctrine, do not profess holiness or teach sanctification as a second blessing; and are definitely opposed to a teaching that really cleans a man up for God and separates him from the world. We know of no doctrine that is lulling more people to sleep in the church these days than this. It is Satan's great masterpiece which causes men to lose the passion for souls and to keep pure and clean so as to be ready for the coming of Christ.

May God in mercy wake up the people from this awful sleep into which many have fallen and bring them back into repentance and faith.

Note: The above editorial was not written with a view to advertise the booklet, "Eternal Security," by Elder T. A. Long, but we certainly feel that this little booklet is very timely and surely merits a much wider distribution than it has had up to now.

Power of Experience

A learned atheist once met a plain countryman going to church. He asked him, "Where are you going?" "I am going to church, sir," was the reply. "What to do there?" "To worship God." Pray, is your God a great or a little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that the heaven of heavens cannot contain Him, and so little, that He can dwell in my poor heart." The atheist declared that this simple answer of the countryman had much effect upon his mind.

—Heart and Life Magazine.

"Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise." Luke 23:43.

"My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

The True Meaning of Self-Denial

By E. E. Shelhamer

JESUS said, Whosoever will come after me let him deny himself and take up his cross *daily* and follow me." Again we read, "His commandments are not grievous." On the face of it, these two statements seem to contradict each other, but this is not so when self-denial is practised with discretion in the Spirit. Saint Paul declares, "If ye live after the flesh, ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live." Again he says, "They that are Christ's have crucified the flesh with the affections" (passions and lusts).

Another old time writer said, "Self-denial is the law of life; self-indulgence is the law of death." Now, dear friends, if we were not so blind and short sighted, we would see that in reality *self-denial is nothing more or less than self-preservation*. For instance, here is a person who denies himself of certain luxuries such as a superabundance of candy, ice cream or other delicacies; instead, he lays aside what he would have spent and puts it in the bank. At first it may seem trivial, but in due time it amounts to considerable and he is able to take a long coveted trip, or purchase something worth while and enduring. Again, here is a conscientious young person who denies himself of gay company or certain sports. His companions sneer at him, saying, "You are missing the joys of life." Not so, when years after, he has health, wealth and prestige that the others do not have. Even Gene Tunney, a catholic, said that he could not afford to drink, smoke, go to dances, or run with bad women, for he wanted to house up all his energy for that final contest in which he made one million dollars in one hour, triumphing over his rival. So you see that self-denial is in reality a paying investment.

There are different forms and degrees of self-denial. First, on *physical lines*. It is sad to see good people, yea ministers throw down the bars of all self control and eat and drink *when they please* and *what they please*. More than once have they thus incapacitated themselves from entering an open door of opportunity to bless and enrich others. It is wonderful to so have the old flesh in hand that it will not triumph over the spiritual.

Second, that which pertains to *mental pleasures*. The great and wise John Wesley said that we should refrain from "reading those books and singing those songs which do not tend to the knowledge or love of God." Criticize him if you will, but not until you write nearly three hundred books on various subjects as did he.

Third, but the climax is reached on the *spiritual plane*. When God told Noah to build the ark, he specified, "with lower,

second and third stores shalt thou make it." And why? Use your imagination a little. See the various animals coming by Divine direction and taking their proper places in the ark according to their nature. I imagine that the lions, tigers, hyenas and all blood thirsty creatures must go down into the basement or "lower story" where they are secluded. Next the innocent creatures such as lambs, doves and songsters take their place on a higher plane. But keep climbing and see Noah and his family up stairs on the "third story."

Friends, we are built on the same order. Most men live in the basement of their natures where the principal thing they enjoy is that that feeds the old animal nature. Then, there are others who, thank God, become dissatisfied with fleshly joys and look around until they find a stair case leading to something more noble and uplifting. Such people can spend a whole evening, not in drinking and dancing, but with a good book or music that delights the mind. But the climax is reached when this same person keeps climbing and rises to the spiritual realm. This man takes special pleasure in communing with his God, and sings from the depths of his soul:

*"Oh, the pure delight of a single hour,
(Not 5 minutes)
That before thy throne I spend;
When I kneel in prayer and with thee, my
God,
I commune as friend with friend."*

There is another beautiful picture, recorded in the eleventh chapter of Mark. Here we see Jesus riding on a colt into Jerusalem. Get the picture. Divinity on top of the animal! And as long as this is the case there is a triumphant march and we hear "Hosannas in the highest." But reverse the order and let the animal get on top of Divinity. Immediately there is a break down, the march ceases, no more hallelujahs, the high way is blocked, people are maimed and progress is at an end. Dear friend, this is exactly what takes place everyday in your life and mine. So long as the divine in us is on top, we are invincible and irresistible, but when through self-indulgence on one line or another the old earthly nature gets on top, then there is a break down and this accounts for many a dry sermon or inability to pray the prayer of faith for others.

Oh, brother, let us live up stairs, let us take delight in seeing how much we may decrease and the Christ-life in us increase. In this world we buy or barter and expect, yea demand an equal exchange in values. But at the spiritual bargain counter

we give up a little and get a great deal, we give up trifles and get kingdoms. Self-denial then is in reality an exchange of temporary things for that which is eternal; an exchange of fleshly pleasures for joys everlasting. Seeing then that we get so much in return for what little we renounce, why not sell out everything and become a multi-millionaire on spiritual lines?

Tact

I do not like that word "tact." I know that it is a perfectly good word and has a very useful place to serve; but I dislike it anyway. The tactful person is able to discern what is the fit and proper thing to do in approaching a person or a situation or a problem. Most of us should have more of such ability. About that fact I raise no debate. But I do not like the word because it is very likely to keep company with detestable folk. It is like the color grey, it is neither black nor white, and more often than not tact is more intimate with black than with white. It has no definite and strong moral loyalties. It is nice, but not clean-cut and positive. It so often is simply a thin veil covering, though not hiding, moral compromise and slick cowardice. As a word it is something like the much stronger word "courage." One can be courageous in a bad cause, or one may be courageous in a good cause. Tact may be shown in a noble purpose and task, or in an evil intention. The trouble with so many dangerous teachers, leaders, and champions is that they are so proper, so nice, so skilful in their address and approach while the glory and strength of so many heroic prophets of truth is that they do not have a nickel's worth of tact. The prophet of God is usually rough and irregular and outside the circle of polite respectability. Sainly Samuel Chadwick, of England, said recently that "the modern church is vainly trying to make God respectable, and God will not be respectable." Christ was not careless, nor was He daintily tactful. Truth is truth, and its demands are usually so radical and so blunt that it is rejected by those who care much for delicate proprieties. I am glad the word "tact" is not in the New Testament.—Selected.

The Turk has done away with the "fez." Henceforth he will wear a hat. This is something more than a change in the style of masculine headgear. Probably it means that the Turks like ancient Israel, want to be like other folks. What a Turk needs is not so much a new hat as a new heart.

Sin

NO language on earth can adequately describe the awfulness and treachery of sin. It is the greatest enemy of God and man. It stalks upon the earth as a monster most hideous to behold; and again to souls blinded and deluded by its power it has a fascinating and beautiful aspect but hidden underneath its camouflage are its deadly fangs dealing out death and hell. To the unwary it appears as a palace of magnificent splendor and beauty but the end of it is blackness and darkness forever. Its ravages have been felt in every nook and corner of the globe. It is the greatest curse that has ever come upon the earth and will continue to be until it is banished back into hell from whence it came. It hides under the cloak of religion and even makes its way into the pulpit. It revels in the lowest degraded hovels of the earth and also in the highest courts of king's palaces. Wherever man is found sin also abounds. No amount of rules and legislation can subdue it. When it is thought to be brought under it crops out again like a flood of waters. Not only does sin seek its prey when darkness covers the earth and in secret chambers, but at all times and in all places its withering influences can be seen and felt. The tentacles of sin are tenacious in their grips and leave indelible trails in their paths. When man courts sin he is walking into the very jaws of death. Its strings are more deadly than those of the most venomous serpents. It sets on fire the course of nature and has its origin in hell. No one can play tight and loose with sin and escape the terrible consequences. Sin is the extreme opposite of all that is good. It defies the laws of God and opposes everything that is good. Sin is contagious; it spreads like wild fire and defiles everything it touches. Every soul that goes to hell drags a host of others with him, and the devastating influences of the life of a sinner will not end at death, but will continue its ravages until the end of time.

One sin alone is a miniature hell on earth, for the soul that sinneth it shall die. When there is no restraint it will eat out every fibre of moral sense and justice and then turn upon its victim in fiendish glee and mock him with open throat. Sin knows no mercy; its wages is death—eternal death where hope is a stranger and mercy has never been known. The memory of sin clings tenaciously upon the doomed in the flames of hell. Their guilty, fiery consciences will be forever burning and yet never be consumed. It is sin that separates a soul from God. God has never withdrawn His love from man; but if by sin he separates himself from God and will not repent, but will by his own choice decide to spend eternity in hell, the very consciousness that he has all his life

time sinned against a righteous God and spurned His atoning grace and lived against better light and knowledge until it was too late to repent, will in itself be a hell of torture and agony while eternal ages roll.

There is only one remedy for sin, and God has provided that remedy in the person of His only begotten Son. The blood of Jesus Christ is sufficient to cleanse the vilest sinner who repents and believes the Gospel while mercy's door is open. But God is not mocked: "for whatsoever a man soweth, that shall he also reap." A man may count sin as a light thing and roll it under his tongue as a sweet morsel, but there will come a time when every sin will be laid bare when it will be too late to repent and the wrath of God will abide upon the doomed soul forever and forever. God cannot look upon sin with any degree of allowance and were it not for the marvelous longsuffering of God this old earth wreaking in sin would be quickly burned up by the fire of God's wrath upon sin as in the days of Sodom and Gomorrah.

If men could but realize the terribleness of sin as God sees it they would fall on their faces, cry out for mercy and flee the wrath to come. It is beyond question that we are living in a degenerate age of the world. Sin abounds as perhaps it never did in all the history of the world, and the momentum undoubtedly is on the increase. If we look back only fifty years we can readily behold a vast change. In revival meetings scores of mourners would line up at the mourner's bench and cry out mightily to God for mercy and get an experience of religion that would send them on their way shouting God's praises. Sinners would quake and tremble when the wrath and justice of God against sin was proclaimed from the lips of men of God who were filled with the Holy Ghost and power. Contrast those conditions with the present day revivals and we note a wonderful change. In these modern days wickedness abounds unceasingly. In days of other years suicides and divorces were rare occurrences, and produced a profound sensation in the communities in which they occurred. Murders and thefts were also few in the same proportion. Today such events are so common and the daily papers are so full of such things that they are lightly passed over and we cannot even stop to think of them all, and yet the tide of wickedness is by all appearances rapidly increasing, and according to the Scriptures the worst is yet to come. But we also have reason to believe that surely the end of this sinful age is very near at hand when God will cut it short in righteousness.

Note: We are unable to locate the name of this writer. If he will kindly communicate with us we will gladly credit this article.—Ed.

The Spiritualization of Daily Life

I Cor. 10:31

THERE are two ways of looking at life which are common and erroneous. The first is the materialistic. People are so busy with their plans and schemes that they never have time nor inclination to look beyond or above them. They spend their time in scratching in their own yards, and are too busy to glance upward. These people just have time to smile, if you tell them of a better way or of a more spiritual world.

The second is the class of so-called separatists, who also have a mistaken view of life. They look at the sun, and their eyes are so dazzled by it, that the earth looks terribly dark and gloomy. In the dark ages this class shut themselves up in monasteries, and became hermits in the deserts, thinking to escape from the world and keep themselves separated. What was the result? These men, who were often well educated, and who were at that time the only ones who could read the Latin and Greek scriptures, without asking the Holy Spirit to enlighten them, literally obeyed the idea of withdrawing from the world, and so caused a condition which God never intended should be. Two classes therefore appeared, the one educated, separated, but not spiritual, and the masses unlearned and immoral.

There is no double moral standard. The priest or minister and the layman should both hold up a high standard of morality. Some churches to-day hire a minister, who does most of the work. He is paid for it, they say. He does the preaching, praying and social work. The congregation, in the main, let him take care of these things while they attend to the secular—the same old scheme which the monks had, only modernized. The layman's ideas seems to be, that religion is a kind of Sunday dinner. It should be our daily bread. Of course not all are doing that, but the large majority of formal Christians are doing it that way. Some Christians are like the patriots on both sides of our international boundary, they only show their loyalty on July 1st or July 4th and so Sunday to some is a day set apart to show that they are religious.

Some people feel very happy when the pipe-organ swells out its melody and mistake their ecstatic feeling for real joy. Others think that only sermons spoken from the pulpit come from God. Jesus spoke from the well-curb of Samaria, on the walls of Jerusalem, and in Simon's house: and who dare say, "His sermons were not of a spiritual nature"? His texts were taken from scripture, and His topics from the field, the olive yards, or the sheep fold, etc. They were not flowery dis-

(Continued on page 316)

"Christian Perfection"

(Sermon by Rev. C. W. Ruth, at God's Bible School Camp)

Part II

(Continued from last issue)

IN the 12th chapter of St. John, Jesus prayed to His heavenly Father, and the people heard nothing but thunder. All they heard was noise, but Jesus got a message from the Father. Just so, we can come and get blessed and shout. Some one says, "Oh, what a noise! What a confusion!" I say, "I didn't hear any noise; we just heard from Heaven, that's all. We are rejoicing! Hallelujah!" I am very fond of music; I love it. There is a lot of music in me because none ever came out. I hear my good wife or daughter at the piano, and I think she is practicing. But directly some one who knows music says, "That's a classic. That is great!" Now, I thought they were practicing their piece. What you are determines what you see and what you hear.

God says, "Walk before me, and be perfect." It is easier to be perfect in the sight of God than in the sight of man. I am trying to relieve you from the suspense about that matter of being perfect. If you keep in mind what we mean, you are sure to have your heart cleansed from all sin so that you can love God with all your heart, mind and strength. It is pure love we are talking about. Too many misunderstand the text because they read it wrong. Let me read it again, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Some read it, "Be ye perfect, even as your Father which is in heaven is perfect." You take the text that way and you have absolute perfection that belongs to God alone—the perfection that can never be increased or decreased. God alone has absolute perfection. Christ didn't say, "Be ye perfect, even as your Father in heaven is perfect," but, "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Therefore" denotes conclusion.

Let me read the 44th verse, "But I say unto you, Love your enemies bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." You love them that love you; what reward have you? Do you salute your brethren only? What is he talking about? He is talking about love, and the expression of love. If you shake hands with the folks that shake hands with you—any old sinner will do that. If you bless them that you think will help you and say, "That fellow is all right," anyone would do that. The folks that talk about you and criticize you and lie about you and impose on you—you must go on loving them. Amen! That is second blessing Holiness, full salvation, heart purity, or

whatever you may term it. If it does not manifest itself in this expression of love to all men, you haven't got it. That is the very fruit and expression of this sanctifying grace.

I am going to prove to you before I get through that that is the proof of this experience in your own heart and life. First, I must make this point a little clearer—this matter of perfect love. All Christians have love, but all Christians do not have perfect love. Do you get that? No man can love others perfectly with sin in his heart. Sin is always discovered. Let one sin against another and the love of the injured is destroyed—whether it be neighbor, friend or wife. Let one take advantage of the other and sin against the other and it will destroy love. You cannot have any sin in your heart and love God with all your heart. Some one says, "I don't know how to love God with all my heart." "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—Deut. 30:6.

You say "I want to love God with all my heart." Then He will fix you up so you can. He will circumcise your heart. God said to Abraham, "Walk before me, and be thou perfect." This was the second call. In the 13th chapter of Genesis God said, "Get you up and get you out," and in the 17th chapter you find his second call, "Walk before me, and be thou perfect." At the first call Abraham was seventy-five, and at the second call he was ninety-nine. This second call marked a crisis in his life that changed his name. Up to that time his name was Abram, but now in connection with his second call his name was changed to Abraham. The "H" stands for Holiness. A name was indicative of character in those days. It was in connection with that that God gave promise of the land of Canaan—"To thee and to thy seed after thee."—Gen. 17:8.

As you know, Canaan stands for the second work of grace. It was in connection with Abraham's second call that God gave him the right of circumcision. It denotes the removing of those things that hinder you, and He will do something to you that will fix you up so you can love Him with all your heart. A child must be born before it can receive the rite of circumcision. That is saying it is a second work of grace. Amen! If you are a Christian you have love, but you do not have perfect love until you get the second work of grace—the second blessing. What is the second blessing? It is the circumcision of the heart, cleansing it from the least and last remains of sin so that you love God

with all your heart and mind and strength. Isn't that beautiful?

I am going to give you three texts whereby you may determine for yourself whether you have the blessing of perfect love. You can answer these questions in your heart: Am I wholly sanctified? Do I measure up to pure love? In I John 2:5 is my first text. I am going to show you so you can measure by the Book and not get my opinion. "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in Him." What does that mean? A perfect heart is obedient to the whole will of God.

If you are still doing things you ought not do and are not doing things you ought to do, you have a crooked heart, you haven't got the blessing. No matter what you profess, you haven't got it. When you get the blessing you will mind God, you will obey His Word; it won't be a question of what others say, but it will be settled that you will obey Him. I will do the whole will of God whether others do or not. A sanctified person has no struggle to do the will of God; you may have a struggle to determine what is the will of God in a given matter. As long as you have a choice of your own you can't get the mind of God, but when you have no choice but God's you soon determine His will, and then you have no struggle to do it. I settled it fifty years ago. I was converted in the good old way in Sept. 1882, about half-past two. It was so clear that the devil himself has never had the audacity to dispute it. I have never doubted that I was born of God. The devil has tried to tell me that I have lost my experience but he is a liar. Then in the year 1833, again in September, about half-past seven, the Lord sanctified my soul—I received the baptism of the Holy Ghost and fire. Now we are in 1933 which makes 50 years for me in the blessing. Glory.

I have never backslidden. The Lord has kept me. Bless God! It has been settled from that day to this that I will do the will of God whatever it costs. I am going this way if the crowd goes this way; and if they don't go, I'm going this way. If it costs me I am going this way, if it doesn't cost me, I am going this way. If it costs everything I am going this way, and if it doesn't cost everything I am going this way. If everybody likes it I am going this way, and if everybody doesn't like it I am going this way. That has been settled for ever and ever.

Have you that heart loyalty to do the will of God? It means not just saying, "I will give my all to Thee," and then drawing back and failing to obey. The people who are unsanctified do exactly as they want to do. If you are sanctified you will do the whole will of God, whether it suits you or doesn't suit you.

(To be concluded)

Ohio Bible Conference Gleanings

A MISSIONARY CHURCH

By Eld. George Paulus

The book of Acts is a missionary book. The early church is an example of a missionary church. In Acts a story of one phase of church life is displayed.

The temple was where the apostles met to pray. As related in Acts 3, a crippled beggar was sitting at the gate when Peter and John came along. Peter told the beggar he had no money to give him, however, Peter had something to offer him which was far better. The cripple was raised up to normal health.

The people of the early church were filled with the Holy Spirit. The apostles and early Christians were zealous to a marked degree. Some were imprisoned, chained, and some were killed. Stephen and Paul are examples of zealous men. Peter's zeal increased and was directed rightly when the Holy Spirit came into his life.

Community spirit came in through inspiration and love of the believers through the Holy Spirit. The spirit of Christ causes others to have love and a feeling of helpfulness. The early church was full of activity. It was indeed actually a missionary church.

What other excuse is there for the Church to have existence than that we be a missionary church and spread the gospel? A church with a missionary spirit is a growing church.

Reported by Evelyn Brumbaugh.

"THE MORE EXCELLENT WAY"

I Cor. 12:13, 14

By Bish. M. L. Dohner

I

Christ's great mission and purpose in our lives is to "Present us holy, unblameable before Him in love." We glimpse God's perfect holiness from the Garden of Eden to Calvary, in Abraham's life, in the glory of Sinai, in the Transfiguration. Here is the perfection of Heaven. How shall mortals attain it?

The "more excellent way" will cleanse us and conform us to His will. Have you ever felt within yourself the same impulsive, unstable spirit which Peter manifested before Pentecost? Even the loving James and John had covetousness and Nathaniel, in whom was no guile, said in doubt, "Can any good come out of Nazareth?" Their hearts needed to be dealt with in Jerusalem's upper room. They had not yet found the more excellent way.

Paul and Silas, singing in prison, demonstrated this "more excellent way." It will give the "much patience," the joy in spite of affliction, peace in the face of opposition, love in the time of persecution. It means purity of desires and ambitions, rejoicing still altho things you've hoped in have been a failure, long-suffering, kindness, sympathy, pity.

You can find them in the upper room.

II

Before presenting the more excellent way, Paul tells us in the 12th chapter the relation of spiritual gifts to the work of the church. These gifts are bestowed by the Holy Spirit and not by repentance which must come first. Their purpose is not to

exalt this or that individual but "for the perfecting of the saints," not to bring division, but to work "till we all come into the measure of the fullness of Christ."

Paul classifies the gifts according to importance, first apostles, then prophets, then teachers, and so on. He knew the gifts which were the most enticing, and likely to take the place of the most important ones. Therefore, he says, "Covet earnestly the best gifts."

Love, part of God in us, is the first principle to carry out the other fruits of the Spirit. God wants everyone, from the least to the greatest, from the Bishop to the lowliest lay member to have the fruits of the Spirit in his life.

To this, spiritual gifts are secondary. Those who advocate speaking in tongues, become enemies to those who present the light to them in other phases of God's truth. They put primary emphasis where God never meant it to be.

Sometimes it seems a more important gift to be able to hold your tongue at the right time. Let us seek to speak "never a word too much, never a word too little, never a word out of place." Even a word, an act, a shout out of place can work havoc with His cause.

Let us seek to be natural in God as the Spirit leads. May the Holy Spirit show us the "more excellent way."

Reported by Sr. Kathleen Aiken.

"WATCHMAN, WHAT OF THE NIGHT?"

Isa. 21:11, 12

By Bish. M. L. Dohner

Dumah saw a picture of coming judgment and having faith in the prophet he asked, "Watchman, what of the night?" Just as Dumah saw what was coming, so we need to see the prophetic night which is before us.

"Night is a period in which God is not in the midst. But with the night is also the "morning." "Morning" to those who are ready; night to those who are not ready. That will be the day when all saints meet in glory with great rejoicing. But the night is also coming.

The following prophetic scriptures are rapidly being fulfilled: Ezekiel 37, Romans 11, Hosea 6.

The Jews are constantly fulfilling scripture. Prophecy says they will be scattered, but will come together again and we find they are doing that. A Jew who recently came from Palestine said that there, 10,000 Jews have accepted Christ. Is this not fulfilling scripture? Jesus said, "No man knoweth the hour," but He also said, "Watch."

The time is brief, therefore, we must be ready. The parable of the ten virgins is an example. Let us be as the five wise, have the oil and be ready for the bridegroom. The foolish knew of his coming but were not ready. We know of His coming. Is there a lack in our lives? "What of the night?" Jesus knows our every heart. Today is the day of salvation. The brevity of time and the certainty of death should convince us now is the time. Ask yourself the question, "What of the Night?"

Reported by Marjorie Cassel.

GEMS FROM MY GREEK NEW TESTAMENT

By C. W. Boyer

Since Greek is the language in which our New Testament was originally written, this subject should be of interest to all of us.

"Do we not have accurate translations?" someone may ask, "and if so, what is the advantage in studying the original?"

It is true that our translations are good, and their weakness, if any, lies not so much in the fact that they are inaccurate, as in the fact that they are inadequate.

A number of examples were given, showing the greater force, or richer, fuller and deeper meanings which are often to be found in the original.

It was interesting to learn the force of the different Greek tenses: the "imperfect," which has been described as the "moving picture tense": the "aorist", which takes in the entire action with one sweep of the eye; and the "perfect", which indicates completed action with the result continuing in force. Scriptural examples were given, which brought out vividly the force of the different tenses.

Word studies which centered about "orthotomeo" (to cut straight); "perisseuo" (to be more than enough); and "dioko" (to pursue), were gems of special interest. As these words were explained and illustrated from the standpoint of their original meanings, familiar Scripture passages where they occur glowed with new richness and beauty.

"TRAIN UP A CHILD"

Prov. 22:6

By Bish. W. H. Boyer

Few Scriptures involve more importance than God's commands to Moses concerning the instruction of offspring. The numerous scriptures on this subject state one of the most important commands of the Bible. God clearly discloses His views on the necessity of child training.

Jesus, though divine, was subject to parental training; surely it is more necessary for the children of to-day to be trained. Instruction of children increases their comprehension.

Since God's original plan of perfection in the promulgation of the human race has been thwarted, numerous problems of child instruction have arisen. A child is conceived in sin, however, it is a blessing to know he comes under the atonement until the age of accountability is reached.

How can parents successfully lead a child? Parents must agree and have unity in their beliefs concerning child instruction. They must be sound in their faith, both must have keen interest in the training of the child; difficulty arises when one alone attempts to mold the child's life.

Are we rearing children for the God of this world? Christian training is the basis of all training. The advantage of training gives God an opportunity to reach a child's heart. Some parents give more attention to other phases of their daily living, such as the growing of gardens or the raising of cattle rather than the training of their own children.

We are astonished when statistics disclose the fact that 75% to 90% of juvenile criminals are due to parental neglect. Surely this is an important subject which should have the most serious consideration of us as Christian parents.

Reported by Mattie Lutz.

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.

Official Organ of the
Brethren in Christ Church
(Known as "Tunkers" in Canada)

U. S. A., CANADA AND FOREIGN COUNTRIES
Published Bi-Weekly by

E. V. Publishing House

(Brethren in Christ Publication Board Inc.)

301-305 North Elm Street
Nappanee, Indiana

V. L. STUMP Manager
S. G. ENGLE Associate Manager

All business notices, including subscriptions or information concerning same; all church, mission and orphanage reports, items of church news and obituaries should be mailed direct to Publishing House.

Editor

V. L. STUMP Nappanee, Ind.
To whom all articles and testimonies contributed for publication, should be sent.

Associate Editors—E. J. Swalm, E. H. Hess, H. K. Sheets.
Contributing Staff—P. J. Wiebe, C. J. Carlson, Meno O. Brubaker, Omar G. Worman, H. W. Buckwalter.

Foreign Mission Contributors—J. A. Climenhaga, Ella Gayman, Amie E. Winger.

Publication Board—O. B. Ulery, A. Z. Hess, Earl Bossert, C. J. Carlson, Ohmer U. Herr, Jesse Cassel, Chas. E. Clouse.

SUBSCRIPTIONS—\$1.50 per year in advance, 75 cents for six months, sample copies free.

NOTICE—The date printed on your label denotes the time to which your subscription is paid. Your paper will be discontinued at the end of 3 months after due date if not renewed.

Please note the date on your label, the first issue of the month following your renewal. If unchanged after second issue notify publishers, stating how and when money was sent.

CHANGE OF ADDRESS—Be sure to give both the old and new addresses.

Permanent Church Headquarters

Messiah Rescue and Benevolent Home
1175 Bailey Street Harrisburg, Pa.
Attention of General Conference Secretary

Treasurers of the Different Boards

Executive Board—Jacob T. Glunder, Manheim, Pa.
Foreign Mission Board—Graybill Wolgemuth, Mt. Joy, Penna.
D. W. Heise, Gormley, Ontario, Canadian Treasurer.
Home Mission—Abner Martin, Elizabethtown, Penna.
Canadian Treasurer—John Nigh, Hagersville, Ont.
Beneficiary and Poor—Harvey W. Hoke, Englewood, Ohio.
Publication Board—Charles E. Clouse, Nappanee, Ind.
Sunday School Board—Wm. Page, Detroit, Kansas.
Tract Committee—E. I. Witter, Navarre, Kansas.

MARRIAGES

HALL-SHETTLE—On July 31st, at the home of the bride's mother, Mrs. N. P. Shettle, Newville, Pa., R. D. 4, in the presence of a few invited guests, Caroline Shettle was united in marriage to Herbert Hall, of Shippenburg, Pa. Eld. Wm. M. Asper, of Shippenburg, officiated.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."—I Thess. 2:4.

"Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:14.

Obituaries

KREIDER—Bro. Benjamin L. Kreider, formerly of Cleona, Pa., died at the Messiah Home, Harrisburg, on Sunday, Sept. 10, aged 76 yrs., 4 mos., and 24 das. He was the last member of the family. His wife, who was formerly Sallie Kauffman, preceded him in death by fourteen years. He is survived by a number of nephews and nieces residing in Palmyra and vicinity. Bro. Kreider was in a backslidden state for a number of years, but we are happy to state that about ten months before his passing over, he knelt at the altar of prayer and found pardon. He lived a victorious life unto the end of his days, following his new experience. He was again restored to full fellowship in the church of his choice.

Funeral services were conducted in the Messiah Home Chapel and concluded in the Fairland Church, and burial by the side of his precious wife in the nearby cemetery. Elder T. A. Long, assisted by the home ministry officiated.

GATZ—John Gatz, son of Bro. and Sr. Luther Gatz, of Montoursville, Pa., died at the age of 8, on June 24th, as the result of an accident, having been struck by an automobile at 6 o'clock that day. Death occurred the same evening at about 11 o'clock.

He is survived by his parents, one sister, and two brothers.

Funeral services were held on the 27th at the home, conducted by Eld. H. T. Frey, assisted by Eld. J. N. Martin.

NOT GROWING OLD

They say that I am growing old.
I've heard them tell it times untold,
In language plain and bold—
But I'm **not** growing old.

This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow him
Who sacrificed his life for me
Upon the cross of Calvary.

What should I care if times old plow
Has left its furrows on my brow?
Another house, not made with hand,
Awaits me in the glory land.

What tho I falter in my walk?
What tho my tongue refuse to talk?
I still can tread the narrow way,
I still can watch, and praise, and pray.

My hearing may not be as keen
As in the past it may have been,
Still, I can hear my Savior say,
In whispers soft, "This is the way."

The outward man, do what I can
To lengthen out his life's short span,
Shall perish, and return to dust,
As everything in nature must.

The inward man, the scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's fold?

Ere long my soul shall fly away,
And leave this tenement of clay.
This robe of flesh I'll drop and rise
To seize the "everlasting prize."
I'll meet you on the streets of gold,
And prove that I'm not growing old.
—Selected by Martha S. Shank.

I heard once of a clergyman who used to go hunting, and when he was reproved by his bishop he replied that he never went hunting when he was on duty. But he was asked, "When is a clergyman off duty?" And so with the Christian, when is he off duty? He ought to be always about his Father's business, ready for anything and everything that may glorify God. He feels that he is not sent on Sunday only, but sent always, not called now and then to do good, but sent throughout his whole life to work for Christ.—Spurgeon.

WINNING SOULS FOR CHRIST

Would you win a soul to God?
Tell him of a Saviour's blood,
Once for dying sinners spilt
To atone for all their guilt.

Tell him how the stream did glide
From his hands, his feet, his side;
How his head with thorns was crowned,
And his heart in sorrow drowned;

How he yielded up his breath;
How he agonized in death;
How he lives to intercede—
Christ, our Advocate, and head.

Tell him it was sovereign grace,
Led thee first to seek his face—
Made thee choose the better part,
Wrought salvation in thy heart.

Tell him of that liberty
Wherewith Jesus makes us free;
Sweetly speaks of sins forgiven—
Earnest of the joys of heaven.

"Jesus said, I am the way, the truth, and the life."

—Sister Frances Hisey, Stayner, Ont.

THE BROTHERS' MUTUAL FIRE INSURANCE CO.

This is published in the Evangelical Visitor to inform the members of the Brethren in Christ Church that this company was organized in 1860 at a council held in Lancaster Co., Pa., by appointing a committee of three to proceed at once to assess those who wish the protection. With a very meager beginning it spread until today it covers the entire Brotherhood in the U. S.

There are forty sections or districts with corresponding agents, and some sub agents. Any one interested in taking out protection, can apply to any of these agents, or the General Secretary, Benj. O. Musser, Mt. Joy, Pa., who will give any information desired.

This was operated without reporting to the state as other companies were required to do, until 1929, when a law was passed compelling all associations to have a charter to do business; we immediately complied with this law, so since Feb. 21, 1929, we are chartered as required by law.

We solicit your patronage and feel confident it will be for the mutual protection and a saving in insurance expense.

This insurance is confined strictly to members of the Brethren in Christ Church.

The assessment Sept. 1, 1933 is nearly four million.

Board of Directors:

Jno. E. Hershey, Pres.
N. M. Nissley, Vice Pres.
B. O. Musser, Sec'y-Treas.
Jno. G. Engle
Ed. Deihl
A. G. Walters
Benj. F. Forrey
M. S. Musser.

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. 2d St., in charge of Eld. and Sr. Joel H. Carlson 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, Sylvania, 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 Edward Gilmore and wife, Idellus Sider, Tillsonburg, 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 Bollinger and workers.

Old Peoples' Home

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

SUNDAY SCHOOL CONVENTION

On Oct 8th the third annual Sunday School Convention will be held at Mechanicsburg, Pa. Services all day and evening. Bring your lunch and enjoy the day with us.

SUNDAY SCHOOL AND MINISTERIAL MEETING

Sunday School and Ministerial Meeting at Messiah Home Chapel, 1175 Bailey St., Harrisburg, Penna., Oct. 1st. All day service.

LOVE FEASTS

Canada

- Wainfleet, HowickSept. 30-Oct. 1
- Waterloo, FrogmoreOct. 7, 8
- WalpoleOct. 14, 15
- Clarence CenterOct. 21, 22

Pennsylvania

- SoudertonOct. 14, 15
- GraterfordOct. 21, 22
- Mastersonville M. H., Sat. eveningOct. 28

Michigan

- MooretownOct. 7, 8
- MerrillOct. 14, 15
- CarlandOct. 28, 29
- GladwinNov. 11, 12

HARVEST HOME SERVICE

There will be a Harvest Home service at Hummelstown, Pa., in the Brethren in Christ Church on Saturday afternoon at 2:00 o'clock, Sept. 30. Also services at same place in evening and Sunday morning. Ministers from a distance are expected. An invitation to all is extended.

FAIRLAND, PA., SERVICES

Communion services at the Fairland, Pa., Church in the evening of Oct. 21. Followed by revival services starting Oct. 22.

HUMMELSTOWN, PA.

Harvest Praise Meeting at Hummelstown, Pa., at 1:30 p. m. on Saturday, Sept. 30. An all day Sunday School and Ministerial

Meeting at Messiah Home Chapel, Harrisburg, on Sunday, Oct. 1.

Fall Communion services at Fairland Church, Saturday, Oct. 22, at 6:30 p. m.

Fall Communion services at Messiah Home Chapel, Saturday, Nov. 19, at 6:30 p. m.

HARVEST MEETING

A harvest meeting is to be held Saturday afternoon, Oct. 21, followed by communion service Saturday evening at the Locust Grove Church, York Co., Pa. Preaching Sunday morning. A hearty invitation is extended, especially to ministers.

RAPHO DISTRICT, PA. ACTIVITIES

It was on Monday evening the last day of General Conference at Mt. Pleasant that the ice broke in the evangelistic effort, and we had the glad privilege of seeing many souls saved. As a result of this awakening we are glad to report fifteen accessions to the church.

On the beautiful Sunday of September 3d Bish. S. G. Engle, from Philadelphia, was invited to a baptismal service. He came and preached the sermon for the occasion at the Mastersonville Church. After the morning service fourteen applicants followed the Lord in water baptism, with Bish. J. T. Ginder officiating.

The following Tuesday evening before the prayer meeting another one of the applicants was baptized; this being Missionary prayer meeting evening added greatly to the reality of the evening service.

On Saturday evening, September 9th, a communion service was held at the Manheim Church. A large concourse of people had gathered, and the impressive service, in observing the Lord's Supper, hallowed the evening. The following Sunday we were favored by having Sr. Mary Kreider and Sr. Verda Moyer, outgoing missionaries, with us at the Manheim morning service. Both sisters gave very touching talks, telling of their calls and purpose to answer the same in the African field. May the Lord abundantly bless them and use them in gathering many wasting sheaves. —Cor.

MOWERSVILLE-GREENSPRING DIST., PA.

The brethren of Mowersville-Greenspring Dist. decided to hold a tent meeting near the village of Roxbury. A committee was appointed to locate a place to pitch the tent and make the necessary arrangements. While looking for a location, a large dance hall was offered. This hall was equipped with a kitchen, sleeping quarters for the workers, electric lights, also a well of splendid water, and ample parking space. It was offered to the committee much cheaper than the cost for moving a tent in, and the owner offered to lend all the assistance possible.

The meeting opened on July 20th with Bro. Lester Myers, of Greencastle, as evangelist, Eld. Wm. M. Asper, wife and daughter, Mary, Sr. Irene Frey, of Harrisburg, and Sr. Rosenberry, of Roxbury, as workers. The interest and attendance were beyond our expectations. The hall had a seating capacity for 500 people. Many nights there were from 800 to 1,000 people present. One fine feature was a sounding board over the pulpit and spacious, low windows at the sides of the building. With these windows open, Bro. Myers's voice could be heard outside very easily.

Bro. Myers preached the Word with power, and God honored his word by sending conviction. Seventeen souls were at the altar; some for the first time; others to be reclaimed; and others for deeper consecration. The meeting lasted three weeks, closing on Sunday evening, Aug. 13th, with at least 1,000 people present. The owner, of the hall and grounds, has invited us back next year, and has assured us every bit of co-operation he can render. This is a very needy field. The folk, living in this section, have been duped by many false doctrines. They are as a ship on the ocean without a rudder. Will the "Visitor" family join us in prayer for this place that the word preached may still stir hearts even though the meetings are closed?

A baptismal service was held at Mowersville-Greenspring Dist., on Sunday, Sept. 3d, at the Mowersville Church. Six precious souls followed the Lord into the rolling stream, thereby showing to the world that they are children of God. One mother, and her grown daughter, her son, and his wife, and another young father and mother were baptized. May they be kept by the power of God. Bish. H. K. Kreider, of Dauphin and Lebanon Dist., who is our overseer, performed the ordinance before a large crowd of witnesses.

BUFFALO MISSION REPORT

It is with pleasure that we greet all the dear Visitor family through the all-powerful name of Jesus. That name is more precious as the days go by, and we near our heavenly home.

As we look over the past months, we are made to praise God for the remarkable way he has blessed his work here. Those who were saved in the revival last spring are making progress in the service of the Lord. One man, who belonged to a sect that does not believe in the laity having Bibles, was saved. He secured a Bible and we are made to marvel at the understanding he has of the Word. How true those words of Jesus are, "If any man be a worshipper of God, he shall know the doctrine wherof I speak." Recently a man, who has not attended service for years, found the Lord. He had been a drunkard, and used tobacco. It was truly wonderful how the blood cleansed him. His old associates have been coming, and one was at the altar a few weeks later.

The attendance decreased some due to sickness. In our last report we mentioned that whooping cough was in our congregation. Then scarlet fever broke out in the S. S. One of our boys was taken to the hospital with it. His mother requested prayer for him. In one week the Lord healed him, and he was recovering. A family, who live out of the city, brought to the Lord a young child who had symptoms of tuberculosis. He had contracted whooping cough, and seemed to be growing weaker. We do praise the Lord for the wonderful way he healed this child. He is walking and seems normal.

We desire to glorify God for the most remarkable way in which he manifested his love and power in healing our Mission baby. He was taken with a new disease which evidently developed recently. He began to vomit. After two days we called our Bish. Bro. Sherk, who anointed him. The next day he was worse. We then called both Bishop Sherk and Shoalts, who continued to pray, but still he grew more weak, and vomited more frequently. There is a law in New York which requires one to employ a doctor for a child. It was decided to call one. When he came, he told us he had attended an eight year old child afflicted with the disease, and after she passed away had performed an autopsy on the body but that they were baffled. He said to that date all who had the disease had succumbed to it. It was impossible for the child to take anything prescribed by the doctor. We are glad we had our eyes on the loving Lord. That night after prayer meeting the Lord undertook, and praise His dear name, the child is restored again.

The next Lord's day, in the evening service, seven children from the congregation sought the Lord for pardon. We thank the Lord for the change in their lives. To God be all glory! He is able for all our needs.

Financial Report

April

Receipts—Sr. Gladys Shaunts \$5.00, Sr. Bernice Henderson \$10.00, Sr. Melba Martin \$5.00, Bro. and Sr. Trost \$5.00, Bro. and Sr. M. Hoover \$3.00, Sr. Bessie Milne \$5.00, Bro. and Sr. C. Horton \$2.00, Sr. Clara Lyons \$5.00, Sr. Mable Sider \$5.00. Total \$45.00.

Expenditures—Provisions \$28.20, sundry \$3.89, gas \$1.95, electric \$3.74, telephone \$3.00, deficit \$4.65. Total \$45.43.

May

Receipts—Sr. Ethel Milne \$3.00, Bro. Ethan Martin \$1.20, Bro. and Sr. Hexemer \$5.00, Bro. and Sr. Monkelbaan \$2.00, Bro. and Sr. Trost \$4.00, Sr. Pearl Winger \$5.00, Sr. Mary Thuma \$2.00, Bro. and Sr. Plant \$1.00, Bro. and Sr. E. Winger \$5.00, Bro. and Sr. Robinson \$10.00, Sr. Bessie Milne \$5.00, Sr. Mable Jones \$5.00, Sr. Helen Henderson \$5.00. Total \$53.20.

Expenditures—Provisions \$28.39, sundry \$3.29, gas \$2.60, electric \$3.10, telephone \$3.00, water \$.90. Total \$41.28.

June

Receipts—Bro. and Sr. Jesse Winger \$1.00, Sr. Bernice Henderson \$5.00, Bro. and Sr. Trost \$4.00, Bro. and Sr. Robinson \$7.50, Eld. and Sr. E. Ditson \$3.00, Eld. and Sr. J. Cober \$2.00, Sr. Bessie Milne \$5.00, Sr. Mable Jones \$5.00, Sr. Myrtle Henderson \$5.00, Sr. Elva Heise \$5.00,

Sr. Gladys Shaunts \$4.00, Bro. and Sr. Greiner \$1.00. Total \$47.50.

Expenditures—Provisions \$31.73, sundry \$1.32, gas \$2.00, electric \$2.54, telephone \$3.00. Total \$41.19.

July

Receipts—Sr. Clara Lyons \$5.00, Sr. Helen Henderson \$5.00, Bro. and Sr. Monkelbaan \$5.00, Sr. Bernice Henderson \$5.00, Bro. and Sr. Trost \$4.00, Bro. and Sr. Hexemer \$5.00, Bro. and Sr. Greiner \$2.00, Bro. and Sr. Robinson \$10.00, hall \$2.25, Bro. and Sr. Racer \$5.50, Sr. Martha Shank \$1.00, Sr. Pearl Winger \$5.00, Sr. Bessie Milne \$5.00. Total \$52.75.

Expenditures—Provisions 30.94, sundry \$3.97, gas \$1.95, electric \$2.30, telephone \$3.00. Total \$42.16.

August

Receipts—Bro. and Sr. C. Musser \$2.00, Bro. and Sr. Trost \$4.00, Bro. and Sr. J. Herr \$3.00, Bro. and Sr. Monkelbaan \$6.00, Bro. and Sr. Greiner \$1.00, Sr. Bessie Milne \$5.00, Bro. and Sr. Robinson \$10.00, Black Creek S. S. \$34.81. Total \$65.81.

Expenditures—Provisions \$30.96, sundry \$3.89, gas \$1.35, electric \$2.14, telephone \$3.00, water \$.90, repairs \$6.20. Total \$48.44.

May the blessing of the Lord rest on all, who have contributed in any way.
Bro. and Sr. E. C. Bossert.

BETHEL MISSION Sylvatus, Va.

Dear brethren and sisters in Christ:

Greetings in His precious name who loved us and gave Himself for us that He might purify us from all iniquity.

Now that our revival meetings are past for the present we will write a report as we know that many of the dear ones of like precious faith will rejoice with us to know that souls have been saved. Short reports the past weeks have given the workings of the Lord in the meetings that we held ourselves at Sylvatus and other places.

A revival was begun at the school house in Pulaski county with Eld. C. N. Hostetter, Jr., in charge, assisted by Bros. Cyrus Lutz and Harold Martin. The attendance constantly increased until more seating room had to be added. The meeting closed with eight at the altar of prayer, and altogether twenty-four sought the Lord and most of them found peace for their souls. There were some wonderful conversions during the meetings. Among the most notable ones was a young man who had inherited a large sum of money which came into his hands at the age of twenty-one. In the course of four or five years he had squandered the whole of it in bad company and drink. He had married a nice little woman. She with him sought the Lord and was clearly saved. There was rejoicing in the community over the return of this young man. Praise the Lord He still works. Many good testimonies were given by those who sought the Lord. Some testified to being delivered from the tobacco habit. We truly praise the Lord for this revival, and we ask you dear ones to pray that the Lord will lead them on by His Spirit.

During the time of the above meeting the three brethren drove back to Sylvatus each day and conducted a Vacation Bible school, which was a wonderful success, and highly appreciated by the people of Sylvatus. The school had an enrollment of eighty-four. It was wonderful to attend the closing program and see how much had been taught to the children and young people of the Word of God in the short space of two weeks. The school authorities opened the splendid new High School building in Sylvatus for this work, which was much appreciated by all concerned.

Perhaps in this report we should tell of a few family happenings in Bethel Mission. On August 16th the Lord blessed Bethel Mission with the arrival of little David Jonathan Jennings. (He is dedicated to the Lord, and we hope He will make a preacher out of him). He is a fine little man and cries very little and is doing fine.

Yesterday, Sept. 8th, our little Paul the oldest of our boys, now nine years had the misfortune to fall and break his arm in the elbow, also dislocating it. He had what is called a "T" fracture, the end of the bone being broken off then split open. He is resting quite comfortably, and we are looking to Jesus to make a speedy recovery for him. Pray for Paul.

We regret very much that we must still show a deficit. With fixing up a garage, buying new tires for the car and preparing the summer canning, running the car daily in revival meetings since the first of June we could hardly do otherwise and keep the work going.

We again thank all who have stood by us with means, and prayers. Continue to pray for us, and the new converts that we may have wisdom to shepherd them.

Financial Report

July Offerings—Fairview S. S., O., \$9.00; Manor and Pequea Dist., \$22.96; Sr. Fannie Sanders, \$2.75; Mt. Pleasant S. S., \$10.00; Sr. Elizabeth Thuma, \$5.00; Sr. Emma H. Engle, \$3.00; Pleasant Hill S. S., \$9.05. Total, \$61.76.

Expenditures—New tires for car, fruit and sugar for canning, gas, etc., \$59.47. June deficit \$49.72. Deficit July 31st, \$46.43.

August Offerings—Bro. and Sr. E. Wingert and daughter Rosa, \$5.00.

Expenditures—Groceries, gas, etc., \$16.32. Deficit Aug. 31st, \$57.75.

Clothing from Bethel Sewing Circle; Mrs. Harvey Dayhoff, Mt. Joy Sewing Circle.

Your co-laborers in the Master's Service,
D. E. Jennings and workers.

ADVERTISE FOR CHRIST

By J. H. Byer

Good goods well advertised pave the way to success in any business. The time is short and the King's business requires haste. What can you do for Jesus? Here is work for everyone, even shut in people may have a part.

We mention three ways of doing this and there are others. To those who are willing to go to work for God at once we offer the following suggestions.

Tracts—Eternity will only reveal the many that have been led to Christ by this means. For unconverted people, short ones—from 2 to 4 pages—if they are well packed with concentrated truth—are the best. Learn to know them well by repeated reading. Fold them neatly and take care they do not become soiled or crumpled. Tracts in that condition are seldom read. Don't give any out that have even doubtful teaching. Pray over them before you start and as you go to distribute. Never make an apology in giving them out. Act as if you had something so good, that you were doing them a favor by letting them in on it. A word or two of testimony as you go is often best—especially if some one is alone. Don't be stingy with them. Give some to children too, they often help to advertise.

Learn from business methods. But bear in mind you have something that is more readily received than business or show ads. Give them direct to people. It will surprise you how many will say "Thank you"—that is if you learn to approach them properly. Give them to proprietor and clerks in stores and so on and leave some on the counters. Putting them into autos is illegal in a number of places. A tract carefully folded and slipped partly in a crack or any place that will hold it securely in a public place, will soon be read by curious people. A few kept handy near the outside doors may be handed to hungry men and callers. Never miss enclosing some in your letters even the business ones. We are working for the King.

In tent or revival meetings they may be made an asset if several will distribute well-selected ones to the people each service. One or two varieties may be given out each evening. These may be for sinners or saved people. Some of the very best tracts for both saint and sinner are published by our own E. V. Publishing House. They are sent out free. But as we know it costs money to publish tracts, funds to do so are needed. Free will offerings are thankfully received. But if you have no money and are yet anxious to use tracts I am sure you will be supplied. There are many people who do not have time or disposition to give out tracts who are ready to contribute to this noble work. We trust many may volunteer to do all they can in this great work. The body may be weary and the steps tremble, but eternity alone will reveal the harvest. Psa. 126:5, 6.

J. Hudson Taylor, the founder of the China Inland Mission, was reached by a tract.

Highway Signs—While we do not like to see signs along the highway, yet signs for Jesus would look much better than other kinds. If you have a farm near one, God would bless you in doing a little for him. Pieces of gas pipe for posts with strips of sheet iron—wide enough for letters—fastened across the tops; all painted white and words for Christ in black on each one. These set at right angles and properly spaced, may contain a whole verse of scripture or other words of warning. Of course each one would only have a word or two. On the back each one could have the words, "Jesus Saves." Ends or sides of barns may be better used in this way than any other. The Word of God thus printed will have its message at all times.

Stickers, Letter Heads and Envelopes—These may all be made to speak for Christ, by having good texts printed on them. Stamps already gummed bearing striking texts may be bought very cheaply, if too much expense is not put into floral designs. The plain ones are read more we believe.

Please read these texts: Hab. 2:2; Deut. 6:49; Ecc. 11:6; Rom. 15:4.

DES MOINES, IA., REPORT

Camp Meeting—Eld. Harold Sheets was with us for our interdenominational Holiness Camp Meeting in Des Moines. He was in charge of the song service and the Sunday morning services, and the service each afternoon. Rev. Bona Fleming was the evangelist. It was considered the best camp we had had for a long time. There were more souls saved than there had been for several years previous.

Palmyra Tent Meetings—The tent meetings immediately followed the camp meeting. Bro. Sheets was in charge for the first three weeks and Bro. H. W. Landis finished them. The workers this year were Sr. Sheets, Sr. Anna Jefferies, Sr. Emma Raser, Sr. Sarah Wolgemuth, and Bro. and Sr. Levi Nissly. There was more talent on the grounds than there had been before. Many a prayer went through for that place. Souls were saved and other hearts were touched. One Sunday evening there were those all over the tent who stood in tears because of the mighty convicting power of the Holy Spirit.

One remarkable thing about the Palmyra meetings was the healing of Bro. Landis. As he came into the tent that Sunday evening after he had sent word that he could not be there, there was much rejoicing because God had healed. God's presence was in that service in an unusual way. Bro. Landis was enabled to finish the meetings.

At the present prayer meetings are being held in different homes in Palmyra every Thursday night. The attendance has been good with from twenty to thirty people attending. One family have been very gracious in opening up their home to us when no other place has been available.

Children's Home—The Children's Home has been progressing nicely. At present five children are being cared for. All five have been saved recently and three of them were taken into the church and baptized. Three boys were between 11 and 15 years of age. The matron, Ruth McWilliams reports that these three boys are seen going to the woods every day to pray of their own accord.

The Home has been painted this past summer, white trimmed with green. Other improvements are to be made soon.

Sunday School—The Sunday school outing was held Sept. 1 at Union Park. There were around 100 in attendance from the Gospel Temple and Oak Park Mission Sunday schools.

Baptismal Service—A baptismal service was held Sunday, Sept. 10 in the Des Moines river just south of the Euclid Avenue bridge. Three boys from the Children's Home and one other were baptized. It was a blessed service because of God's presence. We are especially glad to see the "Home" boys obeying the Lord. It makes us feel well repaid for all that we have put into the Home because of the value of one soul alone. —Cor.

SUNDAY SCHOOL AND MINISTERIAL MEETING, YORK CO., PA.

A Sunday School and Ministerial Meeting was held at the Locust Grove Church, York Co., Pa., Sunday, Aug. 27. Following the Sunday school session, the song service and devotionals were in charge of Bro. John Lehman. Scripture: Psa. 84.

The first subject, "The Spiritual Life of the Sunday School," was discussed by Bro. Jay Shirk. Bro. Shirk enumerated the necessities of the natural life, likewise the necessities of the spiritual life. Jesus Christ is the only door by which we enter. To have life and have it more abundantly we must have faith in God, a well of water springing up to everlasting life. Spiritual life is not merely testifying, praying, going to church and prayer meetings. You cannot testify with a lot of rubbish underneath. Prayer is that which we breathe to God. Ofttimes we do not know how to pray, but the Spirit maketh intercession, therefore the Spirit helps us pray.

The study of the word and prayer go together. Proof of the Spirit is manifested by seeking after things which are above. Some Sunday school superintendents and teachers follow the worldly things, yet are at the head of the Sunday school. It depends on the sup- (Continued on page 318)



*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

BULAWAYO

Bishop and Mrs. H. H. Brubaker, Bulawayo, South Africa, No. 1 Fife Street.

MACHA

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

MATOPO

Elder and Mrs. L. B. Steckley, Elder and Mrs. C. F. Eshelman, Elder R. H. Mann, Mrs. S. K. Doner, and Miss Lois Frey, Matopo Mission, Bulawayo, So. Rhodesia, South Africa.

MTSHABEZI

Elder and Mrs. W. O. Winger, Mrs. Naomi Lady, Miss Mary Brenaman, Miss Martha Kauffman, Miss Sadie Book, and Miss Anna Wolgemuth, Mtshabezi Mission, P. B. 102 "M", Bulawayo, So. Rhodesia, South Africa.

WANEZI

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

SIKALONGO

Mr. and Mrs. Cecil I. Cullen, 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, Miss B. Ella Gayman, Miss Anna M. Steckley.

SUPAUL

Supaul, B. N. W. Ry., Dist. Bhagalpur, India, Elder and Mrs. Charles Engle, Miss M. Effie Rohrer.

Home on Furlough

Elder and Mrs. George Paulus, Grantham, Pa.
Mrs. Ruth B. Foote, Lower Clapton Road, E. 5, London, England.

Matopo Mission Broadcasting

ON July 5th the Matopo Mission Workers returned from Conference, which was held at Mtshabezi Mission.

Sr. Annie Winger and nieces Arlene and Dorothy Winger were welcome guests at Matopo for a couple days.

July 8th: We were glad to have Sr. Brubaker and son Ronald come to spend a couple of weeks with us here at the Mission, but sorry that Ronald has the chicken-pox.

July 11th: Sr. Eshelman went to Bulawayo to take Sr. Brubaker's place while she is here with Ronald, who is not supposed to be in the same house as the children who go to school in town.

July 13th: Bish. H. H. Brubaker and Bro. C. F. Eshelman left Matopo Mission to spend nearly two weeks out visiting kraal schools.

We appreciated having Srs. Lady, Kauffman, and Brenaman and Wolgemuth here for the week-end of July 15th.

July 12th-18th. Sr. Anna Engle and Sr. Anna Eyster were also welcome guests for nearly a week. How pleasant for us as co-workers to meet together.

July 25th: Sr. Brubaker returned to Bulawayo and Sr. Eshelman is again here with us at Matopo.

July 26th: Bro. and Sr. Steckley went to Bulawayo to-day. They took with them the boy of whom I have written before, whose illness was thought by the natives to be due to a creature that was eating out his intestines. He is still ill, but greatly improved. The father went with the son, who was taken to the hospital to be operated on for appendicitis.

July 31st: Practising School opened to-day and the Boarding School boys returned to Matopo, for school again this term. The Boarding School opens August 1st. There are ninety-eight boys here for school this term.

Some of the workers here spent a good

part of the month out visiting the people in the kraals.

We again ask your prayers that we may do our best for the Master while it is yet called day. —Cor.

Mtshabezi Mission

DEAR Visitor Friends:

For several hours I was sitting at my table by the window, writing letters. Glancing from my writing pad to the great out-of-doors my eyes caught sight of several yoke of oxen slowly walking along a path, pulling a cart filled with brick. At the head of the oxen was a boy with leading strap; by the side of the cart was another with whip thrown over shoulder. All are walking along leisurely at a very slow pace. They are not in a hurry. What does it matter if a long time is taken to reach their destination? What does it matter if while loading the cart with brick much time is wasted in resting or waiting? They will reach their destination by-and-by, and will again return to the brick kiln, by-and-by for another load. The new addition to the church which is just begun must be under roof before the rains appear. To them this fact is of little consequence. There are yet many days before the rains come. There is no need of hurrying. The boys hauling stone for the foundation are equally as slow as those hauling brick. The girls and women tying grass work practically the same speed. They tie a few bundles, then rest a while, then tie another few. Or they must stop working to listen to the conversation carried on between those working next to them. Too, it is a splendid opportunity for a social chat, or community gossip. And so the time goes by with little work completed. Seeing the job completed at a definite time is of little consequence to them. They are putting-in the time. With that they are quite satisfied.

In America the bricks and stones would be rushed to the spot in much greater

speed, on large trucks—tons on one load. There would be no working at leisure. If so, another force would be placed on the job. Everything would be done with great speed. It would have to be completed in a very short time. In Africa it is not so. Things among the natives of this country move at a much slower pace.

In his home the African negro works leisurely. There is no need for hurry. He has a life time in which to do all he wishes to do. He does not have large, fine houses which require much cleaning, and in which one or more persons are kept busy continually. The costly furnishings and decorations which require a great deal of attention are unknown to him. Cutlery and dishes need little or no care—only a dip into the water and a little rub with the hand before using. Large, beautiful lawns and gardens take up none of his time. He is satisfied with two or three small houses of one room each, with little or no furniture. The floor and ground serve as his chair, bed and table. A few stones are all that is needed for a stove. His meals are very simple. He knows nothing of a three or four course dinner. His entire life is simple. He does not burden himself with all the modern conveniences and ways of living, therefore can live a life of leisure. In this simple mode of living he does not have an endless number of duties resting upon him.

When I think of the native in this simple life I wonder if we who are cumbered with many cares, and our modern ways of living are happier than they. They in their primitive state are quite happy and satisfied. We who call ourselves civilized have made life so complex that there is little freedom of mind. From early dawn until late in the night we rush about from one thing to another, many times wishing we could do the work of two persons in order to make things move still more rapidly. We are not even satisfied with the ability and strength God has given us, but wish for

more. Can God be pleased with such a life?

It is a sad fact that many people in this continual rush forget God. They do not take enough time to thank Him for the food they eat, nor to ask His blessing upon their lives. Some say, "I do not have time to go to the house of worship." Quite frequently it is said, "I do not have time to attend the prayer meetings." In Luke 14:16-20 we have examples of people who were too busy to attend the great supper to which they were invited. "And they all with one consent began to make excuses." Jesus said, "Whosoever doth not bear his cross and come after me cannot be my disciple." Luke 14:27. God has made seven days, one of which is set aside as a day of rest. On this day surely every person should find time to worship Him. Instead of using this day as was intended it is used in the same way as the other six days of the week. Those people who are "too busy" will find excuses.

Among those who do find time to go to the house of worship are some who do not find time to spend with God in their secret closets. Ah, if they only knew the joy which comes to the soul of those who take time for secret devotion. It is the richest and sweetest time of a Christian life. Only those who spend time alone with God know of the benefits derived therefrom.

For those of us who labor for God in Mission work it is especially necessary to take time for secret prayer. The Mission Station is a place where life has become rather complex. Duties are pressing in on all sides. Sometimes there seems to be no end to things which must be done. Even though we live among a race of people who are very slow, we for some reason are always rushed with work. For this reason we must watch that we do not neglect the time which we should give to God. The mere fact that we are missionaries does not excuse us from the temptations which the enemy places before us. When very busy all day the temptation to cut short our prayers and secret devotion does present itself. A missionary as well as any other person must guard against this. It is very easy to neglect it, or to put it off until some more opportune time. Will you, our Visitor friends, pray for us that we may not neglect this which is most important.

Anna R. Wolgemuth.

Scenes in Africa

By Anna M. Eyster

IT was a beautiful Sunday morning at Mtshabezi Mission. During the two previous days the church had been more than filled with a congregation who had listened intently to the Native Conference. Now as the bell rang groups of people hastened towards the church; no one want-

ed to be last, for each member wished to find a place in the church, and commemorate the death and suffering of our Lord and Saviour. Soon the church was packed, and the remaining men gathered around one door and window, while the women were seated near their entrance. As we looked over the congregation, well dressed in their bright array of colors, we could not help exclaim: "What hath God wrought!" A few years previous they were clothed in animal skins, fighting and killing their neighboring tribes, uncivilized and above all unchristianized, steeped in the grossest darkness and superstition, without one ray of light. To-day here was a congregation of four hundred members, singing praises to God for His saving and keeping power.

At the close of the midday service, a thousand dusky faces gathered in groups around the church while the various missionaries could be seen talking with groups and individuals. Under a tree several hundred feet from them stood a solitary old man, clad in the garb of his forefathers, appearing so out of place with the others. He watched the colorful picture intently, little conscious that others were reading on his face the story of darkness and heathenism. What a comparison between the two types present that day!

All have not received the Gospel. Here was a kraal in the hills about four miles from Matopo Mission whose atmosphere spoke of heathenism as you entered. The people were seated outside their huts, some partially clad in some article of European apparel. When they were asked what hymn they would like sung they replied that they did not know any; while the story of salvation seemed so vague to them. It is true that they have heard the story before this, but they still cling to their former practices.

But there was a village further on. What a change in the atmosphere as a neatly dressed woman with a peaceful smile greeted her callers. Her home was clean, and her baby nicely kept. Her concern was that her family of seven all become followers of the Lord Jesus Christ. After she had served coffee all knelt in prayer. May God keep them, and heal her husband who is now in the hospital.

Contrast these scenes to many in Northern Rhodesia. Upon entering the church you find that most of the Christian women are clothed in cheap dark prints, some having seen better days. Beside them you may find women and girls in their bark string skirts with their brass bracelets and beads. From some sections of the country these smear themselves with red clay. Many young boys are conspicuous for their absence of clothing, while others may have been able to pick up some worn-out garment which had been discarded by others. Perhaps here is a group that has

never been to church before this and they laugh and speak in loud whispers as they find their places on the bench, little conscious of the sacredness of God's house. Over on the men's side it is very easy to pick out our boys who have been under the influence of the mission. Not only do their clothes tell, but also the expressions on their faces speak of the power of the Gospel.

Visit the homes of our boys. Only one out of the seventy-five in the Boarding School have Christian parents. The majority return to villages where darkness reigns, and sin is in every form. 'Tis true that the most of those in the villages, especially the women are dressed in heathen garb, but their souls are in far greater need. Some older people say that they are too old to learn to read, and so they cannot become Christians. One boy said that their people laughed at them because they are trying to follow the Lord. Another lad, when asked if the people insist on them dancing, replied, "Yes, but we do not dance. After they have asked us and we refuse they let us alone. When we stop praying and reading the Bible we do these bad things."

Do not all of these need our prayers that those who have been rescued from sin may be kept true to God, and bring others to Him; and that many of the sheaves that are wasting on the plains of sin may be garnered in before night comes? There is more work to do than we can do, there are more souls to reach than we can reach. Pray that God's work may not suffer, but continue to prosper, and that the Native Church may reach many that we are unable to reach.

The Spiritualization of Daily Life

(Continued from page 309)

courses but practical sermons, with a purpose in view, and all to glorify His Father.

Christ did not bring a religion for the re-clude, nor to introduce a new ritual, but to "spiritualize daily life." Saint's days, miracle working shrines (Latin), and all other unfamiliar tongues do not profit; but a practical application of Christ's teaching and living in every day life will change the life of the individual, and community, and country, if people will allow the Holy Spirit to guide them.

We need a greater faith in God, a God, who, while still in Heaven, can still be with us here; and in the person of the Holy Ghost can be near and in every one. Religion is the perpetual realization of God. The spiritualization of our daily life will become a reality the more we trust in God. So,

*In common daily life sublime,
Make our own land as Palestine.*

E. E. S and N. E. C.

Father Finds Me

By Cecil Gray Fielder

ONE could tell by her face and the quiet, assured way she spoke, that her word was rooted in profound personal experience. She had the simplicity, the singleness possessed only by those who at great odds have wrenched character from sin. "God is no mere promiser, waiting for us to come to Him," she was saying. "He is a pleader. True fathers reach out for their children, yearn for their best interests, strive to overcome barriers. Our Heavenly Father stands at the door and knocks."

She was silent a while, gazing off into her thoughts. Then suddenly emerging, with her memories bright in her eyes, she said: "I had a dream once that made this unforgettably clear. It came on the night when I learned that my own father, from whose house I had wilfully run away years before, had sought me through city after city until finally he had got word to me, and was coming to claim me again."

"It seemed as though I was standing near a front window of my house, a house which, like myself, had fallen upon evil days. Like me, it was shabby without and soiled within, covered deep with the dust of inactivity and stultification. Decent folk had left us behind years before. Defeat and shame had made me furtive. I ventured out only when compelled, and spent my days peering darkly forth on the world of life, in which I breathed but had no part."

"I seemed to be thus peering in my dream, when suddenly there turned in from the street a man well on in years, but upright in carriage and buoyant with life. 'Father!' I gasped, for it seemed like him as I had known him long ago, except that his hair had whitened, and the years had brought character to his face—the same winsome, whimsical, ever youthful father, who had been such a companion in the sweet days of my girlhood."

"He strides vigorously up my path, smiling expectantly, not at all burdened by the large basket and packages he is carrying. He mounts the steps two at a time, and hurriedly setting down his load rings the bell, standing alert for the sound of my step in the hall, ready to seize me when I come."

"I draw back. Calls have been few at my house these past years. I have shunned them. How unfit I feel to greet this best of all visitors. He must not see my shame, must not be disillusioned. The sense of inferiority which has grown upon me through the years makes me shrivel at the thought of revealing my true state to him who had expected so much of me. I cannot bring myself to go, and from a safe shadow continue to watch."

"He rings again. As the seconds go by, and I do not come, a look of puzzled disappointment comes into his face. He knows I should be there. In these seconds my eyes sweep his gifts—gifts to stir the dullest heart! They are just the sort of sensible whimsies that might be expected from him. The basket is heaped up, shaken together, running over, with the things one's soul most needs, all labeled with quaint homemade tags. Here is a package of Peace; here a bunch of the grapes of Joy; a goodly quantity of Understanding; Sympathy, in a lavender package with a golden string. Tucked around in the corners and chinks are lots of the Dearest Friends on Earth. Here is Abundant Comfort, 'for use in times of deepest need'; some compressed cubes of

Fortitude, 'to be kept handy for the most trying exigencies of life—this supply sufficient for all demands.' Sticking out at one end is a homely bottle, evidently some good old-fashioned remedy, whose label I finally decipher—'Plenteous Forgiveness—this season's vintage—take freely when suffering from wrong indulgence. Always to be preceded by a powder of True Penitence!' (Dear, sensible Father, he knows what folks need!)

"Then the two oddly shaped packages at the side. One has an electric cord sticking out of it with a plug on the end, and a lot of vari-shaped appliances nearby. This too, is labeled, 'General Purpose Power Unit—with proper attachments can be used for general house-cleaning, squeezing the juice from the fruits of opportunity, mixing the bread of life (enough for all demands), massaging out soreness due to exposure to the draughts of meanness, injustice and misfortune, and flooding the system with the curative, vitalizing rays of God's love. To operate, simply plug in on the sockets of faith, prayer and devoted effort. Distributed under an absolute guarantee. Never been known to fail. Steadily improves with use. Brings best returns when placed freely at the disposal of neighbors and others who especially need its help.'

"What a gift! What a father! Already I should be making for the door, but sluggish dullard that I am, I keep him waiting still longer, while I try to determine the contents of the remaining package. It looks like a plant, but I can't tell exactly. I can only be sure it is something precious."

"Father raps, and raps again; tries the knob; walks along the verandah and peers in at the windows. One final rap, a short, disappointed wait, and slowly he stoops to pick up the dear things into which he has poured such pains, to take himself from his own child's house with heavy feet and heavy heart."

"I take one swift, shamed glance at my dark, soiled rooms, feverishly sweep into a drawer the tawdry trinkets of my early levity, the cheap, seductive pictures of desire, and wish I had time to make all things right. But it's now or never. He will have to take me as I am. No excuse. Will he come into such a house, anyone as clean as he is! He is turning away—he lifts again the lovely gifts."

"'Father! Father! Oh, do come in!' How swiftly he turns. The packages drop at his feet. He sweeps me into his arms, draws my head to his breast, and holds me close to his heart. How strong, how tender, his arms feel about me! If I only were not so soiled! He sees the marks of wrong in my face, etched deep by long indulgence, but only draws me the closer."

"He notes my furtive glance toward the rooms where the dust lies so deep. That I should have let him see! He knows I cannot be happy until every room is clean and in order. Then, understanding, companionable father that he is, he says, 'Child, have you got a couple of brooms?'

"Then I know it is all right, and hesitatingly look toward the place where the brooms are kept. But he laughs and says, 'Don't bother, I have a contraption here that works better than anything you have ever had,' and he makes for the bundle I had seen when I was keeping him outside. It is the trimmest, most efficient looking

thing I have ever seen. 'General Purpose Power Unit'—there it is, on a plate on the side, right above an outlet of some kind. Then he picks up a strange, capable looking appliance from the floor, and I see that it says, 'General House Cleaning Attachment' on it. He fits it into the outlet."

"I had heard of such things but never had dreamed that they were anything like as fine as this. Indeed, I had long since lost all hope and interest in getting anything of the kind. They were not for such as I."

"He sees how my hands itch to get hold of it. Setting it going, he puts the attachment into my hands, and I start moving it back and forth over the floor. Wherever it goes it makes a beautiful, clean path; not a speck of dirt can be seen. But that is not the half of it. When the dirt is taken away, there comes out just as clear and pretty as the day we bought it—years ago, before dust and shadow had fallen on all we had—the fresh colors and the pattern of the carpet that was the pride of my heart."

"I worked the cleaner back and forth, feverishly, first laughing and then crying. I felt so strange and all turned about inside; and he standing by, with the tenderest, happiest smile on his blessed face."

"He sees me getting the cord tangled up, and puts out his hand to take it. At first I would not give it to him. 'You are all clean,' I said, 'and it is not fitting that the guest in the house should be put to cleaning.'

"But he says softly: 'I am no guest; I am your father. Besides, no harm can come to me. I am a past master at this job. Sit down and rest you; you are tired.'

"Then he starts working the cleaner—great long, firm sweeps—and with every sweep there comes back to view the beautiful soft colors and the precious design. He says, 'Won't you be having something from that basket? Take anything you want. It is all for you.'

"So I go over and bring it in, and heavy it is, being so full. The first thing on top was those grapes of Joy, a great bunch, so fine I must hold it up and admire. 'Twas many a long day since I had had a grape. I pick off one—when was there ever anything like it!—then many, and every one is sweeter than the last!

"By this time he is running the cleaner up and down a portiere, making it glow and gleam as it had on my wedding day."

"I think you would like to sample a little of what is in the bottle,' he says. 'It is a kind of old-fashioned something that I make myself. I find it bucks folks up when they are a bit low.'

"I take it out carefully and have another look at the homely label, 'Plenteous Forgiveness—this season's vintage—take freely when suffering from wrong indulgence.' He is following me, and says with a little twinkle, 'I guess you need not worry about any powders this time.'

"I pour me out a good big glass, and eagerly drink it down. No sooner is it finished than there comes over me a warm glow. It seems as though heaven has entered into my soul, and something tells me that this must be that peace I once heard the minister talking about, 'the peace that passeth understanding.' Strange how those things come back to you after years!

"All the while father's arms are moving up and down, up and down, unweariedly. I hear him humming snatches of a tune, and once in a while a few of the words. All the time he is getting nearer to the bureau where those pictures and things are hidden. It seems to me that his eyes must bore

through the wood. I feel a blush working up to my hair, and when I think he is not looking I go in and as unconcernedly as possible grab up the things—how could I ever have loved them?—and pitch them in to the stove. I know when I come back that he has seen me, but he says nothing and goes right on with the work.

"Things are taking on a much better look, and I am coming to believe that something can be made of the old house after all, when I hear a step on the porch. A ragged old man comes shuffling up to the door—'bum' I would have called him before father came—and says in a weak, husky voice, 'Could you give a poor man something to eat?' 'Tain't as though I was deserving it, I know, for it's my own doings that's brought me to this pass—but if you could—'

"Then I remember the grapes and the bottle, and some of the other things in that basket, and say to him, 'You have struck just the right place, brother. We have got everything in the world here. Come in and sit down: Try this; it will put you on your feet.'

"I stand there and feed him one thing after another, not forgetting plenty of the Bread of Life. All the while father is keeping an interested eye on us. When he finishes the curtain he is working on he comes over and picks up that other package I had seen, and starts to unwrap it. Sure enough, it is a plant. I had not had a plant in the house for years. Strange how a plant changes things! Seems to make everything new and fresh and alive.

"Father says: 'This is the plant of Loving Service. If you will water it and care for it, it will keep sending out flowers from now until you will not need this house any more. When I brought it, it had only buds on it, but I felt sure they would begin to open up soon. Well, look here!—one's out already—and is not it a beauty!'

"The old man says: 'Yes, and I have a notion that that came out just when I came to this door. Ain't it sweet? Smells like a combination of the sweetness of love and the spice of adventure, with more than a dash of the joy of living in it. It must be like heaven to have a plant like that in the house, to watch the flowers come out one by one, and to breathe always that lovely perfume. I—you don't suppose I could have a little cutting from that, do you? But then,' wistfully, 'what's the use of a plant when you've no home to put it in?'

"Father's eyes and mine meet. We give one another a little nod, and he says, 'There's plenty of room here. You stay right on with us a while. You can help on this cleaning job, and when it is done you can come along home with me. You'll like it there.'

"And father laughs, and I hear him singing little snatches of that song again, something about 'though your sins be as scarlet, they shall be as white as snow; though they be red, like crimson, they shall be as wool.' Written by his son Isaiah, he said, long ago—but just as true to-day as then.

"Then I say, 'Do you suppose there is any chance for me to be white like that?'

"He says: 'You're that way already. For 'if we confess our sins he is faithful and just to forgive our sins and to cleanse us from all unrighteousness.'

"I say, 'Clean all over! To think that you would search me out when I had shunned you all these years! I'm glad I did not let you get off that porch.'—The Watchman-Examiner.

REPORTS

(Continued from page 314)

erintendents and teachers to keep up the spiritual life of the Sunday school. They must have a real definite knowledge of sins forgiven; must be spiritual to win the hearts of the children. Even one may hinder the spiritual progress of the whole Sunday school. Teachers should bring out the spiritual truth in the lesson that points to Christ. The teacher's highest aim should be to lead the children up to spiritual enlightenment. (Rom. 12, Gal. 2:20.)

Some of the essentials in the Sunday school as pointed out by Bro. Henry Hostetter were as follows:

The first thing to have is a consciousness of your task. You have grave responsibilities. You are dealing with eternity-bound souls. What these souls learn in the Sunday school will be influential in determining their eternal destiny. Seek to plant the truth in their lives. To teach only because you have been asked and without a vision of the souls to be won for Christ is to come short of your responsibility to a certain degree. You are not doing what you ought unless you put your best into your teaching. The lesson should be thoroughly prepared. Do not make excuses for not having time to study the lesson. Not only the printed lesson should be studied, but that which follows and proceeds, so you will be able to give the setting of the lesson. Endeavor to teach that the children may know it is God's Word. The Bible is our guide for victorious living. Those that feed on the Word enjoy spiritual things.

Teachers should prepare their lessons in view of the class they teach. You must adapt yourself to their level. You must be willing to work to be worthy of the task. The thing you give willingly does not hurt. You must work and work hard. For a few dollars you will not neglect the Sunday school scholars. They should have careful instructions. Of course it is different in different localities. You should be able to help others. It means to put heart and soul into the work. You must have a spiritual life and know how to pray and talk with God to help you in your task.

A children's period marked the opening of the afternoon session in charge of Bro. Henry Hostetter, followed by the subject, "The duty of the parents to the children," by Bishop C. N. Hostetter.

The duty of the parents to the children. We often see ideal parents whose children do not walk in their footsteps. Parents should seek to have their children do their best. Parents can only do their duty to their children after they have accepted Christ as their personal Savior. Parents, tell your children how your forefathers were delivered. Be open hearted; tell your children face to face the things they ought to know. Children should find confidants in father and mother. Supply your home with good reading material—the very best. Tell your children of the harmful results of trashy literature, in a prayerful attitude. Be careful of their environments and associates. You may have high ideals but are not always able to attain them. There is a time when every one must make a choice for themselves. To do their best, parents need to walk close to the Lord. Parents ought to associate with their children in their innocent play. The sacredness of sacred things should be taught. They may grow up by your side and choose the opposite from that which you wish. Children are a great deal like their parents. They are your offsprings. Bring them up in the nurture and admonition of the Lord.

"The Need of Consecration," was emphasized by Bro. Henry Hostetter. The word consecration is made to appear hard. The definite need of consecration is to satisfy the heart. It is a longing in the heart in relation to the work of the church to carry on the great Gospel message. Rom. 7, the latter part, and Psalms 36:8 portray beautiful pictures of a satisfied life; that which satisfies the longing of the heart. There is no need for the child of God to do those things that bring condemnation. You cannot love the world and have the love of God in your heart. In relation to the church of Jesus Christ, if envy, hatred, and malice exist in the church of Jesus Christ it is a clear evidence of the need of consecration. Matthew says you cannot serve two masters. You cannot link hands with the world and expect the love of God to flow through your soul. Consecration makes you the Lord's. You need to come to the place you realize your life is not your own, but was bought with the price, the blood of Jesus. He wants your life as his own. Consecration takes our body and appropriates it to the Lord as his possession. We have no right to excuse ourselves for indulging in worldly things. We are simply stewards over

the things the Lord has given. Consecration settles the question of disobedience for ever. A consecrated life enables one to sing, "Where he leads me, I will follow." Walk obediently, trust him to keep you to the end. The church of Jesus Christ has something that satisfies.

"Non-resistance—its teaching and practice," were expounded by Bishop L. O. Musser. This doctrine is founded on the principle of love—the love that prompted God to send his son, to die on the cross. The fruits of this love are manifested on the out side. Many great victories are won by non-resistance. Show your non-resistance to your neighbor. The Lord will win the victory, but we must be submissive. Jesus, there on the cross, won the victory without a spark of non-resistance. He could have had angels to aid him if he had so wished. The law taught an eye for an eye, but the teaching of Jesus was entirely different. The spirit of non-resistance works out beautifully. Simply by keeping quiet, we gain the victory. Live peaceably with all men as far as possible and your soul will be blessed. Paul showed the beautiful spirit of non-resistance down at Philippi. The spirit of the world is kill your enemies. God's Word says, "Thou shalt not kill." As to the home, "Wives submit yourselves to your husbands." The church, "Submit yourselves: be of one mind." It binds you together. If the church has hit rock bottom, attribute 100 per cent of its loss of power to the absence of non-resistance. Right now we have an opportunity to show the spirit of non-resistance, and more so in days to come. We will win the victory, but we will have to show the spirit of non-resistance. Law suits should be avoided, actions preach louder than words. Why oppose war? It is unscriptural. Christ himself is our Ideal, and won the greatest victories.

Sunday evening devotionals were in charge of Eld. I. W. Musser. "Signs of the time," were pointed out by Bishop C. N. Hostetter. The signs of the time denote the coming of Jesus. There are such unmistakable signs, that we can not help believe it. It seems that something dark is hanging over us. Obey the Lord. God will take care of that. Matt. 24 tells some of the signs. "What shall be the sign of thy coming?" Dan. 12:4. The advancement of travel and machinery are here—the perplexity of nations. There is a cry of over production, yet people are starving. We are in most awful times. We never heard of a period such as this. A great change is coming. Repentance is the only thing that can do away with inevitable war. There seems to be a clamoring for war, a getting ready. Perilous times shall come, men shall be lovers of their own selves. The Gospel must go to every nation. The fact that missionary efforts seem stronger than ever is evidence that he is coming again. Palestine is the only place that has not been affected by depression. The time may be coming when we will have to suffer difficulties. Jesus is coming back beyond a doubt. Something is going to happen ere long. We need not worry if we keep a close fellowship with the Lord.

Bishop Musser made a few remarks and turned the meeting over to Bro. Enos Hess of Messiah Bible College. He stressed the fact that the Lord is coming. We do not know when, but it behooves us to be ready. God is so great that he dwells every where, and so small he dwells in the heart.

We certainly were fed with the bread and water of life. May the Lord richly bless the ones that brought forth the messages and continue to make them a blessing.

—Florence Mae Lehman.

STOWE, PA., TENT MEETING

On Saturday, July 8, the brethren of Bucks and Montgomery District, opened a tent service at Stowe, Pa. Bro. Joseph Vanderveer, of Gladwin, Mich., was the evangelist. There was a real spirit of revival. The attendance wasn't as large as in former years, but many of the attendants held their hands for prayer. Eight persons prayed through and took a definite stand for God. A man 76 years old, and a sister gave a definite testimony of conversion. Many others received light in the Word, but the enemy kept them from taking a definite stand.

On August 27th Baptismal Service was held, and 7 people followed the Lord in baptism: 4 from 50 to 76 years of age, 3 children from 6 to 11 years old. Objection was raised to infant baptism, but if you heard the bright testimony of the youngest you would be convinced that she received a knowledge of salvation. Now the whole family belongs to the church whereas just a year ago they did not know the Lord and attended worldly amusements.

Pray for the work at the Stowe Mission.

Christian Life Bible Studies for Young Peoples Meetings

No. 95

THE CHRISTIAN LIFE—SOME DAILY NECESSITIES

Topic for October 22, 1933

Sug. Scripture Reading, John 15:1-13.

I. Walk in the Light. I Jno. 1:7.

Psa. 119:105 and Jno. 8:12, tell us about two things which are light and these form a most excellent background to tell from whence the light in our text comes. This Scripture teaches us that the Christian's walk has a direct bearing on our relation to those about us as well as to God. Often many church troubles arise from this cause. Describe how they act, envy, jealousy, etc. Obedience reacts entirely different, describe it. Point out the difference between having the Light and walking in it.

II. Living unto Him. II Cor. 5:15.

Read and re-read this verse until you see clearly two different motives of living. How applicable, "Live for self you live in vain, live for Christ you live again." Find illustrations which exemplify both kinds of lives, and endeavor to tell them in a way that they will make impressions. Mention how self manifests itself in small things in many lives.

III. Living with Him. I Thess. 5:10.

This topic deals with a closely allied truth of the previous one. Yet there is quite a difference, endeavor to make clear this difference. This scripture pictures close fellowship. You might live for me and live one hundred miles away, but where are you when you live with me? Some other words in this verse also suggest the time when we live with Him, and the words can be used in a two-fold application, present and future. In II Cor. 6:1, Paul says, "workers with Him." Can we be workers with Him and not live with Him, or vice versa? If the now of our "living with Him" is what it ought to be, will not the future take care of itself—but is it?

IV. Rest in the Lord. Psa. 37:7.

Turn to your dictionary and notice how many synonyms there are to the word rest. Still more helpful will be a close study of this word in the Bible including its synonyms. For instance to rest in the Lord brings the experience in Phil. 4:11-12 and the opposite of Jno. 21:21. Another vital word to this life of rest is the word "wait." Are there times for Christians to wait and can we wait too long? Notice something is forbidden in this verse, it is the opposite of rest.

Note:

Remarks by the leader showing that this topic applies to saved people and leads to a satisfied Christian life would be appropriate and lead toward preparation for the service. The Christian life is not a hard or complex life to live but the things about which we are going to hear are a part of every truly satisfied Christian life. The closer the fellowship with the Lord the more real do these things become. Select hymns which portray the life of rest, peace, and abiding in Him.

Lesson Application for Children:

Purpose: To impress the truth that Jesus is the Light which we need to follow.

Illustrate with lighted candle or lamp in darkened room if possible. Let some child assist the speaker. As the child walks with the leader he has plenty of light, also the leader can assist and guide him over the dangerous places. But if he falls behind, or turns aside, what will soon happen? If he runs ahead, his own shadow will obscure his path. Make the spiritual applications as you go along.

The world is in the darkness of sin. It is a dangerous darkness, full of many pitfalls. But Jesus is "the Light of the world," and if we keep close to Him we will be safe, and have nothing to fear.

"Rejoice, and be exceeding glad: for great is your reward in Heaven." Matt. 5:12.

No. 96

NONRESISTANCE

Topic for October 29, 1933

Scripture Reading I Cor. 13

I. Defined.

1. Nonresistance has been described as "love in action." Explain further the meaning of "nonresistance" and "nonresistant." (A good dictionary will help some). What is a "nonresistant" Church?
2. From Constitution and By-Laws of the Brethren in Christ Church, page 92, read paragraph 3 under Nonresistance.

II. Jesus's Teaching on Nonresistance. Matt. 5:38-48, Lu. 6:27-35).

1. Mention the specific points of nonresistance given by Jesus in this passage.
2. Note that the Scriptural basis for the word "nonresistance" is found in verse 39. Read this verse also from Weymouth's translation if available.
3. Show how Jesus bases the teaching of nonresistance upon the attitude of our Heavenly Father, verse 45 and Lu. 6:35.

III. Other New Testament Scriptures.

1. Study the following Scriptures and show how they further confirm the doctrine of nonresistance:
 - "Harmless," Phil. 2:15.
 - "Sheep," Matt. 10:16.
 - "Suffer," I Cor. 4:12.
 - "Patiently," I Pet. 2:20.
 - "Joyfully," Heb. 10:34.
 - "Not rendering evil for evil," I Pet. 3:9.
 - "Harmless sheep suffer patiently, joyfully, not rendering evil for evil." Does not this composite sentence pretty well sum up the practical side of nonresistance?
2. How to get the best of our enemies, Rom. 12:20. Did you know there is an O. T. reference which gives the same instructions in almost identical words? Find it.

IV. Jesus's Example.

1. Matt. 26:51, 52.
2. How many instances of "despiteful" treatment can you find that Jesus suffered in connection with His betrayal, trial and crucifixion? Show that through it all He gave us a perfect example of nonresistance. See Isa. 53:7; Matt. 27:14; Lu. 23:34; I Pet. 2:21-23.

V. Nonresistance in Practice. (For open discussion or assignment).

1. Can a Christian engage in carnal warfare without violating the Scriptural teaching of nonresistance? See Matt. 5:21,44; Matt. 26:52; Jno. 18:36.
2. How about going to law? See Matt. 5:40; I Cor. 6:7.
3. Mention other situations which may confront Christians today which would give them an opportunity to show the spirit of nonresistance.
4. Tell of personal experiences where you have had an opportunity to practice nonresistance, suffering wrongfully, or returning good for evil. Tell of any blessing you have received through taking such a course.
5. By what principle should our attitude be prompted? What is it that "suffers," "bears," and "endures." Without it we might even allow our bodies to be burned, and yet we would not be profited.
6. Discuss the possibility of the attitude of nonresistance being prompted by a wrong motive.

For the Children:

Assign Lesson 24, Nonresistance, in the church's booklet, "Questions and Answers in Bible Instruction" for the children to study. Give out the questions for them to answer.

"Whosoever shall do the will of God, the same is my brother, and my sister and mother." Mark 3:35.

"The Lord is good, a strong hold in the day of trouble: and he knoweth them that trust in him." Nah. 1:7.

Psychometers

A psychometer is a device by which we may discover the acts of the mind. Some have lately devised an apparatus by which they say we can tell if a person is telling a lie. We do not know how accurately they are able to show this. But there are psychometers whereby we can tell many of the movements and acts of the soul.

For instance when the broadcloth that covers a preacher's knees is in too good condition it speaks for itself. And when the carpet before his mirror is worn threadbare we can tell what his habits are both of body and mind. If the knees of his pantaloons are in fine condition pray for him. If the carpet before his mirror is in fine condition you may with confidence ask him to pray for you.

When the countenance is beaming with joy you may reckon that one has a joyful religion and when it is morose and sullen you may count it a fact that he does not possess the religion of Jesus. Thoreau once said, "Every man is his own sculptor." He meant that the habitual attitude of the soul after a time showed itself in the face. Faces long drawn down show it, after a time. So do joyful faces.

Jesus said the tongue was a psychometer. He said, "Out of the abundance of the heart the mouth speaketh." People will talk the things that they have within them. A man can no more have the abounding love of God without expressing it than a fountain can keep pent up. The tones of our speech will show what we are. The maid before whom Peter betrayed his Lord said, "Thy speech betrayeth thee." His dialect proved that he came from Galilee. The tones of our speech will show who dwells in the temple of our bodies. Salvation is manifest not merely in correct dogma but in correct enunciation. There is a salvation that affects the spirit and shows itself. It can not always be hidden.—Christian Witness.

IS CONSCIENCE A SAFE GUIDE?

A man once asked me, "Is not conscience a safer guide than the Holy Spirit?" I just took out my watch and said, "Is not my watch better than the sun?" Suppose that I said to you, "I will tell you the hour by my watch, and you must always take the time from me." That is conscience. It is the sun that is to rule the time. Conscience is fallen and corrupt. If we had an unfallen conscience, like holy Adam, it would be as if my watch were always to agree with the sun. But now it is a most unsafe guide. Sometimes we hear men say, "I do not see any harm in this practice; my conscience does not condemn it." It is not your conscience or your consciousness that is the rule of right and wrong; the law is the standard. By the law is the knowledge of sin. Sin is the transgression of the law, not of conscience.—Andrew A. Bonar.

Think What They May

Mean to the Future

CHURCH IN INDIA



ORPHANAGE SCHOOL AND TEACHERS, SAHARSA

Some of these girls and teachers are not regularly supported. The girls are accommodated in buildings costing but a fraction of what is spent on houses for a similar group at home. Thirty-five Dollars per year is sufficient to support a girl for a year and about seven dollars a month will support a teacher. **HOW QUICKLY WE SPEND THAT AMOUNT ON THE OLD CAR OR FOR THINGS WE COULD DO WITHOUT.** "If any man see . . . and turn away." **PURE RELIGION AND UNDEFILED WILL** send a check to the Field Treasurer without delay, unless you don't have it at all to send. Pray about it.

The N. S. E.

While our Merchants, Bankers, and Manufacturers are sticking up the NRA emblems—we would like to have all of our subscribers get our **NEW SUBSCRIBER EMBLEM**—Please read the following offer—

We will send the paper to **JANUARY 1ST, 1934 TO NEW SUBSCRIBERS FOR 50c** and send you postpaid our new booklet, "NUGGETS OF GOLD" and list your name in our **N. S. E. Column**.

This is the time to boost the **VISITOR** and get the paper to friends at a reduced rate.

REMEMBER 50c FOR EACH NEW NAME TO JANUARY 1, 1934.

E. V. PUBLISHING HOUSE

NAPPANEE, INDIANA