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V.L. Stump

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

Landis L. Miller

Consecration

R. E. Taylor

The Great Commission in its Entirety
Still Needed

G. G. Lyons

Making Christ Known

Cyrus A. Winger

Foreign Missions

Lord of All Being! Throned Afar

Lord of all being! throned afar,
Thy glory flames from sun and star:
Center and soul of every sphere,
Yet to each loving heart how near!
Sun of our life, thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;
Our noontide is thy gracious dawn;
Our rainbow arch thy merry sign;
All, save the clouds of sin, are thine!

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no lustre of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame!

—Oliver Wendell Holmes.

Hymn No. 14 in the New Hymnal
Conference Programs

Program for Tent Services to be held at Markham Church Gormley, Ontario Friday Morning, June 7, 1935

FRIDAY, JUNE 7

Forenoon
9:30 Devotional
10:00 "The Ministry of Prayer and Its Results" E. L. Sider
10:50 Song
10:35 "Give Evidences of (A) Love of God Shed Abroad In the Heart: (B) Of Leaving First Love."
Eld. Abner Martin

Altar call by last speaker.

Afternoon
1:15 Song and praise service.
1:45 "Give an Exegesis of I Cor. 4:15 as Applied to Our Days" Eld. John Martin
2:15 "Spirituality: (A) How Attained; (B) How Maintained" Eld. Charles Byre
2:45 Song
2:50 "The All-Sufficient Christ" Ejd. J. A. Climenhaga

Altar call by last speaker.

7:15 Song and praise.
7:45 Evangelistic service

Eld. V. L. Stump

SATURDAY, JUNE 8

Forenoon
9:30 Song and testimony service.
10:00 "Trace the Development of the Carnal Nature in Our First Parents According to Gen. 3:1-13" Bish. R. I. Witter
10:40 "Give Scriptural Teaching Concerning (A) The Law of Sin, (B) Is It Suppressed or Put Off?" Bish. L. Shoals
11:20 Song
11:25 "When and how are Believers Sealed?" Bish. D. R. Everett Altar call by last speaker.

Afternoon—Young Peoples' Service
1:15 Devotional
1:30 "Is the Church Dependent on Her Youth?" Eld. H. G. Brubaker
2:10 Song
2:15 "Young People of To-day Meeting the Twentieth Century Challenge" Ejd. Henry Hostetter
2:55 Song
3:00 "Lukewarmness: (A) Its Cause; (B) Its Cure" Ejd. Walter Reighard
7:15 Fellowship service.
7:45 Evangelistic service

Eld. V. L. Stump

SUNDAY, JUNE 9

Forenoon
9:00 Devotional
9:15 Sunday School Lesson
10:00 Song
10:10 Services for ordained officials only.
11:00 "Have You Received the Holy Ghost Since You Believed?" Bish. O. B. Uler

Altar call by last speaker.

Afternoon
In Charge of Foreign Mission Board

MONDAY, JUNE 10

Forenoon
9:30 Song and praise
9:45 "Give an Exegesis of I Cor. 13-14. Does it Apply to Our Day?" Eld. Albert Engle
11:00 "Will the Brethren In Christ (Tunker) Church Obtain Our Standards of Non-conformity to the World in Faith and Practice?" Bish. J. H. Schneider

Altar call by last speaker.

Afternoon
1:30 Song and testimony service.
1:45 "Falling from Grace—is it Possible?" Bish. B. Sherker
2:30 Song
2:35 "Go Ye Forth to Meet Him" Bish. J. H. Wassaman

Children’s Meetings will be conducted and arranged for when and where convenient.

Announcements will be made at General Conference concerning these and other special services.

EDUCATION BOARD PROGRAM

Thursday Evening, June 6—7:30

The Dawn of a New Day Eld. Earl Sider

2:45 Song.
2:50 "The All-Sufficient Christ" Ejd. J. A. Climenhaga

Altar call by last speaker.

Special Song Male Quartet

The Educational Horizon

Egd. H. G. Brubaker

BENEFICIARY BOARD PROGRAM

Friday Evening, June 7—7:30

Blessed is He that Considereth the Poor

Omher U. Herr

Church Versus State Relief....Earl Bossert

What the Beneficiary Work Has Meant to the Brethren in Christ Church

Abner Martin

HOME MISSION MEETING

Saturday Evening, June 8, 1935

What the Church Owes to a Lost World...Walter Reighard

Response to the Gospel Call....J. Paul George

Lola Fern Helvey, Jonathan Lyons,
Rosece E. Hershole

The Type of Workers Needed.Wilber Snider

Why We are Answering the Call....Albert Cober, Sr. Geneva Cober

FOREIGN MISSION PROGRAM

Sunday P. M. (Church)

3:10 The Wide Harvest Field—and What are We Doing? Bish. R. I. Witter
3:40 Closing, Appeal, etc.

(In the "Tent")

1:30 Invocation
1:45 The Effect of the Earthquake Upon Religionists in India Eld. Mrs. Nellie Dick
2:05 My Impressions of the Personnel of Our F. M. Staff....Eld. J. H. Martin
2:25 Reminiscence of the Past Twenty-Five years in Africa....Mrs. Abbie Winger
2:55 God’s Call to Evangelism in Foreign Lands. What Is It?....Eld. Graybill Wolgemuth
3:20 Special Song (African)
3:30 Closing, Appeal, etc.

LUNCH

5:00 to 6:00 Special hour of prayer, for God’s continued favor

(Sunday Evening Church)

7:00 Invocation
7:10 The Cogitations of the Black Man in Africa, Concerning the White Missionsary Eld. J. A. Climenhaga
7:30 The Finished Product of Hebran Religionists in India.Eld. D. M. Dick
7:50 What Has it Cost the B. I. C. Church to Bring the Soul Saving Gospel to at least...Bish. S. G. Engel
8:10 The Challenge to Our Young People Regarding the “GO YE” Eld. J. Lester Myers
8:30 Special Sing of male voices
8:34 Closing, Appeal, etc.

PROGRAM of the General Sunday School Conference of the Brethren in Christ Church to be held at Fairview Church, Gormley, Ontario, Canada June 6, 1935


10:00—Educational Board Hour.

11:00—Devotions...H. K. Light, Chairman

11:10—Special Song...Local Group

11:15—SUNDAY SCHOOL VISION (John 4:35-38)

b. Of the Features To be supplied...Eld. J. H. Snider, Grantham, Pa.

12:00—NOON RECESS

1:30—Devotions...O. L. Heise, Gormley, Ont.

1:45—Special Song...Local Group

1:50—THE SUNDAY SCHOOL TEACHER (II Tim. 2:2)

a. His Selection...D. W. Heise, Gormley, Ont.
c. His Co-operation...J. H. Martin, Lancaster, Pa.


2:35—SECRETARY’S REPORT

2:50—Special Song...Local Group

2:55—SUNDAY SCHOOL GOALS (Deut. 11:18-25)

a. Physical...Eld. W. S. Nanticoke, Ont.
b. Educational...Asa W. Climenhaga, Nanticoke, Ont.
c. Spiritual...Eld. J. H. Snider, Union, Ohio

3:45—ROUND TABLE — Questions that came to the Secretary.
Entertainment vs. Spirituality

We have never been keen for a staid, dry service. Elaborate ritual has always seemed out of place. On the other hand we have always felt that as a people there was considerable that we could learn in the way of conducting our services that would really contribute to worship. We are, however, living in a day when there is a serious drift away from the Scriptures and the great movement is toward entertainment in our regular and special church services.

There are far too many folks who have really failed to go through with God and become deeply rooted and grounded in the spiritual life, who go to church and other religious gatherings largely for what entertainment they get out of it. It takes a really born-again man and woman to desire the spiritual milk of the Word. In many communities today there is found a large group of young, middle aged, and older persons who either have never received or have not maintained the experience of full salvation. Consequently they are endeavoring to pacify that longing for something, which only true worship can give, by various forms of entertainment. We still believe that when the Gospel is proclaimed properly under the anointing power of the Holy Spirit it will have a deep and lasting attraction for the hearers.

In some communities various forces have united to revive the religious life of the community, but in most of these associations little is said concerning sin or salvation. There is no particular effort for the conversion of souls or the building up of Christian character. Truly, many get together and have what they call a good time, but in most cases it is only a feeding of the body and a certain appeal to the carnal nature. Little life is desired by people who have not experienced personal salvation. In the final analysis where conditions as above described prevail we regard it as nothing short of a calamity. Why? Because no souls are saved, no one is led to God, and professors of religion are not led into a spiritual life.

Preach the Word

There are literally thousands today who, in their craze to do or to say something which will get their names in the news columns, will resort to almost any sort of foolishness. In this great multitude representing all classes we find that even preachers are not exempt.

Not long since the pastor of a little church gave his name in the papers by hurling his Bible across the congregation and crying, "If the study of this book is going to hide the real Jesus from me, there goes my Bible." He perhaps read or heard Dr. Fosdick in his sermon, "The Peril of Worshipping Jesus Christ." One sounds just as foolish as the other. For any knowledge that anyone has ever received concerning the real Jesus has had its foundation in God's Word. Whatever revelation he may have received through the Holy Spirit has been founded primarily on the Word of God, without which he never would have had faith to believe, or any supernatural knowledge or experience. In fact this preacher would not even have had a congregation to preach without the Word of God—the Bible.

And in the next place there is no particular danger of his losing it because he hurled it across the congregation. He had lost it long before that. The same is true concerning Dr. Fosdick's irrational expression, for all so-called worship aside from that given to the Lord Jesus Christ or to God through Him is fatal and any man who pretends to worship, but fails to acknowledge the Sonship of Jesus Christ and the fact that God in Christ came into this world and was manifest in the flesh, and died to take away the sin of the world by a voluntary and penal sacrifice, is guilty of gross insincerity if not blasphemy.

The preacher, referred to above, when interrogated later, remarked, "When I see theological students poring over the Bible I feel angry. They should try to deepen their spiritual life instead." What foolishness!

Children come to the table for bread because they are hungry. What would you think of a father if he would say, "Children, you should not be eating bread. You should just grow larger and stronger." Notwithstanding all that foolish men and devils have had to say concerning the Word of God it is still marching on.

Recently the caretaker of the library of a certain university reported that room for more books was needed in the scientific department. The president told the caretaker to put all the books that were ten years old in the cellar. Sometimes we are classed as "old-timers" and "out-of-date" because we stay by the same old Book, but if you will take a look around, you will find here and there a Judge of the Supreme Court, Presidents of colleges, a few professors in the larger theological seminaries of the world, and thousands of preachers, millions of men and women, who are holding on to the same old Book.

There are still more copies of the Word of God being printed, sold, and circulated than any other book in the world. Why is it still the source of all real information concerning the past, the present, and the future? Why is it that it presents the oldest writing the world knows anything about, and yet is the most popular and up-to-date volume in all the world? There is only one answer. It is the inspired Word of God.

The Coming Conference

Preparations are being made throughout the Brotherhood at this time for attendance at Conference. Due to the fact the place of meeting this year is rather at one side of the Brotherhood, it is not probable that the attendance will be quite so large as a year ago; and yet with the easy methods of travel many will no doubt again attend this annual gathering of the Church.

A quick perusal of the Conference Program indicates that the docket of new business is rather light, but there are still plenty of weighty matters to come before the Church for consideration which will consume considerable time. On the other hand, we note that some very splendid programs are planned for this gathering. Those who can attend will have a rare opportunity of hearing discussions and addresses on many vital subjects. We hope attendants at Conference will do this, and instead of merely loitering about the grounds will feel that they have an opportunity to listen, to pass on to others great truths which will no doubt be expressed at these various meetings.

Then too, we feel that this particular time brings home to all of us a responsibility and privilege of prayer. May every heart who reads these lines be earnestly lifted to the Lord in fervent prayer that His will may not only be accomplished in the matter of Conference decisions, but that it may really be a time of glorious ingathering of precious souls, of the deepening of the spiritual life of those who attend; that it may be the means of leading all into a deeper consecration, and closer fellowship with the Lord Jesus and each other.

Correction

An error, which it may be difficult to account for its occurrence, has crept into the history of Markham district as it appeared in the last issue of the Evangelical Visitor relative to Deacons.

It should have read: "Among the Deacons, eight were Hebrews; and three were Scotsneys."

If we first give our own selves to the Lord, shall we also freely give Him all things. Though all the silver and gold and the cattle upon a thousand hills are the Lord's, yet He has committed these in trust into our hands and we are to administer them as His trustees. This is a high honor He has bestowed upon us, and we should regard and administer it in the spirit of loyalty and love.—Selected.

"I will lift up mine eyes unto the hills." The vision of God unseals the lips of man. Herein lies strength for conflict with the common enemy of the praying world known as wandering thoughts.—Selected.
The Signs of the Times

3. The Apostate Sign

By Landis L. Miller

(Continued from last issue)

As the church is approaching this crisis, we may well believe according to the Word of God, that it will be demanded of her to declare, not only as her faith, but as to her position. A few Bible incidents will serve to illustrate:

In the days of Nebuchadnezzar, King of Babylon, God suffered the children of Judah, because of their transgressions, to be made the declaration as to their position, image. At the sounding of the musical instrument all the people gathered, and the king made a decree, that all the ruling class in his dominion, among whom were the three Hebrew children, shall assemble themselves to the dedication of the great image of gold had been completed; the king made a decree, that all the ruling class in his dominion, among whom were the three Hebrew children, shall assemble themselves to the dedication of the great image of gold; but Shadrach, Meshach and Abednego refused to heed the command. In vs. 17, these Hebrews declared to the king their faith, "Our God whom we serve is the God, the Lord, he is the God: the Lord he is the God, and he is the great system headed by that Wicked, the Great, The Mother of Harlots and Abominations of the Great tribulation, according to Daniel's vision of Seventy Weeks; How near then to the time of the rapture we must be!

Be not as the evil servant of Matt. 24:48-51; but gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children not fashioning yourselves according to former lusts in your ignorance; but as he which called you is holy, so be ye holy in all manner of conversation: because it is written, be ye holy, for I am holy. I Pet. 1:13-16.

These scriptural signs indicate the near approach of His coming to take up His reign upon the earth, when He will sit on the throne of David. As the Rapture precedes His coming by seven years, the time of the Great tribulation, according to Daniel's vision of Seventy Weeks, How near then to the time of the rapture we must be!

Yes, He is coming soon:

He is coming, coming for us,
Who will you meet it; if this applies to you, will you repent and seek forgiveness from your pride and prejudice and let God direct you according to His will?

The Holy Spirit is gathering the true believers into a closer fellowship, and preparing the Bride, the Mystical Body of Christ for the rapture unto Himself. Are you looking for Him imminent appearing? Heb. 9:28.

It is evident that lines of separation are being drawn and becoming more distinct as time rolls on even in the orthodox church and awaken her to the need of the Ministry of the Word. it's a lack of love, others a test of faith; as time rolls on even in the orthodox church and awaken her to the need of the Ministry of the Word. it's a lack of love, others a test of faith; but the two added Senses of Conscience and Faith will make a Christian "do all for the glory of God."—Martin A. Wood.

Oh! what joy that marriage union,
Sweet to sing in all its fulness,
Oh! what joy that marriage union,
Sweet to sing in all its fulness,
Mystery of love divine;
Sweet to sing in all its fulness,
Mystery of love divine;
Shall be caught up all together
For the meeting in the air; With a shout the Lord descending
Shall himself await us there.

Oh! what joy, as night hangs round us,
"Tis to think of morning ray,
Sweet to know He's coming for us,
Just before the break of day.

He is coming, coming for us,
Who will you meet it; if this applies to you, will you repent and seek forgiveness from your pride and prejudice and let God direct you according to His will?

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Consecration

By R. E. Taylor

May 27, 1935

Consecration

It is not our idea in this discussion to set forth any new ideas nor perhaps is it in our ability to put across to you in eloquent language the ideas we have in mind, but it is our earnest desire that something might be said and in such a way that it might strike home a truth that will lead us a little nearer God, and help us to live more for Christ and others than we have before. Will you pray to this end?

What is Consecration:

Consecration is defined as, 'the setting apart as sacred or for sacred uses.' To us personally, we think of it as the setting aside of ourselves to be used for the Lord's service. It means for us to surrender completely or 'surrender without quarter.'

In Exodus 28:3 we find the record of the setting aside of Aaron for the priesthood: and the remaining portion of the chapter describes his priestly garments. These were of two classes, the clothing for service and the clothing for beauty. The only one we shall call attention to here is the robe of the ephod, a long seamless garment of blue, having been embroidered with pomegranates and golden bells alternating around the border of the robe. These symbolized fruitfulness and testimony.

In the Old Testament we find that the priests did not consecrate themselves, but it was done by another, Moses, acting in this case. So we do not consecrate ourselves but merely offer ourselves to be consecrated. It is the sacred altar that consecrated the gift so as we lay all on the altar it is consecrated by the precious blood of Jesus Christ Himself.

In Leviticus 8:6, we have an outline which we can well apply to our own lives and experience of consecration for each of these things are necessary in the yielding of our lives to Him. These are merely foreshadowings of the spiritual:

1. The Washing—The washing of regeneration must come first. We must take Christ for our Saviour and have our garments washed spotless in the Blood of the Lamb.
2. The putting on of the garments:—As before-mentioned these are of two types, the beautiful garments. We are to be clothed in righteousness and the Beauty of Jesus.
4. The Anointing. The outpouring of power. This is the blessed result of being clothed with heavenly graces.
5. The Hands Filled. Talents are given back to be used for a testimony to others of the saving and sanctifying power of the Gospel.
6. The Priests were separated unto God and this was followed by ministry, each in his own appointed sphere. So we each are appointed our sphere of labor only after we have fully yielded our whole selves unreservedly to God.

What Consecration Involves:

It involves our whole lives! When God calls us to yield ourselves to Him, He does not mean our intellect alone or our body alone. If we fail to give all we shall not

At Prayer Meeting

There were only two or three of us—Who came to the place of prayer; Came in the teeth of a driving storm; But for that we did not care, Since after our hymns of praise had risen, And our earnest prayers were said, The Master Himself was present there And gave us the living bread.

We knew His look in our leader's face, So wrapt and glad and free; We felt his touch when our heads we bowed, We heard His "Come to me!" Nobody saw him lift the latch, And none unbarred the door; But peace was his token to every heart, How could we ask for more?

Each of us felt the load of sin From the weary shoulders fall; Each of us dropped the load of care And the grief that was like a pall; And over our spirits a blessing calm Swept in from the Jasper Sea, And strength was ours for joy and strife In the days that were thence to be.

It was only a handful gathered in To the little place of prayer, Outside was struggle and pain and sin, But the Lord Himself was there; He came to redeem the pledge He gave Wherever His loved ones be, To stand Himself in the midst of them, Though they count but two or three.

And forth we fared in the bitter rain. And our hearts had grown so warm, It seemed like the pelting of summer flowers And not the crash of a storm; "Twas a time of the dearest privilege At the Lord's right hand," we said, And we thought how Jesus Himself had come To feed us the Living Bread.

—Margaret E. Sangster.—Selected.

meet perhaps the fate of Ananias and Sapphira, but we will suffer in our Christian lives, suffer by not having a conscience void of offence, suffer by knowing that there was one little part of our lives, or perhaps a large portion set aside from God as belonging decidedly to us alone, for our own personal benefit and outside the poles of the consecration we had made. This sort of

a consecration does not bring the results of which we shall speak later. It involves not only mind and soul, but also every portion of our bodies. We are to present our bodies a "living" sacrifice, full of energy and health, full of vigor and endeavor. We are to give our voices to Him, to let Him speak through us whatever and whenever He desires, be it how important it may seem to us. Or He may desire us to sing for Him. Let us do it from the heart, not as men-pleasers.

We are to allow Him to use our hands to work for Him, our feet to run willingly on any errands no matter how small or great. We must consecrate our minds to think great thoughts for Him and deliver stirring messages of love to win souls to the brightness of His glory and to aid struggling Christians to a firm foundation in Christ Jesus.

Our self-will too, must be lain on the altar that He alone might break it and make it until it is like His own. When it is returned to us it will be so vastly different from our old will that we will scarcely recognize it. But He changes our desires and gives with a new heart a corresponding will. We all know the song of which one phrase is, "He does not compel men to go 'gainst their will, He just makes them willing to go." This may be brought about by untold hardships and trials, but the easiest thing is to freely say, "Yes," to His whole will when He first asks it, for endless sorrow and heartaches may follow the constant refusal to yield our will to God.

He will ask us for our work, that no matter what it is it may be fully dedicated to Him and have His divine approval resting upon it. As we work and receive wages He asks us to dedicate that too—We do not speak of the tenth for that is God's rightful property and to keep that from Him is robbery—but our whole earnings must be freely given to Him.

He may have some special talents such as the gift of speaking, writing, singing, personal work, business management, teaching, home-making, nursing, these as well as all else we have such as home, friends, loved ones, and fond associations must go on the altar. Our inner life as well as our outer life also must be dedicated.

Now in saying that God desires us to consecrate the things we have just named we do not say He will use all of them. He may and He may not. Nevertheless, they are His reserve supply and cannot be used for any other purpose save to honour and glorify His peerless name.

Why We Should Consecrate:

We remember the words of the old song: "I gave, I gave my life for thee. What hast thou given for Me?"

Is that not enough without going any (Continued on page 173)
The Great Commission in its Entirety Still Needed

By G. G. Lyons

Therefore, it appears that it is just as necessary for the church to have discipline, and a standard to measure up to, that corresponds with the principle of the Word of God, as it is for the home to have discipline, and a standard to go by. Having this, it is proper, as well as necessary for the church to expect, and require, that each member measure up to the standard, at least as far as outward manifestation is concerned, as it is for the parents in the home to expect it of the children. This is as far as man can go; since it is impossible for man to know the heart of the other, except as it is manifested outwardly.

Sentimentalism, or sympathy for an individual, may result in action being taken, or not taken, to the detriment of the church; to the extent that it shall never recover from the effect of the same.

Sometimes a question arises in regard to the commands and ordinances that were not spoken by the Saviour personally; in answer to which, we shall turn to the words of Jesus: as follows, "He that receiveth whomsoever I send, receiveth me." (John 13:20). "He that heareth you heareth me: and he that despiseth you despiseth me." (Luke 10:16). Therefore, we must conclude, either, that the men who wrote these commands were not God-sent, or that the commands are to be observed.

There are many apparently spiritual people, including preachers, who can say a hearty amen, or even shout a little sometimes, while listening to a sermon on consecration and sanctification, if you just leave them to decide according to their own liking, what consecration and sanctification is. You may preach as hard as you can against sin, if they may have the privilege of designating what is sin; or you may even mention separation from the world, but let the preacher begin to go into detail from a scriptural standpoint on such subjects, and many times the amens will cease to be heard. Too often the countenance will fall, and sometimes these spiritual people may actually get quite restless in their seats.

There are good, well-meaning, Christian people who have drawn the line close for themselves, but seem to be very lenient and easy with others who are inclined to drift from the old paths; thinking that the better way is to tell of the blessings, joy, peace, and satisfaction that comes to a yielded, consecrated life; thus, creating a hunger for such an experience; believing that when the heart gets right, all else will come right too.

Suppose a father and mother have four, good, well-behaved, obedient children in their home, and about the time the fifth child is born, they decide that it will not be necessary to teach this child what it shall or shall not do, or require obedience; believing that when the child gets old enough it will see that the parents rejoice over the faithfulness and obedience of the older children; and that the older brothers and sisters get so much joy and satisfaction out of having the parents' smiles, love, affection, and approval lavished upon them daily; and that they are loved and respected by relatives and friends; he (or she) will sense the value of such conduct, and just naturally grow up to be a good, obedient son or daughter in the home; and a respectable, law-abiding citizen.

You would say, what folly, and you would have a right to. You would expect to see a spoiled boy or girl; and perhaps nine times out of ten your guess would be right.

It is not absolutely impossible for some souls to be saved and obtain an experience without all this instruction, if the heart is open and obedient to the leading of the Holy Spirit; but they walk in the light they receive: but generally the tendency will be toward leanness and worldliness if this method is used.

We are living in an age when these facts are being lost sight of by many, and are not considered necessary by some, and are deliberately ignored by many others. Thus, we are confronted with a lack of this kind of teaching, and face to face with the fact that many are saying, "I think so and so," and are acting accordingly; others are measuring themselves by themselves, and comparing themselves among themselves, looking at, and judging themselves by those as defective as themselves, and are not wise.

The method of presentation without denunciation, and that does not correspond with the Word of God. If we turn to the Word we shall find, "Thou shalt not," embraced in the precepts and injunctions of the same, as well as "Thou shalt."

We need well balanced preaching and teaching that the hearers may be directed aright.

We need to declare the judgments of God as well as his love and mercy, else sinners will not realize the need of calling upon God for mercy.

We need to stress the putting off of, and non-conformity to, the old. or souls will not see the need of conformity to, or occasion for, putting on of the new.

Denunciation reveals the presence of that which is not consistent or profitable: presentation portrays, and points the needy or hungry soul to the marvelous grace and transforming power of God.

When we have faithfully observed these commands, then it is our privilege to claim the promise, "Lo, I am with you always, even unto the end of the world."
Making Christ Known

By Cyrus A. Winger

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" It is a long, long time since these words were spoken by the Apostle Paul, that great preacher and missionary to the lost of the world, but the same words are quite as true to-day. As he looked about him and saw the vast territories of the unevangelized no doubt his heart yearned for ways and means of sending forth the Gospel more rapidly that the people might hear and believe. Truly how can they believe in Him of whom they have not heard and how can they hear unless someone tell them. The same question comes down to us, "How can we make Christ known?"

Let us look for a bit at the means now available and the methods now employed. Let us compare them with the opportunities to which the great missionary-apostle had access. Perhaps one of the greatest changes since that time and ours is in the manner of travel and transportation. Think of the weeks and months required by him to travel even comparatively short distances. Contrast the weary days of travel by means of small sail boats connected as they were with their accompanying dangers, privations and hardships. Contrast them with our travel in swift and luxuriously fitted ocean liners. Contrast the facilities for land travel as available then with the ever advancing records of Daytona Beach or even our more modest speed of travel by ordinary motor car. Then there is the Airway Service which is being more and more employed by missionaries to reach inaccessible and out of the way places in a minimum of time. In speaking recently with a missionary of a sister denomination I was amazed at the speed and effectual manner. Yes! of course most any one can carry the Word, but in all too many cases soil preparation is necessary before such returns can be expected from the seed sowing. In order to be able successfully to prepare the soil these seed sowers require instruction and training. One great missionary said when asked what he thought was the best method of establishing Christianity amongst a heathen people said, "Give me twenty young men whom I may train and send out to be teachers to their own people." He was then asked, "What then?" and his reply was, "Give me twenty more young men to send out." It brings to mind the method of our Savior when He sent out the twelve and later the seventy. It first took the contact with the Master and the teaching and training that He gave them for a few years before they were ready to go out and do their best and then after the inflowing of the Holy Spirit they were ready to go out and face and reach the masses.

Consequently though much of the Missionary's time is taken up with the work that might seem only indirectly connected with his main objective "making Christ known"; yet if in that way he is able to prepare others and fit them to carry the message on, is his time being wasted? We are so few amongst so many. Though we were to avail ourselves of the advantages of all these modern methods of rapid transit the fact remains that we are so few amongst so many. The task is too great for us to accomplish other than by the method of those who bear to tell others. The Andrew to Peter; the Phillip to Nathaniel method.

True, in making Christ known we as missionaries should spare no effort to tell, preach, entreat and exhort and do all we can in a direct manner, but the fact remains that if His name is to be carried to the masses it must be done very largely in the person to person method. In short, that the converted native must be prepared to carry it on and on, that the parting commission of Jesus might eventually be realized. Thus we may not despise the work of the native teacher, the native evangelist and the native preacher.

As we compare ourselves, our work and the results we obtain with the Apostle Paul and that obtained by him we cannot but hang our heads in shame. Had he the advantages and means at his disposal that we enjoy what would he not have accomplished? We cannot but pray: "Lord, give me zeal! Give me courage and fearlessness! Give me self-forgetfulness and a spirit of self-sacrifice like that of Paul! Give me a passion for souls! Give me a vision of what it means for souls to be lost in darkness! Show me the real meaning of love and sacrifice! Give me a little of the spirit of Calvary! Give me Thy Holy Spirit and fit me for this great work of 'Making Christ Known!'"

What this generation needs to do is to return to the thought that there is a Pilot and that He is able to bring the ship into its desired haven, that there is a King who is able to subdue all His enemies and to govern all His domain, that the present is interwoven into His purpose and to Him is not a puzzle nor an enigma or conundrum. —Selected.

The most destructive criticism has not been able to dethrone Christ as the incarnation of perfect holiness. The waves of a tossing and restless sea of unbelief break at His feet, and He stands still the supreme model, the inspiration of great souls, the rest of the weary, the fragrance of all Christendom, the one divine flower in the garden of God.—Herrick Johnson.
The Evangelical Visitor
A Religious Journal

Committed to the teaching of Justification and Sanctification received of the merits of the Redeemer in Christ, and all sacred ordinances and truth pertaining to the Christian life. It is an unexcelled advocate of Gospel Missions at home and abroad and stands ready to expose every good thing in Christ Jesus.

The Official Organ of the Brethren in Christ Church

Published Bi-Weekly by
E. V. Publishing House
(Christ Church in Christ Church Publication Board Inc.)

101-305 North High Street
Nappanee, Indiana

May 27, 1935

Evangeline Visitor

Obituaries

LONG—Henry Francis Long, of Walsingham, Ontario, was born July 24, 1879, and passed away March 14, 1935, after a brief illness of less than two weeks. He leaves to mourn his loss his father, Mr. and Mrs. John Long, besides twenty-two grandchildren.

 Funeral services were conducted in the Brethren Church in Walsingham, by Eld. John Nigh, assisted by Edward Gilmore and Alonzo Vanatter. Interment in the adjoining cemetery.

WOLGEMUTH—Sr. Susan H. Wolgemuth, aged 82 years, died at her home in Rheems, Pa., May 26, 1935. She was the widow of the late Rev. John and Hettie Wolgemuth, of West Donegal township.

Funeral services were held at Rheems on Monday morning, May 28, at the home, and 2:00 o'clock at the Cross Roads meeting house, near Mount Joy, with interment in the adjoining cemetery. Rev. L. H. Oser, pastor of the Brethren in Christ Church, of which she was a member, Rev. Jacob Martin and Rev. Nathan Eshleman, both of Rheems officiated. Text: II Cor. 5:1-7.

GISH—Aaron H. Gish, who was residing near Mt. Joy, Pa., was born December 13, 1856, and departed this life May 25, 1935, aged 78 years, 11 months, and 28 days. A fractured skull, received while driving with horse and wagon, was the cause of his death.

His wife, Anna N. Heistand Gish, passed away May 21, 1935. Father. Fannie, wife of Rudolph M. Forrey with whom he was residing, and five grandchildren, survive.

Funeral services were held at Hosslers United Zion's Children's Church. Interment was made in the Masten upholstery. Office. Text: Rev. 3:1-7.

ROWLAND—Sr. Ella Steigerwald Rowland was born on May 13, 1881, and died May 12, 1935, aged 54 years. She was the widow of the late Rev. Samuel S. Shearar, Rheems, and Anna, mother of eight children, three daughters and five sons.

Funeral services were held in the Chestnut Grove Church, conducted by Rev. M. L. Dohner. Text: Psal. 119:5-9. Burial in adjoining cemetery.

A Word of Introduction

It is a wondrous thing that God has loved sinners and that His love is of such a character. The height of blessedness "in Christ Jesus" is more than tongue can tell, and no magazine for believers would serve its purpose if it were occupied with religious duties and ordinances, even though "orthodox" doctrine and accurate practice were urged. The apostles did not make doctrine their centre, though we rightly read of "the apostles' doctrine" (Acts 2:42). Christ is the Centre (1 Cor. 1:30), and the Theme. We desire to know His words, and to do them, in the light of HIMSELF. The glory of heaven is not our personal security, nor merely our own crown of incorruptible blessing. Thanks be unto God for them, but Christ is heaven's Centre, as Revelation shows. The Lamb is in the midst of the throne. So it is in Eph. 2, 3, so may it be in this magazine, and in our lives, in the power of the Holy Spirit.

—Selected.

Only Omnipotence

Is the Christian sometimes reduced to pitifully scant resources! An answer worth noting comes from a consecrated woman missionary working in a hidden away field in the heart of Asia, who writes in a personal letter: "There are two other missionaries who live here, but they are wholly occupied with the printing press; so I have only God to share the task with me,—ONLY GOD,—and is he not enough? Only God, and my dear Christian friends." This missionary's "dear Christiau friends" are native converts, or "nationals" as they are now called: true children of God by faith in Christ as Saviour. But if there were no Christian friends in the field at all, and only God were there to share the task with her, it would be enough. His very name, El Shaddai, means "Enough." We never have scant resources if we have Omnipotence working with us. And this Omnipotence, who is also Infinite Wisdom, Infinite Righteousness, and Infinite Love, is our Father. Do we need more?—S. S. Times.

Healthy Fear

It is impossible to be healthy unless we fear. But there is only one fear that insures all health. Other fears make for weakness and disease; this makes us strong. It is the fear of God. "The fear of the Lord is the beginning of wisdom." "Blessed is the man that feareth the Lord." "The fear of the Lord is clean, enduring forever." So sang the Psalmist of old, and the Holy Spirit put these songs in his heart and on his lips and in the eternal Word. All other fear is weakening, harmful, and unnecessary. The fear of the Lord means "reverential trust, with hatred of evil." The man who thus fears is "free indeed" as only the Son of God can set men free and keep men free.

"Who is a free man, who?—He who finds his chief delight in keeping God's commands. He who loves whater'er is right. And hath to sin no bonds. From every law but one set free,—A perfect law. This man hath freedom true!... Who, fearing God, fears none beside, And dares do right whate'er be side? This man hath courage true!..."—S. S. Times.
Our Mail Bag

City Missions
Chicago Mission, 4025 Halsted St., in charge of Eld. and Sr. Ruby Blackwell, Ill.
San Francisco Mission, 673 14th St., in charge of Eld. and Sr. R. E. Miller and son, San Francisco.
Welland Mission, 335 Elizabeth St., Welland, Ont., in charge of Bishop Joseph Lynn and wife.

Rural Missions
Kentucky Mission Field, in charge of Eld. Albert Long and wife, Galax, Kentucky.
Northumberland Mission, in charge of Elder Edward Allensworth and wife, Nottawa, Bertie, June 15, 16.

Orphanages
Messiah Orphanage, Flushing, Pa., Brother Charles Herro, Stewart and wife, Head of the Home.
Mt. Carmel Home, Morrison, Ill., in charge of Sr. Kate Holtsinger and workers.
Old Peoples' Home
Messiah Home, in charge of Bro. H. L. and Sr. Mary Miller, Griggsville, Ill.

This department is intended for general church news. Notices of missions, revivals, campaigns, Bible Conferences, and deaconess seminaries. All reports and testimonies must necessarily be condensed. Copy should reach us two weeks preceding the date of issue, and will gladly be printed when furnished in proper form.—Ed.

Love Feasts
Canada
Markham—(Conference) June 5
Nottawa—Bertie June 15, 16
Walpole—June 22, 23
Walstonburg—June 26, 28

Illinois
Franklin Corners Church, near Morrison, Ill., June 15, 16

Michigan
Gladwin—June 22, 23
Mooretown—July 6, 7

Ohio
Valley Chapel—June 15, 16

notice
Anyone not planning to attend Conference, and who may desire a Conference program, may secure same by addressing Conference Secretary.

O. B. Uleri
1325 Maiden Lane
Springfield, Ohio

An Ordination
On Sunday, June 2, at Martinsburg, Pa., Bro. Howard Fessier and wife will be ordained to the ministry.

A cordial invitation is extended to all to attend.

Fairland Church Items
Pennsylvania State Conference was held at Fairland Church, April 5th and 6th. There was a record attendance, the church of the entire state being well represented.
Conference was preceded by a State Sunday school meeting. An interesting program was presented on Saturday afternoon, and the different subjects were ably handled.

Messiah Bible College also gave a program of several numbers in the evening.

The evening session was given by the State Home Mission Board, the theme being, "For-ward." The different phases of the work were also ably discussed.

Conference was opened on the morning of May 4th. Various topics of interest to the church in Penn., were discussed, one of which was the relocation of Messiah R. and H. Home of Harrisburg, Pa. The board and board of managers having given their report, and being in perfect agreement, the entire Nichols. The new buildings were explained and displayed by the architect.

After other reports were discussed Conference adjourned for another year.

The Fairland Conference, May 4-5, was a season of refreshing from the presence of the Lord. It was an interesting Conference. Much was accomplished during this Conference.

An interesting Mother's Day program was conducted, May 12, by the Young People's Society of the church, which consisted of singing by a mixed quartette, a reading, a recitation and the topic—"Trinity Sunday," delivered in the morning, by the young people, and the evening, by the union. This was followed with a sermon by Eld. Titus Books.

PHILADELPHIA CHURCH ACTIVITIES
Young Peoples' Conference—The fifth in a special series of Young Peoples' Meetings was held on Sunday, April 28th, at Messiah Bible College, under the leadership of President C. N. Hostetter, Jr., of Messiah Bible College. A meal was served on the campus following the meeting. The evening service was entitled "The Puftiness of the Gospel" and Rev. Hostetter emphasized the Bible truth that the believer will be sent forth to witness to the Belleville. Special music was given by the College Male Quartet. Special music, and invitations were furnished by the Brethren visiting the young people.

Foreign Mission Program—Rev. and Mrs. Walter O. Winger and family, returned missionaries from South Africa presented a unique program showing the development of the African church through the African mission efforts. Bro. Winger paid high tribute to the missionaries, to the Brubaker Home and to the London Missionary Society. He attributed the phenomenal growth of the church in Africa to concentrated teaching through the regular and special schools and the financial support of the British government because of the high educational standards in these schools. The two older sons, Bert and Mark, and the older daughter Beth, gave testimonies and shared some of their experiences in Africa. Several songs in an African dialect were sung by the visiting children. The family spirit portrayed in the presentation was a remarkable display of the regular mission challenge to the American home.

Junior Bible Class—Christian education for our children was emphasized in a week-day school after public school hours every Wednesday during the past winter. The enrollment was about 60. On May 1st the children presented their yearly report to the members of the church. Special work done in the classes was the point of emphasis. The interest manifested by both teachers and pupils because the Word was hid in their hearts. —Cor.

ANDREW S. WAUKENNA, TULARE COUNTY, CALIF.

Surely the Lord has helped us for which we praise Him. We have had special blessings during the Easter season. A group from Upland, Cal., including Eld. and Mrs. H. W. Buckwalter, a group from Beulah College, and also Bro. Fred Abel who is a missionary home on furlough, were with us.

On Friday evening the program was given in behalf of Beulah College. This consisted of several talent students taken from the Victory Male Quartette, and then Brother Hostetter spoke on "The Great Commission" which was given to the Beulah College campus商圈.

Saturday evening there was a Bible Conference. Bro. Buckwalter gave a very inspiring talk on "Sign of the Times." In the evening was our communion service. Due to sickness quite a few of our members were not able to be with us. We missed them but the Lord gave a blessed fellowship to those who were there.

There were three sessions held on Friday. After the Sunday school study period a short program was given by our Sunday school boys and girls. Some of the musical numbers were sung by the "Trio," who also sang several songs in the preaching service. Bro. Buckwalter then delivered the Easter sermon. After a basket lunch in the basement services again convened. The afternoon session was devoted to Missions. Bro. Buckwalter spoke on "Opportunities in the Home Land," by which Brubaker gave a very touching reading of missionary service among the Africans. The concluding feature of the session was a very interesting Church Secretary address by Bro. Abel on work among the Japanese. In the evening Brother Hostetter brought a stirring evangelistic message.

The Lord is blessing the Sunday school and quite a few boys and girls are attending who have not been present previously. Pray with us that as we gather them in homes and in church services that prayer may be a reality in church, we may win some jewels for the Master. This is our constant prayer. At the present time we are handicapped by illness. We have few few of our Sunday school teachers and at present several are unable to teach classes. We labor for the Master at Waukena. —Cor.

Spring Revival Meeting
A spring revival meeting was opened by the Harrisburg Church, at the Messiah Home Chapel, April 7th, 1935, and is conducted for four weeks. After with Eld. C. H. Moyer, Elizabethtown, Pa., as the evangelist. After the service the Lord spoke noticeably to the audience. On the first night of the meeting and continued nightly throughout the three weeks' services. Three souls were at the altar of prayer the first evening. There were not many evenings that no one was at the altar for prayer and witness, and many were at the altar every night. Some sought the Lord for salvation, others for the healing of the body, some for the spiritual things in general. Backsliders and out into gross sin, sought the Lord for forgiven. So soul and repentance. Stills others came to the altar for a testimony for the Lord, for the proclamation and empowerment of the Spirit for a holy and useful life in this service. Brother Moyer came to the Bible way, full of faith, full of power and grace, full of the Holy Ghost. He surely preached powerful messages every night. The Lord blessed the services. Many outsiders came in. May the Lord continue to bless every labor of love, and every prayer. —Cor.

Report of Home Mission Treasurer
Jan., Feb., and Mar., 1935

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<th>Name</th>
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<tr>
<td>Alford C. D. Davis</td>
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<td>Dr. and Mrs. Valley Christian Circle</td>
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<td>26.14</td>
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<td>Mr. and Mrs. Peck</td>
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Receipts
Balance on hand, Jan. 1, 1935 $358.40

In His Name, Franklin Co. $10.00
Mrs. and Daughter 6.00
Bro. and Sr. Carlson 5.00
Philo D. Campbell 5.00
H. and L. Hostetter 5.00
Albert Good and Vera Yoder refund 36.00
Jacob H. and Ada L. Leavitt 108.00
Messiah Home S. S. 108.00
Clyde S. and Ada R. Metz 108.00
Springfield Cong. O. 46.00
A. G. of Deshong 50.00
Alfred Roitz 50.00
Mrs. and Brother L. Mastersville 50.00
A. M. 50.00
W. and Brother W. Conkle 6.00
Rosbark S. R. Kans. 16.65
Rev. H. S. R. C. 10.00
Mechanicsburg S. S. 27.67
Dr. and Mrs. Valley Christian Circle 28.14
N. of Pleasant S. B. 26.14
Mr. and Mrs. Peck 5.00

May 27, 1935
Lebanon & Dauphin Dist., Pa. 150.60
Chestnut Grove Cong., Ashland, O. 11.60
Interest on notes 1.00
Rent from land 84.10
Received to apply on principal of note 275.75
Total receipts $1,343.12

Expenditures

Paid to Beneficiaries:
Dec. 1934 208.50
Jan. 1935 140.50
Feb. 1935 146.50
March 209.50
April 292.60
Stationery, Stamps, Check Tax, etc. 14.53
Balance on Hand 385.83

We greet you again in Jesus' name. We want to take this opportunity to express our
gratitude to all the dear ones who have contributed to the support of this fund. We believe God has blessed you for it and will
continue to bless you. We are glad to report
that we have had sufficient funds each month
to pay the monthly allowances, even with some
extra expenses that we have had.

REPORT OF TRACT (FREE LITERATURE)
Funds

April 1, 1934 to 1935

Contributions

Pleasant Hill S. S., Hamlin, Kans $23.83
U. E. Loy 1.00
Mississippi 1.00
May

Boonch S. S., Hope, Kans, 6.64
Belle Springs S. S., Navarre, Kans. 5.00
Pleasant S. S., Estherville, Iowa 1.00
Mrs. M. L. Dohner 5.00
May 21, 1934 2.75
R. B. Teters 1.00
Miscellaneous (Funds in Ohio) .78
June

Beulah Chapel, Springfield, Ohio 22.55
Alice E. Berger 1.00
Mt. Pleasant S. S., Mt. Joy. Pa. 1.00
Pleasant S. S., Pleasant Hill, Ohio 12.77
Waukena S. S., Waukena, Calif. 7.00
Gen Lingo 2.00
Discourse Offerings 14.16
Miscellaneous .16

July

Rev. H. E. Kettering 1.00
Mazoe S. S., Pa. 3.00
Zien S. S., Abilene, Kans. 5.00
Everyday's Mission, Nappanne, Ind. 2.00

August

John H. Selver, Trenton, Mich. 1.91
Jasper V. Pieter 1.00

September

Conway S. S., Pa. 5.43
Edith Walker 1.00
Gra. F. Paus 1.00
Mrs. Iva McDowell 1.00
Mississippi 2.50

October

Mrs. E. A. Hilliard 2.89
Dortha E. Dohner 1.60
Mrs. Harry Miller 1.60
C. Reese 3.00
Iva C. Herr 1.60
Marionburg S. S., S. Pa. 12.80

November

T. M. Books 1.69
Evelyn Garvin 1.69
Ernest Schults 1.35
Miscellaneous 1.53

December

Hebron S. S., Kans. 3.69
Mary E. Santos 1.64
Edith Wilks 1.00

January

Mrs. John B. Kofman 2.06
Mary A. Kofman 1.64
Mary S. Myers 3.75

February

Laura Cassel 3.18
Bethany S. S., Thomas, Ola. 1.50
Mrs. H. W. Miller 1.50
Milca A. Pup 1.50

March

Charles Trottz 1.14

April

C. A. Lasher 1.20
Anne E. Seibert 1.00
Waukena S. S., Waukena, Calif. 5.39
W. H. Merodith 1.60

ARRIVED SAFELY

Gormley, Ont.
May 9, 1935

Dear Bro. Stump:

This is to inform the "Visitor" readers thru its columns that I have arrived home safely after a happy and full of incident
journey which had only five days of rough weather thru­out the whole journey. We were somewhat
delayed during the second lap of the jour­ney, due to dense fog and then ice fields,
floating ice, also icebergs. The Captain re­duced speed most of the way, on ac­count of the two reasons mentioned above.

We recognize God's goodness and mercy in
safely bringing us thru so many dangers,
and we are thankful for this happy privilege of meeting the dear brethren in the homeland
once more. We desire to be of service dur­ing this furlough, for it seems evident that
there are many, I think in this wide world who
are starving for a bit of love—they are
starving for that which only God's children
are dying for—a little of love.

Yours in Him,
Anna Steckley.
Glimpses of the Work at Saharsa

B—The Widows' Home

At the southwest corner of the main Mission Compound you will come upon a low whitewashed wall with a door. Forbidding enough, you will think, but wait, the door is open! (it is only kept closed at night and at certain hours of the day against intruders). Entering you will discover that the wall surrounds two sides of a good-sized court yard, while kitchen and dormitories surround the other two sides.

Several women and some small children are bidding you welcome by a friendly salam! Come, would you like to have a peek into their rooms? Here is Molly's room. The rooms are all about eight by ten feet in size. Molly has lived in the Mission some years with Phagu, her husband, but some time after his death which took place a few years ago, she moved into the home. Her room is shared by Maryam her daughter aged four and twin daughters aged about two years. In her room and a small porch she has four boxes and trunks and three beds.

Next in line we come to the room occupied by Nenia, Mangli and Shanti. The two former named came to the mission about ten or fifteen years ago. Shanti with her daughter came about seven years ago. All three came from different places and were in pitiful condition when they arrived. Likewise all three have confessed faith in Christ since here and have been baptized. Nenia is a semi-invalid and a great sufferer, but she finds great comfort and consolation in special prayer, often asking for Sr. Engle to stop and pray for her as she passes. Mangli also suffers very much from asthma and bronchitis and is in almost as bad a condition as the former mentioned. She also has found great relief through prayer.

In the next room lives one who has presented some very serious problems, Bachani by name. This poor creature had wandered through the country for years, a creature of circumstances. She first came to the Mission a few years ago and after being here a few months became violently insane. She was in the mental hospital for some time and improved very much. At the present time her mind is not so bad, but she is in poor health otherwise. It was a great disappointment to her that she was not encouraged to join a recent group for baptism. She shed many tears on this account. She has an impediment in her speech which is a great handicap. Matari is the mother of three lovely children. Graybill, aged about nine years is in the Boys' Orphanage, Nurani of about eleven in the Girls' Orphanage, while Sundari, aged four is still with her mother. Sukani is a baptized member but Matari has never manifested much interest in spiritual things.

On down the line of small rooms leading off the narrow porch we come to the one occupied by Daro and Murthi. The former is a young woman who was found wandering about half starved with a baby boy. They were directed to the Mission and were given a home here. The little boy is now about three and one-half years old, and has been named Unas which is the Hindi for Jonah. He is a dear little fellow with such a winning smile. But Daro needs more grace and power in her life. Kisini is a young woman whom we have been offering her to warrant this step either. She was not encouraged to be baptized and for this reason she ran away from the Home. She has a small son in the Boys' Orphanage and it is hoped she will not take him away with her into a life of sin.

Next door to Bachani are Matari and Sukani. The latter named was one of the first batch of students coming here number of years ago. She brought with her a small daughter, who is now away in school preparing to teach. Matari came later. She has an impediment in her speech which is a great handicap. Matari is the mother of three lovely children. Graybill, aged about nine years is in the Boys' Orphanage, Nurani of about eleven in the Girls' Orphanage, while Sundari, aged four is still with her mother. Sukani is a baptized member but Matari has never manifested much interest in spiritual things.

As the years have come and gone so we have seen many come and gone. A number have left the place after being here for some time. Some for one reason and some for another have taken leave. Perhaps nearly as many have been taken to the grave yard in the kind of box so coveted by Bachani. A position was secured for one outside and another was married.

These eleven women and five children share one common meal. The women take turns in pairs at preparing the meals. Besides this they care for the children, do all their own laundry work, grind and prepare grain, and keep the place clean. Considering that one has three small children and three others are invalids there are not many left to do the work. Sometimes they help with various kinds of work about the Mission. One of them is Sr. Engle's regular helper with Mary Lou and Phyllis and another helps an hour or two in the Dispensary every day, still another sometimes accompanies a Bible Woman into the homes or goes with Sister Foote on her calls.

Now we have tried to give you a glimpse of the Widow's Home. It may all seem very pleasant but Sister Engle might give some points which are not so easy or so pleasant. A group of uneducated women, most of them physically and spiritually under par, and of widely varying temperament is not an easy group to manage. In the first place they are like young children in many respects. If one does not do a certain piece of work the rest may also refuse to do it and that means a special trip to insist that the work must be done. If one is given special food because of illness or for any cause receives more attention than the rest, jealousies often arise; sometimes, too, very serious quarrels arise over mere trifles, and the matter of discipline becomes a real problem.

(Continued on page 173)

Names and Addresses

Foreign Missionaries

Africa

MATOPO
Elder and Mrs. L. R. Pryor, Elder and Mrs. C. F. Fabiien­
man, Elder R. H. Hume, Mrs. R. K. Doner, and Miss Leth
Pery, Miss Mary C. Kreider, Matopo Mission, Bulawayo, So-
Rhodesia, South Africa.

MTSHABEZI
Bishop and Mrs. H. H. Brickner, Mr. and Mrs. David B. Hall,
Mrs. Naomi Lady, Miss Mary Ibrahim, Miss Martha Kandl-
man, Miss Hilda Beck, and Miss Ada Weihnacht, Mtshabezi
Mission, P. O. 192 "M", Bulawayo, South Rhodesia, South
Africa.

WANZENI
Elder and Mrs. H. J. Pry, Wanjui Mission, Chibul, So-
Ruodesia, South Africa.

NACHA
Mr. and Mrs. C. A. Winger, Miss Anelue M. Winger, Mrs
Voche Mayor, Miss Anna B. Engle, Malawi Mission, Choma,
N. Rhodesia, South Africa.

SIKALONGO
Mr. and Mrs. Cecil L. Cullen, Miss Ann Eva, and Miss
Elizabeth Engle, Sukulongo Mission, Choma, N. Rhodesia,
South Africa.

India

SAHARSAA
Saharsa, B. N. W. By., Dist. Bhagalpur, Elder and Mrs. Charles
Engle, Miss E. H. Gurney, Mr. and Mrs. Allen Foote.

SUPAUL
Supaul, B. N. W. By., Dist. Bhagalpur, Elder, India, and Mrs.
George Putman, Miss M. E. Holle Becker.

MISSIONARIES ON FURLOUGH
W. 0. Winger and Family, Guantanamo, Pa.
Elder and Mrs. A. N. D. Bick, Florida, Pa.
Mrs. Anna M. Strickler, Greersville, Ohio.
Severe Storm at Mtshabezi Mission

Dear Ones in the Lord:

Greetings once more in His precious name. It is only through the mercy of God that there is still such a place as Mtshabezi Mission, and that we are here to tell the story of that which remains.

No, we have not had an earthquake, but one of the most severe wind storms we have ever had here. I really do not know just what to call it, but oh! the driving, twisting, pulling and lifting it did can not be put on paper. We know we never want to go through the like again.

We had been having such unusually cool weather for March. In fact we feared we could not expect more rain, which the gardens needed so badly, unless it did get warmer—and it became very much warmer. We were awakened on Saturday night (the 16th) about 1:00 o’clock by sharp flashes of lightning and crashing peals of thunder which followed in quick succession and were accompanied by a rapidly increasing volume of wind.

The dust that came with it can perhaps be imagined, but when the rain came it was a different story. We who were sleeping on the verandahs got our heavy canvas curtains down alright, but the wind forced them up in the center and before I knew just what was happening my bed and everything else was getting wet. I pulled it away from the outside wall, but still the rain poured in. The kaross, which I hurriedly threw over it, already looked like a drowned cat and the water was rapidly increasing on the floor. I began wiping it up to prevent it running into my room, but that would have been a hopeless task, too, had the rain not suddenly ceased.

1.93 inches of rain fell in less than half an hour. The large hail stones did not last long but cut the vegetables and mealies very badly. The mealies from one field are now being cooked and dried, for the natives’ future use, because they are bruised too much to mature.

I am now occupying a room in the big house with Bro. Hall, and as I heard them trying to get their things off of their sleeping verandah I wondered if they were as wet as I. Sr. Hall just then came to see if she could help me, while Bro. Hall ventured out to see how the others were faring. And such a report as he brought back!

Bro. Brubakers’ verandah was also flooded. Some of the Sisters had placed basins under the impaired roofs and thrown raincoats over the bed, while one had to hold the canvas curtain down because the wind had broken the pole. The driving wind had forced the rain through every crack regardless of how small or obscure it was.

But the worst was yet to be known, when Bros. Brubaker and Hall returned a half hour or so later—it seemed like hours to us who were waiting for them—from their investigations and reported the following: the girls’ dining room roof flat, and part of the north wall down; the office and the laundry chimney down; the Ladies’ Lodge kitchen roof off and the chimney fallen inside; the milk and butter cooler blown over and wrecked; and a big hole in the store-room roof.

It was hard to believe that so much could take place in so short a time, but the daylight soon revealed the astonishing facts. But it is remarkable that just one of the girls’ dormitories was struck and only three sheets of iron were removed from that. We are very thankful that their kitchen, which was under the same roof as the dining room, was left intact. However, we regret today that all but two of the seven dining room tables were broken by the falling roof and bricks. But another cause for thanksgiving is the fact that the bags of monkey-nuts (peanuts) which were stored overhead at one end were not soaked by the rain or wasted in the debris.

The boys ran from their flooded huts and took refuge under the large wagon shed roof adjoining the shop, but soon ran from that when the wind lifted it and took off a couple layers of bricks from one pillar, then let it down again in its place. There is no roof which has not been stripped of some grass, but the church and new school house suffered the least damage. However, some of the small windows (ventilators) are still without panes and the rain spoiled some of the basket-work and soiled some of the sewing in the school house which is also used for industrial work. The cloth covers on the sewing machines saved them from any real damage.

Many trees were broken off, at various heights, some badly splintered, and others were uprooted. A very nice, large tree at the hospital will be greatly missed because services were held there every Wednesday afternoon with the out-patients. The little

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The above photograph shows some of the serious damages done at Mtshabezi Mission by storm on the night of March 16th last.

No. 1. This is a view of the extreme left corner of the Ladies’ Lodge. The next building in what is left of the kitchenroof blown off and chimney down. Dairy in rear was also badly damaged.

No. 2. A view of the Mtshabezi office after the storm had crashed the chimney on the thatched roof and broken several rafters.

No. 3. Shows the Ladies’ Lodge kitchen after the bricks and grass had been taken out. The chimney crashed through the roof and fell inside.

No. 4. Remains of the Girls’ Dining Room. The end which remains standing is the kitchen.

No. 5. A big tree back of the office as it looked the next morning after the storm.

No. 6. The trees along the path to the school as they were left after the wind and hail.
If there is one thing above another which these poor, suffering, down-trodden women crave, it is prayer. One or the other of them frequently asks for special prayer for their physical ailments and manifest such a childlike faith. Will you please enter their names on your prayer list, praying also for their 'missionary mother'?—Station Cor.

Science can tell us only how it is best to do a thing; it can never tell us what is best to do.—Munsterberg.

Consecration

(Continued from page 165)

farther? Is that not reason enough without enumerating more? Is that not reason enough why you and I should unreservedly place our all on the altar? If Christ suffered so much, should we hesitate for one moment in giving our little all to Him? Ah yes, we may count the pleasures of life dear and may feel that by yielding all to Christ we lose our joy of living and miss all the thrills which can be got of life—quite the contrary. When we put our all on Him we find new desires, new joys whose pleasures far excell the pleasure of pre-consecration days and no thrill is half so great as seeing souls yield to Christ.

We should consecrate to Him because He commands it. "Be ye holy as I am holy." This is a definite command and we should be willing to do it lovingly for that is after all, really the only kind of service or sacrifice He accepts.

We should yield our all because it is the only way to a full, rich, deep Christian life. A half-hearted service is not a joyful service nor does it bring any results. It is a miserable thing to try to live a Christian life and not really enjoy the fullness of His blessing and grace. Have you ever, when a child, tried to walk astride a crack in the sidewalk, and do you remember how slow and clumsy your gait became? Just so in the life of one who desires to keep His foot over the line of full surrender. Our efforts bring no results. But get all on the "surrender side" and the gait will become free and easy. So if we fully let go of self and let God have His way we can move out with freedom and really accomplish deeds for Him.

We should give ourselves so that our lives may yield much fruit. In giving our all to God we dispose of self to such an extent that we no longer think of ourselves as the most important member of God's creation, but we count ourselves least that He might receive honor from our lives. When God has consecrated work with soft pliable material to mould, empty vessels to fill, pure gold to fashion into vessels of service, then and then only can we hope to see the revival of our nation, and the whole world for which so many have long been praying. God is only waiting for someone to say, "Here am I, send me." When the church of God, as individuals, comes to Him with their petty egos and lays them at His feet then can we expect a revival which will bring many to Him.

Can that be the reason why the church abroad—in India and Africa is going ahead and increasing so rapidly? Are they not setting themselves aside for service almost as soon as they accept Christ? It should follow very closely and if it does, much heartache would be saved.

God wants our religious life to be contagious and if we fully hide away in Him, He will make our lives so beautiful that others will yearn for a saving knowledge of Jesus Christ. Active service always follows consecration. The priests under the law labored faithfully in the temple because money was not for popularity but to fit them for a divine service. So if we are wholly yielded to Him we are better able to live for Him, to win victories for Him and win others.

Others will benefit by our dedication.

We will be more humane, more lovable, more easy to live with, more helpful to those who rejoice and weep with those who weep. We will put ourselves in the other fellow's place and help him not from a sense of duty but for the mere love of helping, for the love of the individual, for the wonderful love of Christ will be so shed abroad in our lives that there will be no constraining it. I recently came across a word "otherism" and it is a good word to use in our vocabulary, and a better thing to have ingrained into our lives. "All things that ye would that men should do unto you do ye also unto them." We recall the story of the beggar in the vision of Sir Launfal: "The Holy Supper is kept indeed In whatsoever we share another's need."

The Benefits derived from Consecration.

For ourselves we find joy, peace, pleasure in living for Him, quietness and contentment. Peace which remains unshaken 'mid storms that beat hard: strength to bear crosses; grace in trial and help from Him in temptation's hour. These all come to the fully obedient soul and we shall feed in green pastures and lie down beside still waters.

Others will benefit as we have before mentioned by our helpfulness and our sympathy. There will be souls won to God.

The church will benefit: By our willingness to serve on any occasion even if it be but a lowly position or unseen. The church needs our time, our work, our money and when these consecrated talents pour into the waiting hands of our beloved Church.
then she can enlarge her borders and become a still greater power for God. The church has plenty of work, too much work for the workers she has. Would she not be delighted to see willing helpers coming to her with talents, ten, five, or one to be used for salvation of precious souls?

Even God benefits by our willingness to serve. As before mentioned He waits to send us as it were to war, yet not a day without its hour of surrender, to receive a pure ewer heart and have the Master’s sword of encouragement and help. He waits to hear: "I can do nothing unless you and I are doing something to carry Him's word.

When shall we Consecrate?

Perhaps even now someone is saying in his heart of hearts, "Consecration is a great idea and I do mean to be faithful, give all when I’ve finished my High School work." Another responds, "When I’ve seen their heart of hearts, "Consecration is a waste of time. That statement is not exaggerated, it is not the truth. We sing:

"The devil has not been inactive during the year. He is very subtle and changes his tactics, verifying the Scripture which pictures him going about as an angel of light, as well as a roaring lion. He is our enemy, our constant foe, and we should not be surprised at his tactics, but rather expect them. For "Daniel fell down upon the ground and was sick certain days, after he had seen the Heavenly vision. Dan. 10:27. Paul was smitten blind (Acts 9:9) by one ray of Heaven's own light and very humbly he cried, "Lord, what will thou have me to do?" Acts 9:6. These are just a few of the great men of the Bible who were blessed with Heavenly rays of light and an insight into their inner lives.

It is a God-given privilege to be able to see ourselves as God sees us. We may see ourselves as others see us and yet be badly mistaken in ourselves. "For the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh upon the heart." I Sam. 16:7. If we can see ourselves as God sees us, we will not be mistaken in our judgment upon ourselves.

Too much of the time during our lives, there is a dark curtain drawn in front of the innermost and secret chamber of our hearts and we do not see what is back in that room. Well, in fact we do not concern ourselves with what is in that secret room. We are too content with our own shallow surface action. Oh yes, we pat ourselves on the shoulder and say, "I am a pretty good fellow. I am a good citizen and I do good works and help the poor," and so on with our own self praise which is nothing more or less than an anesthetic for our true condition. Instead of this kind of talk, we should be enquiring diligently what is in the secret chamber of our heart. Since that chamber is, to us, as an unlighted cavern in the earth, we should call upon God to turn His searchlight in. And then, dear selfheart, we will be surprised at what God will reveal. We may be horrified at all of the rubbish accumulated there, unclean motives which have been inherited and unclean motives which have been acquired. But if the heart will ask again and let God touch it with a coal of fire, all this dross will be burned up. Glory to God!

Again we will be surprised at the high and lofty God-given motives that are in the heart. We will gaze in wonder as God shows us the possibilities of service such a purified heart can render. It is in such a heart that the Holy Ghost delights to dwell. There is simply no limit to the possibilities of service for God from a God-cleaned and Spirit-filled heart.

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By Anna Tucker Ditmer

Adam laid the blame upon Eve for giving him the apple to eat. Eve laid the blame upon the serpent, which tempted her. More times than not, we place the blame upon somebody else, when things go wrong. But how often do we look right into our own hearts, to see if we ourselves might not be the whole cause of the trouble? It is good to get a vision of our own selves — our own hearts, the innermost springs of our activities, or perhaps I should say, our hidden motives of which often times even we are not aware. What we do is too often actuated by a deep selfishness, though we would be quick to deny it and horrified if told so. Nevertheless, it is true when revealed in the searching Light from Heaven.

We are told that God's brightness shines the noon-day sun. Acts 26:13. His is a penetrating brilliancy. His Light is a transparent purity from which no spot, no sin or evil can be hid. David had a glimpse of himself when he prayed, "Search me, oh God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me." Psa. 139:23, 24. "Forgive me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psa. 51:7, and so on with many like scriptures.

Isaiah had a vision of God and also saw his own unfitness when he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: and I have seen the King the Lord of hosts." Isa. 6:5. But it took only one coal from off the altar of God's fire to cleanse him.

Daniel fell down upon the ground and was sick certain days, after he had seen the Heavenly vision. Dan. 10:27. Paul was smitten blind (Acts 9:9) by one ray of Heaven's own light and very humbly he cried, "Lord, what will thou have me to do?" Acts 9:6. These are just a few of the great men of the Bible who were blessed with Heavenly rays of light and an insight into their inner lives.

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"When shall we Consecrate?"
Christian Life Bible Studies for Young Peoples Meetings

No. 181. CHRISTIAN LIFE BIBLE STUDIES FOR YOUNG PEOPLES MEETINGS

MISSIONARY PRE-REQUISITES

No. 182. AMOS BOOK STUDY

May 27, 1935

E VANGELICAL VISITOR

Topic for June 16, 1935
Scriptural Readings may be Rom. 1:14-17; 10:11-15.

I. Generally Stated
1. A Genuine Conversion.
   a. Repentance and turning to God with the whole heart.
   b. A consecrating of the life to God.
   c. A belief that all men have a right to be saved.
   a. Love for Jesus, whom we have never seen.
   b. Love for souls, for whom Christ died.
   c. A travail which knows no human limit.

NOTE:

3. An Intense Recognition of the Need of Evangelism, Home or Abroad.

II. Practical Things of Which to Think.
181. No.
   Scriptural Basis may be Rom. 1:14-17; 10:11-15.

1. A Genuine Conversion.
   a. The above outline has been prepared for the committee by one of our returned missionaries. We would suggest assigning it in the following manner, so that you may... songs, at least one good missionary story, and a couple of good poems to finish out an interesting missionary program.

NOTE:

2. A Thorough Preparation.
   a. When our own words fail, God's Word still stands. Learn IT.
   b. Lack in knowing our Mother tongue has proved a handicap to many.
   c. Languages of the other tongues usually learned through written grammars. Motto: Know your own well.

3. An Intense Recognition of the Need of Evangelism, Home or Abroad.
   a. Note that the best grammarians have become the best foreign linguists.

4. A Thorough Preparation.
   a. When our own words fail, God's Word still stands. Learn IT.
   b. Lack in knowing our Mother tongue has proved a handicap to many.
   c. Languages of the other tongues usually learned through written grammars. Motto: Know your own well.

5. A Positive Action or Tenacity of Purpose.
   a. People, who have failed, too apt to fail again.
   b. Buckstaders at Home almost sure to be unstable wherever they may be found.
   c. Rivers of China. Center filled with hard things which will try the strongest characters.

   a. Beginning at Jerusalem, God's Plan.
   b. Home Workers make good outside workers.

NOTE:

7. A Determined Resolution to Leave Things About Never the Same.
   a. Worry incapacitates.
   b. Home Workers make good outside workers.

NOTE:

   a. Beginning at Jerusalem, God's Plan.
   b. Home Workers make good outside workers.

NOTE:

I. Introduction—The Prophet and His Message.
   a. Where was Amos from? What was his occupation? How did he receive his call? (Ch. 7:15). At what time did he prophesy? To what nation principally? Read Amos 1:1 and consult a Bible Dictionary, for these and other introductory facts.

II. The Message Concerning Neighboring Nations.
   a. Where was Amos from? What was his occupation? How did he receive his call? (Ch. 7:15). At what time did he prophesy? To what nation principally? Read Amos 1:1 and consult a Bible Dictionary, for these and other introductory facts.

III. The Message Concerning Judah.
   a. Where was Amos from? What was his occupation? How did he receive his call? (Ch. 7:15). At what time did he prophesy? To what nation principally? Read Amos 1:1 and consult a Bible Dictionary, for these and other introductory facts.

IV. The Message to Israel.
   a. Where was Amos from? What was his occupation? How did he receive his call? (Ch. 7:15). At what time did he prophesy? To what nation principally? Read Amos 1:1 and consult a Bible Dictionary, for these and other introductory facts.

V. Promise of Restoration.
   a. Where was Amos from? What was his occupation? How did he receive his call? (Ch. 7:15). At what time did he prophesy? To what nation principally? Read Amos 1:1 and consult a Bible Dictionary, for these and other introductory facts.

VI. Promise of Restoration.
   a. Where was Amos from? What was his occupation? How did he receive his call? (Ch. 7:15). At what time did he prophesy? To what nation principally? Read Amos 1:1 and consult a Bible Dictionary, for these and other introductory facts.

Verse to Memorize, Amos 4:12.

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E. V. Publishing House
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PARTNERSHIP WITH JESUS IN HIS WORK

I heard somewhere of a bishop who had been traveling over the country preaching for fifty years. One morning he came down to breakfast at a hotel and was seated at a small table opposite a young man. Before the bishop could unfold his napkin, the pleasant young man had said, "Good morning."

"Good morning," replied the bishop.

There was a moment's pause and then the young man said eagerly, "I am a traveling man."

The bishop thought of the thousands of miles he had traveled in his ministry and said, "So am I."

"My line is jewelry," pursued the young man.

The bishop replied, "I have been traveling for the same firm fifty years.

"I represent my own house for I travel for my father," continued the young man.

"So do I," said the bishop earnestly.

Then the young man said eagerly, "I am determined to make good, for when I go home I want to carry father a good report."

"So do I," replied the bishop prayerfully. — Earnest Worker.
Can we doubt it? He also said, “Without me, ye cannot do anything” Jno. 15:5 and “with God all things are possible.” Matt. 19:26.

I regret to confess that after years of service to God, I have just been able to really link my own personal faith to that scripture that says, “If ye ask anything of the Father in My Name, I will do it.” Now that promise has become more real to me than my daily bread and butter. It is more precious to me than all the wealth the world can offer.

Thank God, there is such a thing as staying with God, and being still to pray through to certain victory. The sinner must pray thru to the victory of the forgiveness of his sins. The believer must pray thru to the victory of consecrating his whole life’s service to God and the laying of his self upon the consuming altar of God’s love, when He will be pleased to let the Holy Ghost step in and be our companion. “He shall lead us into all truth.” And who will not feel their heart burn within them with such a companion along the way?

True lovers dearly cherish each other’s love; parents cherish the love of their children; children cherish the love of their parents. How much more should we cherish God’s love toward us! God Himself cherishes our love toward Him. Scripture bears me out that He appreciates the value of our love; parents cherish the love of their children, and, dear heart, your heart and great heart is touched and moved with thoughts and attitude toward Him. His wishes cur love toward Him. Scripture bears God’s love toward us! God Himself cherishes children; children cherish the love of their parents. How much more should we cherish such a companion along the way? How much more should we cherish such a companion along the way?

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The fine grained Real Leather cover, with over-lapping edges, is not only very attractive looking but it will wear well. The Bible has round corners, red under gold edges, an indexed atlas, twelve colored maps, silk bookmark and is packed in a box. The text is the King James Authorized Version.

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