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V.L. Stump

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## Editorial



## Heaven

*Alfred S. Rotz*



## "Has Greater Faith Been Found in Israel"

*Bertha Frenkiel*



## The Lamentable Trend Part II

*H. S. Brinser*



## Foreign Missions

### The Path of Obedience

I said, Let me walk in the field,  
He said, Nay walk in the town.  
I said, There are no flowers there,  
He said, No flowers but a crown.

I said, But the air is thick,  
And fogs are veiling the sun;  
He answered, Yet souls are sick,  
And souls in the dark undone.

I said, But the skies are black,  
There is nothing but noise and din;  
But He wept as He sent me back,  
There is more, He said, There is sin.

I said, I shall miss the light,  
And friends will miss me they say;  
He answered me, Choose tonight,  
If I am to miss you or they.

I pleaded for time to decide,  
He said, Is it hard to decide?  
It will not seem hard in heaven  
To have followed the steps of your guide.

I cast one look at the field,  
Then set my face to the town.  
He said, My child, do you yield?  
Will you leave the flowers for the crown?

Then into His hand went mine,  
And into my heart came He;  
And I walk in a light divine,  
The path I had feared to see.

—Selected.

# COMMENTS and ITEMS of INTEREST

## SCRIPTURES FOR THE "C. C. C." CAMPS

Within the past four months some fifty shipments of New Testaments, totaling 13,000 in number, have been made by the American Bible Society to U. S. Army chaplains for men in the Civilian Conservation Corps camps throughout the country. Several of the chaplains have written the Bible Society that these Testaments are sought for earnestly by the men and often used faithfully. One chaplain, in acknowledging a shipment and asking for more wrote: "We are having good church attendance and converts are coming gradually from each camp. The boys are joining the local churches and taking part in their activities."

Since the opening of the Civilian Conservation Corps camps last year the American Bible Society has given 50,000 New Testaments for distribution in them.

## DR. GRAY RESIGNS

James M. Gray, D.D. LL.D., has resigned as President of The Moody Bible Institute of Chicago, in order to be relieved of the business cares of its administration, but has accepted the office and title of President-Emeritus and will continue in active relation with the work on the faculty, as editor of the Moody Monthly, and lecturer in the field.

Dr. Gray's connection with the Institute, officially and unofficially, covers a period of forty years, dating back to the time of its founder, D. L. Moody, with whom he was associated and whose successor in office he became. During his administration, the Institute has greatly expanded. From eight buildings it has increased to thirty-eight; from a staff of forty officials, teachers, and other employees, to one of more than 200, and a student roster of about 1,000 has increased to more than 17,000 in the combined Day, Evening, and Correspondence Schools. The assets of the Institute now exceed six million, and although the gross operating expense last year approximated one million, yet the budget was balanced within about \$2,000.

Dr. Gray has been a prolific author, nearly twenty volumes and a large number of pamphlets having come from his pen, with a distribution running into hundreds of thousands. He also is editor-in-chief of the Moody Monthly, which perhaps is quoted more frequently and has a larger circulation than any monthly periodical in its class.

## BIBLE DISTRIBUTION IN JAPAN HELPED BY BROADCASTING

"The radio company in Tokyo," writes the Rev. Karl Aurell, secretary of the Japan Agency of the American Bible Society, "has called on Christian ministers to broadcast something on Christianity and two of them have done so most effectively. We find that every time this is done we have more calls for Bibles."

## FILIPINO STUDENTS WANT BIBLES

In a communication received by the American Bible Society from its secretary in the Philippine Islands the following significant paragraph appears: "We find that we are selling an ever increasing number of English Bibles and Testaments, which shows that we are getting an increase in interest in the Scriptures on the part of the Filipino students."

## UNIVERSAL BIBLE SUNDAY

The theme for Universal Bible Sunday, to be observed on December 9, is related to the four hundredth anniversary of the publication of Martin Luther's translation of the Bible.

Early in November the American Bible Society will provide the pastors of America, for their use in observing Bible Sunday, suitable free material which will include a brochure "Across the Barriers of Language" by Dr. Abdel Ross Wentz, professor of Church History in the Lutheran Seminary at Gettysburg, Penna., a three-color poster showing Luther at work above a large reproduction of a first edition copy of Luther's Bible open at Psalm forty-six, and free responsive readings for congregational use containing passages of Scripture related to Luther's religious experiences and beliefs.

## SUPERSTITION IN SOUTH AMERICA

A report printed recently from Mrs. Klassen of the Columbia Mission, South America, in Gospel Message, gives some indication as to the terrible superstition which still reigns in priest-ridden countries. Truly does the Word of God declare, "The idols of the heathen are silver and gold, the work of men's hands."

We quote her report as follows:

Last week, the Catholics celebrated the feast of the "Milagrose" or "The miracle" in a near by city. It was quite interesting to hear the story they have connected with it. Years ago a woman was washing clothes in the river. For sometime she had been

## WHY HE COULDN'T PAY HIS DEBTS

The Alabama Baptist prints the following anecdote, and it must be true:

A preacher at the close of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman, child, with one exception, rose to their feet.

The preacher seated them, and said: "Now every man not paying his debts stand up." The exception noted, a careworn, hungry looking individual, clothed in a last summer's suit, slowly assumed a perpendicular position.

"How is it, my friend," asked the minister, "that you are the only man not to meet his obligation?"

"I run a newspaper," he meekly answered, "and the brethren who stood up are my subscribers, and..."

"Let us pray," exclaimed the minister. — Michigan Christian Advocate.

saving her money to buy a little image of Christ. A policeman went by with a man, who owed money which he could not pay, so he was to be taken to prison. The washing woman overheard the conversation and felt sorry for the man. She ran home to get her money and paid the debt, so the man was freed. She continued washing and soon she saw a little box drifting down the stream. She fished it out of the water and upon opening it saw an image of Christ. Thinking she had been rewarded for her kind deed, she took it home and put it in her trunk. There it lay for several months. When she looked at it again, behold! the box had burst and the image had grown considerably. How wonderful! she thought. She immediately took it to the priest, and after a close examination, he declared it to be a wonderful god. It was left in the Church where it continued growing.

## NOTICE

It is with deep regret that we send out this warning concerning a professed minister who has been traveling through various parts of the Brotherhood during the last several years.

In some places he represents himself to be an ex-Catholic priest, again a Russian Mennonite driven out of Russia by the bolsheviks.

He has given his name as Von De Ougdeon, again as Von Hayden, and we have very conclusive proof that about five years ago he traveled under the name of Skobalauff.

He is well informed in Church History, and doctrines of different denominations, seems very pious, an entertaining talker, does well in the pulpit, gives fanciful experiences of his past life, but sad to say has proved himself unworthy of confidence, and we are compelled to believe his experiences are imaginary.

A letter of Christian recognition which he holds with date of March, 1933, given under my hand is hereby revoked, and if it should be presented by him to anyone reading this notice, I shall appreciate if you will take possession of same and return to me, using this notice as authority.

ORVILLE B. ULERY,  
1325 Maiden Lane  
Springfield, Ohio.

Every seven years it is taken out of the church and they have a big feast for several days. However, only one day is it taken out in the street and the people are allowed to touch it with one finger. Sometimes it gets so large that they cannot take it out, so the people have to pray hard until it gets smaller. It often changes color. This year it appeared white, but after being in the sun a few hours it turned black. The priest said it happened because the people are so sinful.

They say it does miracles, such as heals the sick, helps the poor, etc.

This all seems wonderful for the poor blinded people. Some fully believe that it is all true, while others, although Catholics, say, "I cannot believe it all." We have been told that the priests are Frenchmen and very apt in their work, so that the image is made to change.

Here in our own town we are having something similar. Many years ago, a woman saw in a broken cup a very peculiar shadow. She kept the broken piece and upon her deathbed warned her daughter not to destroy it. It commenced to grow. The priest examined it and it was sent to the bishop and both declared it to be of God. Now it has grown into a Christ leaning against the cross, with an angel guarding him. People are all very much interested and they are watching it closely. They say it will heal the sick if they bring an offering. A neighbor just recently told us, that the people in whose home it is are getting rich, from all the offerings.

## ANOTHER PROBE

The United States Senate committee investigating arms and munitions, manufacture and sales, is continuing its hearings, and they are finding out plenty. It is still true that men will sell anything they have, jeopardize the welfare of their country, yes, even sell their souls for money.

## Concerning Impressions

As we look back over the journey of life there are few of us but what remember that at some time or other we followed impressions or ideas that did not afterward prove to be just the wisest and best for all concerned, especially for ourselves. It is not well always to follow impressions as they come to us, nor can we say that the Lord is always the author of these impressions. It may be an entirely different source from the Spirit of God which brings us the thought or impression that may, if followed, form an action which may be eternally regretted.

There is a certain fitness in all things and we believe that if our mind and thought and will is wholly yielded and dedicated to God, He will enable us to think through some of the problems, some of the things which we need to face in a clear, common sense way. May we repeat that there is a certain fitness enters into practically all our problems in life, into our callings and associations. If we ignore all these and simply depend on impressions or even upon our prayers in these directions, we shall discover sooner or later how very easy it is to make blunders.

For instance, a few years ago a laboring man thought he heard the voice of the Lord speaking to him thus: "I did not call you to do this, I called you to preach." He had a steady position at the time but immediately laid down his tools and quit the job. He started out. There had been no preparation for the ministry whatsoever. There was no open door. And yet in the face of all this he gave up his only means of income and the last we heard there were still grocery and clothing bills unpaid.

Another individual who had an excellent and paying position, an honorable one, became the prey of practically the same kind of impression. He too thought that God wanted him to enter the ministry. He had been well qualified for the position he held, but he resigned it and tried to do that for which he was not fitted. He traveled around over the country, trying to find places where they would let him have a meeting. Of course he did not find any. Soon he was out of money and provision and his family was nearly starving.

No doubt in your acquaintance you have met with individuals who have no natural fitness nor preparation for the ministry. You are convinced that they are largely the victims of impressions and in all fairness to themselves and to others they should by no means attempt the ministry of the Word. This does not mean that God cannot use them. There is a place where they will be a credit to His



cause, where their lives will tell for Christ and His kingdom, provided they find their place.

Candidates for the ministry should give evidence of being saved and sanctified wholly and established in grace. They should be members in good standing in the church and should be presented well recommended both by those within and without.

### "Be What Yo Am"

"De sunflower ain't de daisy and de melon ain't de rose

Why is dey all so crazy to be sumfin else dat grows?

Jes stick to de place yo're planted, and do de bes you knows,

Be de sunflower or de daisy, de melon or de rose.

Don't be what yo ain't, jes yo be what you is,

If you am not what you are, den yo is not what you is.

If yo're jes a little tadpole, don't yo try to be de frog,

If you are de tail, don't try to wag de dog.

Pass de plate if you can't exhaust and preach,

If yo're jes a little pebble, don't try to be de beach.

When a man is what he isn't, den he isn't what he is

An' as sure as I'm talkin, he's agwine to get his." —Selected.

### Ironclad or Stereotyped

Here is an expression which is sometimes used to discredit faithful efforts or to make scriptural discipline effective in the church. Literally it means something formed or cut in iron about which we instantly gain the impression that it is inflexible. Whenever the expression is used it is usually done with an inflexion designed to make people believe that such rules are something awful, arbitrary, high-handed, and unmerciful.

But whether there are rules for spiritual living, rules for moral living, or rules for the welfare of our physical being, we will always find that there are some which are of necessity thoroughly ironclad or stereotyped. If we would learn to have well bodies and good, strong, physical and in-

tellectual powers there are certain rules which must be kept without respect to time or conditions. And we need to learn them early in life or later Nature must pay the bill.

When you look into the Word of God you will find a great many of the so-called *ironclad rules*. Some of the outstanding ones are: "Thou shalt not steal." "Swear not at all." "Resist not evil." "For every idle word that men shall speak they shall give account thereof in the day of judgment." "Be ye not unequally yoked together with unbelievers." "Keep thyself pure." "Love not the world." "Obey them that have the rule over you." "If he neglect to hear the church, let him be unto thee as an heathen man and a publican." "Be ye holy for I am holy." "Honor all men; love the brotherhood." "Fear God, honor the king." "Whose adorning let it not be that outward adorning of the wearing of wreathes, or wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

### Helpers or Hinderers

An expression occurs in I Chron. 12:1, "helpers of the war," which is so neatly tucked away in the story of David's exile that we are apt to overlook it. In fact if you ask a great many Bible readers where this expression occurs or whether it does occur, they would be puzzled. A great many would say it does not even appear in the Bible. It is there, nevertheless, and is an expression that may be applied to those who, in this day, are engaged in the warfare against sin and Satan, who is the present ruler of the darkness of this age. Our Lord and true King is in Glory waiting for the time when he can gather to Himself His own. We as His children are laboring to-day under the status of the Great Commission; we are commanded to go forth and witness to His saving grace among all nations.

David had long been in exile. He was haunted from cave to cave by the apostate Saul, and the men who came to help him are referred to by the writer of Chronicles as "mighty men" as those who "helped in the war."

Of course we know that our warfare is not with carnal weapons but it is no less a real war. There are many battles to fight. There are desperate days. The fight is truly on. And if ever Jesus Christ needed faithful, loyal, and efficient "helpers of the war" it is in these very days in which we live. The battle lines are far flung. We see that the entrenchments are practically the world around. Of course

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## Heaven

By Alfred S. Rotz

THE consciousness of sins forgiven and the blessed hope of reigning with Jesus Christ in heaven in realms beyond the skies is the sweetest theme on earth. Just as sure as there is a God there is also a definite place where God dwells with all His holy angels and glorified beings. Just as much as earth is a definite place of abode so also is heaven a glorious reality, and even more so than this present evil world, for the things that are not seen are eternal. A Christian home where Jesus reigns supreme is the highest type we can think of to illustrate the beauty of heaven; and yet, the most ideal home on earth is but a faint illustration of the serenity and glory of the Holy City. Enshrouded in flesh and blood and surrounded with worldly environments, even our purest joys are many times mingled with sorrow. But in heaven there will be no sorrow, neither pain nor death, and all tears shall be wiped away, and sin shall be forever absent. This world is a world of woe and trials and temptations; but in heaven all these things shall have passed away, and all things shall be made new. Satan cannot even have access to the redeemed in heaven and thus we may sing:

*"When I can read my title clear to mansions in the skies  
I'll bid farewell to every fear and wipe  
my weeping eyes."*

In this world we shall have sin and Satan to combat, and we shall have tribulation; but Jesus said "Be of good cheer for I have overcome the world." And again we read "This is the victory that overcometh the world, even our faith." When we submit ourselves to God and resist the devil he will flee from us; but at times often when we least expect him he is on our track again. The conflict is on, but the promise is: "Be thou faithful unto death and I will give thee a crown of life." In our glorified bodies when we shall dwell in those mansions which the Saviour has gone to prepare for all His loved ones, then we shall be forever free from anything that defileth or whatsoever worketh abomination or maketh a lie. When this earthly house of this tabernacle is dissolved we have a building of God, not made with hands, eternal in the heavens. In this world the most substantial and costly edifices will eventually crumble down and decay, and our mortal bodies in which we live must return to dust. Nothing that is earthly can withstand the ravages of time, but he that doeth the will of the Father shall abide forever in that beautiful land, "the far away

home of the soul, where no storms ever beat on that glittering strand while the years of eternity roll." In those celestial regions, in our glorified bodies we shall enjoy perpetual youth where nothing shall ever grow old. Heaven is a state of bliss where happiness reigns supreme. There His servants shall serve Him without even being molested by the presence of sin and shall sing His praises for ever and ever. Heaven is also designated as a place of reunion of the redeemed of the earth. For they shall come from the east and the west and from the north and the south, out of every kindred, and tongue, and people and nation, and shall sit down with Abraham and Isaac and Jacob. It shall be a grand home-coming and a glorious fellowship with God and with one another that shall have no ending. Here we see as through a glass darkly and know only in part but in heaven we shall see face to face and know as we are known. "With friends on earth we meet with pleasure while swift the moments fly, but then there comes the thought of sadness that we must say good-bye," but in heaven we'll never need to say good-bye. And how sweet it will be in that beautiful land so free from all sorrow and pain with songs on our lips and with harps in our hands to meet one another again! Sometimes we get tired of this world of toil and sorrow and in our hearts we sing, "Oh land of rest for thee I sigh when shall the moment come when I shall lay my armour down and dwell with Christ at home." But then there comes the cheering promise, "Blessed are the dead which die in the Lord from hence forth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." And again, the song writer says: "Just one glimpse of Him in glory shall the toils of life repay." In many places the scriptures designate heaven as a place of rest where the wicked cease from troubling and the weary are at rest. Bodily rest may be used as an illustration of soul rest in glory. When we labour and toil and bear the burden and heat of the day with joy and comfort we welcome the hour when we may lay aside our labours and toils of the day and lie upon our comfortable beds in our quiet homes with our loved ones and close our eyes to the scenes of this world, and forget all about our anxieties and cares, and relax in perfect comfort and ease, and resign our eyes to sleep, in pleasant dreams and sweet repose, while our bodies are refreshed with new strength and vigor and zeal for the duties of the coming day. Such moments of repose are very precious when the body is well and in normal health. But

bodily rest cannot adequately illustrate the blessedness of blissful rest the weary pilgrim enjoys in the eternal haven of rest in the land of "The sweet by and by." On earth when we retire on our couches to rest, we lie down to sleep only to awake again for another hard day's labour and toil. But when we fall asleep in Jesus we shall sweetly rest in the precious arms of our Saviour to awake in His own likeness in that country so bright and so fair where pleasures never end. "And when we've been with Him ten thousand yeas we'll have no less to live."

It is the trend of the human mind to think of heaven as being far away beyond the starry skies, but be that as it may we know also that it is very near to the trusting soul; so near that dying saints may sometimes see into it before entering. When Stephen was stoned to death he saw into heaven and saw Jesus standing at the right hand of God. When a man is filled with the Holy Ghost and living faith, heaven may be seen shining through his very countenance. When Stephen was tried for his faith, his face was like the face of an angel. The glory of the Lord in the heart of the soul is a foretaste of the full inheritance which God hath laid up for every faithful believer in Christ. When the eyes of the saint close in death the door into heaven opens and he enters in. When the Christian falls asleep in Jesus he awakes in the paradise of God. If our lamps are trimmed and burning we may be very near heaven this very hour. Life on earth is very uncertain, and only the slender chord of life divides that heavenly land from ours. Before the light of another day dawns upon this earth we may be ushered into glory to behold the King in all His beauty. To the saint of God heaven and earth are separated, as it were, only by a thin veil. And when the brittle thread of life is severed, low, the veil is lifted and the soul enters into the immediate presence of God to rest from all his labours. The beginning of heaven is in the soul of man when the Lord Jesus Christ takes up His abode in that heart, and the final reward shall be when the roll is called up yonder and the saints come marching in to receive their crowns of glory when Jesus shall say to them "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Heaven is always represented as being up, and earth as being down. All that is earthly is drawn to the earth by natural force of gravitation. And that which is spiritual is drawn heavenward by heavenly attraction. With the Holy Spirit dwelling in our hearts, when Jesus comes we shall be caught up to meet Him in the air because of His Spirit dwelling in us, and thus be forever with our Lord. If our treasures are

in heaven our hearts will be there also; and if our treasures and our hearts are in heaven our citizenship will also be in heaven; and we shall remain on earth only to carry out God's purpose in our lives; and when that purpose shall be fulfilled, to our supreme joy and comfort we shall be gathered into that land of pure delight where saints immortal reign.

It is very inspiring to learn all we can about heaven, but it is still more important to know how we may reach that beautiful city and how we may here have the blessed assurance of an abundant entrance into the everlasting kingdom of our Lord. The way of salvation may be outlined in three stages of rest. Jesus said: "Come unto me all ye that labour and are heavy laden and I will give you rest." When the soul complies with this invitation he obtains pardon for his actual committed sins, and has peace with God through the Lord Jesus Christ. This is the first stage of rest. But Jesus says again: "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls." This is the second stage of rest, when the soul is fully consecrated to God for time and eternity, and filled with the Holy Ghost. In this stage of rest the fight against sin and iniquity is still on, but through the empowerment of the Holy Ghost and by unflinching faith in Jesus Christ and His power to save there is victory all along the line. The third stage of rest is found when like Paul we have fought a good fight, and have kept the faith and have finished our course with joy and have obtained a crown of righteousness which the Lord hath prepared for all them that love His appearing. This is the eternal rest which is received when the battle is over and we shall wear a bright and starry crown in the new Jerusalem.

Oh what joy it will be when we shall see our Saviour and be like Him in all His glory, and to participate in the eternal joys of reigning with Him in the regions of the blest, in company with all the holy angels of God, and the innumerable company of saints of all angels who have died in the triumphs of a living faith, and to join in the chorus of Moses and the Lamb, singing: "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, be glory and dominion forever and ever! Amen."

Love is the greatest thing that God can give us: for Himself is love, and it is the greatest thing we can give to God: for it will give ourselves, and carry with it all that is ours.—Jeremy Taylor.

Watch for times to pray; watch for things to pray about; watch for answers to prayer.—Biblical Museum.

## "Has Greater Faith Been Found in Israel?"

By Bertha Frenkiel

SOME scientists, notably those interested in the theory of evolution, speak derogatory of people who have faith in God, and who because of their faith accept the Bible as the inspired Word of God. Such men ridicule the theory of creation as taught in the first chapter of Genesis, and make light of Christians who have faith in a miracle-working Creator.

However, evolutionists should heed the old adage, that those who live in glass houses should not throw stones. They should first ask themselves, Does not the

theory of evolution, speak derogatory of people who have faith in God, and who because of their faith accept the Bible as the inspired Word of God. Such men ridicule the theory of creation as taught in the first chapter of Genesis, and make light of Christians who have faith in a miracle-working Creator.

However, evolutionists should heed the old adage, that those who live in glass houses should not throw stones. They should first ask themselves, Does not the theory of evolution, speak derogatory of people who have faith in God, and who because of their faith accept the Bible as the inspired Word of God. Such men ridicule the theory of creation as taught in the first chapter of Genesis, and make light of Christians who have faith in a miracle-working Creator.

But a little thing like that does not discourage evolutionists. "Even though they deride the religionist for accepting a God as merely an exercise of blind faith, and not based on 'assured scientific findings,' the best example of these same assured scientific findings is the red-hot nebular theory." To believe this theory takes far more blind faith than it does for a normal mind to accept God as the Creator of the universe.

Evolutionary skeptics reject the miracles, of the Scriptures and say they are incredible; that they could not have happened because they are contrary to human experience. Well, if Bible miracles are contrary to human experience, how about the miracle of evolution? "Evolution is far more a thing of the past than is the Scripture record. Not one human being, living or dead, can be called as a witness of any of the miraculous processes." Professor More, of the University of Cincinnati, says, "The more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when we encounter the great mysteries of religion."

Another objection that evolutionists offer to Scripture miracles is that they are contrary to natural laws. Is not the theory of evolution contrary to the laws of nature? Natural law says, "Only life can produce life." Evolution teaches that living organisms were developed from dead matter. Huxley, and indeed all evolutionists, admit that there is no proof whatsoever that this has taken place, but as he says, we must believe it as "an act of philosophic faith."

It is much easier to believe that "God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27), than to believe in the evolutionary development of man from the lowest form of life on through the highest stages. And though one should possibly acquire enough faith to accept this process, still doubt would arise when

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### I'VE SURRENDERED TO JESUS

I've surrendered to Jesus,  
From sin I'm set free;  
When Christ won my heart,  
Sweet peace came to me;  
Dark forces were conquered,  
When love took control,  
And banished the shadows  
That clouded my soul.

I've surrendered to Jesus,  
Hallelujah! He's mine!  
I've surrendered to Jesus,  
My Saviour Divine.  
I've surrendered to Jesus,  
The victory is won.  
I've surrendered to Jesus,  
God's own blessed Son.

I've surrendered to Jesus,  
And all things seem new;  
The birds sing much sweeter,  
The skies seem more blue;  
The trees bow their heads,  
As the winds softly sigh  
Their praises to Jesus,  
The Master on High.

\* \* \* \* \*

—J. D., in *The Home Evangel*.

theory of creation as taught by evolutionists require as much faith as the account given in the Bible? If it does—and it is evident that it does—then wherein is the evolutionist's theory superior?

Does it require more faith to believe that "in the beginning God created the heaven and the earth," or Laplace's theory of the creation of the universe? He teaches that space was formerly filled with a highly heated nebulous gas. This gas became separated into masses, and one of these masses was the original material for our solar system. The next stage in this hypothesis assumes that these hot masses, because of unequal cooling, were set into a spiral rotation about their centers. The rapid rotation at the circumference threw a ring mass out by centrifugal motion. This ring mass broke after it cooled, and the laws of gravity con-

## EDITORIAL

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there is a lot of territory in which the banner of Jesus Christ has not yet been raised. It does not float in these darkened places. Nevertheless there are many lands of many colors, climes, and, races who are faithfully endeavoring to lift up Jesus Christ to a sin-laden, heart-sick world.

Every service, whether revival meetings, Bible conferences, regular services, and other special meetings should be nothing less than another united endeavor to continue a relentless warfare against Satan, the great arch enemy of man. It should be launched for the purpose of defeating his plans of damnation and snatching souls from his fatal power.

We trust that it may never be said that they are mere sham battles or dress parade, but real engagements in which earnest, God-anointed leaders are marshalling the hosts of God in determined campaigns against sin and Satan that will issue in definite and wide-spread victories for God and His cause.

If Satan would have it his way century after century would pass without a revival. He would instill the element of fear in the heart of every soldier. He would have every drum corps to beat a retreat. The call would be, "Retrench." Of course we know there are some who point to the great victories which have been won, the marvelous things which have been accomplished. And truly we thank God for them all. Yet how pitifully weak have been the efforts put forth by all the forces of Christianity combined to break the pall of heathenism over the many millions of benighted and doomed souls!

Of course we know we are in critical days. But these are the days when we need men of mighty faith filled with the all-conquering spirit to make a great and perhaps a final conquest which will prepare for the personal return of the King of kings.

Most everywhere you go you will find some fellow shaking his head and saying, "What's going to become of the church? What's going to become of us? Where are we going from here?" The only head-shakers we ever read of in the Bible were down on the plains of Ono and we find them to be the opposers of Nehemiah when he was rebuilding the walls of Jerusalem. Nehemiah had no place for the head-shakers within the land. Every man with him had a sword and a trowel. Head-shakers belong to the hinderer's class. They are not helpers of the war. Many a local church has utterly failed because in its ranks there were found plenty of those

individuals who never really did one vital thing to help the cause of the Lord along, who have never stood by the leaders in the conquest. If you ever were able to find them they were classed with the critics and the head-shakers.

Well, we thank God for the ones who are proving faithful in the day of battle, for those who have gone to the front in the conflict in the past and who are still in the front ranks doing valiant service for the King.

But there must be reinforcements, a rallying of volunteers to fill the thinning ranks and a doubling up of supplies for the meeting of material needs of those who are already at the front. There are multitudes who are supposed to be enlisted in this warfare but whose vision of the need is exceedingly dim and whose burden for the cause is inexcusably small. As a direct consequence of all this are the allowances of the missionaries on the field which are cut away down and their needs very inadequately supplied. And yet many at home are practically making no sacrifice and are proving themselves slackers and traitors rather than helpers of the war.

Most of us need a new vision of Calvary. We need that the Holy Spirit shall reveal to our own heart of hearts the cost of our salvation, the great sacrifice made by the Savior. We need a fresh glimpse of the first love which came to us when we were born again, when all the world seemed small, and Christ and his eternal salvation seemed the only thing worth while. There are not many new suggestions to make. There is no short cut to an easy attainment in qualifying in this war. It is the same old path so often emphasized and plainly pointed out and yet how seldom followed.

Paul, in II Corinthians 1:1 says, "helping together by prayer." And this is still one of the mightiest weapons for the defeat of the powers of darkness. This is the weapon with which the greatest battles have been won and defeat turned into glorious victory. But in this day of world-wide apostasy *prevailing prayer is practically a lost art.*

James, speaking of the latter days, says, "Ye have not, because ye ask not." In every movement practically all can be traced to a serious lack of prayer. If the rank and file of Christian believers were as much interested in prayer as they are about talking and conversing on the many non-sensical, non-essential, impractical, and unspiritual subjects, defeat in our own lives, in the lives of those about us, for whom we are responsible, would often be turned to victory.

There is, however, no reason for discouragement. There is no place for it in God's plan. Everything is still to gain by

faith and courage and obedience to the Great Captain's command to go forward. David's exile did not always continue. There came a moment of triumph. There came a day when the war was over, and for all who had been faithful to his cause there came a fitting reward.

There is likewise a day of triumph coming for the Church of Jesus Christ who will rule and reign with Him. The evil hosts of this world will finally and ultimately be crushed. Those who are helpers in this war, who have faithfully and loyally stood for the cause of Jesus Christ will not go unrewarded. They shall be gloriously rewarded and the King of kings will Himself crown them with glory and honor at His appearing.

### "Eye hath not Seen; Ear hath not Heard"

When Paul went to Corinth and preached on Mars Hill he addressed the cultured of the world, those who had the highest learning of the ages. They had heard the finest music, they had seen the finest paintings and sculpture of all time. Paul declared that they had never seen anything or heard anything. "All you have seen, all you have heard is nothing." What a splendid city the Corinthians thought they had; and yet Paul's answer is, "This is not the real city. This does not compare with the citadel of God. It is nothing. For eye hath not seen, nor ear heard. You feel that you have great riches. You think you are possessors of great treasures. But all you see, all you hear, all you possess, is nothing compared to what I am able to offer through Jesus Christ, the poorest slave that ever laid down His burden at your brazen gate."

Paul endeavored to portray as best he could how God reveals to those who love Him His treasure and yet he took upon himself the responsibility of saying that even saints look through a glass darkly; but the time will come when they shall see Him face to face. And all that we know now, all that we see, all that we hear even in those wondrous whisperings and revelations of the Spirit of God is small compared to what we shall know and see hereafter.

Have you ever seen spread upon a canvas a picture of the morning? Have you studied the clouds in the sky, the dew on the grass, the husbandman on the way to the fields, the flocks on the distant hills,—a beautiful picture of the morning. But wait, arise early in the morning, go out to the hillside and see it all for yourself. And the mere picture goes into a total eclipse for the real thing—a sunrise—so far sur-

(Continued on page 320)

## The Lamentable Trend of Too Much of Our Modern Preaching

By Rev. H. S. Brinser

(Continued from last issue)

### Part II

#### HEAVEN OVERLOOKED

OTHER worldliness, or sermons on Heaven or future bliss were in abeyance, for only TWO sermons of the 800 set forth the ancient home of heavenly reunion. Only 8 of the sermons treated of the immortality of the soul. Out of a dozen sermons in a certain city on Easter Day, only three dealt with the immortality of man. There was not one sermon on Missions, Home or Foreign. But two on Temperance. Only 5 on social service. One on the "Duty of Soul Winning." And, to cap the climax, only TWO sermons on the "Call to Repentance." The five highest numbers were as follows: Spiritual Self-Culture, 213; Ethical, 112; Church Efficiency, 63; Success, 55; Current Events, 49. If the texts of some of our modern preachers had the measles, the "sermon" would not catch it.

"Every sermon," said Rev. Henry Ward Beecher, "should be a prescription." The sermons in the list referred to lacked in particulars, and were mostly glittering generalities.

#### WHAT WOULD THEY THINK?

What would Peter, Paul, James and John think should they come back and drop into a church where the minister would speak on purely economic and social problems. Even have discussions on the same, unravel birth control, discuss the latest published novel, stress mass salvation, and, to cap the climax, take for his THE-SIS—"No Matter What You Believe Just so You Live Right."

Some years ago a New York minister spoke in one of our city conventions. He belittled individual salvation and harped upon mass salvation. After his speech there was opportunity given for remarks. Only two persons rose and criticized his remarks. Dr. Bierdeman, a Lutheran minister, and the writer.

It would certainly grieve the stalwarts mentioned. It would give them mental nausea. Methinks they would resent the modernists' boldness, and their belittling of even mentioning other worldliness, for with many it is only live now, and concern yourself little about the other world.

Another outstanding victory was won when a young mother yielded herself to God. Being left alone, she supported herself and two children by hairdressing. For some time she felt she should forsake this and obey God. She prayed thru on the matter and decided to abandon the occupation

"Wait, Mr. Preacher, He is the Christ, the Son of the living God."

#### UNBALANCED PREACHING

One hears so much about negative and positives. Even the Ten Commandments have been attacked by ministers, because of the DONT'S. We well know the value of substituting constructive DO'S instead of continual "DON'TING" in child training. Nevertheless the DO-NOTS, too, have their place.

Note the walk of some of those who would relegate the Decalogue to the discard. Do they not see that every DONOT implies a DO? That is to say, that there is a positive implication in every negative of the Decalogue.

#### THE GOODNESS AND SEVERITY OF GOD

Another phase of a one-sided preaching is preaching only on the LOVE of God. Truly God is Love; but just as lovely as is He, just so exacting is He, and the very fact of His inexorable laws would eventuate in severity and disaster when violated. God is a *jealous* and a *zealous* God. In our boyhood days we heard as many sermons on the severity of God as on the goodness of God, and we're thankful for it.

We have preached one definite sermon on "God is Love," and many in which we stressed it incidentally, but we never lost sight of His righteousness, presenting the two-sided view of His true Nature.

God's goodness and God's severity are not contradictory but complementary. Both the Old Testament and New substantiate the statement as to the righteous severity of God. As God loves the lovable, so, too, he hates the hatable. See Lev. 19:2; Psa. 22:3; Isa. 6:3; Rev. 4:8. Paul speaks of, "the goodness and SEVERITY of God," Rom. 11:22. In Exod. 34:7 God's declaration is "Will by no means clear the guilty." Paul, too, in no uncertain tone, speaks of "The wrath of God . . . against all ungodliness and unrighteousness of men," Rom. 1:18, and of "The day of WRATH and revelation of the righteous judgment of God," Rom. 2:5. See the statement in I Cor. 3:17, and the strong expression in II Thess. 1:8, 9. Read, too, Heb. 10:27 and Heb. 12:29, and II Peter 3:7. In Jude 6 and 13 is reach out to us. One ment concerning cer- love means so much else." How we desire to hdlys" he men- also receive "Love Divine, all for, Rev. into their hearts. Dear ones, your prayers will help in re- your offerings help. We need your co- re- ation and we are thankful. Thanking Go oftentimes for you in our prayers.

#### Financial Report Receipts

Hall Offerings	\$192.08
Bro. and Sr. Cober, Upland, Calif.	3.00
Special Offering	19.20
Zion S. S., Kans.	22.67

references to Heaven and to Hell, and you'll find that He refers more frequently to Hell than to Heaven. In our list we have 19 on Heaven and 34 on Hell, in all the Gospels. In Matt. 13:42 and 50 Christ twice mentions the "furnace of fire" and the "wailing and gnashing of teeth." In Matt. 8:12, again He uses "weeping and gnashing of teeth." The same expression with "outer darkness" is found in Matt. 22:13. The third time it appears in Matt. 24:51, and the fourth time in Matt. 25:30.

Matt. 5:29 and 30 are plain statements, and heightened in intensity by the expressions in Mark 9:43, to 48, where three times appears the statement of Christ, "Where their worm dieth not, and the fire is not quenched." Get Christ's statement in John 15:6 and the solemn affirmation in Matt. 25:41.

#### NOT ALWAYS LOVE, LOVE, LOVE

The gentle Christ's expressions were not always LOVE, LOVE, LOVE. Turn to the wonderful WOE chapter, Matt. 23, and onto the eight "Woe unto 'you'" said to the "Scribes and the Pharisees, hypocrites." "Ye devour widows' houses," telling them that the proselytes that they make are "two-fold more" the children of hell than themselves. In substance He said: You are camel-swallowers and gnat-strainers. And still more: "Whited sepulchers, full of dead men's bones, and of all uncleanness." Continue and read the denunciatory "Ye's"; "Ye fools and blind," twice. "Ye blind guides," once. He climaxed His last "Ye" by calling them serpents, a generation of vipers, saying: "How can ye escape the damnation of hell?" Read also the "Woe unto you's" of Luke 11:42, 43, 44, 47 and 52.

Yes: Praise the Lord for His Goodness, BUT there is also the Severity of the Lord as well as His Love and His Goodness. God is compassionate, but His spirit will not always strive with man. Think of the Deluge.

Where was Lucifer at one time and his angels? Where are they now? Read right now II Peter 2:4 and 5, and Rev. 1:18. Let the minister who preaches only LOVE remember that "The Lamb of God" is also "The Lion of the Tribe of Judah." Rev. 5:5, and Hosea 13:6 to 10.

#### NO SUGAR-COATED PILLS

When Christ found the money changers in God's house He did not say—Now gentlemen, if you please, excuse me for interrupting you. I do not say that what you are now doing is wrong, but it may cause others to stumble. Perhaps you'd better leave the place of worship. Nevertheless, we shall be friends all the same. No! No! No! Nothing of the kind. They found out where He stood, and He expressed Himself in word and act. He upset things. He sag e a scourge. Drove them out. Poured



# The Evangelical Visitor

A Religious Journal

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

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Attention of General Conference Secretary

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out the changers' money. Upset the tables, saying: "My house shall be called the house of prayer; but ye have made it a DEN OF THIEVES." Did Christ sugar-coat? No; He gave not homeopathic, but allopathic doses. He is the Great Physician. See Matt. 21:13 and John 2:14, 15 and 16. No true-blue preacher can be neutral; he must be either positive or negative on great moral issues.

## THE SAME IN NATURE

All about us Nature exemplifies the same truth of Goodness and Severity. The Universe is a Universe of law. We observe gentle breezes or soothing zephyrs, and terrific cyclones and destructive; lovely snow-falls, blanketing the earth, and thundering, destructive avalanches; in rain-falls and destructive cloud-bursts, use

riddling hail-storms; weather-making mountains and volcanoes in their fury. On the one hand we hear the robin's morning song of cheer, on the other, the shriek of the helpless sparrow in the talons of the cruel hawk.

Thomas Moore, when he first saw Niagara Falls, said, "I felt as tho I was approaching God." Jenny Lind fell on her knees, looked heavenward, sobbed, and in broken English words offered a fervent prayer. But there's another picture of the Falls. Warned pleasure seekers heeded not the warning as to rowing above the Falls. Result: Over the Falls to a watery grave. Nature is in harmony with Bible teachings as to Goodness and Severity.

## ONE OF PAUL'S THEREFORES

Listen to one of Paul's THEREFORES, Rom. 11:22: "Behold, therefore, the goodness and severity of God." Read the whole verse. Have you ever heard a distinct sermon on Rom. 11:22? We preached one lately in the College Church of God, and were actually surprised to receive the showers of commendation, for the severity of God is not a popular sermon subject. So many do not care to hear much about the HEREAFTER, taking no cognizance of the relation the HERE bears to the AFTER as to punishment.

Perhaps Prov. 1:24, 25 and 26 will astound some who are not Bereans, especially so after the "Because," and "But" in verse 26—"I also will laugh at your CALAMITY; I will mock when your fear cometh." Read all to the end of the chapter. Read, too, Jude 15, containing three "Ungodlies". See also Psalm 2:4 and Psalm 37:13.

(To be continued)

## Obituaries

**WILHELM**—Jacob Wilhelm was born March 15, 1853, in Bertie township, Ont., and passed away July 20, 1934, aged 81 years.

On Nov. 20, 1878, he was united in marriage with Miss Elizabeth Shisler. Around this time Bro. Wilhelm was also converted.

Those left to mourn their loss are: one daughter, Mrs. Erie L. Sherk, Ridgeway, Ont.; three sons, Warren, Buffalo, N. Y.; Hardie, Sherston, Ont.; and Herbert, Point Abino, Ont. Also one brother, John, Ridgeway, Ont., and eight grandchildren and one great grandson.

Funeral services were conducted from the home of Mrs. Sherk, also further services in the Brethren in Christ Church near Stevensville, Eld. Jesse Winger, assisted by Rev. Ernest Gingerich, officiated.

**MAIN**—Susan Elizabeth Main born Feb. 28, 1856, died Sept. 2, 1934, ~~passing on the man's~~ 6 months and 5 days.

their loss, two ~~son-~~essential, impractical, one grandchild.

Sister ~~and~~ subjects, defeat in our own years in the lives of those about us, for ~~Ch,~~ from we are responsible, would often be turned to victory.

There is, however, no reason for discouragement. There is no place for it in God's plan. Everything is still to gain by

**CARVER**—Herbert Carver, of Stevensville, Ont., son of Uriah and Sophia Carver was born Jan. 5, 1880 and departed this life August 2, 1934.

On Feb. 25, 1914, he was united in marriage with Miss Alzina Saylor, daughter of Mr. Nicholas and the late Margaret Saylor. This union was blessed with one son.

Those left to mourn are his wife, his son, Harry, and two sisters and five brothers.

Funeral services were conducted at the Brethren in Christ Church near Stevensville, Ont., by Eld. William Charleton, assisted by Eld. Warren Winger. Interment was made in the adjoining cemetery.

**BOYER**—Joseph Boyer, son of the late Isaac and Fanny Boyer, was born in Lebanon County, Pa., July 13, 1856 and died Aug. 24, 1934, aged 78 years, 1 mo., and 11 days. In 1882 he was united in marriage to Rosie Rhoads. To this union were born two sons and one daughter. He was converted and united with the Fairland Class of the Brethren in Christ Church 42 years ago, and remained a consistent and faithful member to his death. He leaves to survive him, his widow, one son Isaac of Northwestern Canada, and one daughter, Mrs. Daniel Wenger of Cleona, Pa., with whom they made their home for the past number of years.

Funeral services were conducted from the home of the daughter, Aug. 28, with further services at the Fairland Church. Interment was made at the Fairland cemetery. Services were in charge of Bishop H. K. Kreider, Elds. Harvey K. Light and J. B. Funk.

**HICKERSON**—Minnie Alice Eshelman, daughter of Jacob and Anna M. Eshelman, was born at Shannon, Illinois on August 30, 1881, and passed away at 3:30 P. M., September 6, 1934, at the age of fifty-three years and six days. In 1885 she came with her parents to Sedgwick, Kansas, where she grew to womanhood. She was united in marriage to Tilden Hickerson on December 24, 1902. Two children came to bless their home, Gladys May, wife of C. O. Little, Gladewater, Texas, and Walter, at home.

In the early years of her married life she was converted and baptized, later, uniting with the Methodist Episcopal Church, October 25, 1914. Of late years she has been reaching out after deeper spiritual things.

With her, "To live is Christ, to die is gain." (Phillipians 1:21.)

**HOFFER**—Betty Jane Hoffer, infant daughter of Bro. Phares and Sr. Irene Hoffer of near Manheim, Pa., was born May 30, 1934, and departed this life Sept. 5, 1934, aged 3 months and 5 days.

She passed away very suddenly of the effects of pneumonia. She is survived by her parents, six brothers and one sister. Two children preceded Betty Jane to be with Christ.

Funeral services were held on Saturday forenoon, Sept. 8, at the home of the parents, with preaching services at the Mt. Pleasant Church. Bish. J. T. Ginder and Eld. C. H. Moyer, officiating. Text: Luke 18:15-17. Burial in the adjoining cemetery.

## PRaise

By Sr. S. McTaggart

I praise the Lord that I can write,  
Though not a word I see;  
I praise Him, for He guides my pen  
And gives me memory.

I praise Him for a quiet home  
Which I so much enjoy;  
Where I can meditate and pray  
With nothing to annoy.

I praise Him for kind, loving ones  
Who daily care for me,  
Though He's above all other friends  
He cares continually.

I praise Him for the strength He gives;  
Praise Him for inward peace.  
He fills my soul with heavenly love,  
Love that will never cease;

Love that goes out to fellow-men,  
The grass, the husbandman's till,  
The fields, the flocks on the distant hills,—  
A beautiful picture of the morning. But wait,  
Arise early in the morning, go out to the hillside and see it all for yourself. And the mere picture goes into a total eclipse for the real thing—a sunrise—so far sur-  
(Continued on page 320)

# 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., Barbara Hitz, Mary Sentz. 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, Sylvatus, Va.
- Carmel Mission, in charge of Elder H. P. Heisey 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, Hillsburg, Ont., R. 1.

## Orphanages

- Messiah Orphanage, Florin, Pa., Brother Clarence Herr, Steward and Sister Susie Herr, Matron.
- Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bolinger and workers.

## Old Peoples' Home

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

This department is intended for general church news. Concise reports of missions, revival campaigns, Bible Conferences, and definite testimonies. All reports and testimonies must necessarily be condensed. Copy should reach us two weeks preceding the date of issue. Evangelistic slates will gladly be printed when furnished us in proper form.—Editor.

## LOVE FEASTS

### Michigan

- Moorestown .....Oct. 6-7
- Gladwin .....Oct. 13-14
- Carland .....Nov. 10-11
- Merrill .....Nov. 17-18

### Pennsylvania

- Grantham .....Oct. 14
- Souderton .....Oct. 13-14

### Ohio

- Pleasant Hill .....Oct. 21-22
  - Beulah Chapel, Springfield, O. ....Oct. 27-28
- Beginning Saturday at 10:30 a. m.

## STOWE TENT MEETING

On July 7th, a tent meeting was opened in Stowe, Pa., with Bro. Clayton Engle, of Hummelstown, as evangelist and Srs. Mary Hess and Edna Schock as workers. Bro. Walter Smith served as tent caretaker.

The meetings continued for nearly three weeks, God manifesting His delivering power. The gospel messages were given in simplicity and many felt the call of God, to which fourteen responded by bowing at the altar of prayer. Some definite experiences were received by young people. The third night of the meeting a young man boldly stepped to the altar and confessed his sins. Not feeling satisfied, he said he wanted to pray at home alone. The next morning he came around reporting a definite witness of salvation. Since then he has been growing spiritually and has been baptized.

Another outstanding victory was won when a young mother yielded herself to God. Being left alone, she supported herself and two children by hairdressing. For some time she felt she should forsake this and obey God. She prayed thru on the matter and decided to abandon the occupation

which she declared was detrimental. This caused her some persecution, but she came thru with the joy of the Lord in her soul. God took care of her and supplied her needs in another way. Her two children were saved also, and later all three were baptized.

An hour of Bible Study was conducted almost every morning which proved very instructive and beneficial to the young converts. A deep interest was manifested in the study of God's Word.

Much interest was taken in the Children's Meetings. Six meetings were conducted with a total attendance of more than 300. The last day 86 children were present.

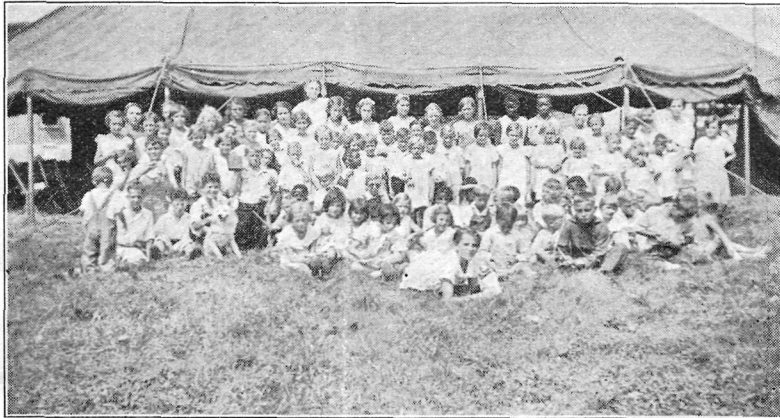
The meetings closed July 26th with good interest. The Saturday night previous a Communion Service was held. Ministers from neighboring counties were with us. A few weeks later seven young people ranging

from ages 8 to 30 years were baptized and received into church fellowship. We praise God and give Him the glory for all that was accomplished.

The mission at Stowe is just in its infancy and needs your prayers that the work might be built on a firm foundation and strengthened. As a whole the work is encouraging. There are about 30 members who have been strangers to our church and who have been snatched as brands from the burning. The Sunday school has an attendance of more than 80. The headquarters are fast becoming inadequate to accommodate the attendants.

Will you pray definitely for the work at Stowe? Many temptations are before these babes in Christ. Pray that God may keep them and supply the needs of this work.

—Cor.



A Children's Meeting at Stowe Tent Service

## SAN FRANCISCO MISSION

Greetings to the dear readers of the Evangelical Visitor. We greet you in Jesus' name. How our hearts rejoice in Saving and Sanctifying Grace and the Blessed Hope we have in Jesus, as we see the day of our Lord coming when He the righteous judge shall judge one and all—small and great. There's rejoicing in our hearts in the nearness we anticipate. On the other hand a deep burden and sadness to know so many are not ready to meet Him.

We rejoice that here and there is one whose heart is opened and receives the Word. A lady past sixty years of age was saved several weeks ago in the Hospital thru our visitation. When the hunger became so manifest upon her, she said it must be a wonderful experience to have. After praying with her and instructing her by the Spirit's help we gave her helpful reading in the Scriptures, then committing her to God we went on our way. Upon our next visit we found her in a state of new-found joy with peace in her heart, and assurance. What joy it has brought.

We enjoyed visits from a number of saints coming in our midst. The visit and service given by Bro. and Sr. Paulus from India was so much enjoyed by one and all. We received a wider knowledge of India Mission Work.

The week prior to our Bro. and Sr. Paulus' visit we enjoyed fellowship and blessing thru Rev. and Mrs. Monroe, missionaries from China who spoke to us one evening, the night prior to sailing to the Orient.

Your interest manifested so tenderly has been a blessing and source of strength to us. Thank you all.

We meet many who are down trodden and they do feel "who cares?" Often their hands reach out to us. One said very recently, "Your love means so much to me. More than all else." How we desire to help them see and also receive "Love Divine, all love exceeding" into their hearts.

Dear ones, your prayers will help also, as your offerings help. We need your co-operation and we are thankful. Thanking God oftentimes for you in our prayers.

### Financial Report Receipts

Hall Offerings .....	\$192.08
Bro. and Sr. Cober, Upland, Calif. ....	3.00
Special Offering .....	19.20
Zion S. S., Kans. ....	22.67

Bro. and Sr. Raser, Upland, Calif. ....	1.00
Bro. and Sr., Penna. ....	5.00

Total .....\$242.95

### Expenditures

Table Supplies .....	\$ 41.24
House Miscellaneous .....	8.56
Hall Miscellaneous .....	7.74
House Rent .....	82.50
Hall Rent .....	60.00
Light, Water, Fuel .....	18.46

Total .....\$218.50

Balance on hand June 1st, .....	\$12.68
Balance on hand Sept. 1st .....	\$37.13

Other Donations—Bro. and Sr. Wagaman, Bro. and Sr. Meyer, Sr. Katie Haugh.

Yours in the faith,  
Maggie E. Sollenberger, Rhoda Wingert  
473 Guerrero St.  
Phone, Hemlock 1864 San Francisco, Cal.

## NEWS NOTES FROM FAIRVIEW, OHIO

Greetings:

The Lord has been good to us. Altho it was hot here and we had some very dry weather, the good Lord sent us rain. He certainly deserves thanks for the blessings He sends us.

This summer Rev. L. P. Cassel from Des Moines, Iowa, spent some time in Ohio and gave the message one Sunday evening.

Rev. Carl Carlson with his son, wife and her sister were with us one Sunday morning and he brought us the message. May the Lord bless them as they work for Him.

Saturday evening, Sept. 8, we met and commemorated the Lord's death. Our Bishop, Bro. Will Boyer, had met with an accident and was unable to be present with us. Bishops Wilbur Snyder and O. B. Utery were present in the service, also some other folks from the Clark Co. District and some from the Miami District.

Sunday evening, Sept. 9, between the Bible Study and the evening message, the organization for the Brethren in Christ Young People's Society took place. May the Lord help us to live and work for Him and be a blessing to others.

The evening message was brought to us by Bro. Ray Heisey. He spoke about:—And He took them, and He blessed them, and He brake them, and He gave them out. May the message bear fruit.

Eunice Cassel, Cor.

## ANNOUNCEMENT

On Saturday P. M., September 8, opening at 1:00 o'clock, the Brethren in Christ of Rapho District worshipped in a Harvest Home service at the Manheim meeting house, followed by a series of addresses each evening throughout the following week on the theme—"The Signs of the Times as Compared With Prophecy," by Eld. John Lebo, Elizabethtown, Pa.

Saturday evening, November 20, Communion at Mt. Pleasant, Rapho District, Penna.

Saturday evening, December 1, Communion at Manheim meeting house, Rapho District, Penna.

Monroe Dourte, Cor.

## NEWS FROM VIRGINIA

## Souls Saved

God is so marvelously answering prayer. We wish to express our thanks to those who are HOLDING ON IN PRAYER and to ask a CONTINUANCE of THRU GOING PRAYER FOR THE WORK IN VIRGINIA. It is said prayer changes things. We are finding PRAYER MOVES THINGS AND PEOPLE. Praise God! Souls are coming to the altar, one night it was filled with seekers from one side of the school house to the other, next night some one sought help, next night others and another soul has received the fullness of the joy in sanctification, praise God! Children, young people, grown-ups are coming to God in Virginia. It pays to HOLD ON FOR SOULS. The baptismal service was beautiful. Hundreds, I believe, were there, truck load after truck load and cars, people gathered at the banks of the river, even a blind man wished to come to the service and was brought. Alice Phillips was carried to the service from the auto, the brother so beautifully followed Christ and his feet had scarcely touched the shore when he shouted "Glory," then another "Glory" was heard and the presence of God was felt. Dear ones, keep holding on to God for this revival that it may spread and spread. It is that which we have longed for and God IS HEARING AND ANSWERING PRAYER. Praise God! Bro. Graybill Wolgemuth has faithfully declared the truth of God's Word and the young brethren Bros. Jacob Kuhns and John Engle, have done a noble work in the Vacation Schools. The interest is so great we expect to continue meetings sometime yet. —Cor.

## TENT MEETINGS

Commencing July 8th the Tent Meeting at Welland, Ontario is still in progress with Eld. Abner H. Martin in charge. The spirit of God is working, conviction is working on hearts. Quite a number has bowed at the altar ranging in age from about 10 to 72 years. The darkness is very great, not only among those who do not make profession, but among those who profess.

The Word of God is ignored and the people are walking in their own ways. We solicit your prayers. —J. L. Cor.

## Souderton, Pa.

Our tent meeting started near Souderton on the 29th of July, and was conducted by Bish. Jacob Ginder of near Manheim, Pa. Eld. A. C. Rosenberger preached one evening during the absence of Bro. Ginder.

Heart-searching sermons were delivered by the brother, taking some of his texts from Matt. 7:26, 27; Exodus 12:11-23; Matt. 25:6-12; Matt. 22:8-13. He also spoke on how to deal with souls at the altar, of knowing when we are saved and also how we should grow and be able to endure sound meat and not always to be fed with milk.

Srs. Mary Hess and Edna Schock were the workers through the tent meetings.

Five brethren from Bro. Ginder's district came to visit at the tent, four of whom sang several special songs.

The meetings were well attended and closed on the 16th of August. Some raised their hand for prayer and one soul came to the altar.

We wish God's blessing upon our brother who so faithfully delivered the messages God gave him.

## Harvest Meeting

Our harvest meeting was held at Silverdale on the 4th of August, 1934. The meeting was opened by Eld. Howard B. Stout who spoke from Deut. 28.

Bish. Jacob Ginder, mentioned several texts, Deut. 8:10; Psa. 100:4; Prov. 3:9-10, giving his experience of not giving as the Lord directed. Eld. Howard H. Hess, spoke next, mentioning Prov. 3:6; Heb. 12:6 and Prov. 2:1, 2. Starting the hymn "God is Faithful," Eld. E. C. Rosenberger expressed that there is enough for the human race to live on but there is a curse resting upon the human face

for the mis-use of the blessings of God. "He that giveth to the poor loaneth to the Lord."

Eld. Jacob H. Bowers spoke next about the way we have been provided with food and raiment and how we can take none of this with us when we die. Eld. Fred K. Bowers told how Noaz Zook convinced him to give the tenth to the Lord. Work is a pleasure to him now and he likes to help the poor. "Let us be encouraged," he said; God has a way. Afterward Bish. Jacob K. Bowers spoke of the faithfulness of God and the unfaithfulness of man. God has never failed. We should honor the Lord with the first fruits of our increase, and as we are prospered so we ought to give, sacrificing to help those in need of help.

Bish. Jacob Ginder delivered the Sunday morning sermon at Silverdale. His text was Deut. 29:29. There are some things which parents keep secret from their children, so God sometimes keeps things from His children. He spoke also of spiritual blessings and of sitting together in heavenly places in Christ Jesus.

## Souderton Harvest Meeting

Our harvest meeting was held at Souderton on the first of September, opened by Eld. E. C. Rosenberger.

After singing hymn No. 201, Eld. H. Hess read the 100th Psalm taking for his main thought the fourth verse, "Does God punish?" Every day of harvest should be a day of thanksgiving, but folks take honor to themselves. He spoke of the famine of the Word of God which is to come. "God will not withhold any good thing from them that walk uprightly." Then Bro. Rosenberger led the hymn "When We Walk With the Lord."

Bish. J. K. Bowers said we should give unto the Lord. He also gave Heb. 13, 16. The rich oppress the poor and some of the poor take advantage and do not work faithfully. Men are given over to awful conditions because they aren't thankful.

Bro. J. H. Bowers gave out hymn No. 202. He spoke of being thankful for pay. He spoke of sin in the city and was so thankful that the desire of sin was taken from him. He said he now appreciated being brought up around the family altar. "All of my need He freely supplieth. Nothing have I, yet I am contented." We forfeit blessings because we do not praise Him.

"We are the sheep of his pasture and God will lead his sheep," Bro. Rosenberger remarked.

Some people live religion as a dream. We should have nothing between us and God. Man is unthankful; he looks for favors and does not wish to give any. We should work together and walk worthy of the vocation wherewith we are called. Ambitions should be swallowed up in the love of God. "Thou hast been faithful over a few things, I will make thee ruler over many things."

Eld. Howard B. Stout expressed the fact that we should give thanks; we have a wonderful God, though some have such a little God. We should appreciate the sunshine and the rain. "We have been blessed with the early and the latter rains." "Serve the Lord with gladness." "Know ye that the Lord, He is God." He quoted from II Tim. 12; St. John 10:27, 28, and Nahum 1:7.

—G. B. Cor.

## NEWS ITEMS—GRANTHAM DISTRICT

Elder C. N. Hostetter, Jr., newly elected president of Messiah Bible College, with his family has taken a residence on the hill. The congregation welcomes them to the fellowship of services and worship.

Revival meetings are scheduled to begin October 7 with Elder William Lewis in charge. These meetings will close with Communion service on Sunday evening, October 14. Friends from other districts are invited to meet with us.

—M. A. S. Cor.

## GRATERFORD NEWS

The annual harvest meeting was held at the Brethren in Christ Church Aug. 11. All enjoyed the messages by the various speakers. We surely had a reason to praise the Lord this year for His wonderful love and care, enabling us to have goodly yields of crops, a blessing above many others in numerous parts of the country. However we should feel to praise God at all times for what He does daily for us, not on just one day a year set apart in which to do that. Praise Him in the sunshine and the rain, for "We know that all things work together for good to them that love God."

Labor Day, with an all day meeting, closed our tent services of a few weeks, in this district. However the tent was located in Royersford, Pa. Bro. Bert Sherk from Canada, came filled with endued power and spoke in such a way that both young and old could easily understand his timely messages; which were inspiring to all.

The results were not as expected or as

should have been but the Spirit was keenly manifested in our midst nite after nite. Souls were stirred, 'twas easily seen, but, were not willing to humble themselves and give all to Him who gave His very life for us that we might live and have heaven as our eternal home.

Six souls sought salvation and several others renewed their covenant with the Lord. If all believers or Christians were always filled with the Spirit, constantly in a prayerful mood and in Divine Order, there'd be no room for "backsliding." We are in "perilous times" with Satan so expertly on the job that it takes much praying to overcome his inviting and tricky temptings. Let's all give the Devil no place, resist him and resist him steadfast in the faith, then, we'll be victors.

It appears as though many, a great many, still have the alarming desire and overwhelming delight and fascination for the pleasures of the world, disregarding the cost. Spiritual deadness and a lack of energy Godward seem to prevail. Let us be "instant in season and out of season" then a reformation can run full sway successfully. Thousands, yes millions, are letting sin envelop them thinking "eternity" is only a figure of speech. Little do they realize the everlasting punishment that awaits them unless they yield to conviction, accept and believe in our Lord and Savior, Jesus Christ.

Through these services many of the Brotherhood have been deepened, revived and re-fitted; all praise is owed to God. The question is: Are we ready to meet Him face to face? His coming is drawing nigh! Let us pray that those who are yet in darkness may walk in the given light and accept Him and receive the new birth while the opportunity is at hand.

Srs. Mary Hess and Edna Schock of Lancaster Co., Pa., labored very faithfully with us during this season. We are grateful to them for their earnest endeavors and may God accompany them and Bro. Sherk all along the way. Not only them, but also the many who are in His service throughout the world.

Sr. Voneda Buckwalter, Cor.

## PROGRAM FOR FOURTH ANNUAL SUNDAY SCHOOL CONFERENCE OF CUMBERLAND DISTRICT BRETHREN IN CHRIST CHURCH "A" Street, Carlisle, Pa. September 30, 1934

Forenoon	
9:30 Devotions	Sunday School
9:45 Lesson Period	
Led by Eld. Henry Hostetter	
10:30 Music	Carlisle Ladies' Quartet
10:35 Recitation	Clifford Yinger
10:40 The Relation of the Home to the S. S.	Eld. John Martin
11:10 Sermon	Bishop S. B. Stoner
11:45 Recess for Lunch.	
Afternoon	
1:30 Devotions	Eld. Roy Asper
1:45 Children's Hour	Sr. Jno. Martin
2:15 Music	Mechanicsburg Ladies' Trio
2:20 How Can We Make Our S. S. Opening Exercises More Worshipful?	Eld. Harvey Light
2:50 Recitation	Eugene Potteiger
Offering	
3:00 Workers' Conference:	
Supts' Problems	
Teachers' Difficulties	
Pupils' Responsibilities	
3:30 Dismiss.	
Evening	
7:00 Young Peoples' Meeting	
Devotions	
Music	
Address	
Recitation	
7:45 Music	Carlisle Primary Quartet
7:50 How Best Train Our Youth for S. S. Teachers?	Eld. Jno. Minter
8:20 Music	Grantham Trio
8:25 How Can We Make Our Teaching More Efficient?	Bro. Jno. Heisey

When we need God's power is just when He comes; but unless we are willing to be put into a place where we need His power we shall never know what His mighty power is.—Selected.

The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than a steady star; but it is better to be the fountain than the maelstrom, and a star than a comet in following out the sphere and orbit of quiet usefulness in which God places us.—Dr. J. Hall.

## Missionary Department

### African Missionaries Meet in Conference at Macha Mission JULY 5-20

THE 1934 Missionary Conference stands out in experience and memory as the oasis of refreshing Christian fellowship in a dry and thirsty land where such times are few. There was a full calendar; but whether the schedule was business or Bible Conference, it held its special privilege of meeting for morning and evening prayers, where we gathered precious bits of truths from short Scriptural messages and fellowshiped in prayer.

It was a way-weary but happy group of Southern Rhodesia missionaries who alighted from a very ordinary truck at 11 o'clock A. M. on Thursday, July 5, at the end of the forty-four mile trip from Choma over a dusty, uneven road. A missionary reading used at home held this sentence: "Missionaries the world over are optimists." It is to be hoped so! At least they were during this experience. Several of the workers were already at Macha helping to prepare for the conference; two more arrived in the afternoon—and the number was complete.

We numbered twenty-nine missionaries and nine children. This number included one visitor, Miss Elmina Doner, of Rusitu Mission (South African General Missions,) S. Rho., niece of Bro. Levi Doner who laid down his life in Africa in 1911. Her devout life and consecration to the work made her an asset to our meeting.

July 5, 6, 7, 8. Meetings of the boards and committees occupied the first few days. There were many adjustments and preparations, too, involved in the entertainment of the group at a lone station so far from any purchasing center. Macha Mission cannot raise as many vegetables and fruits as the Southern Rhodesian stations because of climatic and pestiferous conditions. Fortunately, it is blessed with an abundance of daily products, unlike some of the sister stations. The sisters took turns in preparing the meals with the aid of native school girls.

The new mission house, although not completed, was in a pleasant, comfortable condition for use and provided quarters for over half the group. Sleeping quarters for the ten single sisters and their "house-mother," Sr. Lady were improvised on the floor of the attic. We must add that various commendations for good order and quietness in the young ladies' "loft" were received from the occupants of the first floor! Those who were not in the main mission house were comfortably lodged in

the several little cottages and a tent on the grounds.

Small parties visited nearby villages on Saturday and Sunday. Fifty to a hundred natives are often present at such impromptu

#### NOTICE

We are brought face to face with a serious situation in our Foreign Mission work. We are using this means to inform the Brotherhood concerning this condition and to appeal for more intensive co-operation.

The funds now at hand in our Foreign Mission Treasury lack several hundred dollars required to meet the quarterly allowance for October 1st, for our missionaries on the field.

Whereas Conference has confirmed the appointment of Sister Elizabeth Engle to go to the field with Sister Anna Engle during this Conference year, there will be additional expense of transportation.

Bro. and Sr. Paulus were expected to return to the India field this fall, but will not be able to go at present for lack of funds. This, in turn, will delay the furlough of Bro. and Sr. Dick and Sr. Anna Steckley which are due this fall.

In addition to these needs, there is also a deficit in the school funds of the African field, and the number of students will have to be lessened unless help from America is forthcoming. In view of these pressing needs, we, the Foreign Mission Board, suggest that Sunday, October 14th be set aside for fasting and prayer so we may find the way that God would have us take. May we unitedly draw near to Him who suffered for the African as well as for us, so He may tell us individually our part in this effort.

All public offerings taken as well as individual contributions should be forwarded to the Foreign Mission Treasurer,  
Graybill Wolgemuth,  
Mt. Joy, Pa.  
FOREIGN MISSION BOARD  
J. H. Martin, Asst. Ch'n.

services in these villages which are larger than those to which we are accustomed to in Southern Rhodesia. At one of the villages the best interpreter available knew Sindabele but not English. Several new workers testified in English, which was then translated into Sindabele by a missionary, and then into Chitongo by the interpreter. Pray for the hearts into which the seed has fallen.

#### July 9-12; 19-20 Missionary Business Conference

Organization: Chairman, Bro. Brubaker; Secretary, Bro. Frey; Reading Clerk, Bro. Eshelman.

We list the problems and decisions of greatest interest and import:

1. Problems connected with native marriages have many difficult aspects. What seems loose discipline in one case is very severe treatment in another. No new action was taken.
2. "Do we have the best method of dealing with seekers? If not, what better method could we adopt?" was an item which provoked thoughtful discussion. The committee to which it was referred suggested a few improvements of our methods which were adopted with certain changes. Further aims agreed upon were: Greater definiteness in dealing with seekers; getting them to realize the need of confessing to God, not only to the "Mfundisi"; the urging of converts to witness in their homes and among their friends; and the decision that the Superintendent and Matron of the station have charge of the work.
3. Quarterly instead of semi-annual love feast services were instituted with the aim of bringing to mind more frequently and more powerfully the sacrificial death of our Lord.
4. How often shall we have general conference? In favor of continuing the annual meeting, it was maintained that the spiritual benefits far outweighed the money expenditures and that the contact was highly beneficial—especially in the case of the more isolated Northern Rhodesia workers. Against the annual conference, it was urged that the outlay of money and energy was inadvisable under the present financial stress and that conference re-

#### Names and Addresses Foreign Missionaries

##### Africa

###### BULAWAYO

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

###### 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, Miss Mary C. Kreider, 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.

###### MACHA

Mr. and Mrs. C. A. Winger, Miss Annie M. Winger, Miss Verla Moyer, Macha Mission, Choma, N. 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, Mr. and Mrs. Allen Foote.

###### SUPAUL

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

##### Home on Furlough

Elder and Mrs. George Paulus, Grantham, Pa.  
Anna R. Engle, Mt. Joy, Pa.

quired several weeks of the time most propitious for village visitings.

The vote in favor of not having conference in 1933, leaving the frequency of conferences thereafter an open matter until then, and delegating conference powers to the Executive Board in the interim was almost or altogether unanimous. Yet the question voiced by a Conference member is rather insistent: "The people at home spend money for Conference and think it pays to have it annually. If they need it for the blessings of fellowship and encouragement, how much more we who are so isolated?"—Conference accepted the invitation from Matopo for the Conference of 1936.

5. After the discussion of possible ways to enlarge evangelistic effort, it was decided that the various mission staffs set apart a definite period each week for kraal visitation, and that we put forth our best efforts to lead into and prepare village Christians, teachers, and students for more definite evangelism. The influence of Dr. Mott's conference with missionaries in Southern Rhodesia was a factor in causing us to feel more keenly the urgent need for such steps. In pursuance of plans discussed at that conference, it was agreed that we encourage our village Christians to spend a week or two weeks per year in going out two by two to conduct services in the homes. How about the same plan for America?

6. Mission finances. We faced a serious shortage of funds. The Conference agreed to a 20 per cent cut in personal and children's and furlough's allowances. Further voluntary individual cuts and cash donations amounted to the sum of 164 pounds for 1934; and the total including cuts for 1935 and 1936 was 245 pounds. Some volunteered in addition to forego their furloughs but Conference did not deem it advisable to accept their action.

After further discussion as to how we might be able to balance our budgets at the various stations, certain measures were adopted, including the decision that Macha and Sikalongo reduce the number of their students to fifty at each station.

We count it a privilege to have witnessed the quiet courage and sacrifice with which our little group faced this problem. Those were tense moments as we listened to the reports from the various staffs concerning possible further economies. Tears flowed unbidden; but the problem being one of finances and not of wills or emotions, was not thus solved. Through it all there is the blessed assurance that the Lord will care for His work and workers.

7. Furloughs. Sr. Naomi Lady and Sr. Lois Frey are granted a furlough to the coast as soon as can be arranged by them and their respective staffs. In last conference (1933), Bro. and Sr. W. O. Winger were granted a furlough to America by the end of 1934, and Bro. and Sr. Cullen a furlough to the coast in August, 1934. Conference deemed the risk to health too great to allow the foregoing of these furloughs for the sake of finances.

8. Placement of Workers. Bro. and Sr. Hall will go to Mtshabezi to take the place of Bro. and Sr. Winger as soon as suitable arrangement can be made. The missionary not only gives up his home in America; he gives it up again and again on the field. But Christ is worthy of it all.

9. Various questions concerning the dress and conduct of native Christians were discussed.

10. Sending of New Workers; Conference welcomes the return of Sr. Anna Engle and the new worker, Sr. Elizabeth Engle.

### Sikalongo Mission Report

WE thank God for His loving care over us and for His presence and guidance. We are glad to report that all of our needs He has bountifully supplied. You have heard of our desperate fight with the locusts, but we reaped a better harvest than could have been hoped for with the locusts on all sides of us. We did all in our power to save our crops but if God had not come to our aid we would have been helpless. We reaped a very good crop of sweet potatoes and mealies. One field of mealies was completely destroyed by the locusts. Our garden crops of pumpkins, citron, and sun-flowers were good, but the monkey nut crop was a failure, due to blight. As we look around us, many of the natives were completely eaten out by the locusts. Many

did not harvest enough for seed to plant the next year's crop.

We have recently started a sewing class for the Christian Village Women. Their third meeting was held on May 4th. We have good attendance and they are quite interested in their work. We trust this class will be a blessing in helping them to be better wives and mothers.

There have been an unusual number of snakes killed around the mission buildings this season. Several times two were killed the same day. One large black mamba about six and one half feet long was killed close to the dairy on May 8th

Visitors are surely welcome to Sikalongo, as we are not blessed with many. May 8th, we were pleasantly surprised by a short visit from a group of Pilgrim Holiness workers. Rev. and Mrs. Reynolds with their two children who have just opened a work in Pemba, a short distance north of us. Misses Jordan and Lowe, who spent some time helping in our work while waiting for their work to open. Rev. Thomas, the executive representative from their home church in America. Rev. Schumbie, Rev. Jones, Rev. Bedwell, all workers from the Union of South Africa.

We were privileged to have a short revival service from May 20th to 27th. Mazinga, a native evangelist from Macha was with us. The messages were an inspiration and his teaching was clear. We were glad for what was done, but felt that more souls who were under conviction might have yielded if the meetings could have continued.

May 25th, several of our native evangelists left for the Zambezi Valley to hold services in the district to which Bro. Taylor gave his life. Pray that God will bless their efforts and help the people so needful of a Saviour.

During the months of May and June, different ones of the Sikalongo Staff spent some time with the Macha workers, assisting in preparation for Conference. We appreciated the fellowship with co-workers, also enjoyed meeting with the native Church in the prayer day June 1st. We were glad also to get to visit a few of the near-by villages.

June 8th, examinations and last day of School. The last days of school saw each boy using spare moments in preparation for examinations. At length the trying days were over and the boys were awaiting the final report. The Native Teachers gave the Missionaries a surprise when they and the boys gave us an evening of song which was well rendered. Report cards were received, school books were checked in and the final farewells were said.

Bro. Cullen spent the week-end of June 10th in the vicinity of Siamapepa, visiting outschools. He reported good meetings and

interesting groups of young people and children. June 18th he visited the outschools between Choma and Sikalongo Mission.

Morning school for village children closed June 22nd. The native teacher David Chonga, had a short program prepared which was enjoyed by those who took part as well as those who listened. Later in the day a severely burned woman was brought to the mission for treatment. We cared for her until a way could be made for her to be taken to Choma, but due to the seriousness of the burns we felt we could not keep her at the mission for treatment.

Sunday, June 24th, Brother Cullen, Roy, and a native teacher went by bicycle to Sichindi's village for service. About a sixteen mile trip.

The last few days in June we were happy to have several of our co-workers from Southern Rhodesia with us. Bro. Mann, Sr. Brennaman, Sr. Kreider, Sr. Wolgemuth, and Sr. Lois Frey spent a few days with us enroute to Macha for Conference.

—Sikalongo Reporter.

### Briefs from the Macha Meeting

BRO. ESHELMAN left at the close of conference session on July 12 in order to attend a conference on African education at Johannesburg, convening the following week. The program listed men of international fame as educators and scholars; and it was felt advisable to have one of our number "listen in."

During conference the post brought us a *Bulletin from the General Conference* at home, and also Conference programs to which Sr. Anna Engle, our missionary sister on furlough, had appended the various decisions in brief. The *Bulletin* was read during the dinner hour on the evening of its arrival. How our hearts rejoiced to hear of the blessed time which the Lord granted the Conference! Afterwards during the same period, a letter from our co-workers in India to all of us in Africa was read. We began to feel quite "connected" with all of you and to forget distances! And then before leaving the table, we sang from the depths of our hearts, "Blest Be the Tie That Binds."

"Speaking of letters," said the missionary next me at the table one day, "missionaries often write the last one." Of course, if you are guilty, this isn't news to you.

The children of our missionaries in Africa number fourteen at present. Nine were at Macha during the Conference; five were in School at Bulawayo. Miss Arnott, an elderly Christian lady who has been making her home at Brubakers and helping in the work there for some time, was in charge of the Children's Home during the absence of Bro. and Sr. Brubaker.

During a lay-over of the train for several hours near the Victoria Falls, a number of the missionaries visited the Falls and other places of interest.

"It isn't a man's holiness which keeps him; it is God. One is kept from sin as long as He looks to the Lord; but if he looks away, he loses ground. Victory comes only day by day and hour by hour, not by an experience which gives one power to go on indefinitely, as some think."—Bro. Frey.

"The things of the world may appear good; but I ask the Lord to blind my eyes to them. God is very good to me."—Native Teacher at Macha.

Our oldest missionary both in years and service is Sr. Sallie Doner. Sr. Lois Frey is the youngest one of our number.

### Meetings with Natives' Church at Macha

July 13—Bible Conference

July 14—Council and Preparatory Service

July 15—Love Feast and Other Services.

**N**ATIVE Christians, families, and friends began to arrive on the day before the Bible Conference, some having walked many miles. There were several hundred on the camping ground for the week-end. The native church and the mission alternate in supplying an ox for these occasions. It was a novel experience to go around to their campfires before the evening service and greet them. Here and there circles of twenty or more, of all ages and sizes—men and women separate—were standing about a few glowing logs over which was suspended their iron kettle of porridge. Some groups were singing hymns; others were chatting together.

The Macha Church was too small to accommodate the entire crowd; but by taking out all except a few benches against the walls, and having them sit on the floor (a position not very acceptable to some of the modernly dressed natives), more could be seated. Is the tendency to crowd the back of the church a remnant to heathenism? We noticed that it required constant admonition from the pulpit to keep them from squatting in the doorway before the church was half full.

Spiritual and stimulating messages by missionaries and native preachers, interspersed with special music numbers, made up the program. As the messages given by missionaries from Southern Rhodesia had to be interpreted, we all had an opportunity to hear English messages.

#### Native Council

Bro. Brubaker, Chairman, announced that because of lack of funds the number of students at Macha and Sikalongo must be reduced. The matter of larger offerings and a voluntary cut in native teachers' wages was freely discussed and left for

later consideration by the Native Church when alone. The Church evidenced a fair degree of co-operation in this, but we regret to say that as a whole the stands of conduct and sacrifice are still too low, and we need to pray that they will get a clearer vision of their responsibility in forwarding the work of the church.

"We would see Jesus" was the text of a message by Bro. Cullen in the evening. "When the world looks at us, do they see Jesus—or education, or fine clothes, etc?" was a searching question for those who grasp so ardently after these things to the neglect of their spiritual life. A talk in Chitongo by one of the native teachers from Sikalongo followed.

### OH, MASTER, IS IT THEE?

By C. R. Stump

Oh, Master, is it Thee?

Thy face mine eyes have sought.

Oh, Master, truly is it Thee

Whose blood my soul has bought?

Oh, Master, is it Thee,—

Thy matchless presence divine?

Oh, Master, truly is it Thee?

Take my hand in Thine!

Oh, Master, is it Thee?

Marvelous Thy grace and rest!

Oh, Master, truly, now I see,—

Behold Thy love, Thy bleeding breast!

Oh, Master, is it Thee,—

Thy virtuous garment still?

Oh, Master, no gift can be!—

Mine all to do Thy will!

Oh, Master, truly, it is Thee

Whom I have so oft denied!

Oh, Master, now again I see,—

Keep me by thy side!

#### Sunday

This is a land of sunrise activities. The Love Feast service began about 7:15 and went on for several hours. In the message on the feet-washing chapter, Bro. Frey stressed charity. "If my brother sins against me and comes to me, I should receive him." Bro. Steckley read the story of the Crucifixion. It was an impressive service—this service in "remembrance of Him till He come." There were about 175 communicants.

At 1:00 o'clock we again met in the church. (An overflow meeting was held outside under a tree during this and several preceding sessions). Bro. Walter Winger appealed for straight living in a lesson on the life of Joseph.

At 3:00 o'clock the people were separated into special groups in charge of different missionaries: men, women, boys, girls, and children. We believe that lasting impressions were made in these meetings. Some of us were strongly reminded of the influence of such meetings at home upon our own lives.

The evening service marked the climax for the day. Bro. Brubaker had charge of an informal service in which a number of the missionaries were called upon to speak. The missionary who was attending services at Macha for the first time greeted the people. Thereafter, those who had been stationed sometime or other at Macha or Sikalongo spoke words of tender and affectionate admonition. Grateful reference was made to the memory of those who sleep beneath the sod of Macha and Sikalongo, Bro. Taylor and Sr. Mann. Several of the native Christians were called upon and responded with warm testimonies. Sr. Elmina Doner greeted the people and told how God had used "Umfundisi" Doner's life and death as a personal summons to Africa.

Perhaps the feature of that Sunday evening meeting which is most indelibly imprinted upon our hearts and minds was the singing of a hymn by nine former Macha students—a hymn taught them by Sr. Davidson years ago. "We thanked God and took courage" as we listened to the singing of that little company of faithful ones who were of the "first-fruits" for Christ in the Macha work.

Bro. and Sr. Walter Winger, in giving their farewells in anticipation of their furlough to America, said that it was harder to give good-bye as they leave Africa than when they first left America. A case of missionaries' "inverted homesickness!"

Since the Chitongo hymn book does not contain "God Be With You Till We Meet Again," we sang it at the close of the services in English. But after the native congregation had marched out of the church, they turned and faced us missionaries inside, and began to sing. It was the Chitongo translation which the missionaries had taught them from another book!

### Missionary Bible Conference

**T**HESE were indeed days of blessing and inspiration. Our hearts go out in praise and adoration to Him who "filleted our mouths with good things." The eastern half of the Macha Church which had been sectioned off by blankets for our little conference meetings became a place of sacred fellowship. Thank God.

Helpful discussion on Bible topics, the Christian life, and missionary themes occupied Monday and Tuesday. Wednesday was observed as a Day of Prayer.

\* \* \* \* \*

### Memorial Service.

A memorial service for loved ones of the missionaries who died within the last year was arranged for Tuesday afternoon. The "touch of sorrow that makes the whole world kin" is perhaps never so binding as when a small group in a far away land share the grief of other's silent losses. Sorrow for the death of dear ones in the homeland must be so largely locked up within the breast. The departed ones mentioned in the service were: Bro. Brubaker's mother, Bro. Cullen's mother, Bro. Eshelman's father, Bro. Frey's brother-in-law, Bro. S. J. Lady, and Miss Elmina Doner's mother (died several years ago.)

Tender memories, chords of faith, hope and sympathy were touched as we sang together such hymns as "Home of the Soul," "The Unseen City," and "Some Sweet Day." Bro. Frey spoke fitting words on "Mother" and then drew our minds to think of our heavenly home. While speaking of Bro. Brubaker's mother, he read Edgar Guest's beautiful little poem, "She Mothered Five." A quartet sang "When Mother Prayed." As we went quietly away from the service, we felt that it had been good for us to open our hearts for a little time to the refining influence of meditation upon these themes.

\* \* \* \*

The last session of the Business Conference met on the evening of July 20 to "round out" a few unfinished questions and to listen to the reading of the minutes for the entire Conference. The days had been strenuous; but we were deeply grateful for the way the Lord had guided us. The majority of the party left the next day to visit at Sikalongo over the week-end; others remained at Macha until the following Monday. Early Wednesday morning found sixteen of us leaving the train in Bulawayo, quite thrilled at the prospect of getting back "home" for work after the refreshing season God had given us.

—Reporter.

### Matopo Mission

Bulawayo, S. Rho.

Aug. 1, 1934

To the Readers of the Evangelical Visitor:  
Greetings:

"The heavens declare the glory of God: and the firmament sheweth His handiwork". As I beheld the beautiful blue sky with white clouds dotted here and there, this scripture came to my mind. Africa is noted for its beautiful sunrises and sunsets. God has created all these lovely scenes.

I have just returned from a visit to the village across the spruit or river—which is just a tiny brook just now. However, we visited on the rock, rather than in the vil-

lage for everybody was out on the grain rock. After the grain has been reaped and threshed, it is put into granaries or large grass baskets which are braided by the women and put on a large rock. On this certain rock there was one basket that held fourteen 200-pound bags of mealies.

The village that I visited was built for married men who wish to attend school and to prepare for teaching. There is a widow living there also, the wife of our first deacon at Matopo Mission. She is a good Christian and always at her place in services. For years she has been teaching a Sunday School Class. Quite frequently she repeats all the topics of the lessons and the Golden Texts by heart at the end of the year. She has two little boys, Timote and Philip. She is a widow indeed. Formerly she was a Mtshabezi Mission girl. Please pray for her and her little boys.

About a month ago we buried one of our members, the father of six children. Sinini was a regular attendant at services when well. He used to work in Bulawayo and instead of spending the week-ends in the location, he came home to his family and attended the services on Sundays. This meant a sixty mile ride on the bicycle every week. His faith was in the God of heaven. I knew him as a little boy staying at Matopo Mission twenty-eight years ago. Pray for this widow and her children.

We thank God for the faithfulness of these and other widows. There are ample opportunities to help clothe and educate their children. Jesus says, "Ye have the poor with you always, and whensoever ye will ye may do them good."

God has been gracious to the people about Matopo Mission this year. There was sufficient rain for a good crop and the locusts did very little damage. They have plenty and to spare. It is so pleasant to get to the village without always hearing the word "indhala, indhala" (famine.)

Aug. 2. To-day instead of having prayer meeting, we had a Harvest Meeting. Bro. Mann spoke from Ex. 23:14. The women carried their baskets of shelled mealies on their heads, brought them into the church and placed them on the floor in front of the pulpit. The mother of Timote and Philip brought little basketsful for her little boys. She gave a 200-pound bag for herself. There were five who gave a bag of mealies. The mission also gave one and the morning school about three-fourths of a bag of mealies and three-fourths of a bag of sweet-potatoes. There will probably be others bringing some later. The morning school has a garden which is cared for by the school children. May God bless each one who was willing to give to Him of their bounty.

Your servant in the Lord,  
Sallie K. Doner.

### Someone Had Prayed

STEPPING outside the door into the darkness of an African night a voice said to get a light before going the next step—upon answering the warning the light revealed a poisonous snake on the very spot the Missionary was ready to step. Someone had prayed.

Going along the road in the old Matopo Mission Ford, the Missionary felt impressed to slow up. Suddenly the rear wheel came off the car without much warning. Someone prayed.

A certain amount of money was needed for the next day. One Missionary said to the other "Where is it coming from?" The answer was, "The Lord will provide." And He did provide from an unexpected place that very night, the amount so badly needed. Someone prayed.

When suffering from much pain and too weak to pray for herself, the Missionary uttered the short prayer "Oh God, help someone to pray for me"—the faithful servant heard God's voice and prayed for the Missionary—this time it was revealed to the Missionary the person who prayed.

Two roads were before us—which path should be taken—God's plan made known—someone had prayed.

Encouragement was really needed. The Missionary prayed for a letter; someone obeyed God's voice and wrote, the letter came at the right time and the worker went about his duties with a lightened heart.

A revival needed, souls hungry,—someone prayed—hearts revived and souls satisfied.

The Puff Adder, which is a poisonous snake was six inches from two Missionaries who passed by. At the third one it raised up and spit (thus it was discovered.) Someone prayed and it suddenly disappeared.

On the road all night. The old Ford refused to go, no matches, blankets or food, the Leopards cried, no kraals or hut near and far from home. God watched over us. Someone had prayed.

By mistake gasoline had been used to fill the coal oil lamp. The lamp was lit and had been burning some time before the mistake was discovered. No damage done, the Missionaries had been protected. Someone had prayed.

The Nurse Missionary had been called. Death was expected. The Missionary needed special strength and superhuman help—both came. Someone had prayed.

One special soul had been seeking for Jesus and a cleansed heart, God seemed so far away. Suddenly light dawned and peace came—someone had prayed.

Many more examples could be given of the many prayers, which you have offered on our behalf, that have been answered.

"More things are wrought by prayer than this old world dreams of."

Let us obey when He bids us go apart to pray. We do so much appreciate your prayers.

Your Missionary,  
Mary G. Eshelman.

**Greater Faith**

(Continued from page 309)

one faces the question, "Whence did this single cell of life originate?"

The faith of the evolutionist is again taxed greatly in bridging the gulf between the lower brutes and man. Many bones, supposedly sub-human, have been found, out of which have been constructed several busts which are now in the American Museum of Natural History. The most famous of these busts is that of "Pithecanthropus Erectus." This bust was constructed from the upper part of a skull, two teeth, and a diseased thigh-bone,—remains which were found at different times and in different places. Yet out of these four bones evolutionists have constructed what they call the "missing link." Of this one writer has said, "Has greater faith ever been found in Israel?"

It is acknowledged that to accept the Bible story requires faith; but to accept the theory of evolution requires greater faith. In the case of the former we can place our faith in a Supreme Being, omnipotent and omniscient; whereas in the latter we have really no foundation for our faith. Therefore the Bible account of creation is the more reasonable and easier to accept.

—Submitted by Mary Kreider.

He who made of Jacob a prince with God although he had broken his vows and trailed the glory of Bethel in the dust, He who made of Jonah a mighty preacher of righteousness although he had been cowardly and disobedient, He who made of David a man after God's own heart although he had gone down into the bottomless pit of guilt, He who made an immovable rock out of that piece of putty called Simon Peter, He who made of Mark a lion is saying, "Come, another chance is yours." —Selected.

Let others drench their congregations with teachings about the sacraments and the church. Give me the cross of Christ. This is the only lever which as ever turned the world upside down hitherto, and made men forsake their sins. And if it will not, nothing will.—Bishop J. C. Ryle.

It is easier to hate war than to hate in ourselves the things that make for war.—E. F. Tittle.

**Christian Life Bible Studies for Young Peoples Meetings**

No. 147

**SEVEN "I WILLS" (Man's Part)**

Topic for Oct. 21, 1934

Scripture Reading: Isa. 55:1-7; Rev. 22:17

**I. I will Arise.** Luke 15:18.

The following scripture verses describe man's state before he arises. It is not necessary that all Scripture references are read but call attention to the various terms and what they mean in an effort to describe man's condition when in sin. Isa. 53:6, Eph. 2:12 and 19; Col. 2:13; Lu. 15:17; Psa. 53:3; Isa. 64:6; Psa. 38:4; Isa. 1:6.

**II. I will Take.** Psa. 116:13.

Does it lie in man's power to take or not take salvation? Rom. 10:13; Josh. 24:15; Acts 13:46. What does this "cup" do for people? II Cor. 5:17; Eph. 2:1; Rom. 8:17.

**III. I will Go.** Psa. 71:16.

What vital relation do the words "His" and "strength" in verse 16 have to the word "go"? How do Ex. 33:12-16; I Kings 19:8 and II Tim. 4:17 bear out this truth?

**IV. I will Pay.** Psa. 116:14, 18.

When did the Psalmist in 66:13 and 14 make his vows? What shall be done with these vows. Num. 30:2; Deut. 23:21; Eccl. 5:4.

Are there other things Christians ought to pay. Rom. 13:8; II Kings 4:7; Ex. 22:14.

**V. I will Pray.** Psa. 121:1.

Who is the speaker of the "I Wills" in Psa. 91:15, upon what conditions could they be fulfilled? What kind of a prayer life will the person have if they include Luke 11:9; John 15:7; I John 5:14-15; James 4:3; Mark 11:24; and I John 3:22 in their prayer life? Describe the individual.

**VI. I will Trust.** Isa. 12:2.

True and false trusts and their rewards. Psa. 118:9; Isa. 31:1; Jer. 17:5; Psa. 52:7; Psa. 20:7; Prov. 28:26; I Sam. 17:45-46; Isa. 26:3; Psa. 34:22; Psa. 125; Psa. 37:5.

Separate these true and false and illustrate their endings by some Bible characters or others which you may know.

**VII. I will Praise.** Psa. 138:1.

On account of I Chron. 16:25; II Chron. 20:21; Psa. 138:2; I Kings 8:56; Psa. 28:17.

How offered, Psa. 111:1; Psa. 51:15; Psa. 119:7; Psa. 71:6; Psa. 145:1-2; II Chron. 30:21.

Examples of; Ex. 15; Acts 3:8; Acts 16:25.

All the blights and storms from which man suffers, are but echoes in the natural world of the mischiefs wrought by sin in the spiritual. Every phase of evil within man finds some reflection in the evil without him; and everywhere we see a groaning and travailing world, full of labor and sorrow, because full of sin and guilt. Blasting and mildew, thorns and briars, had no place in the Divine ideal of a pure and holy world; they will have no place in the new creation from which sin, and therefore its shadows have been banished.—Joseph Cook.

How can we gain a forgiving heart? only by going to the Cross, and there seeing how much our Lord has forgiven us, and at what a cost. Then we shall see that the utmost we are called upon to forgive, compared with what we have been forgiven, is a very little thing.—Selected.

No. 148

**REVERENCE FOR THE LORD'S DAY**

Topic for Oct. 28, 1934

Scripture Reading: Ex. 31:13-17.

**I. "What Saith the Scriptures" —Negatively?**

1. What was said in the Ten Commandments concerning the Lord's Day? Ex. 20:8 Deut. 5:12-14.
2. Suppose harvest is heavy, work is pressing, rain is coming or frost is near, what should those who love the Lord do about His day? Ex. 34:21.
3. What attitude should those who love the Lord take toward those who have things to sell on the Lord's day? Neh. 10:31. What practical application of "victuals" and Sunday could we make?
4. In Isa. 58:13 we find God condemning, "doing thine own way," "finding thine own pleasure," and "speaking thine own words," on His holy day. What things are being done to-day that might come within these terms?

**II. Tell The Story of Nehemiah 13:15-22 and give as many different ways in which the Sabbath was polluted as you can and tell what Nehemiah did about it.**

**III. "What Saith the Scriptures" —Positively?**

1. What did Jesus say about it? Matt. 12:12; Jno. 7:23.
2. What did Jesus do about it? Mk. 6:2; Jno. 9:14?
3. What do we find the apostles doing on the Lord's Day? Acts 16:13; Acts 17:2, 20:7.
4. How did John spend the Lord's Day? Rev. 1:10.

**IV. Some Warnings.**

1. What was the commandment which was broken in Ex. 16:17?
2. What attitude was taken toward those who profaned the day? Ex. 31:14; Num. 15:32, 35.
3. How does God feel about Sabbath Desecration according to Jer. 17:27; Ezek. 20:13 and 22:8?

**V. Some Thots Concerning the Lord's Day:**

1. Find the meaning of "Sabbath."
2. It is a day of worship—example of early Church. "Forsaking not the assembling of yourselves together."
3. It is a day of opportunity. With secular toil laid aside—opportunities for spiritual development—pray—attend services—read the Word—religious literature—visit with glory of God in view—relieve suffering—help needy—do good—rest—relax—grow strong and refreshed in spiritual things.
4. It is a day to be kept holy.  
A good rule for all days and the Lord's day especially is found in I Cor. 10:31. Discuss: sleeping unusually late—attending to business matters left over from week—studying school lessons—reading matter—entertaining company at the expense of other things already mentioned—big dinners—excursions—picnics at expense of services—afternoon conduct, conversation, etc., etc., in the light of this rule.
5. A day of preparation—for engaging in righteousness during the coming week—for "the joy of the Lord is your strength."
6. What is the difference between keeping the Lord's day as a "holy day" and keeping it as a "holiday"? (Could refer to Isa. 58:13.)
7. Should children and young people be forbidden all forms of recreational activities on Sunday afternoon?  
(If these discussions are made simply practical this program can be of interest to the children as well as the adults.)

If we are in the boat with Jesus, we are sure to reach the other side.—Selected.



EDITORIAL

(Continued from page 310)

passes the man-made painting that there is little comparison.

The great pulpit orators of the centuries have exhausted their most elaborate vocabularies in an attempt to prostrate the glory and beauty of heaven. The greatest writers of the earth have endeavored in their marvelous style to tell us something concerning the glories that lie within the gates of pearl. The writers of Christian hymns and songs have envisioned its splendor, its beauty, and its glory and have portrayed them and sang them with melodies that enrapture the soul and make the pure in heart long to be there.

But when the morning of eternal day breaks upon us all past conceptions will fade forever. We have endeavored through painting and through reading of the life of Christ and the study of the Gospel to learn more fully the excellencies of our adorable Lord. But all we still have is but a mere outline of this compassionate Savior and we can feel no more than a mere reflection of the warmth of His loving heart. We try as best we know how to pillow our heads upon His bosom, yet there is something between. Something that only the resurrection will remove, something that shall not disappear until in glory we shall look on His face; and the imperfect vision which we now have of His providence, of the dark and mysterious things that we cannot understand will all be made plain in the light of God's golden day. A brighter day than this or any other day that has ever been witnessed is coming—a day when the smoke of battle in this warfare for the cross of Christ shall have cleared and the battle-scarred soldiers of the cross, men and women, who have marched to the front of the greatest struggles of this holy war, shall come marching up the streets of light. What a morning! What a day!

We do not wonder that Paul says that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For is not our earnest expectation still waiting for the manifestation of the sons of God? "Eye hath not seen; ear hath not heard."

My friends, my weary, footsore pilgrims, lift up your heads, your redemption draweth nigh. When the mist shall have cleared away and you shall know as you are known; when the King of kings gives out his plaudits, "Well done" and His medals, you will no doubt find inscribed the story, and the names of the greatest battlefields of all time, Bethlehem, the Wilderness, Gethsemane, and Calvary. What are these compared to the few battles that we have fought? The few victories that we have

won? He conquered alone, yes, alone. We conquer because He is with us. Therefore may our hearts be strengthened and encouraged.

Now we see through a glass darkly, but then we shall know even as we are known. For eye hath not seen, nor ear heard the things that God hath prepared for them that love him.

"No man can be straight until he squares himself with God and his fellowmen."

"Go ye into all the world," presupposes response to His already offered invitation: "Come unto Me." And likewise His invitation accepted forecasts the Divine economy: "Go home to thy friends and tell them what great things the Lord hath done for thee."—C. R. McGinnis.

"It takes more than rain and sunshine to produce a harvest; it takes also hard work, sweat, and sometimes sleepless nights."

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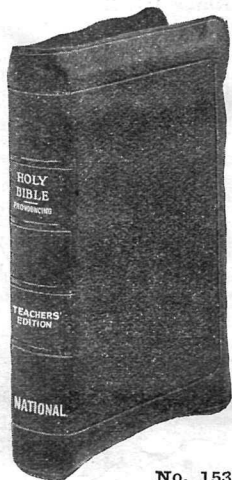
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38 \* But Jōsh'u-ā the son of Nūn, which standeth before thee, he shall go in thither: "encourage him: for he shall cause Iṣ'ra-el to inherit it.

B. C. 1491  
• Num. 14.  
30.  
Ex. 24. 13;  
33. 11.  
See 1 Sam.  
16. 22.

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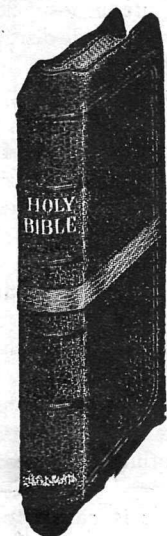
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14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.



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