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V.L. Stump

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The Cross Marked
Life, as Seen in
Galatians

Isaiah F. Bashore

Notes on the Book
of Mark

B. M. Books

Have Faith in God

Alfred S. Rotz

Sealed

Sara Iola Dixon

Foreign Missions

TOMORROW

Tomorrow—
Tomorrow I'll be kind to those I meet,
Bestowing smiles on those I chance to greet,
Endeavoring to guide some wayward feet—
Tomorrow.

Tomorrow—
Tomorrow I will sing a happy song,
To cheer the heart-sick, weary, troubled throng,
The sin-scarred, hurried world where I belong—
Tomorrow.

Tomorrow—
Tomorrow I will seek another's good,
Permitting Him to stand where I have stood;
No profit at his loss e'en though I could—
Tomorrow.

Tomorrow—
Tomorrow I will pluck the fragrant rose
That in the quiet of my garden grows,
That on some bosom it may find repose—
Tomorrow.

Tomorrow—
Today I am too busy with my toil
Of serving self—of digging in the soil—
But from my duty I shall not recoil
Tomorrow.

—Haldor Lillenas.

COMMENTS and ITEMS of INTEREST

FAITH FOR SIXPENCE

John Shrimpton founded a number of Homes for Working Girls in London, which have been blessed to thousands. The following touching incident which happened to Mr. Shrimpton, may perhaps be the means of strengthening the faith of some one.

I was walking along the streets of London one cold and wet night with a desponding friend trying to cheer him, and longing to see a spark of hope kindled in his heart. In our walk we arrived at Victoria Station. While talking together a little child stepped forward and said, "Any lights, sir?" "No Topsy," I replied; "I don't want any; I don't smoke." "Oh, please, sir, do buy a box!" she persisted in a pleading tone. "No, no; *run away, Topsy*," I continued; "I have no use for lights."

But still she persisted. At last, seeing her earnestness, I asked her what she did all day, and at what time she was going home, for it was then past ten o'clock. "Oh," she replied, "I go to school in the day, and after four o'clock I come out here." "But why do not your father and mother take care of you?" I asked. "Father has run away, and mother is ill in bed." "And what do you come out here for?" "I come and stay here till I have taken sixpence." "But you don't always take sixpence, do you?" "Yes, I do sir." "But you won't get sixpence tonight." "Yes, I shall, sir." "Well, how much have you now?" She seemed inclined not to let me know; but I said, "Come, Topsy, you must tell me all about it." So, half afraid, she drew some coppers from a pocket in her cotton dress, and counted out threepence-halfpenny. "Well now, you will never get sixpence tonight," I said. "Oh, yes, sir," she answered, "I shall! I always take home sixpence." "Now Topsy, tell me what makes you so sure of getting sixpence?"

For some time she would not answer, but after a little pressing she said: "Because, before I come out I kneel down by Mother's bed, and pray, and Mother says our *Father will help me to get sixpence*, and He always does." "Oh, but I thought you said your father had run away?" "Don't you know, sir," she simply asked, "that we have a Father in Heaven?" "Yes, but you don't mean to say He hears you about a sixpence?" "Yes, He does, sir; and He will send me sixpence." "Well,

if I were to give you twopence-halfpenny, what would you do?" "Why, sir, I should run home to Mother, because my Father had given me all I asked for."

It is needless to say that the *twopence-halfpenny* was *speedily produced*, and suitably acknowledged by the little one, who merrily tripped away home. I turned to my friend, who all this time had stood by without saying a word; our glances met, and my only remark was, "There, Hal, have you got your lesson?" We forthwith separated—I to my chambers, he to be led into hope and brightness by the faith of a little child.

Are there any who may read these lines who are fearful and desponding? Have you trusted like this child? Her faith was great, and its greatness consisted in its simplicity. It was trust in the Heavenly Father, without a doubt.—The Gospel Graphic.

HOW GOD CALLED A MISSIONARY

A little boy who often walked through a certain churchyard always noticed the grave of a child who had died when he was eight years old. His gravestone bore this inscription: "Mother, when I grow to be a man, I should like to be a missionary; but if I die while I am still a little boy, will you put it on my tomb, so that someone passing by may read it and go instead of me?" Through reading this inscription so often, this boy was more and more impressed that he must go in place of that little boy and when he grew up, he went as a missionary to a heathen land.

A girl who had listened to missionaries from many lands was always deeply stirred by the stories of the people in those needy places, and hoped to be a missionary some day. When she grew up, she went to a Bible Institute to prepare herself, but when she finished, she was not able to go and had to remain in this country. Yet she loves the poor heathen people and gives her money to help send the Gospel to them. She has been thinking about the boys and girls who read this page and hopes that God will call some of them to go where she wanted to go and to give their money so that the story of Jesus may be taken to these dark lands. Let us say, "Here am I; send me! Here's my money; send it!"—Sel.

Adversity has less power to harm than prosperity.—Spurgeon.

"I am almost afraid to use this beautiful table," said the owner. The cabinet-maker ran his hand over the smooth, polished surface, and felt of the thickness of the wood. "What are you afraid of?" he asked brusquely. "You cannot wear out that table. Why, do you know they would make fifty veneered tables out of the wood you've got in this one? But this—the more you use it the better for it, madam."

"You are too bright and lovely to be wearing yourself out doing so much for other people," said one girl to another. "I can not be made of very good stuff to begin with then," was the girl's retort. "Trying to live happily with one's neighbors never wore anybody out yet, unless the person was of such thin veneer that she was afraid that some people would find her out."

There is one law for the solid people and for the solid woods, that is the law of well-sunned, well-aired constant and cheery use. Only veneer is injured by the common, practical wholesome duties of every day life.—Selected.

Satan is not half as much afraid of good works as of faith, for faith saves.—Sel.

NOTICE

Through an exchange I recently changed my overcoat with another brother. Will the party who does not have the right overcoat please get in touch with me as soon as possible? Harvey Ebersole, 507 W. Main St., Palmyra, Pennsylvania.

AN APPRECIATION

Dayton, Ohio

February, 1935

Dear Brethren and Sisters in Christ:

We thank you all for your wonderful help to us, especially for your prayers in behalf of Sister Quinn. When she was so very low in the hospital we realized that it was only the prayers of the dear saints that held her up and carried her through. Want to thank you all and God bless you.

Albert and Lucy Quinn.

NOTICE REGARDING BOUND VOLUMES OF THE "VISITOR"

Those desiring bound volumes of the 1934 copies of the "Evangelical Visitor" can secure them by ordering now at the price of \$1.75 per copy, prepaid. They are bound in cloth. Orders should be received before the end of February by those who desire them, as only a limited number are bound. Send your order direct to the E. V. PUBLISHING HOUSE, NAPPANEE, INDIANA.

"SPIRITUAL HYMNS"

Due to the fact that there were so many calls for "Spiritual Hymns" immediately after our last Conference, a small supply has been secured to fill additional orders. These can be had in both the limp and stiff cloth editions at the following prices: Limp covers, single copy, 40c postpaid; in quantities of one dozen or more, 35c each not prepaid; Stiff board covers, single copy, 60c prepaid; in quantities of one dozen or more, 50c each not prepaid. (This is not the new book).

Send all orders to E. V. PUBLISHING HOUSE, NAPPANEE, INDIANA.

What is an Hireling?

According to Webster this unhappy person is always one who serves from the standpoint of some mercenary motive. In the book of Judges, that period in the history of Israel which tells a sad tale of social, religious, and moral corruption, we have the record of a young man who was born a Levite. According to Numbers 8, this tribe was called of God, separated and sanctified for the work of the Lord. Their work was to look after the tabernacle and to rebuild the House of God, to keep it in repair, to offer up sacrifices for themselves and for the people. In short, they were God's separated ones for His own service.

Apparently, however, this young man found no place, due either to his own self will or to conditions in which to labor in the vocation for which he had been set apart. Therefore, he said, "I go to sojourn where I may find a place." At least he seemed to be industrious. Perhaps he was conscientious, hoping that if only he could find some place, could answer a call somewhere, he might in some way be helpful.

In the course of his journey he came to the household of Micah. This would-be religionist made him a proposition that he would pay him about five dollars a year, a new suit once a year, his board and room, if he would only act as his priest. After a little reflection he accepted. No doubt he had been idle for some time. This was better than nothing. The loaves were small, the fishes few, but there would at least be something connected with the situation and a little profit.

According to the record, this young man must have been aware that there were idols in this house; and had he been true to God he never would have consented to accept any sort of a proposition from Micah. But to complete the transaction and to be sure that he had a full-fledged priest, Micah himself consecrated this Levite or set him apart so that he would be sure that his service would be abundantly acceptable in the sight of God.

Consecration in its primary thought means, to *fill the hand*. Here was a worshipper of idols proposing to set apart and consecrate and to *fill the hands of the Levite* who by God himself was given a high destiny; and the hireling seemed perfectly satisfied to submit to this hollow and empty consecration.

By an hireling we do not mean one who receives pay or receives support for work that he does. Under the law the Levite was to receive the tithe. And of course it was God's intention that he should live as well as any other man in Israel, and continued to do so as long as Israel faithfully paid in its tithe. An hireling is one who keeps in mind his remuneration only, and



for the sake of it will make any sort of compromise necessary to hold the good will of his modernistic and perhaps better paying parishioners.

Another characteristic of an hireling is that he is always on the lookout and ready to accept what may appear or appeal to him as a larger or more lucrative field of endeavor.

This young Levite scarcely became settled in his household parish until the Danites came along the way and in the absence of Micah induced the young preacher to go with them. First of all, however, he had to agree to hold his peace, which meant that he would not expose their craftiness, that he would not say a word of reproof concerning their sin, that he would not condemn them for their selfishness, their brutality, and utter disregard of all Jehovah's law. In other words if he would not say a word concerning the sin of stealing they agreed to take him along, and no doubt promised him much greater rewards. At least they said to him, "Is it not better for thee to be a priest to a tribe than to one man?" How this appealed to this young hireling, for the Word tells us that he was glad in his heart, and he went. Here was a man-made preacher. He had no revelation from God, no commission from Him, and as a man-made preacher he is a preacher after man.

The children of Dan set up their graven image and the story goes that Jonathan and his sons became priests to the tribe of Dan. This unprincipled young hireling suddenly drops out of sight as lifeless. He began his ministry as a mere profession, perfectly willing to allow Micah's graven images to take the place of Jehovah. One compromise led to another and in the final analysis this graven image not only becomes a god to a single household, but to a tribe.

Let us not, however, make the mistake of thinking that every minister who receives support for his ministry is an hireling. There are a lot of great, good men who are performing a real service for their church, who receive support for the work they are doing, but they are not hirelings. On the other hand are we not hirelings when we expect the minister to be the leading man financially in his flock, to earn all of his own livelihood, to be fit for the ministry at any moment, to be enabled on the Sabbath day to lead his people forward and to break to them the Bread of Life, visit the sick, care for the dying? We accept at his hand a life-long ministry of this kind, and perhaps never even as much as

offer him a word of encouragement or appreciation. The shoes of the hireling do not always belong on the feet of the minister. There are plenty of others whom they would fit. Perhaps even now some may be wearing them.

Was it not strange that John the Baptist should ask Jesus, "Art thou he that should come, or look we for another?" in view of the fact that he had said, "He must increase and I must decrease." Yes, it does seem strange that such a question should come from John the Baptist, especially since we know from his own recorded testimony that he saw the Spirit descending like a dove and lighting upon Him, and that it was He who bore record that this is the Son of God. He declared to his disciples, "Behold the Lamb of God which taketh away the sin of the world." And yet on the other hand he might ask or say to himself, "Why is it that I, the forerunner of this marvelous Christ, should be in this dark dungeon?" Truly, there was a day when he said, as he pointed out the Savior to his disciples, "He must increase and I must decrease."

But let us not forget that this decreasing went on and on until the trial became such a severe one that it no doubt tested John's faith to the very limit, not only concerning the Christ himself but concerning his own relationship to the Christ. It was about this time when the widow's son had been raised and this evidently produced a profound impression. No doubt the news went throughout all the region about and was carried to John in the prison. It was a mighty testimony to the power of Jesus Christ, and no doubt many believed upon Him.

This was an opportune time for John to strengthen his own faith and for him to receive some word from the Savior that would allay his fears. The Savior seemed to show no displeasure at the question of John. How gracious is our Lord! and *He remembereth our frame, he knoweth that we are but dust*. So Jesus said to His disciples, "Go your way and tell John what things ye have seen and heard." The only answer we can ever receive to our multitudinous questions is the answer of what we have seen and heard. We are never called upon to say what we think, but we are to speak that we do know, and this is the story that they had to tell, *"The blind see, the lame walk, the lepers are cleansed, and the poor have the Gospel preached to them."*

There are many today who perhaps stand as much in need of Christian evidences to strengthen their faith as John. The only satisfactory answer that the Church of Jesus Christ can give today is

(Continued on page 56)

The Cross Marked Life, as Seen in Galatians

By Isaiah F. Bashore

DEATH—Gal. 2:20.

OFFENSE—Gal. 5:11.

GLORY—Gal. 6:14.

HERE is a letter that is unique in that it is not one letter written to one church, but one letter written to a number of churches. Notice how it is addressed in 1:2, "Unto the churches of Galatia." The circumstance of the letter's writing came about in a very providential manner. Upon Paul's first missionary journey, he was taken sick and was nursed back to health by the believers among the churches of Galatia. During his absence certain Judaizing teachers from Jerusalem invaded the region and spread a false teaching—that only by observing the legal and ceremonial provisions of the law could believers enter into the fullest blessings of the Gospel.—(Salvation by works, if you please.) The chief characteristic of the apostle's answer is the presentation of a predominant and thrice-recurring argument—the Cross. Paul would have them, and us, to know that the Cross is the only place to have our problems definitely settled.

It is of much import to note where this book of Galatians appears. After the Corinthians, where we have the carnal condition of believers pictured to us, and before Ephesians, where we have the church in the heavenlies, right in between these two conditions we have this letter brought to our view. Methinks Paul had exhausted every effort he could think of to have these believers to see that they are saved by the way of the Cross, and then perfected by the works of the law. Hear his marvelous words through the Spirit in 4:4, 5.

May we note that the fulness of time points to no other place than Calvary. Dear child of God, stay near to Calvary, if you would live a life pleasing to God, and useful to your fellow men. My dear unsaved reader, does Calvary mean nothing to you? Dare you spurn that Sacrifice which was offered to bring you out from under the law? Your attitude toward the Christ of the Cross settles your eternal destiny, may you choose wisely ere it is too late. The epistle to the Galatians offers us the cross-section of life, for if one will cut across the face of its diameter of truth, he has laid bare to him this true cross section of life. It is the truth of the history of Christ's death and our life. This cross section of life shows us three aspects of the cross around which the contents of the epistle are grouped.

The Death of the Cross

"I am crucified with Christ"—Gal. 2:20. The arguments of the Judaizing teachers revolved around a single conception, namely, that Christianity obligated its believers to the law to fulfill all its legal and ceremonial requirements. This the apostle vigorously denied, and he offered his argument of the cross—the death of the cross.

a. The cross released the believer from the law by death. Paul said: "I am crucified." He is dead. He is dead to the law. The law has no claims upon a dead man; therefore, the dead man is released from all its obligations. May we illustrate this truth thus,—the moment a current of electricity passes through a condemned criminal's body, and he is dead, that moment marks his release from the law. A half hour before, a broken-hearted mother pleaded to take her boy back home, but the unbending law said "No." But now a half hour later, she tearfully takes his body from the prison yard, with no restraints upon her. A half hour before, the law said "No." A half hour later the law said "Yes." And why? Death has come, the warden writes "discharged" after the name of the dead man, and the law has no more interest in him nor claim upon him.

b. The cross fulfilled the law for the believer by death. Christ's death upon the cross fulfilled every legal requirement of the law. First the demands were met because Christ's life surrendered to the cross was the law's perfect sacrifice. And then, Christ's death on the cross met every legal obligation of the law's just and proper penalty.

c. The cross released Christ's life to the believer by death. The cross means more than Christ crucified. It means more than "I, crucified with Christ." It means Christ's life released by Christ's death, so that now I can say, "Christ liveth in me." And now, the cross, instead of obligating me to the law and its death, has liberated me from the law and released unto me Christ's very life. But along with the life of Christ released to me by the cross there is a daily death that I must die. I must die a daily death to my own affections, desires, ambitions, yea, to my own flesh. (Gal. 5:24). It is popular psychology that expression is the normal attitude—not repression. The modern psychologist believes the normal attitude toward life is self-expression; his argument is predicated under the false supposition that human nature is fundamentally pure and righteous. But the evident lack of morals of our day

is the fruit of this theory and a proof that it is wrong. The very first word Jesus taught His disciples to say was "No." And this disciple of the self-life is fundamental to a Christian philosophy of life. This saying "No" is not merely saying "No" to our sinful self, nor to evil suggestions. It is also saying "No" to our righteous self and to some of the good things and finer things. God sometimes wants us to say "No" to the better, that we may have the best. It would not be hard for you who have been "crucified with Christ" to say "No" to a glass of liquor, but it might be hard to say "No" to some noble ambition which may not be in His plan for your life. But it is "No" to everything, so that the life I now live might be truly Christ living in me, and not I. A young minister once said to an old plow-man that he "thought that the hardest thing in religion is to deny sinful self." "No, sir," said the old plow-man, "the hardest thing in religion is to deny righteous self." Do you, reader, know the truth of Rom. 7:18? "For I know that in me dwelleth no good thing." Can you say of that nice self "no good?" Until you can, you will not see the goodness of Another One.

The Offense of the Cross

"Then is the offense of the cross ceased," Gal. 5:11, cf. 1 Cor. 1:23, II Tim. 3:11-12. Although the cross is venerated as a religious object, it is in its deepest implication an offense.

a. The cross is an offense to religion. We preach Christ crucified—"unto the Jews a stumbling block," I Cor. 1:23. The cross is an offense to natural religion. It is a thing that religion stumbles over, because the cross marks a finished work, leaving nothing for man to do but to believe what God has done. (Jno. 5:24.) (May we say in passing that the test of Christianity is believing what God has done for sin-cursed humanity by the death of His Son, yours and my Saviour.) But religion likes pageantry; (Pompous exhibition of self); it likes creeds and rituals and mysteries and ceremonials and refinements. And consequently the Jews steeped in religion and tradition, stumbled over the cross while they looked for a Messiah with the glory without the blood. Pity the man and woman who are bound up with religious traditions. There is something better. For freedom hath Christ made you free—then why allow men to bind you? (Gal. 5:1).

b. The cross is an offense to philosophy. We preach Christ crucified "unto the Greeks foolishness" Cor. 1:23. It was an offense because it appeals not to reason but to faith, not to the head, but to the heart. Christianity begins, not by solving the intellectual difficulties, but by satisfying the heart that cries for forgiveness of sin.

c. The cross is an offense to morality. "Not by works of righteousness which we have done, but according to his mercy he saved us" Tit. 3:5. The cross is the mark of God's mercy. It is an offense to morality, because works of righteousness cannot justify us—only faith. Rom. 5:1.

d. The cross is an offense to distinction. I Cor. 1:26-28. The cross is an offense to all kinds of class regulation and segregation, (sectism). It is a leveler of men. We stand at the cross on equal footing, not as preferred men, but as the same men, utterly and equally dependent upon the sacrifice the cross bears for our salvation.

e. The cross is an offense to those who perish. The preaching of the cross is to them that are perishing, a thing of foolishness—but to us that are being saved, that same preaching is the power of God. I Cor. 1:18. R. V. (cf. Rom. 1:16). A perishing man has an intelligence alienated from God and clouded by sin. To such an intelligence, the cross is an absurdity, a religious folly. But the very objections and ridicule mark that man for what he is—a perishing man. Surely the Book does locate men. Reader, where are you living, bondage or liberty, perishing or being saved? Eternity is before you, your attitude toward the Christ of the cross settles your destiny through all eternity. May God help you to decide wisely.

The Glory of the Cross

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14. In the eyes of the Roman law, the cross was an object of shame. As an instrument of punishment, it was reserved only for the vilest malefactors and was associated with all that was most contemptible and loathsome. In the eyes of the cultured of Greece and the religious of Jewery, it was an offense. It shocked the sensibilities made keen by worldly wisdom and pride. But to the Apostle Paul, it was an object in which to glory and to boast. It was much more than an object of religious veneration to wear upon one's person. It was a real factor to change one's life. It marked in Paul a double death. 1. The death of the world to Paul. 2. The death of Paul to the world. By this double death the world had no claims upon Paul, and Paul had no desires for the world. For Paul there was no longer a "world problem." It was settled in the double death. Pleasures, habits, companions, ambitions—all these no longer constitute a "problem." Has the cross settled all this for you?

From this double death came three new things: First, a new creature, (Gal. 6:15). The cross meant a death but not a funeral, for out of death came a new man. The cross gave Paul much more than it took away. Paul was not complaining about

his salvation; he was glorying. He was not complaining about lost friends and lost pleasures; he was glorying in a new life which made him a new man and gave him all the attractions of a new world. Hallelujah! Reader, are you there, in your Christian experience? If not, stay around Calvary, the only sure cure for all these worldly things. Second, a new ruler (Gal. 6:16). The new rule was the rule of the cross. Paul would measure everything by the rule of the cross. The cross would be his yardstick of faith to test every religious scheme. It would be his yardstick of morality to test every worldly indulgence. It would be his yardstick of honesty to test every human practice. And to all who follow this new rule, would come "peace." When we measure our lives by the cross, we, too, will have "peace."

Third, a new mark. (Gal. 6:17). The marks Paul bore were not mere religious engravings or signs, nor were they reproductions of the physical marks of crucifixion. Paul's stigma was seen in the welts of the Roman rods laid on his body, and the scars of stones cast upon him. These marks he bore for his faithful testimony to Jesus Christ. But they were more. They were evidences of moral and spiritual marks upon Paul's character. They indicated divine ownership, and therefore submission to every divine requirement. Paul's life was a cross-marked life. Is yours? The cross will leave its marks upon the head, heart, hands, and feet. When the cross has truly marked our characters, it will leave its marks upon our head with a crucified intelligence, upon our heart with a crucified affection, upon our hands with a crucified service, and upon our feet with a crucified walk.

Death, Offense, Glory.

Death to the self-life, Offense from those who should encourage, but thank God, Glory at the other end—Reader, it pays to be faithful, no wonder that we sing: "Hallelujah for the Cross."

So I'll cherish the old rugged cross,

Till my trophies at last I lay down.

I will cling to the old rugged cross,

And exchange it some day for a crown.

—Elizabethtown, Pa.

There is no arm to save but the Lord's arm. There is no heart to pity but His heart. But He is our Salvation in every instance. The Prophet says, "Behold, God is my Salvation; I will trust, and not be afraid: for the Lord Jehovah is my Strength and My Song; He also is become my Salvation" (Is. 12:2).—H.

I would that I had a thousand lives and a thousand bodies, that I might devote them all to no other employment than preaching the Gospel to those who have never heard the joyful sound.—Robert Moffat.

Notes on the Book of Mark

By B. M. Books, Upland, Calif.

1. *Canonicity.*

THE right of the Book of Mark to the New Testament Canon is established beyond question. Clement of Rome (96) quotes Mark 7:6. In Eusebius' history we have a quotation from the writings of Papias (120-130) in which he informs us that Mark as "the interpreter of Peter wrote exactly whatever he remembered," Justin Martyr (145) speaks of Mark 3:16. Ptolemaeus (165) used Mark. Muratori Canon (170) recognized it. In the second century Irenaeus, Tertullian and Clement of Alexandria discuss the intimacy of Mark with Peter, and in a way to show that this Gospel was received in all quarters of the church. There are at least ten important witnesses to the existence and use of Mark as authoritative and these witnesses are from all parts of the church is the conclusion of Dr. Kerr.

2. *Authorship.*

The Book nowhere claims Mark as its author, but without a dissenting voice the early church affirmed Mark was its author. Mark was a Jew. His mother owned a house in Jerusalem, indicating a certain degree of wealth. He was a cousin of Barnabas who was Paul's companion. Peter speaks of Mark his son, I Pet. 5:13, as Paul speaks of Timothy his son, Mark 14:51-52 no doubt has reference to Mark the writer. This Mark accompanied Paul and Barnabas on their first missionary journey, Acts 12:25. He served the party in temporal matters. Mark was the occasion that raised a dispute and finally separation between Paul and Barnabas in the beginning of the second missionary journey. It is evident that Mark regained the confidence of Paul later, II Tim. 4:11 and was with him at Rome. It seems Mark was with Peter in 64 A. D. when Peter wrote his first Epistle from Babylon. Tradition gives us other travels of Mark, some of his labors and the nature of his death. But these we shall pass by for the present.

Mark is called "the disciple and interpreter of Peter." Clement of Alexandria tells us that the Christians of Rome having heard the preaching of Peter besought Mark to write out the things that were prominent in Peter's preaching. Mark no doubt was at Rome when writing the Gospel. This was some time between 62-70 A. D., after Peter's decease, II Peter 1:15.

3. *Contents and Message.*

The writing portrays Christ on the human side, it deals with the facts of the life rather than the teachings of the Saviour. He wrote for the Gentiles and the Romans especially. He doubtless saw the char-

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Have Faith in God

By Alfred S. Rotz

PERFECT praise with implicit faith and confidence in the Lord Jesus Christ is the most praise worthy offering any Christian can render to His God. It is that service which is the most pleasing to the Creator of all things, and which will bring the highest delights to the soul with joy and peace that passeth all understanding. This was God's original plan, but through the fall man lost the divine image and became estranged from his God. But through the atonement of the Lord Jesus Christ that beautiful, harmonious relation which existed in the beginning may again be restored. By the grace of God and through the power of the Word and the influences of the Holy Spirit the sinner can obtain faith to be saved, but in order to maintain a saving relation with God he must become established in the faith and grow in grace and in the knowledge of his Lord, commune and fellowship with Him and walk in all the light that God gives him. Happy is the man who has learned the secret of abiding and confiding in God and in His Holy Word. It is a condition that opens the door to all the bounties of Heaven and produces a well of joy in the heart of the believer and a rest for the soul which only the redeemed of the earth can know. A living faith in the Son of God yields the blessed assurance of sins forgiven and is a witness clear and bright with the positive assurance of a glorious immortality and an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Faith is an absolute necessity to the obtaining of salvation and to the perfection of the saints, for without it no one can please the Lord. When faith is paramount, all other requisites to a consecrated Christian life will follow. It is the only thing that will enable a man to fulfill his God-given purpose in life. Without a living faith in God, life on earth is a miserable failure. It is not enough to know Christ in the pardon of our sins and then stop there, for the scriptures tell us we shall go on unto perfection, and that he that endures unto the end the same shall be saved. It is true, when a man is saved he is a fit subject for Heaven but unless he continues to obey God he will lose even that which he had obtained from the start. The Christian life is a life of faith from start to finish. Faith is the key-note of salvation. It is the first and the last duty of every Christian.

When a man's faith is anchored in God all the powers of hell cannot move him; but if he will let go of his faith and confidence in God he will slip from the Rock and will be at the mercy of satan. When the adversary comes along as a roaring

lion he can do us no harm if our faith is anchored in Jesus and we use the Word of God as a weapon to withstand his fiery darts. The more faith we have in Jesus Christ the more love we will have for God and for our fellow men, and the more we will realize our need of Him. Faith in God always leads to the abandonment of self and to the exaltation of the blessed Christ; and as children of God it leads them to prefer one another in honor and to esteem each other better than themselves. It also brings unity among the believers so that prayers unitedly ascend like the sweet perfume of incense from the altar of praise and thanksgiving. The faith of Jesus Christ will comfort our hearts when loved ones are taken from our sides; and we sorrow not as others who have no hope, but rejoice in hope of the glory of God when we shall meet our Saviour and all those of like precious faith who have gone on before.

Faith in God is even a great boon to physical health and comfort. A man's spiritual relation with God has much to do with his physical being. Pure and holy living is very conducive to physical health. It makes soul and body happy. When we think of our eternal possessions, body and soul unitedly rejoice together. When folks lose faith in God, satan torments them, and they fret and worry until even their physical health is impaired. Such folks often resort to earthly physicians who are powerless to help them, but when they turn to God in their affliction and take hold of the promises of God by faith, their sorrows are soothed, their wounds are healed and their fears are driven away. Faith is the preserving element of the individual and of the church. It is like sealing wax when used to can fruit. It keeps the devil out and keeps the goods within always sweet and fresh. It is that element which gives us the victory over the world, the flesh and the devil. Faith is the means by which the old man is put off with his deeds and the new man is put on which is renewed in knowledge after the image of Him that created him. It is the blood of Jesus Christ that saves us from our sins but faith is the means by which the blood is applied to our hearts. Faith is like the arm of a trolley car that touches a live wire and transmits light and power. When the Christian's faith touches the throne of God numberless blessings are poured out upon him exceedingly and abundantly. Faith in God will work wonders if we only stand fast in the liberty wherewith Christ has made us free and quit ourselves like men. When tempted to doubt God's Word, just exercise faith

in God by prayer and supplication at a throne of grace and you shall have a foundation upon which to stand that can never be moved. When tempted to pride, anger or any other of the evil passions just look to God by faith and you shall have deliverance. Submit yourself to God by faith, resist the devil and he will flee from you.

We need faith in God not only for the great issues of life but also for the little perplexing problems as well. If Jesus notices even a falling sparrow, surely He is interested in every detail of our lives, and He is more than willing to give us faith to surmount every difficulty, both small and great. If our faith is weak, it is evident that we do not spend enough time sitting at the feet of Jesus as Mary of old. It is not only a duty but also a great privilege to come to Jesus with every trial and burden of care, and He will surely give us grace to bear up and to keep sweet under all the trying experiences of life. There is nothing so grand, so fitting, so noble and so praise-worthy as to commune with our Lord and Master every hour of the day; and thus our strength shall be renewed so that with increased faith and confidence we shall have victory along every line. Do the burdens of life seem heavy and does your faith grow weak at times, just get a vision of the cross, and realize what your redemption has cost; then go and tell others the story and lead some one to the feet of Jesus, and your soul shall be refreshed and your faith shall be revived so that you may soar above the things of this world, and be a conqueror and more than a conqueror through Him who loved us and gave Himself for us. We honor God when we take everything to God in prayer because it signifies faith and trust in Him; and nothing can please our Heavenly Father more than simple, trusting faith in Him. Some one has said that faith is simply taking God at His word and asking no questions. We have instances where the disciples in their troubles went to Jesus, and Jesus was always equal to the occasion. For instance: When Peter's wife's mother was sick, they told Jesus and He healed her. When the disciples were embarrassed for want of bread to feed the multitude in the wilderness, they told Jesus, and He wonderfully helped them out. When Lazarus, the brother of Mary and Martha, died they came to Jesus for comfort, and He graciously strengthened their faith in Him Who is the resurrection and the life. And all down through the ages, God's people have verified the faithfulness of our blessed Christ who always strengthened and comforted those who came to Him by faith.

In order that faith may be developed we must keep our eyes fixed on Jesus, for He is the Captain of salvation; and if we

abide in Him and His word abide in us we shall never fall. It is within the power of every believer to exercise his faith in God, and while it is well to ask God to increase our faith, it is also our duty to help answer our own petitions by making use of the means by which we may develop and grow in the Christian faith. A holy and a sanctified living is indispensable with a life of faith in God. Implicit obedience to God is an absolute necessity to Christian development. It has been proven all through the scriptures that the humblest and most obedient always attain to the greatest degree of faith in God. "Obedience is better than sacrifice, and to hearken than the fat of rams." The more we open our hearts to the pure word of God, and minutely follow every dictate of the Holy Spirit, the greater becomes our faith in God. The Word tells us that if we live in the Spirit we should also walk in the Spirit; and if we do that then our conversation will be in Heaven and our treasures will be in Heaven, and our affections will be set on things above and not on things on the earth; and if we thus live in the pure atmosphere of God's love, we will add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, and then we shall have a faith so that we may "mount up with wings as eagles; and run, and not be weary; and walk, and not faint." When folks follow Jesus afar off, the cares of life and the deceitfulness of riches enter in and choke the Word and they become unfruitful. To become rooted and grounded in the faith implies a giving up of all for Christ's sake. Naturally we prize that most which cost us most. The Christian who is not willing to make a full consecration of all that he has, and of all that he is or ever hopes to be, evidently does not value his religion very highly, and his faith is very small, if indeed, he has any. The extent to which we deny ourselves and take up our cross and follow Jesus, invariably determines to the individual and to bystanders how much faith and love we have for the Lord Jesus Christ. If folks would only use as much wisdom and perseverance and self denial to get faith as the world does to get worldly pleasure, faith would readily spring up in abundance, to the joy and comfort of their souls. If the Christian will but deny himself of all the things that are antagonistic to spirituality and will make use of all the means God has provided for our spiritual growth and development, that precious faith by which we are saved and kept will grow and be fruitful unto every good work. To follow the Lord wholly does not always involve the pleasant things of life. The apostle James says: "My brethren, count it all joy when ye fall into divers temptations; knowing that the trying of your faith

worketh patience, but let patience have her perfect work, that ye may be entire, wanting nothing." Again in Romans 5 we read: "We glory also in tribulation, because tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Naturally, we do not like temptations and tribulations and the giving up of the old self-life with all that goes with it, but if we would live a life of faith in God we must take the way that God has outlined for us. What the Word of God requires, that is the standard by which we must live if we would be numbered among the heroes of faith. The life of faith leads us over the rough places as well as the smooth places of life in order that we may be well rounded in experience and that the trying of our faith may be more precious than gold tried in the fire. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath prepared for them that love Him." The Poet grasps the thought when he lined the words:

*"O for a faith that will not shrink
Though pressed by every foe;
That will not tremble on the brink
Of any earthy woe."*

God, in His all wise providence has made the way of salvation so unmistakably plain that even a child may have profound faith in God; and "A way faring man, though a fool, need not err therein." The faith of Jesus Christ is a priceless treasure that cannot be bought with silver nor gold, but yet, even the poorest of the poor may have it in abundance; and the rich may also have it on the same terms as the most needy of all humanity. Thank God, it is for every hungry soul who will humbly bow down at the foot stool of Sovereign Mercy, and from the depths of his heart cry out to Him who has said: "Come unto me all ye that labour and are heavy laden, and I will give you rest. 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."

Notes on the Book of Mark

(Continued from page 53)

acter which the Romans could understand, and consequently presents Christ as the mighty worker, ceaseless servant, the man of action. It is not written to the Jew as in Matthew. Kerr says Jewish rites and ceremonies are always explained when the author refers to them. This is also true when speaking of locations, a thing necessary when speaking to a foreign mind. The Roman mind was not interested in the an-

cestry, historical lineage of the servant. There was no demand to trace the prophetic line. But the servant worker, must be a conquerer, one dynamic, the Roman ideal, any time devoted to description or teaching is dull and lifeless. The abruptness of Mark's writings meet all this. Mark is known for his use of words of action, such as "forthwith," "straightway," "immediately," are used 40 times.

This servant goes about doing good, healing all that were oppressed of the devil; for God was with Him. Acts 10:38. "From the pages of Mark" writes Dr. J. P. Lange "we gather how, at the time Jesus touched every cord of feeling in the souls of the people—amazement, fear, confidence, hope, joy, delight—; and He adapted His power to the varying states of emotion, whether by reproof, healing or sanctification. The rapidity with which the Saviour achieved such immense results; the impetuous enthusiasm which characterized that day's work in which He pervaded the world with the power and efficiency of His name; the victorious strength with which He triumphed over the bondage of the world and the sorrows of the grave; and rose to the throne of glory, are here represented as the grand characteristics of the Divine Redeemer, who accomplishes His work of Redemption by a series of rapid victories."

But for us, as for them of the first century, the important truth is Repent and Believe the Gospel. Dr. Morgan says, "In the presence of the Saviour—Believe the Gospel." The urgent appeal of the sixteen chapters of Mark is epitomized in the phrase, "Repent from your sins and Believe in the Son of God as the Saviour of the world and thou shalt be saved."

He who affirms that Christianity makes men miserable, is himself an utter stranger to it. It were strange indeed, if it made us wretched, for see to what a position it exalts us! It makes us sons of God. Suppose you that God will give all the happiness to His enemies, and reserve all the mourning for His own family? Shall His foes have mirth and joy, and shall His home-born children inherit sorrow and wretchedness? The rod of chastisement must rest upon us in our measure, but it worketh for us the comfortable fruits of righteousness. We are married unto Christ, and shall our great Bridegroom permit His spouse to linger in constant grief? Heritors of joy forever, we have foretastes of our portion. Our riches are beyond the sea; our city with firm foundations lies on the other side of the river; gleams of glory from the spirit-world cheer our hearts, and urge us onward. Who is like unto Thee, O people saved by the Lord?—Spurgeon.

Faith is the fountain, the foundation, and the fosterer of obedience.—Sel.

The Evangelical Visitor

A Religious Journal

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

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MARRIAGES

BUCKWALTER-BOOK—John Kreider Buckwalter and Ruth Elizabeth Book were united in holy wedlock on Sunday, February 3rd, 1935, at the Brethren in Christ Church, Upland, California. The groom is a son of Bro. and Sr. S. M. Buckwalter. The bride is the daughter of Eld. and Sr. Adam Book. The marriage was solemnized by Eld. Henry G. Brubaker. The happy couple will reside at Upland, California. May the blessings of God accompany them throughout life.

A gash in the conscience may disfigure a soul forever.—Sel.

An ass is none the wiser if you call him "Doctor."—Spurgeon.

Obituaries

HOLIDAY—Abram Lincoln Holiday was born June 30th, 1865, and died Feb. 1st, 1935, at the age of 69 years, 7 months, and 1 day. In the year of 1885 he was united in marriage to Miss Minnie Stark. He became a member of the Brethren in Christ Church in 1923. Bro. Holiday was a faithful follower of the Lord and died in the faith.

He leaves to mourn, his wife; one sister, Mrs. Addie Mervit; six children: William, Mrs. Guy Huntoon, Mrs. Evert Welch, Mrs. Allan Marshall, Clyde, and Mrs. Ira McClung. Twenty-six grandchildren and three great grandchildren also survive.

Funeral services were in charge of Eld. Gary Lyons at the house, after which a service was held in the Free Methodist Church in Midland, Michigan, in charge of Eld. William H. Engle, assisted by Rev. Dein, pastor of the church.

BOVEY—Sr. Mildred Bovey, beloved wife of Ralph Stockslager, was born Aug. 22, 1909; departed this life Jan. 25, 1935, aged 25 years, 5 months, 3 days. Sr. Mildred gave her heart to the Lord in her youth and united with the Brethren in Christ church, to which she proved faithful till death.

She was endowed with a quiet Christ-like disposition, serving her Christ, her New Guilford District, and her family in a commendable manner.

Sr. Stockslager leaves to mourn her departure, caused by pneumonia, her mother, Mrs. Anna Bovey, her husband, Ralph Stockslager, of Greencastle, Pa., and four small children, one only two weeks old.

Services conducted in the Waynesboro church by J. L. Myers and Amos Sollenberger; interment in the Waynesboro cemetery.

HERSHEY—Sr. Mary Ann Hershey of South Railroad St., Hummelstown, widow of Bro. Joseph O. Hershey, deceased, fell peacefully asleep on the evening of Jan. 25, 1935, aged 80 years, 3 mos. and 15 days. She was the daughter of the late Joseph and Lovina Bender, of near Mt. Joy, Lancaster county. Both she and her husband were converted fifty-eight years ago and united with the Brethren in Christ Church where they remained faithful and consistent members unto the end. Sr. Hershey is survived by five sons and four daughters, viz: Simon, of Middletown; Emma, wife of Mark Gingerich; Minnie, wife of John Witmer; Joseph, Ben and Susie, wife of Fred Bolton, all of Hummelstown; Levi, of Elizabethtown; and Clayton, of Cambridge, Ohio. Also fourteen grandchildren and five great grandchildren, and two brothers and two sisters, viz: Joseph Bender and Mrs. Lavina Longenecker, of Salunga; Ben Bender, of Landisville, and Mrs. Levi Snyder, of Mt. Joy. Services were conducted by the home ministry in the Hummelstown Brethren in Christ Church and burial took place in the cemetery adjoining.

Editorial

(Continued from page 51)

the answer which Jesus gave to the disciples of John. If the blind are not made to see, the lame to walk, the leper cleansed, the poor have the Gospel preached to them, we are not worthy to bear the name of Christians. We do not mean this entirely in its literal sense. Our commission may not be to restore physical sight to the blind, but it surely means giving them and restoring to them the spiritual sight which has been so sadly blinded by sin.

The Gospel for which the world is longing today is a Gospel in which both the spiritual and social uplift unite. Soul healing virtue can only be found in Jesus Christ, and all the virtue of the eternal God is in Christ for the purpose of dealing with sin, and sores, and woes of the world. It is three-fold in its essence and operation.

First, the virtue of an all-atoning and

substitutionary death in the person of our Lord and Savior which atones for our sin, receives us unto God, and makes us kings and priests in his kingdom.

Second, the virtue which produces a holy, blameless, and God-pleasing life.

Third, that divine virtue which brings within the heart and soul of man that eternal hope of an all-conquering resurrection from the dead to a life of immortality through Jesus Christ our Lord.

All these are given to us by Jesus Christ in answer to practical faith.

Here it is not a case of the survival of the fittest. For here it does not hold good. Here the virtue of Christ makes the most helpless and hopeless to survive. The battle is not to the strong, nor the race to the swift, but Christ, who is made a priest not after the law of a carnal commandment but after the power of endless life, is forever transmitting that overcoming life to His own.

Why was Achsah (Joshua 15:18, 19), the daughter of Caleb, so anxious for her father to include in her dowry springs of water? Bible readers will remember that this daughter of Caleb was promised to the man who would smite and take Kirjathsepher, a very important and well fortified place in southern Palestine. Othniel, the son of Kenaz, the brother of Caleb, was the victor. Caleb gave Achsah to wife. And she soon discovered that all the rich land which her father had given to her were practically valueless without a spring of water. In this particular portion of the country, water is perhaps the most valuable thing that can be found anywhere, for without it it is impossible for man or beast to survive. So she asked for springs of water and received them.

This was considered a very, very great inheritance. For springs are an emblem of perennial blessing which is really our portion in Christ.

Caleb was a man who believed in going all the way with God. He believed that it was necessary for his daughter not only to have the springs of the valley but also the springs of the hills. Therefore he gave her the upper and the nether springs. The springs of the valley are needed for in them we find a type of the promise of God in which He has promised to supply all of our need according to His riches in glory by Christ Jesus. They stand for the supply of our temporal needs.

The upper springs are a symbol of God's promise to supply all of our spiritual need, and it is the delight of the Holy Spirit to lead us now into these living fountains of water. Every child of God may have his or her dowry of living springs, for "All things are yours." And we are taught to covet earnestly the best gifts.

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.
 Mt. Carmel Mission, in charge of Elder H. P. Helsey and wife, Gladwin, Mich., Star Route.
 Kentucky Mission Field, in charge of Elder Albert Engle and wife, Garlin, Kentucky.
 Houghton Mission, Ontario, in charge of Edward Gilmore and wife, Idelfus Sider, Tilsonburg, 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.

Evangelistic Slate

ELD. JOSEPH VANDERVEER

Iowa, February.
 c. o. C. M. Burkhead, Adel, Iowa.

ELD. M. A. WINGER, Kindersley, Sask.
 Springvale Church, Ont., Feb. 25th.

PALMYRA, PENNA.

An inspiring and helpful series of meetings was held at the Palmyra, Penna., church. This marks the fourth time Bro. Abner Martin has been with us in evangelistic efforts. The meetings opened Dec. 11, 1934, with a good interest which was manifested throughout the meetings until their close, Dec. 26, 1934.

Bro. Martin brought forceful messages, exhorting the saints to faithfulness, diligence and to press the Christian warfare to the gates. A number responded to his consecration sermon. One boy of 12 was happily saved for a life for Him. Another young man who had come forward at a previous service of this kind in our district was emphatically saved in a Sunday afternoon prayer meeting.

RAPHO DISTRICT REPORT

On Sunday evening, January 6th, a revival meeting was opened at the Mt. Pleasant meeting house. Elder C. H. Moyer, one of our beloved home ministers, labored as evangelist. He heralded forth the Word with the unction of the Spirit boldly and fearlessly, in his usual manner, yet, with a touch of tenderness that was winning and persuasive.

The attendance and interest was good considering the weather conditions. During the first week some nights were very foggy. The third week a snow storm closed many of the roads, and the meeting closed abruptly on Wednesday evening. The following Sunday, at the close of the regular meeting, an altar call was given. Eight or nine members sought help from God, and two little girls sought God for the first time. The meeting was then continued for three nights longer.

A few cottage prayer meetings proved to be very edifying. In one of these a precious

son decided for Christ at home. During a visit in a certain home, the mother renewed her covenant, and four children decided for Christ. The father also keenly felt his need. Pray that he may surrender, and be a help to his family.

In all, nine dear Sunday school children sought the Lord for the first time, and one married lady raised her hand during an invitation in the Sunday School. She expressed her desire to follow the Lord, and to become a regular attendant in our Sunday School, with her husband and two children. Lest you forget, will you right now pray for this family, that they might be saved? It would be another outstanding manifestation of the marvelous grace of God.

May God's blessing attend Bro. Moyer, and the word preached, and all who sought the Lord, is our prayer.

—Menno O. Brubaker, Cor.

REVIVAL SERVICES

Revival services were held at Shenck's church near Deodate, Dauphin Co., Pa., beginning Nov. 11, and continuing until Dec. 6.

It was conducted by Bishop W. J. Myers of Massillon, Ohio. Bro. Myers was faithful in bringing the Gospel to the people in truth and power, so that the saints were encouraged and sinners were convicted, yet they were not willing to yield. A few souls were at the altar.

May the seed that was sown find good soil. May God bless Bro. Myers for his faithful service. If we don't see the results we would like to see let us be faithful in His service till Jesus comes. —Cor.

SHIPPENSBURG, PA.

North Franklin District—Revival services started at Air Hill on Dec. 30th with Eld. Abner Martin in charge. The meetings were well attended, continuing for three weeks. We do thank God for answering prayers. The saints had been praying for an old time revival and how our hearts did rejoice to see heads of families, young men and women, and children kneeling at an altar of prayer. Dear reader, will you help pray for these precious souls that they may go through with the Lord and live wholly devoted to the Master's service?

May God bless Bro. Martin in his evangelistic work that many souls may be led to the Saviour.

Sincerely yours,

—Irvin O. Musser, Cor.

REPORT OF THE WORK IN THE PADDOCKWOOD DISTRICT

Dear Brothers and Sisters in the Faith:

Perhaps some have been wondering if the work here at Paddockwood has been dropped since Bro. Leroy Yoder left last spring. It is still being carried on. As I have expressed it, I am "holding the ropes," or "filling the gap" until someone else can come to take charge. When I came, last April 27th, I thought I would be here only two or three months. The gap has proven a little larger than what I had anticipated. However, the Lord has given grace, and I trust His supply shall not run out before the coming of Bro. and Sr. Elmer Cober in the spring.

The Lord has graciously supplied my needs, both temporal and spiritual, since my coming last April. Two Sunday Schools have sent me an offering, other kind friends have sent in contributions. This goes to prove that if we seek first the Kingdom of God and His righteousness, all necessary things shall be added unto us. Truly "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (II Chron. 16:9). Just when I needed Him most, He has been near to strengthen and to aid me. Praise His matchless Name.

Bro. and Sr. Millard Engle's "call" on us last summer was an encouragement. They were here over two Sundays. The week's meetings were very well attended. Although none definitely sought the Lord, some hands were raised for prayer. My father was here one month this fall. While he was with us, he taught a Sunday School class and preached.

This past summer I traveled by foot, often making a 9-mile trip twice a week. Towards fall I rode horseback, using an old army saddle loaned by one of our neighbors in this country. This winter I am using a horse and toboggan. I dress warmly, don a man's style aviator cap, put a heated stone by my feet, and cover well with blankets and a warm robe. This way I am able to keep quite comfortable for quite a distance even on a cold day, and we do have cold days. The past week it has been between 40 and 60 degrees or lower nearly every morning at sunrise. It has been warm yesterday and today.

Because of the heating problem this winter, services are being held in homes instead of in

the schoolhouses. Interest, which seemed to drop off during the season of fall work, has been picking up. Services are quite well attended. They are held at three points, in homes at each center. I get to each point every two weeks.

At the one point the children listen so eagerly and readily respond to any question asked. At one center there is quite a bit of trouble among neighbors. If the love of God could fill these hearts, how different conditions would be. Some hearts in this Paddockwood district are really hungry. One lady said she feels both she and her husband are in a backslidden condition. Another, who had been a worker in the Salvation Army, drifted from the way. On New Year's Day she again resolved she would serve the Lord. As yet she does not feel she is just where she should be, but is striving toward that end. Another, so I was told, does not understand what being "saved" means and dislikes to show her ignorance by asking me. This last family had not been attending services. They had no Bible in their home until I presented them with one soon after Christmas. At the last meeting in their community, the children were all present. All plan on attending the next service.

These are but a few examples. There are many other needy hearts. Will you, dear readers, please pray earnestly that we may have a gracious revival this coming summer? An evangelistic campaign is being planned for the time stated. Pray that soul's needs shall be met. Great things can be accomplished through prayer. Unless we travail in prayer, souls will not be born into the Kingdom. In the meantime pray for me that I may be faithful in holding forth the Word of Life, in lifting up Jesus to a dying world—Jesus, Who alone can heal the soul's diseases.

Yours in His service,
 —Mabel E. Climenhaga.

REPORT

Beginning Nov. 25th, Bro. Stephen Heisey began a series of meetings at the Cedar Springs church. He expressed a desire for a revival in each individual heart and the messages were very practical and full of truth.

It is the same old Gospel and will bear repeating over and over, and when backed by the Holy Spirit new truths will reveal themselves to those who are hungry for a Heavenly meal.

There was no forward step on the part of any seeking salvation, but one hand was raised for prayer several times. Evidence was given at the close of the second week through testimony that the services were especially helpful and of benefit to the believers.

Bro. Heisey was faithful in giving forth the Word of Truth and our prayer is that God will reward him in His Own Way for the sowing of the seed. We also wish God's Blessing upon him and his family at their own field of labor that their work may prosper and the Holy Spirit will abide with them continually. —Cor.

MOWERSVILLE AND GREENSPRING NEWS NOTES

Council Meeting: The brethren and sisters of Mowersville and Greenspring District met together at the Mowersville church for the yearly council meeting, on Wednesday morning, at 9 o'clock. Our beloved overseer, Bish. H. K. Kreider, was with us and had charge of the meeting. Also Bish. L. O. Musser accompanied him and was assistant moderator. Bro. Kreider called the meeting to order and after prayer by Bish. L. O. Musser, Bro. Kreider read the 12th chapter of Romans and gave some very timely admonitions for the Rule for the day, after which Bro. O. P. Bittinger was appointed recording secretary. The deacon brethren had charge of presenting the different articles to the council for consideration.

An exceptional spirit of unity and love prevailed throughout the day. The work was finished by 2:30 in the afternoon, after which Bish. L. O. Musser gave the closing admonition which was both timely and edifying. Oh, that we as a church might hear more of such messages from brethren who have the work of the church at heart! We pray that long may these Bishops' Messages live in our hearts in our district.

We also appreciated the visitors with us at the council. Bros. Henry Musser of Elizabethtown and Wm. H. Schlaag of York, also visitors from Air Hill District; Bros. H. O. Wenger, John L. Musser, Ben L. Musser, Jacob Hock, and Ezra Hess. This meeting was a season of fellowship to all present. However, on account of the drifted condition of the roads, all of our members could not be present.

Small Attendance: During the last few weeks the country roads were badly drifted and many of our rural people could not get out to services. Our prayer is that soon the

(Continued on next page)

Sealed

By Sara Iola Dixon, Saxton, Pa.

"Who hath also sealed us, and given the earnest of the Spirit in our hearts."
II Cor. 1:22.

WHEN a document is signed and sealed no one dare tamper with its contents. When a United States postage stamp is placed upon an envelope and that envelope sealed, and dropped into the letter bag, no one but the one to whom it is addressed has the right to break that seal. There is power back of that little three-cent stamp, all the power of the government. And when God places His seal upon His child, there is power back of His seal. You may not be so very important, the world may not know you are here; the church may not have any office for you, but thank God if you have His seal upon you, you are surely on a journey and the power of God will see you through. O, if souls were only willing to do what they could. Many will not do the little they can and ought to do.

"And grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption." The Holy Spirit is the Seal. The purpose of the seal is to preserve; it has a keeping power. And is placed upon clean sanctified people.

No one would think of canning fruit in jars that were not properly cleansed, neither would they put unclean fruit in the jars. That is not all, there must be good ring and jar tops, and then the boiling process. The fruit must be more than just heated, it must boil. Why? To kill all the fermentation. If souls would go through the boiling there would be no grieving the Holy Spirit. No wonder so many do not keep well, they were never through the boiling process. The cleansing may be ever so thorough (every sin confessed) the boiling right but the jars only half closed, not sealed. Will they keep? Of course not.

I once had a vision of many rows of jars of all kinds of fruit and other things nicely canned but not a jar had a lid on. I asked why they were left like that. Some one replied, "O, it does not matter." I thot what a shame that it will all spoil but no one paid any attention. The spiritual lesson was very plain, so many are sitting in rows so content but not sealed. What else can we expect from the unsealed fruit but that it will spoil? What can we as Christians expect if we neglect this plain command of God and sit idly while many souls are perishing and we know we are doing nothing to help them and very little for our own soul? We cannot be careless about this seal and not grieve the Holy Spirit. In these last days we need to know when we were definitely saved, not when

we "joined church" or were baptized nor any of the other nonsense that is being substituted for the real born-again experience. Some folks have come to me and said, "all you folks have is plain clothes." No, that is not so, if that's all I had I would soon stop and say there was nothing to it. But thank God there is! Salvation will bring a real change in the life of any man or woman. And we need to know just as definitely that God has placed His seal upon us. In other words have we really received the Holy Ghost?

God places a wonderful love in every saved soul, also a peace and sweetness that the unsaved do not have. This can only be retained by the seal. To loosen the seal ever so little is to break the seal: And then instead of sweetness, peace and quietness there is sourness, bitterness, anger, clamor, etc. Eph. 4:31.

There is no power on earth or hell that can break that seal. Evil men cannot do it; the devil dare not touch it. All heaven is back of that seal, a power that is far greater than our government.

When fruit is sealed and placed upon the shelf in the cellar, we expect that it will keep until we want it for use. God's seal is "unto the day of redemption." Ezekiel saw God's seal placed upon those that sigh and cry for the abominations that were done in Jerusalem. God always had His people marked. They always were separate from the world and always will be. Rev. 7, God's people are sealed. Rev. 13, the devil's people are sealed. To take the mark of the beast is to let the devil put his seal upon you and it is for eternity. When the devil or beast places his mark upon his servant he declares, "that soul is mine." You are sealed for hell. You are past all prayer, all pleadings of the Holy Spirit.

There are many souls in the world now that are close to eternity. They are only a step from hell; yet they have time to repent, but will they? O, so many do not want the devil's seal, they do not expect to have it and yet they make no effort to get GOD'S Seal. What will it mean if you go on like that and leave this world? While you lie still in death, the preacher may say you did a lot of good things, the choir may sing lovely songs; your loved ones may gather around your lifeless body, hoping all is well; they may say you were faithful in all your church duties, and write a beautiful obituary—BUT—you were never sealed.

What if the body of Paul went back to dust? His soul is kept sealed by the Holy Spirit. Paul knew where his soul was going. "In whom ye also trusted after that

ye heard the word of truth; the gospel of your salvation; in whom also, after that ye believed, were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14.

The Holy Ghost is the earnest, or pledge, of our inheritance. God's promise is to us that we will receive a full inheritance in that day when the saints stand before Him. When one buys a property often a pledge or so much money is paid down to bind the bargain. We have the pledge, the Holy Sprit, given us to bind the bargain.

The time is here that few Gentiles are getting saved and sealed. The devil does not want God's people sealed and will do his utmost to prevent all he can. If we have God's seal we may have to give our life for that is what it will mean to refuse the mark of the beast or the devil's seal. God has something real for His people to enjoy.

How it must grieve the heart of God to look down into the world and see the awful sin and wickedness everywhere. O, if our churches were only free: but so many are not. The devil knows he has a little while. God knows it must soon stop. Jesus our intercessor looks down and pleads for the Church. He must say something like this "how can I go for my bride, when so many are not ready? O, my church, my people, if you would only watch and pray, if you were only sealed with my Seal; but ye would not." How long shall Jesus tarry for you? For the professed church, will they ever be ready? Sad to say, many will not be ready. If souls only knew how much they needed the Holy Ghost in their lives and the difference He makes in the soul they would not be satisfied until they knew they were sealed with the Holy Ghost.

I believe if half the church members in every district were really saved and sealed by the Holy Spirit the other half could not stand it and there would be some praying through. Yes, in the prayer meetings too. If we cannot help souls pray through in a prayer meeting, I would like to know what we have prayer meetings for?

REPORTS

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severe winter weather may change and our people all may enjoy the benefit of getting out to service.

Excerpts from sermon: Our minister at Greenspring on Sunday evening, Feb. 3, had for his subject, "The Three Closed Doors." He referred to Genesis where the Lord closed the door between Noah and an ungodly world; also in Matt. 25 where God shut the door between a Holy people and cold professiondom, and lastly, where Christendom has shut out the Christ and in love He is still standing outside knocking for entrance.

Prayer Meeting: We were highly favored by having with us at our Tuesday evening meeting at Bro. Norman Wenger's home, Bish. H. K. Kreider. Bro. Kreider read the 34th Psalm and gave many wholesome admonitions which were so much appreciated by the Mowersville class.

Lassie Nell

A MISSIONARY secretary, taking a little rest on the New England coast, tells the following story:

The walk that I grew to love best led across the shining, slippery sands and past a little harbor, near which were some fishermen's cottages.

One day I noticed a fisherman (an old fisherman, I then thought), had hauled his boat in the sheltered cove, and like the fishermen of Galilee, sat mending his nets on the shore. As I approached he was singing,

*"We'll stan' the storm,
It won't be long,
We'll anchor bye and bye."*

A wild, untutored kind of singing it was, not without melody, the melody of the seaman, for which the ocean played the diapason. The three lines seemed to be the extent of his musical knowledge. Over and over again he sang them, until as I passed him, they grew faint in the distance, and I wondered if he knew what the words meant, and if he had learned to stand life's storms, and of the blessed anchor bye and bye.

Reaching home I interviewed my landlady concerning my acquaintance. She replied:

"Oh! that's happy Ned. Everybody in these parts knows him. There ain't a sick child nor a lame boy nor an old woman on this coast but what he's done 'em a good turn, and more'n likely done it over and over. If there was more of his kind, the Lord knows this world would be more like His blessed self. Just let him tell his story. He used to be Drunk Ned."

I grew interested. The next day I passed a little nearer, bent on striking an acquaintance; he was about to push off, but hesitated as I approached.

"Lassie Nell," said I, "what a pretty name for a boat!"

"Aye," he began, looking pleased, "Do ye relish sailors' yarns?"

In response to my, "Oh, yes!" he took his seat.

"When Lass an' I set sail together, I as cap'n an' she as first mate, we had rough spells o' weather, and it grew worse 'n worse. It was all my fault, poor lass! What with the earnings all goin' to the tavern, an' being turned out in the cold, it was rough passage. As for Drunk Ned, he came nigh a shipwreck."

He screwed his forehead into many wrinkles and lapsed into a sorrowful retrospect while I sat quiet, afraid to break the spell.

"Well," he began, and a wondrous change transformed every feature, "one

day a wee lassie sailed into our harbor. Somehow, Ma'am, she anchored me to the homeport. She helped me to steer clear o' shoals an' rocks an' pirates. Strange, hain't it, that such a wee bit can be a lighthouse! I kep' steady to the shipin', Ma'am, turnin' neither to larboard or starboard, an' grew to love the haven best of any spot on sea or land. She loved the sea, too,—aye, that she did and would clap her bits of hands when it ran high—a lassie she was," and then he lapsed into another silence, looking on sharply over the sea, as if descriing a sail on the far-off horizon.

"She somehow didn't seem shipshape from the first, and it weren't long before we saw that she couldn't stay here, in this wicked world under the hatches. No, the Cap'n was callin' her aloft. Lass saw it first an' I, Ma'am, wouldn't see it. One night"—here we paused while we rocked on the slumbrous wave, "one night she drifted out on the first turn o' the tide,—a flood-tide it was, an' we was left alone. 'Twas a black night! Dark! dark!"

I can never describe the pathos of his voice and manner. It was as if he were thinking aloud or talking to his beloved sea.

"Not a long time before," he continued, "a new person had moved to our coast, an' he, spyin' the black flag flyin' from the port-hole, came to see us. He brought a chart, Ma'am, an' a compass, an' said we needn't sail on an unknown sea any more. He read to us from the chart, that the Cap'n hadn't forgotten us, that the Pilot was at the helm,—that our Lassie Nell was safe. No more rocks, nor storms, nor cold! She was anchored in still water."

And now the tears were raining down his weather-beaten, wrinkled cheeks, while I felt a sweet sermon of comfort was being preached to my own heart. He had become lost again in his own thoughts, and entirely oblivious to my presence until the lighthouse appeared, as we landed in its shelter.

As I was preparing a missionary address one morning, straight into my meditations plodded a familiar step with the song: "We'll stan', stan' the storm." Ah, yes, what a contrast even here! Happy Ned never left the song without the triumphant,

*"It won't be long,
We'll anchor bye and bye."*

It had been a "luckless" day for fishermen. He was passing with his empty net. Spying me, he halted and eyed my books curiously.

"Is it the Good Book ye have?" he asked.

"Yes, and I hope they are all good books."

"Aye, aye, ye would take no other," he answered shaking his head vigorously.

"Would you like to look at the pictures?" I asked, holding them out to him.

He leaned an elbow on the rock and took them awkwardly like one unused to such things.

"It is about the women of the East—of the other side of the world," I explained, "a country where women and little girls are never loved, but are enslaved, murdered," trying to be terse as he was.

A new world was opening up to him. His surprise was unbounded. First he turned to a picture of a little girl with deformed feet, and as I explained its suffering, he grew intensely interested. Next to a woman burning on the funeral pyre of her husband. Then to a picture of the Ganges, with dead bodies, torch-lighted, floating on its waters, and temples with their hideous gods and worshipers in rapt devotions. Up to this time he remained quiet. Now he shook his head sadly and murmured:

"Sailin' by false lights! Can't you send 'em a chart?"

"That's just what we are doing," I hastened to say—"a chart and loving teachers, who count not their lives dear unto themselves, but go to tell His message. Yes, turn over the next page to the pictures of the orphanages," and then I tried to tell him of the blessed homes made for the little ones abandoned by their heathen parents, and how they received tender care, and were brought up to know Him who said, "Suffer little children * * to come unto Me". How, in short their lives were brightened and illumined by Christianity.

"Not to love the lassie!" he repeated over and over with inexpressible tenderness, as I explained to him how unwelcome was the coming of a little daughter into the household. Many times I had tried to talk on this subject before audiences, but never to any whose hungry attention had so inspired me as the uncouth, loving-hearted, big-souled fisherman. And so I recited the simple annals of how Christians were still, as in the days of Herod, the king, opening their treasures and presenting gifts unto our Christ and how the gold and frankincense laid at the feet of our King, were putting Christian homes into heathen countries.

My vacation time was drawing to a close, when one day I passed happy Ned's little home. He came to the door to scan the horizon, and spying me invited me in.

"Lass an' I was goin' to see you," he said mysteriously. "Come aboard, Ma'am. It's a plain-going craft, but come aboard." It was indeed "plain-going." The sole ornament was a miniature ship, rudely

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Missionary Department

Enroute to India

Eld. and Mrs. George Paulus with their children sailed from New York on January 16, on S. S. Washington.

Word has been received that the second day on board their children became ill with chicken pox, which caused them to be quarantined on board ship.

Upon arrival in Plymouth, England, they were taken to a hospital, where they have been since.

A letter dated January 28th stated that the children were getting along very nicely, and that they were trying to get passage on a boat for India as soon as they could, but reported that outgoing boats had been booked full of Tourist Class, and that unless something opened they would have to take second class, which is more expensive, or lay over three more weeks in England.

This has been a sore trial for Bro. Paulus because of additional expense involved, and we do not understand just why, but in it all we are glad that they are able to report victory. Bless His Name.

—Irvin W. Musser,
Sec'y F. M. Board.

Farewell Message

By George Paulus

THIS is another occasion called a Missionary Farewell Service. It is one among many already held in this place, but for us at least it is different from any of them. In our 1925 farewell we did not express ourselves as we will tonight. Then we only imagined what foreign missionary work is. Now we don't.

It is generally the case that at such occasions folk speak forth the feelings of the heart. It seems fitting to do so this evening. Firstly, wife and I wish to express deepest gratitude that this furlough was made possible. For one thing, we found after five or six years' stay in India the tendency was to become lax in being kept informed concerning the lives and doings of friends and relatives. Letter writing is an "art" most people do not possess. For the rest of us it is a task. Consequently, it happened as time passed fewer and fewer letters were exchanged. It was needful to reestablish acquaintance—to enjoy fellowship afresh.

Then, too, the spiritual drain of our work without the usual recourse of fellowship with saints left us in the end much in need of refreshing seasons. It may be said, "But one can always have these seasons by repairing to God's throne," which is true. But somehow we humans are social creatures and oddly enough do derive much benefit from the good influence of our brethren. God be praised for the privilege to testify that He has granted us

an enlargement and a fulness of His Spirit that surely satisfies. There is strength renewed as one is refreshed after taking rest in slumber.

Moreover being separated from the church for so long had the isolating effect of a growing ignorance concerning its work and members, and also concerning its present interest in mission work. Therefore as we traveled from church to church in the visitations much pleasure was experienced in renewal of contacts and in making a larger circle of acquaintance among the brethren. And these same as we met and conversed together told how they often remember us in prayer. It was really wonderful to learn and realize that so many are doing this. How it inspires us to more earnest effort to be true to God. Once or twice the question was asked, "Does our Church have as much a missionary spirit today as it did eight or ten years ago?" I believe it does, if not a greater zeal than before. Hearty welcome was accorded us everywhere. At numerous places the brethren were especially glad to have the missionaries present in the district so that the people would have the opportunity to learn more about the Work in India. Our first missionaries could not have so testified! It was wonderful, too, to watch the ready response to the emergency calls for funds which were made in the past two years. This fact speaks for itself.

And now that we are ready to return to the needy mission field, among other things there wells up for expression a desire that we may prove worthy of the confidence of our church. On the one hand it is a great comfort to realize that as a church you are giving us your "God speed." That is your side. It is another thing to prove by our devotion to duty and honest effort on the mission field that that "God speed" has not been lightly esteemed. This is our part. Will you pray that God will give grace for the task?

But there is another desire, if anything more urgent, that we may manifest our love to Christ by responding to His call to go to the heathen. A good missionary is said to have written that the reason he was a missionary was because of the burning love he felt toward his Christ. That love constituted for him the real basis of his "call." Truly when we stop to recall all that our dear Savior accomplished in us, then indeed as Isaiah of old, when God calls, "Who will go," the glad response is, "Here am I, send me." I do not believe Christians take half the time they should to reflect on the wonder and miraculous-

ness of deliverance and salvation from the fallen state. Otherwise how could so many of them rest contented with as little response to His love as they make?

And what would be more natural than that one should want to tell this love to others. The poor heathen in India need to hear this story of "love poured out" for them, for they know no such story among themselves. Our hearts long to share His free gift. "The love of Christ constraineth us" contains in it the glad response, "Here am I, send me," as well as the "Heart's desire and prayer—that they might be saved."

We have then a task before us. It is really too heavy to be done by two or four, but requires the cooperation of all—both you and us. Cooperation is the word. I do not mean the abstract idea—but a practical "shoulder to the wheel" cooperation. In order to get in earnest about this we must realize the need—get an enlarged vision of the white harvest field. Our church has done nobly, is doing nobly. But may we not hope for more intensive activity?

Once there is gotten a sense of the importance of the missionary obligation, the church will surely spend much time in intercessory prayer. This is the kind of prayer that prevails. It is indeed the highest type of prayer, self is out of the picture, "others" is the burden. If true intercession were more engaged in, what could we not expect! Oh, that we might

Names and Addresses Foreign Missionaries

Africa

MATOPO

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

MTSHABEZI

Bishop and Mrs. H. H. Brubaker, Elder and Mrs. W. O. Winger, Mrs. Naomi Lady, Miss Mary Brenaman, Miss Martha Kauffman, Miss Sadie Book, and Miss Anna Wolgemuth, Mr. and Mrs. David B. Hall, Mtshabazi Mission, P. B. 102 "M", Bulawayo, South 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 Verda Moyer, Macha Mission, Choma, N. Rhodesia, South Africa.

SIKALONGO

Mr. and Mrs. Cecl I. Cullen, 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. Effie Rohrer.

Missionaries Enroute to Fields

Mail for Miss Anna R. Engle and Miss Elizabeth Engle should be addressed to Matopo Mission, Bulawayo, So. Rhodesia, South Africa.

Mail for Mr. and Mrs. George Paulus should be addressed to Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

As soon as these missionaries are stationed correct addresses will be given.

cooperate more in prayer and fasting for Missions!

Then there is the problem of finances, and a real problem it is. I think we have had as many discouraging moments over this as any other missionary difficulty. But I feel there must be a solution to even this matter. Perhaps it would be heartier cooperation. Some societies keep on top by a begging, near-coersion type of solicitation. This seems repulsive, causing an unhealthy frame of mind in those approached. Yet the other method of extreme caution lest some one become offended lets people fall asleep. Surely there is a legitimate and proper means by which to keep the Lord's missionary work financed.

This seems a logical occasion to speak of our church missionary activities. I refer to the Monthly Prayer Bands, the Special Days of Prayer, and the Sewing Circles. It was a pleasure to attend a few meetings of the Prayer Bands. It needs but little persuasion to convince one that these Bands are a very great blessing to the cause. The prayers that are sent up and the letters that are read keep the Bands informed and the Work alive in their hearts. The missionaries should not fail to reply to the letters sent out from these Bands. Concerning the Special Days of Prayer could it not be arranged to have more of them? None can recall last Oct. 14th without remembering the good it did our souls to spend the day fasting and on our knees before God. The effect was two-sided. The praying soul as well as the cause of prayer received God's shower of blessing. I have not heard much public commendation of the Sewing Circles. But these Circles are filling a highly worthy place. When missionaries begin packing boxes the Circles make sure to send parcels of clothing for the Work and workers. Home mission workers, too, receive much help from them. Not too much can be said to encourage their cooperation.

And now in closing I feel like quoting this verse of Paul's to the Corinthians: *"Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you." Let us all together do and be as we are exhorted by the Apostle. For we have no continuing city here, but look for another whose builder and maker is God. We are anticipating our Lord's imminent return. What joy to be found ready. Amen.*

Mtshabezi Mission

Dear Fellow-workers:

Another joyous Christmas season has been spent in Africa. One always wants to be at father's and mother's fireside at Christmas time, but few of us here in Africa have that rare privilege. However

we had a very pleasant Christmas with loved ones and friends at Wanezi Mission.

A few days before Christmas, Brother and Sister Eshelman and baby Lois, Sister Lois Frey, Brother Hall, Barbara and I went to Wanezi by motor car. We had a pleasant trip and I wish each one that reads this could have taken the trip with us. There are many beautiful views on the 70-mile trip and it was especially lovely since the rains have revived and refreshed all nature.

The huge boulders were washed clean and fresh and were dotted with little patches of low green shrubbery. The veldt on both sides of the road had green trees and undergrowth with a carpet of green grass. Scattered here and there were flowers blooming, bright red and orange faces; yellow daisies and lovely lilies of different varieties. It was indeed a trip long to be remembered.

We attended the Christmas day services at Shamba, the closest Out-school to Wanezi. Some of our number had planned on going to another out-school some distance away but were hindered because of car trouble. We had a very good service. Brother Eshelman delivered the Christmas message using as his texts the following scriptures: Matthew 1:18-25, John 1:14, and Galatians 4:4, 5.

The audience of over 170 natives listened attentively as the wonderful story of our Lord's birth was again told in its simplicity and power. Later a very inspiring testimony meeting was held and many rejoiced in their personal experience of the Christ-child's power to save and keep. Several old women told of their joy and it made our hearts well up with praise and thanksgiving as we listened to them. This was the first that I had seen Kumalo's mother since her conversion and she wore a much happier face than I had seen her wear before.

The natives have acquired some of the white man's custom and one of those is feasting at Christmas. They don't always have a feast after their services, I think that this is the first one at this school. They had killed two heads of cattle and a goat. We were invited to stay and partake of their food, so some of us stayed. They brought us some choice meat and some food similar to hominy. The teacher, Daniel Beta, and his wife, are very fine young people. They gave of their best, and served us very nicely.

I am sure that many of those present came only for the meat they knew they would receive, but there were those who cared more for the spiritual food and who would have been present had there been no feast. God's word went forth, and He has said, "It shall not return unto me void," but it shall accomplish the thing He

wants it to accomplish. Many similar accounts could be given of the services at other places. Some gave out salt instead of a feast, but always the Word of God was given and eternity only will reveal the good that was accomplished.

Many have been the changes for us personally this year. Most of you know we have been transferred from Sikalongo Mission in Northern Rhodesia to Mtshabezi Mission in Southern Rhodesia. We came to Mtshabezi about the middle of October, so have been in our new home a little over two months at this writing. We are happy in our new field because we feel that this is God's place for us at the present. Not saying, however, that it wasn't hard to leave the work that was very dear to us at Sikalongo, but God has helped us and we thank and praise Him for it.

We find conditions quite different here and it will take time for us to become adjusted to our new circumstances. We do need your prayers in our behalf. The task seems too great for us and it is, humanly speaking, but we are trusting God to help and we are confident that He will.

Crops are looking favorable and we are having good rains. We need your prayers that we may be spared the ravages of the locusts and reap a good harvest, naturally speaking. Our greatest desire is to reap an abundant harvest spiritually. Continue to pray to this end. May God bless each of you for your faithfulness in our behalf.

Your sister in Christ,
Mable E. Hall.

The Everlasting Arms

Art thou sunk in depths of sorrow,
Where no arm can reach so low?
There is One whose arms almighty,
Reach beyond thy deepest woe.
God the Eternal is thy Refuge,
Let it still thy wild alarms;
Underneath thy deepest sorrow
Are the Everlasting arms.

Underneath us, O how easy,
We have not to mount on high,
But to sink into His fulness,
And in trustful weakness lie,
And we find our humbling failures
Save us from the strength that
harms,
We may fail, but underneath us
Are the Everlasting arms.

Arms of Jesus, fold me closer
To Thy strong and loving breast,
Till my spirit on Thy bosom
Finds its everlasting rest.
And when time's last sands are
sinking,
Shield my heart from all alarms,
Softly whispering, "Underneath thee
Are the Everlasting arms."

I do not believe in an atonement that is admirably wide, but fatally ineffectual.—S.

India News Items

January, 1935

Supaul Notes

ONE evening several days before Christmas when one of the missionaries was sitting in the office engaged in some desk work a few of the orphanage boys came in and began to ask questions. The oldest boy of the group asked, "Memsahib, aren't you going to get me anything for Christmas?" She replied with the question, "Well, what do you wish for Christmas?" Very quickly the answer came back, "Oh, I want a small vessel for the water, a comb and a mirror." Then the thought occurred to the missionary to ask the rest of the group what they wished for Christmas. She turned to a smaller boy of about six years and repeated the question. "And what do you want?" He answered very decidedly, "I want some spectacles, a mirror, and hair oil." And so it went on from one to the other with the result that most of them wanted hair oil and a mirror. Now, the boy who was so eager for spectacles must think that spectacles look nice for I feel sure that he does not actually require them because of bad eye sight. He is a very pleasant little fellow by the name of Anup.

Monday morning, December twenty-fourth, five or six little boys came running to their missionary and asked for their clean clothes and some soap. The dew was still on the grass and the air was not quite the temperature proper for a bath in the open but the missionary heeded their request almost immediately because she knew that if their clothes were to dry before the noon train left for Saharsa there was no time to waste. (These small boys were going to Saharsa to spend a short holiday with their mothers or others who had invited them at the Widow's Home.) Then Ishmael, Anup, Darshan, Joseph, Graybill and Joel all received their clean clothes and soap, but what about dear little Marcus? No doubt he was wishing he had a mother in Saharsa too. He had come along with the happy group but had said nothing. The missionary began to consider and after some consultation decided to let Marcus accompany the other little boys and the Missionaries to Saharsa. If no one asked for him to stay for his vacation, he could at least have half a day off. When Marcus was told that he might go, his black eyes brightened and shone more brightly than before and he ran off with his clothes to join the other boys of the merry group at the well. (Marcus was asked to remain at Saharsa so he had more than half a day off.)

Christmas day at Supaul began with early morning carolling; not only did the boys sing for the missionaries but for the

Christian community and friends of the Mission as well. The morning service at eight thirty was well attended. A group of about twelve boys sang a special song, "From the Eastern Mountains." An offering was received and then a Christmas message on "Peace on Earth, Good Will to Men" which was followed by feet washing and communion in which a number took part.

Grabbing for Members?

No, for if we were a few more could be added to the Christian community and the numbers might thus be swelled. One day while sitting in the auto in front of the hospital waiting for some patients whom I had taken there for treatment, a young man stepped up to the car and said, "I want to become a Christian." Naturally I rejoiced to hear the words but upon further conversation with him I was pained to learn that his principal motive in wishing to become a Christian was to better his education whereby he might obtain a good occupation in order to earn his living. An effort was made to enlighten him as to the meaning of becoming a Christian and that it was not for the purpose of filling the stomach. He was invited to attend the meeting at the mission, but so far has not shown an interest. This young man's name was not Simon, although, like Simon of old he did confuse the spiritual with the temporal.

Saharsa Notes—

The Christmas season was an unusually joyful one this year because of a general feeling of good will and friendliness. About one hundred and twenty guests were fed on the porch of the Mission Home which is our annual 'get together' for all the institutions and the Christians. The day before Christmas the missionaries from Supaul spent the afternoon with us, and the evening meal was enjoyed together. On Christmas morning Bros. Dick and Foote left for The Mennonite Mission of Central Province where the former was called to hold some meetings. In the absence of Bro. Dick the Christmas service was conducted by James, the deacon. The Indian Christians in particular seem to thoroughly enjoy the day upon which their Lord was born and the way they enter into everything does one's heart good. Right from midnight on there were various carolling parties turning out to sing the praises of the new born King. We were moved to tears when in the early dawn of that chilly morning five little children suddenly appeared on our verandah and joyfully sang the praises of their new born King. We called out to them from

the warmth of our comfortable bed, "Aren't you cold?" but they had no time to think of themselves nor yet of the penetrating dew—a Saviour had been born! Yes, but for this same Jesus, these little tots would not be enjoying the blessing of Christian homes and all the comforts thus provided.

Some of the missionaries from here were privileged to attend the feast at Supaul on New Year's day. The following day the two older Engle girls, Ardys and Mary Lou, accompanied them to Saharsa for a few days' visit. All the missionaries were present for prayer day at Saharsa with the exception of Bro. Foote who is visiting at the Mennonite Mission in Central Province.

Asleep? Well, they at least thought so as they saw the missionary reclining on her kit box about two and one-half by one and one-half feet in diameter. She drew her old coat close about her and remained with closed eyes for some time in order to get relief from the blinding manure smoke of the hut, resting her feet on the Contaminated Goods Box. The patient's mother-in-law and a smaller member of the family huddled over the offensive smouldering fire, drawing their rags closely about them—and as they sat they talked in low tones—Girl—"She must be cold, don't you think?" Older Woman—"No, she can't be cold, look at her shoes, stockings, etc." She has two or three coats on (my dress was classed as one, my sweater as another and my seven-year-old coat as another) which all were quite necessary as a protection against the raw west wind which made its way into the hut that night. "My, it must cost her a lot for clothes." Added the girl, "and just look at what she is enduring for us." "Do you suppose," further mused the girl, "that her people sold her and that is the reason she came to this country?" Older woman, "No, she says she has lots of people, father, brothers and sisters and all, but she says she came for the sake of Yisu Masih and sinners." The knobs on the top of the box seemed to be poking through the missionary's weary bones and she stirred slightly, but the conversation continued between the two sitting over the fire, "If we only had a rupee we would give it to her when she leaves." Girl—"Yes indeed, to buy herself some pan (beetle leaf which the Indians chew a great deal) and bettle nut." The mother sighed ruefully. Jesus loved the thief on the cross and sometimes the missionaries are called upon to show special love to the thief caste in India. The above conversation was overheard on New Year's nite in the hut of members of the thief caste. The missionary had been called on New Year's morning and it was not until

Christian Life Bible Studies for Young Peoples Meetings

No. 167
THE NEIGHBOR OF THE NEIGHBORHOOD

Topic for March 10, 1935

Scripture Reading, 1 Cor. 13.

- I. **Why we need Neighbors.**
There are some like a certain man. Lu. 10:30.
There are others like "every one" in 1 Sam. 22:2.
Help sometimes needed. Ecc. 4:9-10.
As seen by God. Gen. 2:18.
- II. **The man whom the Jews considered a poor Neighbor.**
His ancestry. 2 Kings 17:24.
His worship. 2 Kings 17:32-34 with Jno. 4:22.
The Jews' estimation of this neighbor. Jno. 4:9; 8:48.
- III. **The man whom we think should be a good Neighbor.**
Came from family who honored God. Ex. 32:26-29.
His ancestors were consecrated for service. Num. 8:6-22.
Was to minister to needy people. 2 Chron. 35:3.
Was to care for tabernacle. Num. 1:50-51; Num. 8:19, 22.
- IV. **The man whom God would expect to be a good Neighbor.**
Physically. Lev. 21:17-24.
As a land owner. Num. 18:20.
In respect to sustenance. Num. 18:12, 13.
Deut. 18:3-4; Num. 3:48-51; Lev. 24:9; Num. 5:8-9.
As to service and duty. Josh. 3:6, 17; Num. 6:23-27; Num. 4:5-14; Ex. 29:38-44; Deut. 17:8-13.
Stood between God and needy people. Heb. 7:27.
- V. **What it takes and costs to be a true Neighbor.**
In Luke 10:33-35 you can find more than ten phrases which describe a neighbor. Not a next door neighbor necessarily; not a neighbor by church affiliation; not a neighbor because of kin; but a neighbor in ACTION.
Who of all people can be expected to be good neighbors? Rom. 15:1-2; Col. 3:12; Jas. 1:27.

Suggestions:
A description of the characters portrayed in Divisions II, III, and IV which comes by virtue of the picture formed in the speaker's mind as a result of a careful and prayerful study of these references and suggestions will likely be all that can be given because of the limited time allotted to most Young Peoples' Meetings. For groups who consider the topic too difficult, section V with a little supplementary material may prove sufficient.

The House By the Side of the Road

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife,
But I turn not away from their smiles nor
their tears,

the wee small hours of the dawning of the Second that she was free to return to the Mission Home. Much time was spent singing to the crowds who assembled in the court yard and telling them of a Sa-

No. 168
NEW TESTAMENT MISSIONS

Topic for March 17, 1935.

Scripture Reading, Acts 4:31-33; 13:1-3.

- A good text for the lesson is Acts 4:33. Entire book of Acts should be read.
- I. **Launched and Carried On in the Power of the Spirit.**
Study Acts 4:31-33, 13:1-3.
Boldness and power of the Spirit. Why necessary?
The flesh shrinks from telling the sinner that he needs a Saviour.
Church then small despised group—paganism and Judaism triumphant.
Witness Peter at the judgment hall and later at Pentecost.
Acts 13. Spirit directed—later Paul and Silas restrained.
Holy Ghost leader—not boards. He spoke—they went.
No worry about support—God their Employer.
No worry about persecution—God their Protector.
No worry about results—God their Harvester.
 - II. **Further By Lay Preaching, Acts 8:1-4.**
Churches were scattered—each preached. What training did these lay preachers have? This seems to be "every member a missionary."
 - III. **Hindrances,**
Read Acts 15:1-21 and discuss what hindrances were met, and how.
 - IV. **Effect of Persecution,**
Acts 8:1, 13:45-49. Tell the story. Every believer a temple of the Holy Ghost. Where He landed a fire started. Like fighting fire by scattering sparks here and there.
 - V. **Speed with Which This Method Progressed, Rom. 15:18-24.**
By A. D. 90 churches had sprung up throughout the Roman Empire.—Eunuch to Ethiopia—travelers to Italy—tradition says Bartholomew penetrated India—Each told another and so the message spread—Mouth to mouth evangelism. How would that method work today? It was Moody's method.
 - VI. **What practical lessons can we learn from the methods of the Apostolic Church?**
Is there anything we could add to their methods? What is the deepest need of the church today in order to be as effective as the early Church?

Both part of an infinite plan—
Let me live in a house by the side of the road,
And be a friend to man.

I know there are brook-gladdened meadows
ahead,
And mountains of wearisome height;
The road passes on through the long afternoon
And stretches away to the night.
And still I rejoice when the travelers rejoice
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road,
It's here the race of men go by—
They are good, they are bad, they are weak,
they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.

—Sam Walter Foss.

viour's love to them in that he was willing to die in their stead. The house was formerly used as kitchen on the one side and cow stable on the other but all had been removed in order to convert it into a sick

room. The house was open to the west and the only protection from the cold wind was a broken line of grass screening and empty grain bins. Mud floor and walls and a thatch roof completed the room. While on a heap of straw in the corner lay the rag-clad patient shivering pitifully.

The patient having been greatly under-nourished and in general poor physical condition called for special care and attention. An oil lantern placed in a tin box threw out heat enough to add some comfort and this was passed around from one to the other. Finally just after midnite the critical hour had come—the missionary worked as quickly as was possible with all the handicaps and at length a very weak small baby boy began to breathe slightly—but hope did not really take form until the following morning; then the grandmother said, "Take him along home with you, your name is 'Mem' (a term given to white women) and you can call him Nem, the two names will match and he can work in your garden." The young mother smiled proudly upon her first born son, and somehow the missionary felt strangely repaid for her time (almost eighteen hours) and effort spent in that home even though the talked-about 'rupee', could not be given.

God gave His dear Son a ransom for us; the Holy One for the transgressors, the innocent for the guilty, the righteous for the unrighteous, the incorruptible for the corruptible, and the immortal for the mortal. For what else could cover our sins but His righteousness? In whom could we transgressors and ungodly be justified, but only in the Son of God? Oh! sweet exchange! Oh, unsearchable contrivance! that the transgressions of many should all be hidden in one righteous Person, and the righteousness of One should justify many transgressors! It thus appears that the pardoned sinner's "change of raiment" is just Christ's righteousness put upon him, imputed to him.—Justin Martyr.

I HAVE A LIFE . . .

I have a life with Christ to live,
But 'ere I live it, must I wait
Till learning can clear answer give
Of this or that Book's date?

I have a life in Christ to live,
I have a death in Christ to die,
And must I wait till science give
All doubts a full reply?

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life, and death, and sin,
Let me but creep within Thy fold, O Christ,
And at Thy feet take but the lowest seat,
And hear Thy loving voice repeat
In gentle accent, heavenly sweet,
"Come unto Me and rest;
Believe Me and be blest."

(Continued from page 59)

fashioned, with a jack-knife, probably, and the only Book was a well-worn Bible. I found "Lass" to be a sweet-faced, shy woman, with a snowy kerchief about her neck. She offered me one of the two stools and took a seat herself on the foot of the bed. Happy Ned's manner grew more mysterious, and even solemn, and after fumbling in the unknown depths of a little cupboard, he brought out a heavy stocking and emptied it into my lap.

"What does this mean?" I gasped, looking from my lap of small change, to his face which was bending over me with a most benignant expression.

"For you"—he said, nodding his head vigorously. "For some lassie that hasn't anybody to love her, eh, Lass? We talked it over. Cap'n and first mate consults together in this craft."

"Aye," she responded shyly. Smiling I turned to her.

"But I ought not to take it. Are you sure you are to give so much?" for I suspected it was all their earnings.

"This is the way of it," he began, drawing his stool nearer and loosening his sailor knot. "You see it were two years ago since we carried our lassie out into the graveyard, an' bein' on the coast an' all sand, and a nor' east wind so much, it were well nigh impossible to keep the spot. We fixed a trim little mound many a time, but the sand drifted high over it, an' we all the time a losin' the place where she lays. So we says, we'll take a reef in the spendin', here'n there a bit, till we get a stone for the head, marble, pure an' glistenin' white like herself, with Lassie Nell an' some verse from the Good Book on it,—a little child shall lead them' (that was me, you know). We looked through the Good Book one Sunday a purpose, Lass spellin' out the verses, an' we thought this was the best, an' we took a heap o' comfort thinkin' 'bout it, an' had been to see the marble man. We just had thirty dollars. But when you told us 'bout the lassies with nobody to love 'em, an' that just thirty dollars took them away from lives o' shame an' sufferin' into smooth sailin', I came home and told Lass, an' we sat together in the fore-castle and talked it over. We knew 'twouldn't make no difference with Lassie, bein' she was safe, an' if you'll take it seein' it's in small bits, we'd be glad."

It was the best missionary address I ever heard. In my speechlessness I turned to Lass. The tears were dripping from her face, and her kerchief heaved convulsively, but she smiled and sweetly said:

"Aye, Lady, it's with all our hearts, too."

I did not dare trust myself to speak, but bowed my head reverently, for I felt that

the Master's benediction was there.

I never try to talk about sacrifice for missions, but that wondrous scene in the fisherman's cottage comes to view, and I feel its indescribable eloquence and power as then. The wild waves in their tireless language keep on saying to me—"Of such, of such is the Kingdom of Heaven."
—Electric Messages.

The bow of trouble shot David like an arrow towards God! it is a blessed thing when the waves of affliction wash us upon the rock of confidence in God alone, when darkness below gives us an eye to the light above.—Spurgeon.

A cripple in the right is better than a racer in the wrong.—Sel.

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