

8-19-1935

Evangelical Visitor - August 19, 1935 Vol. XLVIII. No. 17.

V.L. Stump

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Recommended Citation

Stump, V.L., "Evangelical Visitor - August 19, 1935 Vol. XLVIII. No. 17." (1935). *Evangelical Visitor (1887-1999)*. 1150.

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EVANGELICAL VISITOR

Volume XLVIII

Nappanee, Indiana, August 19, 1935

Number 17

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

Church Breaks Ground for New Home

Below is photo showing the ground-breaking ceremony described in the last issue of the Evangelical Visitor. We are sure our readers will appreciate this picture and will readily recognize a number of the individuals shown here.



Photo by Courtesy of Harrisburg Telegraph. Sent by J. E. Lebo.

Ninety-nine years old yesterday, Mrs. Elizabeth H. King was given the honor of breaking ground for the \$100,000 building which will be erected at Twentieth and Sycamore streets by the Messiah Home of the Brethren in Christ Church to replace the present home at 1175 Bailey street. Mrs. King has been a guest at the home since 1913. Assisting her as she turns the first spade of earth are (left to right) the Rev. R. K. Kreider, chairman of the building committee; the Rev. D. W. Brehm and Joseph Musser, superintendent of the home.

A Prominent Scientist Recognizes God

"By the will of God."

It is a scientist speaking. That is how he explains the atom, the speed of light, gravitation, the workings of electricity.

No cut-and-dried bundles of words made up into a scientific formula will suit, he says; they simply cover up the investigator's ignorance. In the last analysis, everything operates by the will of God, and there is no formula which will explain that.

It is peculiarly significant, in this era of flux, that while lay and clerical believers occasionally shift over to the ranks of those who are trying to build up a religion without God, more and more of the great leaders in the army of scientific research can find no better solution of the riddles of the universe than "the will of God."

So. Dr. W. R. Whitney, director of many vast electrical researches, has found God in his laboratory. Perhaps that is why his door in the research laboratory of the General Electric Company in New York City, has this sign: "Director of Research; Come in, rain or shine."

"And that ultimate essence itself?" I asked.

"We have our theories," answered the scientist, "but can't prove them." He picked up from his desk a small bar magnet. Bring this near a steel needle, and the needle will leap to the magnet. No one knows why, but we have worked out elaborate explanations. We speak of lines of force, we draw a diagram of the magnetic field. We know there are no lines there, and "field" is just a word to cover our ignorance.

"He laid the magnet over a wooden base in which was embedded another bar magnet, and the upper magnet floated in space about half an inch above the base.

"What supports it? Sir Oliver Lodge says it is the all-pervading ether. But Einstein denies that there is any ether. Which is right? I say that the magnet floats in space by the will of God. The magnet repels another magnet by the will of God. And no man today can give a more precise answer."

"What do you mean by the will of God?" I asked.

"What do you mean by light?" shot back the scientist. "A beam of light comes speeding from a star, traveling hundreds of years, and finally reaches your optic nerve, and you see the star. How does it do that? We have our corpuscular theory of light, our wave theory, and now our quantum theory, but they are all just educated guesses. About as good an explanation as any is to say that light travels by the will of God.

"The best scientists," he added, "have to recognize that they are just kindergarten fellows playing with mysteries—our an-

cesters were, and our descendants will be."

"Then there is a limit to what we can know?"

"It seems so. We move from one theory to the next, and always there is something that does not fit in with the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems. But that is outmoded now, and today the atom is described as a wave in space. Tomorrow it will be something different. The theory of relativity is not final. It won't stand fixed. No scientific concept can stand still. All is in motion. The will of God, the law which we discover, but can not understand or explain, that alone is final."—Literary Digest.

Jonah Rescued by "The Great Fish"

"Now the Lord had prepared a great fish to swallow up Jonah." 1:17. The great fish took in Jonah when he was cast out of the ship. It would seem from Ch. 2, that Jonah retained consciousness in that prison house, and something of his feelings are recorded in that chapter. God heard his prayer and the fish gave up his prey, 2:10. Jonah is ready now to obey God; but he has forfeited his right to go as a missionary to Nineveh, unless God renews his commission. This the Lord may do, Jno. 21:15-17; but he *doesn't always*, Num. 14:40-43. However compare the New Testament callings, Rom. 11:29, 33. Then Jonah prayed unto the Lord his God out of the fish's belly. It was in 1884 that Dr. Chapin, with a number of other clergymen attended a conference at Albany, traveling there by stage. At the close of the meeting they returned by the same conveyance. The stage drawn by horses, started at four o'clock in the morning, which in the autumn was before daylight. All the passengers in the stage but one were Congregational Clergymen; that one was a young Episcopalian minister. At first starting the passengers were all silent, till after some time the young Episcopal, with more of courage than of discretion, proceeded to deliver himself substantially as follows: "I have been examining those portions of the Scriptures lately, in which prayer is spoken of, and I have satisfied myself that prayer is never spoken of in the Bible where circumstances do not render it probable—yea, I may say certain—that the prayer was read." To this somewhat startling proposition, no one made any reply; but our young friend, nothing daunted, went on: "I defy any gentleman present to bring forward an instance when this was not the case." There was again a short silence, which was broken by Dr. Chapin, who said in his blindest and most deferential tones—"I do not mean to dispute your position, sir; but there is a question I should

like to ask, if you will be so kind as to answer it." "O, ask as many questions as you please—I will answer them," said the young man. "The question I wished to ask was," said Dr. Chapin, very deliberately too—"who it was that held the candle for Jonah when he read prayers in the whale's belly?" Non-plussed, the juvenile divine maintained a dignified silence during the rest of that journey.—Jones. The Lord, who had prepared the storm, 1:4, could certainly prepare a great fish also to swallow the disobedient prophet, not to destroy but to afford him refuge and to give passage to the shore. Jonah remained three days and nights in the stomach of the fish, until he had been brought into a better state of mind. Then and not before, the Lord impelled the fish to cast him up upon the shore.—Kitto.

—Illustrator.

Unthankful Because Unholy

The modern church-goer hears very little about sin or about God's judgment on sin. He hears very little therefore about repentance. Whether we like it or not, we are compelled to admit that the difference between the preaching of the last twenty-five years and the preaching of the fifty years previous, is the disappearance of the subject of sin and eternal punishment from the themes of the modern pulpit. The superficial conception of sin in the pulpit lies at the very root of the impotence of the church in the midst of this generation. Where there is no conception of sin, there is no conception of grace. Where there is no conception of grace, there can be no gratitude. Until sin is dealt with in the life, the goodnesses of God are like music to the deaf, or light to the blind.—Western Recorder.

Cleansed by the Word

A believer once lamented to an old saint of riper experience the difficulty she had in remembering the points of Christian teaching to which she listened. He bade her go with the sieve she held in her hand to the pump hard by and bring him a sieve full of water. She thought it a strange request, as by the time she reached him every drop was lost. He bade her do it again, again, and yet again. She affirmed it to be a useless task, when he explained his parable by pointing out that if not one drop of water had been retained, at any rate the sieve was *much cleaner* for the process!

Dwell much upon the Word of God. We may never become deeply versed in Scriptural lore—that is a secondary consideration—but our lives and ways will at all events be cleansed thereby.—Sel.

The greatest joy of one's life is found in working out God's plan for that life.—Sel.

Fervent Charity

The word "fervent" in this instance is indicative of something entirely opposite of a passive, cold, unconcerned, indifferent feeling. It means a love or charity which burns with an intensiveness, and all coldness and indifference is dispelled—where there is a warm compassion that is distinctly noticeable by our fellowmen.

When we behold the folly and uncharitableness of mankind, we are amazed at how hard the human heart really is or can become. Most people have a disposition to blame everyone who is unfortunate and to think themselves as living exactly on the right line as long as they are prosperous. In fact most people feel that you ought to be perfectly happy as long as everything goes along prosperously. But just let someone be smitten with disease or let poverty come and see how quickly his friends will ascribe all his suffering to the intemperance of youth, or to extravagance, or carelessness, or folly, or covetousness, or want of generosity. A dozen and one things are resorted to and dug up with which to accuse the unfortunate.

The observant one notes in every day's experience, both in public and in private life, that the wisest of us can be deceived and that the best man with the best of his cunning and planning is usually disappointed in about seventy-five per cent (three-fourths) of his worldly hopes and expectations. A well-to-do man revealed to the writer personally just in the recent past that during the days of depression (and he does not consider them over), he has lost at least \$50,000. This man was considered one of the most cool headed, discerning, and capable business men in the community. Moreover he was a praying man and still is, having personally supported a missionary in a certain foreign mission field for years.

"Why," says someone, "should a person of this kind or others who have met with unfortunate circumstances, suffer loss, illness, or other happenings as auto accidents, or personal injuries. Why should it be thus so? Surely it must be God's judgment that is falling upon them."

It is well for us to get our Scripture bearings along this line; we believe the Scriptures teach that the present life is a state of trial, not a reward or punishment; and that in this state those who are Christians need to learn the art of patience; the prosperous need to learn godly fear; and all of us need to learn more about real charity and candor in the judgment of others.

In whatever circumstance of life we may be found, we may rest assured that God has placed us in the most favorable circumstance for the bringing forth of fruit, for it is His will that we should bear much fruit. We are not to make bold and say that God



does not execute any of His judgments in this present life, but in the main we believe that His purpose in life is to teach us the ways of wisdom, the power of His love, and we are sure that in most cases the sentence of judgment which may be pronounced against high-handed sinners is arrested for a season and is held off to that great day when God shall judge the secrets of all hearts by that Man, Jesus Christ.

We should, however, ask ourselves these questions. Are we fit to live? Are we so fully yielded to His will and to His purpose, that He can constantly transmit to us His mighty power that the fruit of love, of righteousness, and true holiness may truly be the ornament of our life?

"In Him was Life, and the Life was the Light of Men"

A good many years ago when the first asylum for the blind was built in the east, it was considered a great saving of money if built without windows. It was argued that so long as the blind could not see, they had no need of light. But it was soon discovered that the inmates showed signs of failing health. They became morose, melancholy, and languid. And only after several of the inmates had died did the Board of Governors agree that it was necessary to have windows put into the building. Sunlight flooded in, lighting the rooms and halls, and the pale faces of the blind took on a fresh color. They became cheerful and contented.

We need not wonder as to what is really the matter with the world today when we stop to think of the terrible blindness of the human soul with which all unenlightened men are afflicted. Why then be surprised at the condition which we find in the world. So long as men do not have Jesus Christ as the "light of life," they have no window in the apartment of their souls. Wherever there is no light of the sunshine of God's help and the personal influence and regenerating power of the Lord Jesus Christ, life itself becomes dark and hopeless, and its suffering unbearable.

Just as the body needs food, and just as the chilled body needs warmth and clothing, so our souls need the help of God. This help comes to us through prayer, through faith, through obedience to the word and will of our heavenly Father. The Savior, before He left His disciples, instructed them to ask what they would in His name and their heavenly Father would grant it to them. Jesus Christ is still the only medium by and through which we can approach God.

We, therefore, need to come to Him, who is the "light of life," so that if our hearts have been torn with sorrow we may have the sympathy of the heart of our Master who sorrowed as none other. If our lives are filled with poverty, we have the compassion and care of Him who had no place to lay His head. Our Lord experienced every condition the human family falls heir to, except sin, and on Calvary the results of sin (death) that He might become the Author of eternal salvation to all who obey Him. We therefore conclude that in Him is our help for all and every occasion.

More particularly now than any time in the history of the world is His help needed. If only the nations of the world might be able to see Him, behold in Him the ideal, the pattern, the Savior, the Redeemer for all of the human family. We are sure that all of the problems which the nations cannot now solve would be soon worked out, and the human family brought into a relationship of brotherly kindness. If there were more real prayer there would be more peace. If there were more calling on God for help, there would be less of bitterness and quarreling on the earth.

The Scriptures emphatically teach us that the blindness of the human soul comes because of sin, because "the god of this world hath blinded the minds of them which believe not." May God help us that we may clear the darkened windows and let in the sunlight of His love, and, like Daniel of old, that our prayer window may be open continually toward the heavenly Jerusalem.

Religion in the Times in which We Live

The past two decades have demonstrated more and more the conflicts between religion and political dictatorship. In Russia, Germany, Mexico, and Spain, there has been open dictatorial warfare on religion. We recognize the fact that the political opinions of religious professors are not uniform, and must reach the conclusion that the dominant political forces are inherently anti-religious.

We take Germany for an example, and we note that it is apparently not enough for a religious professor to be a supporter of Hitler, but that his religious opinion must assume a Hitler complexion. What is true there we believe to be true also in Italy. While we have noted no open conflict of religion insofar as the Italian dictator is concerned, but bearing in mind the fact that as a professional socialist before he became dictator, Mussolini was largely anti-religious, we cannot believe that his internal attitude has changed. In fact his projected Italian adventure against an ancient Christian nation in violation of international treaties is entirely barbaric. Religion has practically always been on the defen-

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Sanctification

By P. J. Wiebe

IT is lamentable that the professed children of God are so divided on the doctrine of Sanctification. But it is very evident that such is the case. Jesus prayed that His followers might be one, but we have not yet reached that oneness. There are several reasons why such a condition exists; I shall mention only a few. One reason is because we don't study the Bible sufficiently to find out what God demands of His people and what are their privileges in the Gospel. Another reason is that so many people are not willing to take the way. A third reason is that some people have been prejudiced against this doctrine by their early training. A fourth reason is that we look at the mistake of those who claim to be sanctified, instead of looking to Jesus. Heb. 12:2.

I do not consider it necessary to write a lengthy article on this subject, for we have a beautiful outline of the doctrine of Sanctification in our Constitution and By-Laws. I would like to encourage every brother and sister to read what the Church has on this doctrine. Read it, study it, meditate upon it, teach it, and practice it.

There are a few facts which it would be well for us to consider. The dictionary says that to be sanctified means to conform to the will of God. Certainly no Christian would have any objection to that. Then again this doctrine of Sanctification is *not* something new. From the beginning God demanded that His people should be holy. Lev. 11:44. "According as He hath chosen us in Him *before the foundation* of the world, that we should be holy and without blame before Him in love." Eph. 1:4. A number of the older brethren and sisters were very definite in testifying to the experience. There are a number of members now who claim to have received a very definite experience of sanctification after they were converted. Are they all mistaken? Are they testifying to something which exists in the imagination only? Certainly not. A man who has never been converted, what does he know about conversion? And a man, who according to his own testimony, has never been sanctified, what does he know about sanctification?

When we speak to people who oppose this doctrine they usually answer as follows: "There is nothing to this doctrine of Sanctification. I know a man who claimed to have the experience and he committed a great sin." That may be true. But let us remember, because some one claims to be sanctified, and does not live up to his profession, is no excuse for us to oppose the experience. Many people profess to be converted, but are not. However, that does not mean that there is no such thing as conversion. Let us not throw away the

doctrine of Sanctification because some who have claimed the experience have failed to live up to the standard. If in the day of Judgment we claimed we did not seek the experience because so many people who claimed to have it, lived such wicked lives, that excuse would not amount to anything. God demands that we shall be holy. I Pet. 1:15; Tit. 2:3.

Then again some people tell us that if we are really converted we don't need to get sanctified. Let us remember that only those who are really converted will ever get the experiences of entire Sanctification. When the Bible speaks of holiness or sanctification it always refers to God's people. God nowhere says that a sinner shall get sanctified. Sinners are to repent. Acts 17:30. God's people are to yield themselves to Him, (Rom. 6:13) as those that are alive from the dead. A sinner can't do that.

Finally, let us remember that we are not at our best for God unless we yield ourselves completely and unreservedly to Him. If we do that, He will sanctify us. Let us not set aside the article on Sanctification as the church has adopted it. I say again, let us read it, study it, meditate upon it, and practice it. It will be a blessing to our souls and increase our usefulness in God's service. Acts 1:8. If we can't understand it, let us pray about it and keep yielding to God, He will lead us aright.

The Sanctified and Those Who Say So

By B. M. Books

THERE are five attitudes that people take toward sanctification:

There are those who are sanctified; those who say so; those who seek for the experience; then there are those who are indifferent to it; and those who oppose it. Those who are indifferent to it and those who oppose it will never receive the experience while in that condition. But those who seek may obtain the experience when all necessary conditions are met.

But those who say they are sanctified, but in reality have it only as an ideal do not possess by merely professing it. The first class I mentioned are sanctified, have the reality of it and live in its full enjoyment.

There is a vast difference between the real and ideal; the practical and theoretical. To the shallow mind these are much the same but the devoutly pious soul readily detects the distinction and discriminates.

Allow me to specify the marks of the sanctified in relation to the church and Christian service. The test arises when

conditions appear that cross our path. In these we can see how we measure up to the standard.

When one has injured my name, perhaps speaks pleasantly to my face, but secretly undermines my influence. Do I harbor ill feeling and show a cold shoulder or do I pray for him? Matt. 5:11, 12.

When I am blamed, innocently for a wrong, do I seek revenge or do I pass it by as tho it was not meant for me? Rom. 12:19.

When I am diplomatically neglected or am asked as a second or third for a service in church or Sunday school, do I pout and lay blame or do I forgive and forget? Rom. 13:10.

If the church does not take my advice, do I take offense and turn bitter, maybe sour, or do I work faithfully with the majority? I Cor. 13:5.

Do the home conditions, sometimes trying bring out sharp words or are they kind and gentle? James 3:17.

Am I ready to admit I am sometimes wrong or do I always justify myself? Jas. 5:16.

Do I submit patiently to what otherwise cannot be altered or do I become grouchy, irritable, or get a "spell"? II Pet. 1:6.

These are but a few of the many conditions that may arise. There is sure victory in such cases for everyone. In short, have you died to all self-interest, self-glory, self-abnegation? if you have you understand all others may obtain this grace. —Upland, Calif.

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sive, and it must be borne in mind that the irreligious and anti-religious forces are powerful.

Nor is the United States an exception. We have much more irreligion and anti-religion than many realize. Consequently religious professors can rightfully be intensely suspicious of government movements that continually benefit the foes of religion or bigotted groups or classes. We note in Washington the attempt, during the last administration, of centralized power. It can be truthfully said that the entire movement of the administration, its precepts, examples, and practices, by the head of the nation, have been anything but religious. We, therefore, must conclude that if the present trend continues it will not be long until we too will be face to face with the danger of vicious use of government power with respect to religion.

The Sunday school superintendent was reviewing the lesson before the school. He asked the children what Christ's occupation was. Some of them said He was a carpenter; others that He made houses. Upon this answer a good old saint shouted, "Yes, and He's building them yet."—Ram's Horn.

"Ye are My Witnesses"

By Alfred S. Rotz

IT is a glorious privilege to be a witness for the Lord Jesus Christ. A witness is one who can testify to something he knows of by personal experience. Anything short of that does not constitute a true witness. It is one thing to know the letter of the Word, but altogether another thing to know it by actual experience; "For the letter killeth but the Spirit giveth life." To testify to something you know you have seen with your own eyes, heard with your own ears, felt in your own heart and with the fruit of the Spirit coming forth in your own life is a testimony that is conclusive and needs no argument. If a genuine work of grace has been wrought in your heart, even though your speech may be slow and imperfect, yet the fact that a work has been done in your soul can not be hid, and the evidences will come forth in a clear ringing witness in some way or another, and folks will take knowledge that you are in fellowship and in communion with the Lord Jesus Christ, "It is not by might nor by power, but by my Spirit, saith the Lord." It is the business of the Christian not to *make* his light shine, but simply to *let* it shine as Jesus has said. "For it is God which worketh in you, both to will and to do of His good pleasure." The Holy Spirit in the heart of a surrendered life will shine with a radiance in the image of the blessed Christ, and will transform the life of that individual, and will live in him the personality of Jesus Christ. In other words, the new life will predominate and it will be the life of the faith of the Son of God. The body is only the temple in which the Holy Spirit dwells, but the inward man of the heart manifests the real nature of the spirit of God. When the Holy Spirit rules in the heart the outward life will always fall in line. This type of religion and this alone is the kind that will bear testimony with no uncertain sound. A half way religion always gives a false testimony; it is deceptive and misleading and cannot be trusted. A profession without possession is a stumbling block to sinners and a menace to society, even as a derelict is a menace to navigation. It is like a light house without a light in it, and like salt when it has lost its saltiness. It is worthless and worse than worthless. A form of godliness without any power is like a camouflage of royal beauty covering up a loathsome, putrifying carcass. Folks may try to make themselves beautiful by visiting the beauty shoppes, and by decorating their bodies with ornaments and fine clothing, and exercising themselves in all the culture and refinement of the highest class; and yet, if they know nothing of the beauty of Jesus, they are yet in their sins and their hearts are desperately wicked and in the gall of

bitterness. If such folks would get really saved, they would add more beauty to their personality than all the artificial means in this world could produce; and the Holy Spirit would clothe them with humility and with a meek and a quiet spirit, which adorning is in the sight of God of great price. The purity of heart and purpose in the soul of an individual who is saved, sanctified and filled with the Holy Ghost will always make that individual beautiful and attractive. Folks may not always be beautiful to the physical eye, but the sweetness of the Holy Spirit predominating their lives, will by far make up for all physical defects, and their ringing testimony through their words, deeds and general conduct will touch the hearts of sinners and bring them to Christ. This is the kind of religion that will be felt in the home and in the community and everywhere it is lived. It is the work of the Holy Spirit to make people kind and loving, tender-hearted, compassionate, pure, peaceable, longsuffering, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. The Christian is known, not by what he says, but by what he is. When we can prove by our lives that there is power in the Gospel of the Lord Jesus Christ to save and to keep from sin, then the world will believe our testimony and sinners will be converted unto God, and we shall be as a light that is set upon a hill that cannot be hid, and men will glorify our Father which is in heaven.

Faith

By Esther D. Hooey

Phillips Brooks' oft-quoted definition of faith is most helpful. He said, 'F-A-I-T-H' means 'Forsaking all, I take Him.' Not merely an intellectual acceptance of what the Bible says about Jesus, but a *receiving of Him*, and a daring *abandonment to Him* that permits Him to save and guide and rule us.

Faith among men is like gravity among the sun and planets. It holds them together. "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Hudson Taylor said that the motto of his life was, "Have faith in God."

We know how it grieves our earthly parents when a child does not trust them, but we seldom seem to realize how it must grieve the heart of our heavenly Father when we fail to trust Him. We can understand faith better when we think of it as simply trust, and that just as we trust an earthly friend we should trust God, the dif-

ference being that the earthly friend may fail us but God never will.

Faith provides three pillows for the Christian to rest on; they are infinite power, infinite love, and infinite wisdom. No trouble can mar the rest of the one who rests his head on these pillows.

To lose faith is the greatest loss that any one can undergo. Riches, health, friends are very precious possessions, but they are not to be compared to faith. He who loses faith loses all.

There are three things that can kill faith. They are intolerance, indifference, and inconsistency; these three enemies should be guarded against if we would keep our faith undimmed and alive.

Some imagine that poverty and persecution can kill faith, but they can not. Jesus was penniless in spite of the fact that His Father held the wealth of the world in His hands. His cradle was a manger, and while the foxes had holes and the birds of the air nests, the Son of Man had not where to lay His head. When He died He was placed in a borrowed tomb.

Persecution has not killed faith; rather it has increased it. If we doubt this, we can find proof in the history of the persecuted covenanters and martyrs. The fires of persecution tend to strengthen the Christian as he enters into the fellowship of his Master.

When George Matheson suffered the loss of his eyesight and consequently the loss of the love of the girl he was pledged to marry, instead of losing his faith he wrote that hymn that has helped countless souls when passing through severe trials, "O love that wilt not let me go."

A story is told of a pilgrim band counting their losses. One spoke of a ship that went down with all his household, another talked of vanished gold. Others mourned the sweet memories of lost youth, of lost honors, lost friends, but one rose up and said, "Sad losses have ye met, but mine is heavier yet, for a believing heart has gone from me."

We stand in tearful pity beside those who have lost money, friends, or have suffered other adversities; but there are none whom we should pity like those who have put away from them the precious faith of early years; who believe no more in a personal, loving God who cares for them and will supply all their needs. The loss of a believing heart and that assuring faith are indeed life's sorest losses.

—Selected by Ollie Bentzel.

THE ESSENCE OF EQUITY

God's righteousness pledges Him to forgive us our sins because He, Himself, has provided an atonement that perfectly satisfies the demands of His own righteousness and holiness; and God is righteous, therefore He will not require payment twice.—R. A. Torrey.

The Greatest Religious Menace

THE above caption, "The Greatest Religious Menace," carries a sweeping indictment. Logicians tell us we must be very careful in the use of words; that they are slippery, and that scarcely, if ever, should we use the superlative degree in referring to any proposition based upon human judgment. But we repeat, even in the face of logicians, that the subject we shall undertake to discuss is the greatest religious menace, although we admit that our position sounds strong when there are so many hindrances in these days of laxness and indifference.

If the "movie" were just an ordinary thing it would soon run its course, but for entertainment and scientific fascination nothing has appeared in the arena of life that could compare with it. The stage settings are so clumsy, make-shifts or pretences; but the whole landscape is there—the ox-cart, the rushing train, the swollen river, the marching battalions, the ocean liner, the automobile speeding in the distance. The thrilling moments, the deathly suspense, the burning building, the man falling from a lofty crag, are all staged in rapid, terrible realism.

We wish to give ten indictments against moving pictures as an institution whereby we seek to substantiate the caption of this article.

First, because of the gigantic financial power that attaches to the business. As a money maker, nothing in history has equaled it. It is not an uncommon thing for producers to spend from one to two million dollars making a single picture; then, when it is finished, it goes to thousands of theaters where it is shown to crowded houses for weeks and months. One picture packed a large theater in New York for twelve weeks, day and night, with an admission of from 55 cents to \$3.00 a seat; then it went to as many as fifteen thousand other places.

Then the actors! Think of the silly comedian getting a million dollars a year, and a woman getting as much starring in one picture as all the governors of the United States together get for a whole year. The money side of the moving picture business puts it practically beyond the power of courts and boards of censors; and the worst feature is that this money combination is in the hands of men making for evil to our nation.

Second, it is a menace of incomparable power because of the demoralizing effect it is having upon society. It puts the moral values of life on a low plane. *The dreamy glories* of the screen wield a subtle influence over the immature boys and girls of the land; while the immoralities portrayed in the many thousands of show houses throughout the country, are noticeably low-

ering the moral standards of our youth.

Third, aside from the silly, slap-stick comedies that are not even decent caricatures of life in its most ridiculous aspects, the emphasis is being placed on sex relations; the most amorous scenes and positions are made prominent. Sex must dominate the whole show if it is to become a big hit. It is an appeal to a sordid, vitiated public taste. A close student of the "movies" has this to say about them: "Many young people believe that illicit sexual relations now being portrayed vividly before millions in motion picture audiences, are practiced so widely that it is entirely proper for them to do likewise. Certain pictures stimulate base tendencies and distort youthful imagination. As a result, many boys and girls believe they will be ostracized unless moral codes are thrown to the four winds." The writer does not overstate the case. Millions of boys and girls in the adolescent age are seeing these distorted sex ideals daily, and the effect is inevitable.

Fourth, the screen artists are rapidly becoming the ideals for our young people; they are the heroes and heroines of daily conversation. Their beauty, their exquisite clothing, their lax habits and low moral standards, are becoming unconsciously appropriated by the plastic minds of American youth. Let them do what they may; divorce scandals, hotel episodes, free love, all are passed over and condoned by the young, because of the influence of their personality and screen heroism, seen day after day. Screen actors become the idols of boys and girls at the age of dreams and romance. The stage life is false, and twenty million children and young people are being fed on what gives life a wrong viewpoint.

Fifth, the film world, when reduced to its last analysis, teaches a standard of life that will ultimately destroy the home. Girls and boys see their heroes and heroines, who have been betrayed, disappointed or dissatisfied with husband or wife, seek affinities elsewhere, and there is unconsciously a note of approval, virtually, if not actually. The thing seems reasonable and justifiable. The divorce court, or what is even worse, seems a necessity and therefore a legitimate avenue of escape. Marriage has no sanctity in filmdom. The reflex power on the minds and morals of America's young life through these agencies, cannot be estimated.

Sixth, the services of all the great denominations are regularly deserted by the young people crowding to the picture shows; they are crowded day and night; large, beautifully decorated theaters fill up and empty from midday until midnight, with men, woman and children who have

vowed eternal allegiance to the holier things of this world; who have promised to be present at the call of the church in her struggle against the powers of darkness. "Movies" could not exist were it not for the patronage of the church; and the average member gives much more to the "movies" than to the church. Children often do not feel any responsibility, whatever, to the church finances, but are given from ten to twenty-five cents several times a week to see the pictures. Those who frequent the "movies" have their emotional natures stimulated to such an extent, that quiet thoughtful worship in the house of God seems well nigh impossible, and this becomes one of the reasons for the young people's problem and the church-attendance problem.

Seventh, the moving picture has become the national teacher on all public and religious questions. Propagandas are quietly carried on and the teaching, directly and indirectly, burned upon the mental and moral natures of our people. The eye-gate is the widest and most easily accessible of all the avenues of the soul; whatever is portrayed on the screen, is imprinted indelibly upon the nation's soul. The moving picture has inaugurated a vital and far-reaching change for the worse in human life, and in the thinking of the young generation.

Eighth, the thing that suffers more keenly from the "movies" than anything else, is Protestantism. The world would have long ago been rotten beyond redemption but for the Protestant Reformation. It is, and always has been, the religious hope of the world. The moving picture is a subtle, dangerous enemy of Protestantism; throughout the whole enterprise runs well-laid propaganda backed up by Jewish money and Jesuit intrigue. They are largely the promoters of all the big corporations. Whenever a Protestant minister figures in a drama it is always a caricature, a grotesque monkey hob-nobbing with a bunch of pink-tea, churchy old-maids—and his very part in the play cheapens the calling of God's ministers. The millions of children are seeing him pictured as the echo to a group of sapheads or church bosses. It is a positive insult to every Protestant minister in America. But, what about the priest—the holy "Father"? He is always a hero—a hero—a hero! and is looked upon with reverence and adoration. In more than 15,000 show houses in America our people are being taught that the Roman Catholic church and the priest represent the only true type of religion.

Ninth, the moving picture is a persistent, determined enemy of the Christian observance of the Lord's Day. In most of the cities in America, they are allowed to run wide open. It is enough to make angels weep to watch the throngs that pack the picture houses every Sunday. Children at-

tend Sunday School in the morning—some of them—and see the pictures in the evening. It has been stated that the institution could not survive but for the patronage of church members. Then, when we see our city churches almost empty during the summer months and closed at night, we must naturally conclude that the moving picture is drawing a large part of its patronage from the church. Our people are not hearing the gospel, on the Lord's Day, but gazing on lewd scenes—women smoking cigarettes, and wives flirting with other men. What can we expect from a generation being so trained?

Tenth, the picture show is a full graded course of schooling in the technique of crime. Here the minutest details of all sorts of crimes are fully shown before the student sitting in the dark, and this too with the most infernal ingenuity that the minds of many shrewd men working and planning together can devise. The methods of the most successful villains we have are shown on the screen, or it may be these highly perfected methods are improved a little by the keen mind of the producer. Safe cracking, pocket-picking, abduction, murder, white slaving—every sort of crime is enacted in the most skillful manner possible, so that all the student needs to do is to do as he is taught, and he will be a past master of crime, too. In the "movies," not only is the student taught exactly how to do in every part of the criminal act, but he is shown just how the police and detectives work, so that he can be master of the fine art of covering his tracks and eluding pursuit and capture as well.

Still some very good people allow their children to frequent the "movies."—Sel.

Money as a By-Product

Much of the usual tithe-talk revolves about money; the money we owe; the way it should be paid; and, most of all, how it will come rolling into the Church's coffers as the tithers increase in money and prosperity.

All of which is true enough. But money is not the first or the greatest result of accepting the tithe obligation. Money is only a by-product of tithing.

All Christians agree that a man's life consisteth not in the abundance of things which he possesseth. But neither does it consist in the abundance of things which he bestows on worthy causes. Life goes deeper than that.

The average Christian, and, I think, the average minister, think about giving to religious work as a sort of piety-thermometer. Like reading the Bible, or taking time for prayer, the more of all this we do, the better.

In this view there is no thought of method. So in most appeals for money to help Christian enterprise ring the changes

in "generosity," "cheerfulness," "liability." Nothing is said about obligation, except in the most general way.

But when we think of the tithe as being God's plan for taking us into partnership, we are not dealing with the vague idea of being a better Christian. It is something definite, like joining the Church. Either I am a Church member or I am not. Either I pay the tithe or I don't.

That is all as it should be. The trouble comes when the harassed pastor or Church committee sees, as they do in the first moment of looking at the tithe, that here is a door of escape from all their woes. Instead of trickling streams, they see golden tides of gifts flowing into the Church's reservoirs.

Life's Golden Moments

By Chas. R. Stump

*Life is full of golden moments,
Enriched with earnest work and care.
Yet each day reveals new treasures
Found in the path of love and prayer.*

*Treasures are they for the golden moments:
Creatures are we of God's good care.
May our lives be but one endeavor
To scatter His sunshine everywhere.*

*Though each day has many moments,
We live them best just one by one:
Let not malice fill the smallest second,
By blessing others the crown is won.*

*Life is God's gift of golden moments:
Guard them all as precious gold.
By humbly serving, honestly walking,
With love for our fellowmen hold.*

The tithe does produce revenue, but that is not its chief glory, nor even that it produces larger revenue than the old absence of method. The tithe's chief glory is that it is absolutely in accord with the program of our faith.

Jesus came to change men's center of gravity. Instead of self, others. Instead of being saved, serving.

Now, money is personal, in a most intimate sense. It serves the possessor in a thousand ways. He is protected in his possession.

Well, if as a disciple of Jesus I put His authority first as a Golden Rule Christian, must I not make my money turn Christian also?

The only way to do that is to admit God's first claim on it, as he has on me. In other words, to pay him the tithe. Not as a money-getter for the Church, but to make me a Christian all the way through.

In my work, I am not to consider myself first, but my Master.

And in my use of money, I am under the same loving obligation, which is, in a word, to put God first!

The world has tried for centuries to run its affairs on the principle of "looking out for Number One," and has made a poor job out of it.

Christ's program shifts the emphasis: "Seek ye first the Kingdom of God." Of course, "all these things shall be added unto you."

But that is not the main product of Christianity. The Kingdom is the great object and outcome. The Christian's well-being is its inevitable by-product. So is it with the tithe. Obedience, here as elsewhere, produces blessing, both spiritual and temporal.—The Layman Company, 730 Rush St., Chicago, Illinois.

The Riches of Christ

By Martha Resor

"The unsearchable riches." Eph. 3:8.

Paul's calling was to preach the riches of Christ, not possible by anyone who had not been anointed by the Holy Spirit, and given the understanding of the riches from God, the Father, and who did not seek to live the love-life of Christ.

I. *The Riches of Mercy.*

"But God, who is rich in mercy, for His great love wherewith He loved us." Eph. 2:4.

II. *The Riches of Grace.*

"That in the ages to come, He might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:7.

III. *"The Riches of His Goodness."*

"Or despisest thou the riches of his goodness, and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4.

IV. *Wealth and Riches.*

"Blessed is the man that feareth the Lord, that delighteth greatly in his commandments . . . Wealth and riches shall be in his house." Psa. 112:1-3.

V. *Hidden Riches.*

"I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Isa. 45:3.

VI. *"Wisdom and Knowledge."*

"O the depth of the riches both of the wisdom and knowledge of God!" Rom. 11:33.

VII. *"Riches of Understanding."*

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding." Col. 2:2.

VIII. *Supply of Riches.*

"My God shall supply all your need ac-

The Evangelical Visitor

A Religious Journal

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

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

U. S. A., CANADA AND FOREIGN COUNTRIES

Published Bi-Weekly by

E. V. Publishing House

(Brethren in Christ Publication Board Inc.)

301-305 North Elm Street

Nappanee, Indiana

V. L. STUMP Manager

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

Editor

V. L. STUMP Nappanee, Ind.

To whom all articles and testimonies contributed for publication, should be sent.

Associate Editors—H. G. Brubaker, E. J. Swalm, Wm. Asper. Contributing Staff, regular—P. J. Wiebe, C. N. Hostetter, Jr., John Lebo, Joel Carlson, Paul W. McBeth. Contributors to Foreign Missionary Department—J. A. Climenhaga, Ruth Foote, Mary Kreider.

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Permanent Church Headquarters

Messiah Rescue and Benevolent Home

1175 Bailey Street Harrisburg, Pa.

Attention of General Conference Secretary

ording to his riches in glory by Christ Jesus." Phil. 4:19.

"That He would grant you according to the riches of His glory, to be strengthened with might, by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth, and height—and to know the love which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:16-19.

With all the joy of my heart I praise the Lord for the manifestations of His grace and glory that He has given to me as a child of the Father.

Wakarusa, Ind.

MARRIAGES

NIX-WINGER—On June 29, 1935, the marriage of Mr. Arthur Nix, son of Bro. and Sr. Richard Nix to Velma Winger, daughter of Bro. and Sr. Anthony Winger took place. The ceremony was performed by Eld. Jesse Winger at his home.

Obituaries

NIGH—Sr. Sarah Winger, beloved wife of Solomon Nigh, passed away at her home, Springvale, Ont., June 4th, 1935, in her 76th year. After an illness of ten days from pneumonia. She is survived by her husband, three sons and one daughter, Eld. John A. of Hagersville; Elds. Joram and Edward of Stevensville, and Sr. Elizabeth Book of Upland, Calif., one son Howard died some years ago.

Funeral services were conducted from her home by Rev. M. J. Aiken (United Church) then proceeded to the Brethren in Christ (Tunker) Church near Stevensville, by Bish. Bert Sherk and Eld. T. E. Doner. Interment in adjoining cemetery.

BALLET—Mrs. Minnie Ballet, daughter of Guy and Elizabeth Kellog, was born May 3, 1888, in Dixon County, Neb., and died at the King's Daughter Hospital, Perry, Iowa, July 20, 1935, age 47 yrs., 2 mo., and 17 days.

She was united in marriage to John T. Ballet, June 12, 1906. To this union were born five children, two having preceded her in death. Those who remain to mourn their loss are, her husband, Donald Louis, Hazel Louise and Harold Dean. Beside the immediate family she leaves two grandchildren, one sister, two brothers and her father.

She united with the Christian Church of Dallas Center, and was a faithful member until the work was discontinued, when she began worshipping with the Brethren in Christ.

While in her lingering distress of eight weeks in her home, prior to her removal to the hospital, her testimony was clear as to her eternal assurance and while at the hospital in the presence of her nurse and friends she said she was ready to go to a better land, should that be her lot, and encouraged her husband and children to make preparations to meet her.

Funeral services were conducted at the Church of the Brethren; Eld. W. L. Reighard officiating. Text: Isa. 38:1 L. C. "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live." Interment in Dallas Center cemetery.

TEAL—Norma Helen, infant daughter of Mr. and Mrs. Warren Teal, born June 26, died at their home in Stevensville, Ont., on June 29. She leaves to mourn their loss the father and mother and one little brother and a host of relatives.

Funeral services were held on Sunday, June 30, at the home by Eld. Warren Winger and interment was made in the cemetery adjoining.

He drank for thee the cup of trembling; it was *thy* guilt which nailed Him to the ignominious tree; *thy* guilt which rolled the billows of wrath in upon His sinless soul. It was in bearing *thine iniquity* that hell's blackest midnight thickened upon His spirit, and wrung from Him that agonizing cry, "My God, My God, *why hast Thou forsaken Me?*" Hath He passed through the fires of the pit to *save thee?* and doth He stake all the glories of His crown to *keep thee?* O Savior, if we forget Thee, let our right hand forget her cunning.—John M. Mason.

God hears no more than the heart speaks; and if the heart be dumb, God will certainly be deaf.—Selected.

A MOTHER FINDS GOD

Dear readers of the Visitor, greetings:

I will endeavor by God's grace to tell you how I found the Lord. My father was an unbeliever so I never went to church or to Sunday school until I was twenty years old. My husband was a soldier and after he went over seas I went to church one night with his mother. This was the first sermon I had ever heard; at the close of the service the minister asked if any one wanted to be saved; my heart was hungry, but I did not yield, and so my heart seemed to get harder and I made fun of the Christians. My mother-in-law got saved a week later, but I did all I could to discourage her.

One year and a half later my husband came home partly insane so this seemed to be the beginning of my real troubles for he kicked and knocked me around and treated me worse than a dog. I was soon taken very sick with the flu and could not get a doctor nor any one but my husband to take care of me. The two little boys were both very sick and there was a four-months old baby to care for.

One night when near death's door I promised God if He would spare my life and the little ones I would serve Him, and in three days' time I was able to be around again, but as my health returned I soon forgot my promises. Time went on until I had a family of seven children and troubles seem to roll in on every side.

My husband's physical condition grew worse and he came home one night in an insane condition which lasted three days and three nights. Again I went to God for help and told Him I would live for Him and bring up my children to be Christians, but as soon as I got help I seemed to forget God, but He didn't forget me, He kept conviction on my heart; it was the most miserable year of my life.

I started going to church at Bethel and all went well until Bro. Nigh came up to a love feast and as I listened to the messages they seemed to give me chills until I shook and ached so I stayed away until he had gone home, for I was so afraid of him and his messages. In 1934 the Brethren in Christ had a tent meeting about a mile from my home, and one day two of the brethren called on me. When they asked me if I was saved I flew into a terrible rage and told them I was as good as the Christians, but they talked so nice to me and told me I should pray for myself.

That night I went and did some serious thinking; knowing I had been a wicked sinner but before retiring I told the Lord I was ready to keep my promise if He still wanted me to serve Him. This was the first good night's sleep I had enjoyed for a year. The next night I went to the tent to keep my promise to God if He called me again, but nothing happened and I was almost sorry I had promised to serve Him. Sunday I had company for dinner and they told me Bro. Nigh was to preach that night; I said I wouldn't go in the afternoon for I knew by the cold chills that went over me that something would happen. However, I decided that if anything did I would leave the tent. I felt like mocking God's people all thru the service.

When they stood to sing an invitation song, something went wrong; I got weak and felt I had mocked God for the last time. I turned to leave the tent but could not take one step but thought I would fall to the ground; I grasped a sister by the hand and started for the altar. As I did this my strength returned and God soon met me and saved my soul. Since, I'm rejoicing in the Lord and never want to go back to the world again for it has nothing to offer but heart aches and troubles. One day in God's service is worth more than a life time in sin. I'm so glad I'm saved and delivered from my old life of sin. One blessing is worth more than all the treasures of the world. Will you pray that I will always be kept faithful? Praise God forever.

Phoebe Rockeyfeller,
Walsingham, Ont.

TESTIMONY

Happy greetings to the Visitor family:

In Jesus' name, we bring praises and thanks to God for the children of men. God is good, and greatly to be praised. Blessed be His holy name.

We are happy this morning because of the plan of salvation, and that "whosoever will" may come and enjoy its blessings. To-day is the day of salvation. Come, all ye ends of the earth, and be saved. Life is the time to serve the Lord, the time to ensure the great reward. Thus hasten to return to Him.

Lizzie Bashore.

"Serve the LORD with fear, and rejoice with trembling."

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 Eld. H. P. Heisey and wife, Gladwin, Mich., Star Route.
 Kentucky Mission Field, in charge of Eld. Albert Engle and wife, Garlin, Kentucky.
 Houghton Mission, Ontario, in charge of Edward Gilmore and wife, Idellus Sider, Tillsburg, Ont., R. I.

Orphanages

Messiah Orphanage, Florin, Pa., Bro. Paul B. Wolgemuth, Steward, and Sr. Rhoda Wolgemuth, Matron.
 Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bollinger and workers.

Old Peoples' Home

Messiah Home, in charge of Bro. D. L. and Sr. 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, Hillman, Mich.
 Sylvatus, Va.—July-August.
 c. o. D. E. Jennings.
O. B. ULERY
 Dallas Center, Iowa.
 Tent Meeting, Aug. 4th to Aug. 25th.
J. LESTER MYERS
 Nappanee, Indiana.
 Tent Meeting, Aug. 4th to Aug. 24th.

CANADA JOINT COUNCIL

Canada Joint Council convenes (D. V.) at Wainfleet, Thurs., Sept. 12, 9:00 a. m.
 Ministerial program Thursday evening.
 Sunday School Convention, Friday forenoon and afternoon.
 Home Mission Program, Friday evening.

LOVE FEASTS

Canada

WainfleetSept. 14, 15
 Frogmore, WaterlooSept. 21, 22
 Clarence Center, NottawaSept. 28, 29
 Howick, BertieOct. 5, 6
 WalpoleOct. 12, 13
 Cheapside, MarkhamOct. 19, 20
 BoyleOct. 26, 27

LOVE FEAST

Spring Hope Church, Bedford Co., Pa.....Sept. 1

HARVEST MEETING

Pennsylvania

Cedar Grove Church, Juniata Co., Pa.....Sept. 7
 Mt. Pleasant, Rapho DistrictSept. 21
 Fairland Church, CleonaSat., August 24

COMMUNION SERVICES

Pennsylvania

Mastersonville, Rapho Dist.Sept. 14
 Manheim, Rapho Dist.Nov. 2

HARVEST HOME SERVICE AND MISSIONARY PROGRAM AT MASTERSONVILLE

On Saturday afternoon, August 31, there will be a Harvest Home Service at the Masterson-

ville meeting house, Rapho District, followed by a Missionary Program in the evening and all day Sunday, Sept. 1. A general invitation is extended to all to attend this meeting.

REPORT OF TENT MEETING NEAR BRIDGEPORT, OKLA.

Tent meeting commenced on Thursday, July 4th, with Bro. D. R. Eyster from Thomas, Okla., in charge.

The attendance was good considering the time of the year, so many were busy threshing and chopping cotton and most of the people have no way to go only to walk.

Bro. Eyster by the help of the Holy Spirit brought a heart-searching message every night.

The Lord blessed his efforts as nineteen souls bowed at the altar, some for sanctification.

Sunday morning, July 7th, Bro. Eyster brought us a sermon on Divine Healing, five bowed at the altar to be healed. Two received definite help.

On Sunday afternoon, July 21st, eleven souls followed the Lord in the humble ordinance of baptism, and three of the eleven were received into the church.

Bro. Eyster was with us last summer and organized a Sunday school here.

We were very glad to have Bro. Eyster with us again. The Lord surely is blessing his ministry. In these last and perilous days we are glad there are a few preachers left that are filled with the Holy Ghost and free from public opinion.

The meeting closed Sunday, July 21st, with a large crowd. We are thankful for the definite things that were done, but would liked to have seen more done. We thank the Lord for it and give Him all the honor and praise.

The Holy Ghost did His work in convicting souls, as we could see conviction there from time to time.

We ask special interest in your prayers that the work at this place might go forward, that God's smiles and approval might rest upon it.

—By reporter.

MT. CARMEL MISSION Gladwin, Michigan

Dear readers of the Visitor:
 It is with deeply grateful hearts that we write our report at this time. We have felt God's special favor upon us this past quarter and we do praise Him for the many blessings we have received from Him.

The entire Mission family and workers were privileged to spend a few weeks with home folks in Pennsylvania. It had been two years that we had been home and we did appreciate seeing our dear ones once again, as well as the contact with the dear brethren and sisters of the various districts. This fellowship with the saints did mean so much to us, so many gave words of encouragement and asked about our work and were deeply interested and that means a lot, when one is so isolated from the Brotherhood as we are.

From Pennsylvania we went to Conference which was held in Canada—as we were delegate from the Mich. district. Here again we enjoyed the contact of the brethren and sisters from all over the Brotherhood and our souls were fed and spirits refreshed as we listened to the stirring messages and heard many instructive topics discussed. We feel we want to praise God, for making a change of cars possible in March, or this trip, which was such a benefit to us all—would not have been possible. It gave splendid satisfaction and was a real pleasure to drive a car once that we did not need to fear having trouble with it. A detailed financial report of the car will be found at the close of this report.

Our revival meetings started the first Sunday after Conference, with Eld. C. N. Hostetter, Jr., in charge. It was conducted in the Oak Grove Log Church at South Clement. We were favored in having the Grantham Male Quartette with us the first two nights of the meeting. They gave a splendid program on Monday night and the Log Church was packed with people who came to hear their beautiful messages in song. But we are glad to say that we had very good interest in all of our services, many times the church being well filled. Best of all, God worked graciously in our midst. Bro. Hostetter preached the plain simple Gospel, backed by the Holy Ghost and it reached many hearts.

Some twenty or more were at the altar and most of them received a very definite experience of salvation. The second Sunday we had an all day meeting—it being our love feast Sunday—and God did manifest Himself in such a touching way. A number wept their way thru to the cross and others were weeping and shouting for joy as they saw sin-sick souls praying thru to victory. About ten have definitely expressed their desire to be baptized and join the church and most of them

have already asked to wear the covering. We do ask your special prayers in behalf of this fine group of young people that they might be kept true to God and follow Jesus all the way.

We had the privilege of having with us the last Tuesday night of our meeting four young men, the Gospel Crusaders of Nyack, N. Y., who gave an interesting Gospel program to a well filled house. One of them was a brother to Sr. Murray and we were pleased to have them in our home a few days. Also Bro. and Sr. Walter winger and family were with us Monday night following the close of our meetings and gave us some interesting talks on their work and experiences in Africa.

We want to make mention of the nice clothing which the sewing circle of Lancaster, Pa., gave us while east, also from the Harrisburg Sewing Circle. There are always needy homes where these things can be given.

Financial Report for Apr., May and June
 Balance on hand, carried forward\$1.84

Receipts
 Manor-Pequea Dist., \$78.61; Judson Hill, \$1.00; Mt. Carmel Cong., \$6.21; Leatonville Cong., \$2.42; Sr. Mary Thuma, Ohio, \$2.00; Grantham Sunday School, \$13.05; Bro. and Sr. Graybill Wolgemuth, Pa., \$5.00; Bro. L. Z. Hizer, Mich., \$1.00; Messiah Home, Harrisburg, Pa., \$29.00; Mt. Carmel Cong., \$1.88; Sr. Elizabeth Thuma, Ohio, \$1.00; Bro. Ed. Lewis, Ohio, \$1.00; Sr. Mary Wagner, Chicago, \$5.00. Total, \$147.17. Balance from last quarter and total receipts this quarter—\$149.01.

Expenses
 Table account, \$18.40; Telephone dues, \$6.35; gas and oil for car, \$26.01; incidentals, \$5.93; paint and paper, \$3.46; barn equip., \$9.60; chicken feed, \$3.90; lumber and roofing for washroom attachment and porch roof, \$37.42; lawn mower, \$5.00. Total expenses, \$116.07.
 Balance on hand, July 1st, 1935\$32.94

The Lancaster Sunday School sent us \$17.90 towards the car, but as it had already been paid for we have decided to reserve this amount to purchase young fruit trees as we would like to start a small orchard here so we may have fruit of our own for canning, winter's use, etc.

We do want to express our deep appreciation and thanksgiving to each of you who have so kindly helped to supply our needs this past quarter. We know God is blessing you and our prayer is that each of us might be true to the Lord these last serious days and make our lives count for Jesus.

We have decided to create a poor fund and \$3.00 has been contributed towards it by the Young People's Class of Crossroads Sunday School. We have often felt the need of such a fund and trust that it might prove a benefit to our work here.

Yours in the Master's service,
 Henry P. Heisey and Workers.

Itemized Car Account for Mt. Carmel Mission Gladwin, Mich.

Receipts

Home Mission Board	\$250.00
A Bro. and Sr. in the Lord, Kansas	10.00
Marion S. Hoover, Union, Ohio	5.00
Mrs. B. Taylor, Yoe, Pa.	5.00
Mrs. M. E. Eggleston, Gladwin, Mich.	10.00
Ralph Shull, Gladwin, Mich.	1.00
Mt. Carmel Sewing Circle, Gladwin	10.00
Sr. Josephine Westover, Gladwin, Mich.	5.00
Bro. and Sr. Arthur Hager, Gladwin	5.62
L. Z. Heiser, Gladwin, Mich.	1.00
Harry Stillwagon and wife, Gladwin	2.00
Bro. and Sr. Tony Carlson, Gladwin	1.00
Young People's Class, Mt. Carmel	1.00
Carland Cong., Carland Mich.	26.50
Bro. and Sr. James Hill, Merrill, Mich.	13.00
Harvey Miller, Merrill, Mich.	2.00
Bro. and Sr. Wm. Lewis, Detroit, Mich.	5.00
Bish. Henry Schneider, Merrill, Mich.	50.00
Bro. Gary Lyons, Merrill, Mich.	20.00
Fairview S. S., Ohio	30.50
Bro. and Sr. Jacob L. Heisey, Pa.	5.00
H. P. Heisey and workers	5.38
Clara Lyons and Mable Jones, Buffalo, N. Y.	5.00
Highland S. S., West Milton, Ohio	10.00
Bro. and Sr., Gladwin, Mich.	4.00
Mr. and Mrs. Wm. Stuck, Gladwin, Mich.	1.00
Mrs. Dewy Frey, Gladwin, Mich.	1.00

Total receipts\$485.00
Cost of 1934 Chevrolet
 First price of car\$515.00
 Allowance for old car65.00
 Net price\$450.00
 Sales tax15.45
 Transfer of Title and License2.00
 Seat Covers4.50

Total Cost\$471.95
 Total receipts\$485.00

Balance on Hand\$ 13.05
 This balance will be held in reserve for future needs of the car.

(Reports continued on page 270)

Sound Investments

By Ruth Bowers

IN Victor Hugo's book, *Les Misérables*, the following incident is told. A young vicar came to the bishop's district and preached in the cathedral. He spoke eloquently on the subject of Charity and urged the rich to give alms to the poor if they would escape hell and enter heaven. A retired merchant of wealth was in the audience. He had accumulated an estate of two million francs, but never in the whole course of his life had he been known to give anything to the unfortunate. However, from the date of this sermon he gave regularly every Sunday a penny to the poor old beggar woman at the door of the cathedral. The bishop chanced to see him one day as he was performing this act of charity, and said to his sister, with a smile, "See Mr. Gebarand buying a penny worth of Paradise." Poor Mr. Gebarand, investing thousands in earthly concerns and once a week giving a scanty little penny toward his treasures in heaven, may be an extreme example, but this incident causes us to raise the question, what are we laying up in heaven in comparison with what we are accumulating on earth?

However, there are prerequisites to investing in heaven. Not everyone can be a stockholder. All our good deeds must be done in the name of Christ and for His honor and glory before they are acceptable in God's sight. And how can we meet those requirements unless we have come into vital contact with the Lord? Only those of us who have been redeemed through Jesus' blood can claim citizenship in heaven and lay up treasures there.

In what ways may we invest in eternal values? First, it is necessary to build a Christian character in which the fruits of the Spirit are evident. Among them will be a spirit of compassion for our needy fellow men. There are those who are destitute in material things; they lack the necessities of life. Others are devoid of health and have to struggle through a life of suffering. Then there are those who are without the light of salvation and stumble on in darkness. Christ's mission on earth was to seek and save the lost, and to alleviate the suffering of the unfortunate. Many times as He walked on this earth His heart was moved with compassion as He saw the needy multitudes. He has set the example and urges His followers to be faithful in a life of service not to win a corruptible, but an incorruptible crown.

In seeking to help those who are poor in this world's goods, we have an opportunity to make our religion practical. It is well, of course, to pray for them, but we cannot depend entirely on that and not do anything ourselves. Someone said to another, "Uncle John has too much confi-

dence in prayer. He prays for the poor, and he is so sure his prayer will be answered that he never does anything to help them." God works through human instrumentality many times, and we can, in such cases, answer our prayers. Manna does not drop down from the sky on the poor in these days as it did for the children of Israel. God expects those who have been blessed with plenty to share with the less fortunate ones. If a brother or sister be destitute of daily food and we do not give the things needed, what profit is there in saying, "Depart in peace; be ye warmed and filled?" Let us not be like the rich man who had so many provisions stored up that he decided to build larger barns. It did not occur to him to give some of the overflow to the needy. It is said that men are willing to divide when there is more than enough to go around, but this one was not even willing for that. "So is he that layeth up treasure for himself and is not rich toward God."—Luke 12:21.

We now come to the second type of needy ones, the sick and afflicted. The good Samaritan is a worthy example of this kind of service. The priest and the Levite gave an indifferent glance toward the man in need and passed by on the other side. But the Samaritan took time from his own journey to minister to the needs of the wounded. Jesus said, "Go and do thou likewise."

It often takes only a small thing to bring cheer into a sick room, a friendly smile, a kind word, or a bouquet of bright flowers. Yet it is so easy to rush by on the other side, the side of our interests and daily schedule, and to forget the ones who are shut in and deprived of many interesting activities.

*"Upon the wheel of pain so many weary lives are broken,
We live in vain who give no tender token.
Let us be kind."*

The third type of needy ones is by far the most important for they are in spiritual darkness, and if the light is not brought to them, their suffering will endure throughout eternity. They are the Lord's "Lost Sheep" and many of them indeed present a sorry appearance. Go to a downtown Los Angeles mission, and you will see a dejected group of men upon whose faces sin has left its furrows. The natural man would not be attracted to them, but the one with spiritual eyesight sees them as immortal souls for whom Christ died.

One of the most inspiring illustrations in literature of a godly man's efforts to lift up one fallen in sin, is the story of *Les Misérables* of the bishop and Jean Valjean, the

galley slave. After spending nineteen years in prison, Jean Valjean was released. He came to the bishop's town, but could find lodging in none of the inns. As soon as his identity was revealed through the yellow passport of the ex-convict, he was turned out. Weary and hungry he trudged on and met a woman who told him to knock at the bishop's door. When he met the bishop, he immediately told who he was and asked if he had a stable where he could spend the night. He was invited in and enjoyed a good supper from a table laid with the best silver. That night on his way to his room, the convict saw one of the women putting away the silver in the cupboard. The temptation was too much for him and in the wee hours of the morning he took the silver and escaped through the garden. Later in the morning several officers caught him and brought him back to the bishop's home feeling sure his guilt would then be proved. Instead, the good man allowed the silver to be a gift and, of course, the prisoner was released. The convict, stunned by this astonishing turn of events, stood trembling in every limb. The bishop turned to him saying, "Never forget that you have promised me to use this silver to become an honest man. Jean Valjean, you no longer belong to evil but to good." This was the turning point in the ex-convict's life. He went through a struggle with himself later, but came out of it triumphant and became a beautiful character.

Many times some of the bishop's wealthy parishioners had given him money to be used for a beautiful new altar in his private chapel, but he had always spent it for the needy instead, for he said, "The most beautiful of altars is the soul of an unhappy man who is comforted and thanks God."

—Beulah Chapel Echo.

Self-Preservation

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed, and the people were made glad by their beauty, but the selfish bud after a while withered away.

"No, no," said a little bird, "I don't want to sing." But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.

"If I gave away all my wavelets, I shall not have enough myself," said the brook; and it kept all its waters in a hollow place, where it formed a filthy little pool. No one wanted to drink of it, and it did not help the flowers at all, for the water was not pure and sweet.

A boy who loved a fresh, wide-awake rose, a singing bird, and a leaping brooklet, thought on these things and said: "If I would be loved, I must share with others all that I have."—Kind Words.

The Church Treasurer who Got Mad

By A. E. Peterson

IT is not a common thing for church treasurers to get mad, but here is the story of one who did.

The occasion was the new pastor's sermon and it made such an impression on the treasurer that when it was over, refusing to shake hands with the preacher, he stamped out of church and went home to give vent to his feelings.

Now the sermon that morning was a straight-from-the-shoulder appeal for business like methods of supporting the Church of Christ. The preacher called the Kingdom business "the biggest of big business." He pictured the need of the world and Christ's often forgotten program to save it. Then he pointed out that you can generally tell the genuineness of a man's interest in the Kingdom by the way he puts his money in. Then he told how some frequently used schemes of raising money were not only unbusinesslike, but were trifling with the great programme of salvation. It was like supporting a world war with pink tea methods.

Finally the pastor came to the climax of his appeal, insisting with great earnestness that a man should realize that he is a steward of God and that it is poor stewardship to pay to Christ's Church what one thinks he can afford after all other calls have been met. He said that the Lord wanted the "first fruits," that a man really ought to put Christianity first and he should plan to set aside regularly a definite percentage of his income for the support of the Church and Kingdom. That percentage ought to be at least one-tenth—for the old Jews did as well as that.

This was the point when the church treasurer's wrath reached the high spot. He could hardly wait to get into the house before he began:

"That preacher needn't think we don't know how to give. He needn't worry about his salary, either. We've always paid our minister, and we always will. He wants an increase; that's what's the matter with him! But he can't get it."

By this time the wife was making some meek protest, but he went on: "Why last year I gave \$70 when you figure it all up. The idea of suggesting that a man ought to give ten per cent of his salary! What will he have left for himself?"

The hymn writer writes:

*"God moves in a mysterious way
His wonders to perform."*

Perhaps the Lord didn't have anything to do with it; but anyway when the treasurer's breath gave out and he sought relief in scanning a paper, his eyes fell full on somebody's philosophy:

"A kicking horse never pulls."

Now it happened that he had always prided himself on pulling his part of the load, and while the words, "A kicking horse never pulls" only served, at the moment, to increase his anger, they stayed with him all through the evening as he tarried at home while his wife sat in her usual place at church.

It was a hard week. The treasurer was fighting the battle of his life. Fortunately at heart he was a good and just man and one who feared God. Little by little the reasonableness of what the pastor had said on that Sunday became a conviction.

Finally he said to himself, "Yes, I'm willing to pray over it." Then he even got so far as to be willing to read the tract which in his wrath he had jammed down in his pocket on that Sunday morning. But it wasn't easy, nevertheless, to go to church when the Sabbath rolled around. Indeed it is an even chance that had he known

Young People's Consecration Hymn

Tune: "Just As I Am."

"Just as I am, Thine own to be,
Friend of the young, Who lovest me;
To consecrate myself to Thee.
O Jesus Christ, I come.

"In the glad morning of my day,
My life to give, my vows to pay,
With no reserve, and no delay—
With all my heart, I come.

"I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might—
Therefore to Thee I come.

"Just as I am—young, strong, and free,
To be the best that I can be,
For truth, and righteousness, and Thee,
Lord of my life—I come.

"With many dreams of fame and gold,
Success and joy, to make me bold;
But, dearer still—my faith to hold,
For my whole life—I come.

"And for Thy sake to win renown,
And then to take the victor's crown
And at Thy feet to lay it down,
O Master, Lord—I come."
—From a Reprint in "Translated" by
Mrs. Maxwell.

I pass this on as a "tonic" consecration hymn. May God help us to "sing it, preach it, and live it."—M. C. K.

before hand the content of the preacher's sermon, his would have been an empty place.

But he was there, and a second time came the pastor's appeal to mean business about Christ's big business.

"Christ claims first place in one's life and how can a man give first place," said the pastor, "to Christ and His programme until he is ready to give Him first place in his pocketbook? These were vital principles under the old Jewish law of the tithe. The old Jews were commanded to pay the first tenth to God, because it helped them to recognize God's first claim on every thing. Surely those of us who really will put Christianity first, and mean it, will not hesitate to covenant to pay Him at least the tenth and let it be the first tenth. It will serve as a pledge to Jesus Christ that we mean to keep Him and His Kingdom first."

If the church treasurer had not settled it, he certainly did settle it while the congregation was singing:

*"I'll go where you want me to go, dear
Lord,*

I'll do what you want me to do."

For when the pastor gave the invitation to those who meant business about Christ's big business to the place where they were ready to sign the covenant to tithe to come forward and do so, the church treasurer was the first man on the spot.

And the pastor who tells this story says that not only was it the beginning of a new era in that man's life, but it was the beginning of a new era in that church.

Three lessons we can point out briefly from this story:

First: That Christ wants us to mean business about His big business of reconstructing the world. No getting around this: "Seek ye first the Kingdom of God." Matt. 6:24, 33.

Second: We can't really be sure we mean business about Christ's business until we are ready to "consecrate" our pocketbooks as a part of ourselves. Money talks. That is, money tells whether we are interested deeply or not.

Third: You can't really be sure that your pocketbook is on the altar until you are ready regularly to pay to Christ's work at least the "first fruit" of your income to prove it. To pay a tithe is to say, "Lord Jesus, I consecrate my all to Thy big task, and here is my tenth to show Thee that I mean it."—The Layman Company, 730 Rush St., Chicago, Illinois.

Christ has no hands but our hands
To do His work to-day,
He has no feet but our feet
To lead men in His way,
He has no tongue but our tongue
To tell men how He died,
He has no help but our help
To bring them to His side.—Sel.

Our Young People

Not Too Young

By Edith M. Bennett

If to Christ, the precious Savior,
Little children want to come,
Parents, teachers, oh! I pray you,
Never tell them they're too young.
But in simple Gospel language
O'er and o'er the story tell,
How that Jesus came and suffered
Little ones to save from hell.

If the Lord with them is striving,
And His Spirit bids them come,
Do not quench His gentle pleading,
Never tell them they're too young.
For perchance the Lord may never,
When they're older, on them call,
And if with them He is dealing,
They for Him are not too small.

Oh! how sweet unto the Savior
Are the children's love and praise,
And when saved in life's bright morning
He will brighten all their days.
And there's something we can't fathom
When the children speak for Him,
For they often lead to Jesus
Those so hard and sunk in sin.

So when God with them is dealing
And to Christ they want to come,
Just remember that He wants them,
They for Him are not too young.
Did He not say that all people
Should like little children come?
Then remember that the children
For the Lord are not too young.

—Happy Hour.

A Narrow Escape

"Look! Look! There's the big old owl," shouted five-year-old Joe Spaulding to his two brothers and cousin Harold, as they were playing in the school yard adjoining their aunt's farm near Cassa, Wyoming.

But the large black speck circling in the sky was not an owl—it was a huge eagle with wide spreading wings, long, sharp claws and a terrifying beak. The boys watched it circle nearer and nearer, when finally poising in the air a moment the big bird swooped down upon the now thoroughly terrified youngsters. Down it came straight as a bullet, and with a rush of wings which threw Harold to the ground the bird pounced upon Walter, seven years old, knocking him down on his back. It fastened its claw in the heavy wool of the lad's coat and would have torn his face with its beak had he not instantly clutched it around the neck with his free hand and struggled desperately.

"Help! Help!" he screamed as the other boys rushed to his aid.

"Oh, I've got his wing," shouted little Joe, grasping the flapping spread of feathers and clinging with all his might, while Harold scrambled up from the ground and caught the other wing.

John, six years old, grabbed the bird by one leg, pulling desperately to shake the other claw loose from his brother's arm. The four lads fought frantically but could not force the eagle to loose its clutch.

"Don't let go of his neck. I'll get mother," panted Harold, as he raced toward the

farm house, calling to his mother, who heard his loud screams and rushed to the boys.

With all her strength she tried to free Walter who was still clinging to the bird's neck and kicking as hard as he could. Realizing that they were not making any headway against the eagle, Harold's mother ran to the house and telephoned to Mr. Spaulding, the father of the boys, who lived very near. Meanwhile the four boys continued the struggle. The aunt hurried back, and, grasping the eagle by the neck, choked it until finally it released its grip on Walter's arm. Just then Mr. Spaulding arrived with his shot gun and killed the eagle, which measured seven feet and four inches from tip to tip.

Aside from a few small bruises, the boys were uninjured and today they are proud to show the big, brownish black wings which hang on the wall of their cabin.

"We all fought him together," they say with beaming faces.—Selected.

A Bad Little Housekeeper

"Where are you going, my pretty maid?" said Aunt Kitty, meeting little Marian on the gravel with an armful of books to be put away.

"Oh, please, don't stop me, Aunt Kitty," said Marian "please don't! I promised Amy Lee to come back as quick as possible. We are playing keeping a boarding house. Amy is cook and I am housekeeper."

"Why, Aunt Kitty?" Marian came to a full stop and looked back in surprise.

"Oh, never mind," said the auntie, walking on. "You are in a hurry now, but some day I'll tell you."

Many times that Saturday little Marian took a rest from keeping boarders and fell to wondering what Aunt Kitty meant.

"I mean that you are not a good keeper of your own wonderful little house."

"Why, auntie, mamma keeps our house," said Marian.

"Oh, I don't mean the big house with wide porches and bay windows. I mean your own tiny little house that God has made you keeper of—the one he built for your soul to live in."

"Do you mean my body?" asked Marian.

"Yes. That is a wonderful little house; and yet you do not mind abusing it, my little housekeeper. When you got your feet wet and had a croup last week, that was neglecting your little house and doing it harm. When you are greedy about candy and cake, you are spoiling your house. Sometimes you don't want to take your bath, and that is being a very bad house-

keeper, and when you don't go to bed early, that is bad too."

"I must go and tell Amy Lee about it," said Marian soberly.—My Lesson.

Try, Try Again

By May K. Cowles

A big, burly dog came up to a wall. "It is too high, I can't jump over," he said. He tried only once. Then on he ran.

Freckled-faced Tommy went to school. He could not get his problems. He tried them twice. "They are too hard for little boys," he said. "Why doesn't the teacher work them for me?" And he gave up trying.

A hard-shelled snail started to race with a beetle. He crawled along three steps, and then he quit. "The beetle is too swift," he said. Then he sat down to rest.

Fussy little Sue said she would learn to sew. She tried four times. She pricked her fingers every time. "I never can learn to sew," she said. "I'd rather play anyway." And off she ran, and never tried again.

A red-breasted robin heard a grub in the earth under the grass. She cocked her head, and listened. "Yes, he's there! I will dig him out," she said.

One, two, three times she pecked. "He's there, I heard him!"

Four, five, six pecks. "He's in deep, but he's worth working for."

Seven, eight, nine. "I won't give up. He's got to come!"

Ten, eleven, twelve. "I'm hungry. He will make a good breakfast."

Thirteen, fourteen, fifteen. "I know he's there. I won't give up."

Sixteen, seventeen, eighteen. "My, but I am tired, but I will try again."

Nineteen, twenty, twenty-one. "Shall I give up? No; once more I'll try."

She pecked once again; twenty-two times.

And she got the grub!

—Sel.

His Prayer Answered

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He received nothing he asked for, all that he hoped for. His prayer is answered. He is most blessed.—Selected.

Missionary Department

June at Matopo Mission

"And when he putteth forth his own sheep, he goeth before them"—Jesus.

June 1, 2. Miss Hurd of the staff of the Bulawayo "Y. W. C. A." visits us. In varied contacts with the members of this association in South Africa, we have come to appreciate deeply their evangelical spirit.

June 3. King's Birthday. Some friends from Bulawayo take advantage of the holiday and make short calls.

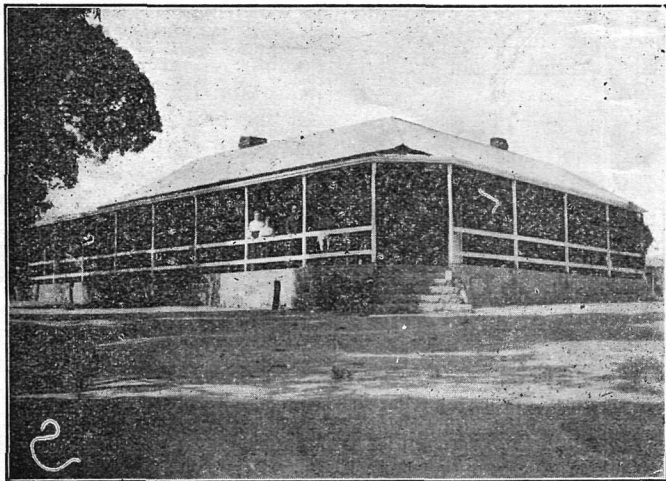
June 5. Steckleys to Bulawayo. It's cold these days!

June 6, 7. Matopo Mission Second Annual Bible Conference. Topics especially

ing spent some days visiting and helping us in our work.

Sr. Steckley "presides" on the occasion of the arrival of twins at a heathen village close by. We congratulate her—but are saddened when she says significantly, "I don't know how long they'll live though." "You don't think they'll try . . .?" "Well, they might just not take good care of them. Who knows? The old women in the village wouldn't help at all when they saw there were twins."

In the evening service, six school girls stood for prayer for the fullness and power of the Holy Spirit in their lives. In the blessed season of prayer which followed in



Matopo Mission Bungalow

designed for young people included such as "Value of Bible Study," discussed by Sr. Frey (Senior); "Young People Obedient to God" by Sr. Sadie Book; "The Christian in Relation to Worldly Amusements" by Sr. Lois Frey; "Necessary Experiences of Grace for Young People" by Sr. Naomi Lady; "Daniel, an Example for Young People" by Belemu Mudenda. One is not to imagine the heights of fellowship in the Spirit which one enjoys in one of our Bible School conferences at home. Fellowship is sweetest where light is most widely diffused and most warmly accepted. It is a gracious truth of the Gospel that we can go on from height to height and glory to glory. It were a denial of that to say that Gospel joys are in the same plane among people where Gospel power has had comparatively little opportunity as among people where the Gospel has been honored and proclaimed for generations. But we are unworthy of the least grace; and we were richly blessed by the conference messages and fellowship.

Sr. Book returns to Mtshabezi, after hav-

the little side-room, one of the girls (a leader among them) asked for "strength not to care what the girls think, whether they like me or not, when I must reprove them." This is one great need of all peoples, and especially of the black people because of their great social-mindedness.

June 8. Service preparatory to love feast. Examination of applicants and baptism of one man, two women, and four school boys. In the evening service, a number of the boys asked for prayer.

We enjoy a little surprise planned in honor of Lois Frey's mother's birthday (due the next day).

June 9. Love feast. Whit-Sunday. Dhlodhlo spoke with marked and unusual unction on the need and promise of guidance by the Holy Spirit. Was it the rebound of prayers ascending from the General Conference in session at home? To God be all the glory!

June 10. Whit-Monday. Special church service. Death of twins reported.

June 11. Still cold. And wood for na-

tives and Europeans is none too plentiful around Matopo Mission.

June 12. Bro. Frey, on the way home from the Jeanes Conference in Salisbury, leads Chapel. Thereafter, Bro. and Sr. Frey leave for Wanezi. How we do enjoy the spiritual fragrance which exhales from the lives of these two dear co-workers, whose experience in the work of the Lord has covered so many years!

Several workers call at the village of Mfanyana, a crippled epileptic who accidentally drowned yesterday. He was a hardened old polygamist. His only remaining wife—a young woman with a child in her arms—spoke shamelessly of her intention of leaving her children to the mercies of her mother-in-law in order to follow her own wicked desires. Pray that God will give your missionaries and the native Christians' hearts sensitive to sin and aflame with love for those sunk to such vile depths.

June 13. Examinations on. I wish somebody would replenish our supply of red ink!

June 16. Higher standards render sacred program consisting of choruses, "sermonettes," recitations. We were glad to have Bro. Brubaker (on his way home from Northern Rhodesia where he made official calls at Macha and Sikalongo and attended the missionary conference at Ndola) speak to the people at the end of the program.

June 17. Staff meet. One of our problems was to decide the status of the several church members who had to be suspended because of engaging in dancing at a wedding party. In charity one must remember that dancing (by groups) and playing are closely interlinked in the minds of these people. Always, however, the more spirit-

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. Douer, and Miss Lois Frey, Miss Mary C. Kreider, Matopo Mission, Bulawayo, So Rhodesia, South Africa.

MTSHABEZI

Bishop and Mrs. H. H. Brubaker, Mr. and Mrs. David B. Hall, Mrs. Naomi Lady, Miss Mary Brenaman, Miss Martha Kauffman, Miss Sadie Book, and Miss Anna Wolgemuth, Mtshabezi Mission, P. B. 102 "M", Bulawayo, South Rhodesia, South Africa.

WANEZI

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

MACHA

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

SIKALONGO

Mr. and Mrs. Cecil I. Cullen, Miss Anna Eyster, and Miss Elizabeth Engle, Sikalongo Mission, Choma, N. Rhodesia, South Africa.

India

SAHARSA

Saharsa, B. N. W. Ry., Dist. Bhagalpur, Elder and Mrs. Charles Engle, Miss B. Ella Gayman, Mr. and Mrs. Allen Foote.

SUPAUL

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

MISSIONARIES ON FURLOUGH

W. O. Winger and Family, Grantham, Pa.
Elder and Mrs. A. D. M. Dick, Florin, Pa.
Miss Anna M. Steckley, Gormley, Ont.

ual Christians will freely admit that it opens the door to grave evils. We are sorry to say that one of our teachers, Jacob Moyo, was involved. In his public confession he spoke of how one thing led to another until finally "we forgot that we had given our feet to Jesus." The other young man, Seth Nkala, a former student working in order to continue his education, confessed also in a frank and humble spirit. Pray that these young men may be truly established in Christ.

June 19. School closes to reopen July 31.

June 22, 23. A group of our workers attend the dedication of an out-school in charge of Mawogelana Kumalo, some distance away. They report a fine spirit prevalent in the church.

June 24. "Clocks were made for man and not for the clocks." During the school term, it is necessary to regulate our clocks by the sunrise, in order to follow our timetables without constant readjustment. Today we returned to standard time—and lost half an hour!

June 26. Sr. Lady comes to help prepare for conference, and to remain until the end of conference.

June 30. Late in evening, news of an old missionary friend's death, the Rev. John Sheriff, of Bulawayo. Immediate plans must be made to inform the Mtshabezi Staff, Bro. Brubaker being desired to have charge of the funeral service. The older members of the Matopo Staff also plan to attend the service which is to be held the next day.
—M. C. K.

REPORTS

(Continued from page 265)

CLEONA, PA.

Fairland Church celebrated its fiftieth anniversary recently. Services opened Sunday morning, July 28 and lasted a full week, to Sunday, Aug. 4. It was a week of good things from the presence of the Lord. Bro. John E. Lebo, Elizabethtown, Pa., brought nightly messages, and other speakers gave preliminary expositions on some timely and well chosen topics, so that it was a time of spiritual feasting throughout.

The church building has been repaired. A new floor, metal ceiling, with new paper and paint, makes a pleasing effect, and last, but not least, new seats were installed. May the presence of the Lord continue to dwell there. In the words of Timothy Dwight's famous hymn:

"We love thy kingdom, Lord,
The house of thine abode,
The church the dear Redeemer bought
With His own precious blood!"

—Cor.

STEVENSVILLE, ONTARIO

The summer tent meeting for the Stevensville District opened on July 10, and continued until August 4th. The tent was pitched on the outskirts of the village of Ridgeway, and Eld. Graybill Wolgemuth, our F. M. Treasurer, was the evangelist, with Sr. Wolgemuth, Mary Hess, the writer and wife as workers.

The interest in this meeting was good, and also the attendance. Harvest being in progress kept some away, the heat during the day being very trying and hard for the older people. Bro. Wolgemuth's messages created great interest and conviction rested on the meetings. Some real old-time repentance was in evidence, twelve having already felt their great need of the Savior's help.

Sunday, July 28th, a Father and Son meeting was held in the Ridgeway Town Hall with a large attendance, also at the same time in the tent, a Mother and Daughter meeting was

held, by Sr. Wolgemuth. Children under twelve were taught by Sr. Hess in the church. Four car loads of people from Markham have been with us. Bro. and Sr. Orla Heise, the Henderson Sisters, Sr. Hess, and Sr. Ciimenhaga helped in special singing.

Sunday, August 4th, the meetings closed with a large crowd. The workers sang, "Give me Jesus," "The Eastern Gate," and "He Abides." Seven came to the altar for salvation or a deeper work. The meetings closed with a keen interest and some conviction.

Bro. Graybill Wolgemuth starts tent meeting at Stowe, Pa., August 11th.

BIBLE STUDY

"Christ, the Saint, and the Law"

By E. Lewis Berg

Key Text: (Heb. 10:7). "In the volume of the Book it is written of Me." Luther asks, "What Book, and what Person?" and answers, "The Bible; and Christ."

HERE are two Words which man must never separate, the written Word and the Incarnate Word for these God has joined together. We add: What God has joined together let not man put asunder. There are 24 texts, twelve parallels in which both are called and spoken of: We here refer to two (Rev. 19:13 and I Peter 7:23), and state summary. We are said by both to be born again, saved, cleansed, sanctified, and healed.

As Joseph Hart puts it: "The Scriptures and the Word bear one tremendous name. The living and the written Word; in all things are the same."

Now, from the fact of many years of experience, having had Catechism training in youth, and our acquaintance with all classes of people and profession, their diversified conceptions and vague ideas of the Scriptures; true Christian life and experience, from a general observation, we may note that millions who profess are going about like the Jews of old to establish a righteousness and a religion of their own, ignorant of God's righteousness, having "a zeal of God but not according to knowledge."

The meaning and all-important purpose of the Cross and Pentecost and a new supernatural manner of life in Christ Jesus, Who is the Only Way and Name whereby we must be saved and brought to the Father as sons and dear children, is not known. (John 14:6; Acts 4:12 are other references). Yet, with all this, there seems to be, as in Paul's time, 10,000 instructors in Christ eager to set everybody else right. The fact of Scripture testimony is: "In Adam all have sinned and come short of the glory of God"; the whole world is guilty and lost, so their only hope is in a substitute to reconcile, redeem and save. (John 3:16; Romans 5; Rev. 5; I Cor. 2:1-2). The late

Adolph Saphir says, "The Cross of Christ is the substantiation of all Prophecy." Yea, we may say the fulfillment of all Scripture, for, as Christ Himself reminded the two as He journeyed to Emmaus, His sufferings and glory are the two river beds in which the streams of truth flow. He is the promised seed of Eden, the sheltering Ark of Noah, the ram offered instead of Isaac, the passover Lamb of Exodus, the perfect sacrifices of Leviticus; the lifegiving serpent of Numbers 24. Other references to Haggai in which He is the faithful Blessor, the smitten shepherd of Zechariah, and the coming refiner of Malachi. Thirty-three important Typical Circumstances throughout the Old Testament; in Him all these types and shadows found an end through His atoning work for righteousness, and by receiving a new consecration out of His resurrection and glorification, made operative in a New Covenant provision in their antitypical spirituality, "to every one that believeth." Thus, as Pierson well states, "Christ is the height and depth, the length and breadth, the center and the circumference, the sphere of all heavenly privilege and blessing. In Him we are God's elect; accepted, forgiven, redeemed, raised from the dead, sealed as His own, and seated with Him in the heavenlies." To this we add: blessed with all spiritual blessings, ambassadors, laborers, and workers together with Him in the hope of being glorified with Him. (Eph. 1:3; II Cor. 5:20 and 6:1; Col. 3:4).

Let us now note and compare some Scriptures which seem difficult to harmonize. We are told, "The Law was given by Moses; but grace and truth came by Jesus Christ," John 1:17; also that "the sting of death is sin and the power of sin is the law"; "by the deeds of the Law no flesh shall be justified"; that redeemed believers "are not under the Law but under grace"; yet also, "Love is the fulfilling of the Law." For all the Law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself." Rom. 3:20; 6:14; 13:9, 10; Gal. 5:14; Jas. 2:8. Now let us note Gal. 2:16, 21 and 3:21, "Knowing this that a man is not justified by the works of the law but by the faith of Jesus Christ." Now read vs. 19 of chap 2. Compare Romans 7:4; now Gal. 2:20. What Paul now realizes in having become identified with Christ in His death and the power of His resurrected Life is that Paul is now dead to self and Christ lives in Him. Jewish ceremonialism together with our sins went to the

Christian Life Bible Studies for Young Peoples Meetings

No. 193.

LIFE'S FOUNDATIONS

Topic for Sept. 8, 1935

Scripture Reading, Matt. 7:24-29
For study, I Cor. 3. (Everyone should read).

I. Outline of Lesson

1. Two Builders
2. Two Buildings
3. Two Foundations
4. The three-fold test of the foundations.

Every spiritual castle stands a three-fold test; the world, the flesh and the devil. How do you react to the lure of the world? Does the flesh dominate your life? Has Satan a mortgage on your building? Have you a house so founded that it will stand the rain, flood, and tempest of this present evil age and the fire of judgment which shall try every man's work.

II. How Shall We Build?

1. We are all builders—I Cor. 3:9-10.
2. There is only one safe foundation—I Cor. 3:11.
3. We may have a false foundation. Read I Cor. 3:1-5—a religious foundation that is false—why?
4. Tests for our foundations and buildings.
 - (a) Phil. 4:3
 - (b) Gal. 5:22-26
 - (c) Rom. 12:9-21

Suggestions for this lesson:

1. Have one of the children tell the story of the houses.
2. Have one speaker discuss part I. (We encourage prayer and study.)
3. Assign part II to one speaker or
4. Assign part II to 2, 4, or more speakers.
5. Hymns that could be used. (Perhaps one stanza of each).
 - (a) The Church's One Foundation
 - (b) Guide Me, O Thou Great Jehovah
 - (c) Saviour Like a Shepherd Lead Us
 - (d) If Jesus Goes With Me
 - (e) On Christ The Solid Rock
6. Have selections from accompanying articles memorized. The following is added as a study for those groups who desire further study but is too detailed for the ordinary program.

A Tenfold Test For Foundations

1. Concerning anger. (Matt. 5:21-26)
 2. Concerning purity. (Matt. 5:27-32)
 3. Concerning speaking the truth. (Matt. 5:33-37)
 4. Concerning retaliation. (Matt. 5:38-42)
 5. Concerning loving our enemies. (Matt. 5:43-48)
 6. Concerning alms giving, prayer, fasting. (Matt. 6:1-18)
 7. Concerning earthly treasure. (Matt. 6:19-32)
 8. Concerning criticizing our brother. (Matt. 7:1-6)
 9. Concerning prayer. (Matt. 7:7-11)
 10. Concerning the Golden Rule. (Matt. 7:12)
- (See "Blocks for Our Foundation" and "There Is a Difference" in this issue, for use in connection with this program).

No. 194.

CHOICES

Topic for September 15, 1935

Scripture Reading, Gen. 13:8-15.

"But to every man there openeth a high way, and a low, And some souls take the high road, and some souls take the low; And in between, on the misty flats, the rest drift to and fro."

Outline some specific gains and losses involved in each of the following choices:

1. The Watered Plain, Gen. 13:9-15.
2. The Chief Rooms, Luke 14:7-11.
3. The Purse of Silver, Luke 22:3-5; Matt. 27:3-5.
4. The Reproach of Christ, Heb. 11:24-26.
5. The Keeping of a Good Name, Prov. 22:1.
6. The Faith of a Godly Woman, Book of Ruth.
7. The Lost Life, Matt. 10:39.

BLOCKS FOR OUR FOUNDATION

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

"Whosoever heareth these sayings of Mine and doeth them" (Matt. 7:24).

"We live in deeds, not years, in thoughts, not breaths;
In feelings, not figures on a dial,
We should count time by heart throbs when they beat
For God, for man, for duty,
He lives most who thinks most, feels the noblest, acts the best."

"Take heed unto thyself" (I Tim. 4:16).

"If this whole world followed you,
Followed to the letter,
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether?
Malice, selfishness, and lust,
Banished from beneath the crust
Covering human hearts from view,—
Tell me, if it followed you
Would the world be better?"

"For me to live is Christ" (Phil. 1:21).

"In the eyes the Master's glory,
In the ear the Master's voice,
In the heart the Master's spirit,
In the man's the Master's words."

"An highway shall be there and a way" (Isa. 35:8).

"To every man there openeth
Away and ways and away,
And the high soul climbs the highway,
And the low soul climbs the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man that openeth
A high way and a low,
And every man decideth

Which way his soul shall go."

Life's greatest crime. To reject Christ, the only Savior.
Life's greatest privilege. Power to become a son of God.
Life's greatest bargain. The loss of all things to win Christ.
Life's greatest profit. Godliness in this life and that which is to come.
Life's greatest peace. The peace that passeth understanding.
Life's greatest knowledge. To know God and Jesus Christ whom He hath sent.

There Is A Vast Difference

Between being sorry for your sin, and sorry because your sin is found out,
Between confessing your sins, and confessing the sins of others;
Between seeing one's own faults, and seeing the faults of another;
Between conversion of the head, and conversion of the heart;
Between being led by the Holy Spirit, and being led by your own imagination and desires;
Between suffering for Jesus' sake, and suffering for your own ungodly works or blunders;
Between persecution for Christ's sake, and persecution for your own hypocrisy or stubborn headedness;

There Is A Difference

Between temperament and grace.
Between an excuse and a reason.
Between confidence and bravado.
Between jocularity and Christian joy.
Between knowledge and appropriation.
Between Christianity and mere culture.
Between being melancholy and being serious.
Between wholesome amusement and gambling.
Between having an excuse and making an excuse.
Between being white-washed and being washed white.
Between saying your prayers, and praying your prayers
Between using the Lord and letting the Lord use you.
Between professing to be the Lord's and being the Lord's.
Between growing tired of service and growing tired in service.

Paul Rader says, "Ask yourself this question: Could God afford to bless me? Could He bless the things I'm doing, the kind of life I am living? With the personal ambitions that I have, and the selfish motives that so often actuate me, could God afford to come upon me and put His capital behind me? Whenever you are ready to trim up as God wants you to trim, you cannot escape the blessing of God."
—Sel. and adapted by C. R. Heisey.

Let us study the Word with all our minds, let us cherish it with all our hearts. Then let us try, very humbly, to bring it to the unsaved. Let us pray that God may honor not the messengers but the message, that despite our unworthiness He may make His Word upon our unworthy lips to be the message of life.—Machen.

Cross through Christ Jesus on whom they were laid, (Isa. 53:6) and buried in His tomb and to be left there." Rom. 6:1-2.

Christ by His death met the demands of the Law and its curse in our stead by becoming our substitute and representative, propitiating and vindicating God's righteousness and holiness. Thus, by fulfilling, He is to all believers what the law represented and claimed. Therefore, in Him and through Him, risen and glorified, we are dead to the law's condemnation and curse, we are free from the law of sin and death; inlawed to Christ that we might live through Him by the Spirit unto God through the very righteousness of the Law

that had previously condemned and cursed us. (Rom. 8:1-4). "Now, I am not setting aside the grace of God. For, if through the law is righteousness, (possibly the justifying of the flesh, as in Gal. 2:16) after all Christ needlessly died." * * * "Is the law then against the promise of God? God forbid: (far be it) for if a law had been given which had power to give life, in reality by law in that case had been the righteousness." Rotherham's translation of Gal. 2:21 and 3:21.

It is evident that the law with its ceremonies had no life-begetting power; nor have creeds, theories, and rituals. But what the law could not do because of the

weakness of the flesh, Christ by His sacrificial atonement did. (Romans 8:3). Thus, "Grace and truth came by Jesus Christ," John 1:17. By "Truth" here is not so much meant the appeal to fact, the Word of God; but *reality*, the substance of the Old Testament shadows. In Him the law and all its ceremonies found an end for righteousness to every one that believeth, as previously noted. (Rom. 10:4; Col. 2:14-17, 20, 23; Eph. 2:14-18; II Cor. 3:7, 11, 14; Tit. 2:11-15). Christ is the end of the Law. This blessed fact may be interpreted in many ways. The end of the law for a thief is the prison; for a murderer it is the rope, the end of the law for all sinners

is condemnation or Christ, the end of a book to instruct (How true of the Bible! II Tim. 3:15-17); of a watch to keep time; or of a lamp to give light. So the end of the Law is to bring us to Christ that we might see in Him the living model, and its righteousness personified, and fulfilled by His death in our behalf that we might be made the righteousness of God in Him. (II Cor. 5:21; I Cor. 1:30). Redeemed, regenerated, made the righteousness of God in Christ, we are to live as righteous proof of being born again. (Col. 2:6; Tit. 2:12; I John 2:29 and 3:7).

We are admonished in Eph. 5:1 to be imitators of God as dear children. However, we can only be imitators of God and be a sweet savour of Christ as Christ in-lives us by His Spirit to do the imitating. He is in the infinite Glory of His risen and glorified life at God's right, the antitypical reality of the Ark of the Covenant and its contents (Heb. 9). What the ark was to Israel, typically, Christ risen and glorified is to us: law, grace, life, and its sustenance and blessing. But now the question comes, How can we be holy and imitate God in Christ whose life was one great law being fulfilled, in whose heart God's law was (Psa. 40:7, 8; Heb. 10:7), without keeping the law? What is Law, but the revealed will of God? What do we see in Christ? Some one has asked and properly answered, "The Fulfiller of the law; He is the embodiment and perfection of the fulfilled law; in Him we see the perfect law, the royal law." God has given us these two things these last days: the law and the living model. But was the living model meant to supercede the (written) law? Was it not to illustrate and enforce it. We see the law now, not merely in the statute book, but in the person of the King Himself. But is the statute book thereby annihilated and its statutes made void? Were Christ's expositions of the law in the fifth, sixth, and seventh of Matthew intended to over-rule or abrogate the law itself? No! far from it, but to show its breadth and purity, hearing and heeding His words of exposition. What would the result be? (Matt. 7:24, 25). Now compare Matthew 5:17-19. One would think that this should settle the question, for the Lord is speaking of the law and its commandments, lesser and greater, in their expansion, also by the prophets, as binding upon them who would be heirs of the kingdom of Heaven. The Ten Commandments are the summary or synopsis of God's will as to the regulation of man's life, and also of all the holy angels, universally (Rev. 22:8, 9.) Remember not one jot or tittle can be removed. Either all must go or none. And every other part of the Bible is in harmony with this moral (code) law.

(To be continued)

Come how it may, the separation of the worldly soul from all its goods is sure to come, and he that getteth riches, or sets his heart on them, "shall leave them in the midst of his days, and at his end shall be a fool." The sin and folly lie, not only in amassing, but in doing so for self, and the

only way to escape the snares of worldly wealth is to be "rich toward God." "Toward God" is the antithesis of "for himself", and the whole cause describes the only wise use of earthly goods as being its consecration to the service of God.

—Alexander MacLaren.

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