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V.L. Stump

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Volume XLVIII

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SPECIAL PUBLISHING HOUSE NUMBER

The Assurance of
the Believer

Alfred S. Rotz



Compromise

C. I. Cullen



Influence of the
Printed Page

H. C. Tucker, D. D.



Special Publishing
House Supplement



Foreign Missions

From Greenland's Icy Mountains

By Lowell Mason

*From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.*

*Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.*

*Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.*

COMMENTS and ITEMS of INTEREST

SIGNS OF THE TIMES

It is a gratifying sign of the times, that the world is apparently returning more and more to the Bible. Innumerable voices are raised to summon the world to this return. Even Journalism is not idle. Daily papers are printing extracts from the Scriptures. And a movement is in operation to induce the daily papers to publish regularly Biblical passages. Read what the Bible says, read with open eyes and hearts, and without looking through the enlightened spectacles of others, read and judge for yourselves. Many boast that they know the Bible thoroughly; but it is not true at all; most of them do not understand it and do not want to understand it; and those who do, cease to war against it, because they realize how much they still have to learn from it.

THE BIBLE IS GOOD READING

Bible reading is not only of importance to religious people, but is educational and profitable to everyone.

Everywhere throughout this amazing volume are the most extraordinary experiences of every kind. It is the most interesting Book ever written. It is more entrancing than the Arabian Nights.

"The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straight forward writing and thinking."

"Wherever the moral standard is being lifted up, wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to its influence. The Book of Books has lived and grown through the centuries; we have celebrated the Three Hundredth Anniversary of the King James Translation. It has stamped its impress upon the map of the world; its boundaries are clearly marked."

The Bible is the most quotable book in all literature; all of the greatest classics taken together have but a fraction of the sayings in the Bible that fasten themselves in the mind.

It meets all the questions of life. It is harmonious throughout and is applicable as a final authority in all matters of human conduct, to all ages and every civilized country.

HOW TO READ THE BIBLE

Perhaps the real reason why the Bible is not more widely read is that side by side with the most important portions are others which consist of lists of names or matter almost wholly devoid of interest to a modern reader, but which being a part of the complete Bible cannot be eliminated from the volume.

It is, however, highly desirable to read the Bible through from Genesis to Revelation. Thus, the Old Testament prepares for

the New, a cumulative knowledge of the Bible, so valuable in education, is secured, and a true perspective of religious history is obtained. One who does this reading is prepared to understand and appreciate the myriads of allusions and references to sacred literature contained in secular history, literature, art, law, and life in general.

A simple and comprehensive plan for intelligent reading of the Bible is now included in the HOLMAN EDITIONS and which by eliminating parts of the text reduces the actual reading to less than two-thirds of the full volume and permits memorizing the complete Bible History in continuity from Genesis to Revelation. All of the important portions to be read are specified in the Reading Course which is explained below.

The Course is divided into thirty-six readings and gives both the beginning and ending of each reading, and the beginning and ending of passages or portions to be read. The following explanation will make the plan easily understood:

Genesis Readings

1. 1: 1
Ch. V.
9:29 S
11: 1 B
11: 9 S
11:23 B
13:13 S
14:13 B
2. 19: 1
19:29 S

Explanation

ch. means chapter and V. means verse. Then 1:1 denotes the first chapter and first verse of Genesis.

The 1. before the reference indicates that the first Reading begins at this point.

Next, opposite 9:29 is placed an S, which means that the Bible reading is to stop at the 9th chapter and 29th verse. Then the B opposite 11:1 means that the reading is to begin again at this point. Thus S and B follow one another alternately, B always marking a beginning point and S a stopping point.

DR. JAMES M. GRAY CALLED HOME

The Rev. James M. Gray, D.D., LL.D., whose name for forty years has been linked with the expanding work of the Moody Bible Institute of Chicago, was at mid-afternoon on Saturday, September 21, released from earthly life. Though in his eighty-fifth year, he had shown remarkable vigor to the last, having addressed a large audience in the Institute auditorium on Friday of the previous week. He was seized with a heart attack early on Sunday morning, the 15th, in his home, and was later removed to the Passavant hospital, where his death occurred.

The body lay in state in the Institute auditorium for three hours on Sunday afternoon, when thousands of friends and students passed before the casket of him whom they revered as teacher, counselor, and friend. Private funeral services were held at the late residence on Monday morning,

the immediate family and a few invited friends and co-workers giving reverent attention to the deeply devotional and comforting words spoken by Dr. Houghton.

As a teacher, Dr. Gray came into prominence many years ago as the author of what is known as the Synthetic Method of Bible study. In book form his Synthetic studies have stimulated unnumbered thousands in an understanding pursuit of Bible knowledge.

BEER,—MILK'S DANGEROUS COMPETITOR

Beer and other alcoholic liquors, protected by the State and backed by wealthy profiteers with heavily financed propaganda through the press, radio and movies, are a most dangerous menace to the prosperity of the farmer and the whole non-alcoholic beverage industry.

Official trade figures, furnished by The Western Brewer, show that during 1934 the people of Chicago consumed approximately 1,800,000 barrels of beer, the retail cost of which was about \$75,000,000. United States Government surveys carried on in 1934 in 59 cities reveal a 27% under-consumption of milk when compared with minimum health requirements. Based upon these government findings, Chicago's milk bill for the past year was \$60,000,000 less than it should have been to have reached adequate health standards.

The brewers through their leading trade magazines during the last weeks of 1934 announced a concerted sales invasion of the field of milk, fruit juices, soft-drinks, and other non-alcoholic beverages, to obtain as they say, a "larger share" of America's "beverage dollar" than ever before.

Under prohibition, including seven years operation of the 18th Amendment, milk consumption in the United States showed an increase of 212 pounds per year per capita.* (1917-1926).

* From statement made by the Division of Dairy and Poultry Products, B. A. E. Department of Agriculture, March 5, 1930.

"WOMEN AND CHILDREN FIRST!"

A splendid motto for shipwrecks, but—when it comes to learning "how to carry your liquor," do you like to see women and children ranked as star pupils?

It is a definite fact that women and children of America are being offered the opportunity to drink, and, furthermore, that there is organized effort to teach them to drink.

Here is an item from The Western Brewer (May, 1934), entitled, "To Win the Housewife":

"When beer was legalized . . . the big problem of the brewer, according to the sales strategists, was to induce the American housewife to accept beer as part of her menu and with that end in view promotional work was gotten under way."

If you don't want women and children taught to drink, did you ever stop to ask WHY so many household magazines carry not only advertisements of beer and hard liquors, but also articles telling the homemaker how to flavor her cookery with brandy or sherry, or how to serve drinks "smartly"?

Are you willing to support a business which avowedly aims at the training of women and children for alcoholism?

—Signal Press.

None Save—Sarepta

The writer of the book of Hebrews declared, "Without faith it is impossible to please God." We believe that faith must ever precede blessing, for the blessed rays of light and love, forgiveness and adoption, cannot shine until we have acted on our faith. It is then that we receive the assurance of the Father's eternal love. In this strange providence of God we see the Father's care for the prophet who did his bidding.

We see this woman, of Sarepta, feeding the man of God on the borders of the wilderness. No doubt, the woman did not regret the day she met this stranger. There was trouble on every hand. In this land where they had forgotten God they were famishing with hunger, but on its borders there was a constant supply. In a mysterious way the meal held out and a cruse of oil did not fail. Thus they continued together, these two strangers. God had sent his servant not into a palace, but into a widow's cottage where from the solitude of the wilderness he might learn the humanities of society and where she, who undoubtedly relied on God, might learn this great lesson of faith.

We sometimes wonder why in the most isolated and unexpected places God manifests His power. He works the miracle; answers the prayer of faith; and works out for those who believe in Him His wondrous ways of salvation.

Let us not think that God was preaching alone to the widow, He was preaching to Elijah as well. And one great lesson which we believe God intended the prophet to learn was the fact that just as He raised this Shunamite to life so also was He able to raise to life Israel who had sunken so low in idolatry and sin that the nation seemed paralyzed and dead to the knowledge of God from center to circumference.

Disobedience and unbelief ever lie at the root of our weakness and failure. If we would be strong and valiant, if we would really feed the heart-cry of the souls of men, we must believe that he is and that he is a rewarder of them that diligently seek him. He is still able to do the miracles today.

Is Christianity a Failure?

We were deeply interested recently as we read a communication of a certain missionary, telling of his impressions and experiences in India, while visiting the city of Serampore which was once the home of the great missionary, Carey. This city lies along the banks of the Ganges, 16 miles north of Calcutta, and is known as the place where Carey founded one of the earliest missions in India.

This missionary, of course, was anxious to see and glean first hand knowledge of



the effect of Carey's missionary effort in the city. As he passed along the river he saw many pilgrims who had come from all parts of India and were bathing in the water, and also drinking their fill of its so-called "holy water," the water in which they had bathed.

Hinduism was in evidence everywhere. It was written over their homes, in their gardens, and in nearly every face there was written a mixture of wonderment, hatred, and animosity. Greetings were entirely different than those of the simple hearted, up-country villagers. He inquired his way and finally stopped at the large stone gate entrance at the college built by Carey in 1880. As he stood at the gateway he saw not five yards away a hideous image of Ishnu, besmeared with red paint and oil and garlanded with marigold blossoms, a recent offering of devout Hindu passers-by. Inquiry here of two students only elicited this response from the students, "Yes, we have heard of him," but could give no worthwhile information concerning the great missionary or his activities.

Not satisfied he inquired for Carey's grave, and finally learned its location. He came to an enclosure barred by a heavy iron gate and locked. An old woman kept the key. She tottered slowly toward them and gave them admission. Here several people and their families were buried. A small monument marked the site of Mrs. Carey's grave, erected by her husband—having inscribed upon it, "A token of congenial love and affection." At the side of this grave was another surrounded by iron railing upon which the name of William Carey appeared, and under his name the words of his own choosing, "A wretched, poor, and helpless worm, on Thy kind arms I fall."

He passed on and later came into a home which he considered was Christian because the building was a modern brick dwelling. Coming briefly to our point this is what he found. Almost the entire city was given to superstition and degradation and images of "lord Buddha," pagodas, and other signs of heathen idolatry seemed to make the very air laden with the power of darkness and charged with satanic influence. Almost every evidence of Christianity had disappeared. And why?

Recently we were privileged to pass through several communities and territories in which once there was a good sprinkling of our brethren. To date practically all of these families have disappeared. Some, of course, migrated to other states, but the great majority have been swallowed up either by other denominations or by the world. Church houses have been closed,

and while here and there an isolated member can be found, most of these are inactive and worship with others.

Are these early pioneers and missionaries to be criticized for the part that they performed? Truly, none can be found who would criticize them, for they lived and performed that part of the plan of redemption which was theirs. They lived well; they served well, and God was pleased to reward their labors with fitting results. But the time came when they were called home to their reward. Their work was done. Has God ceased to call others? Has He ceased to lay His hand upon men and women and call them out to a similar life of love and devotion to His cause? Does He not care? Has He forgotten to be gracious? A thousand times no.

Alas! So few have been willing to obey that call. The church both at home and abroad too often has ceased to be a constant flame of light and power. Too often it has failed God, and then failed others until the influence of righteousness, godliness, and Christianity waned and today an appalling situation confronts us.

There are plenty who would suggest the reason, for there are many who say that the fault has laid with the ministry. They have been unfaithful; they have failed to lead forward. They have not been qualified with the proper elements of leadership, and so the cause has failed. We are not so sure that the blame belongs to them. Often there were certain conditions which formed barriers that became insurmountable. And consequently many of these either gave up without any aggressive effort toward the promulgation of the cause of Christ or moved away, or something else occurred, and the work ceased.

Again there are others who place the blame on some particular individual family, or group, or clique, in a locality or district and they say because of that the work has been hindered and cannot prosper. Go where you will, we find too much of the above condition and can find few enough people who are really willing to take their rightful share of blame upon themselves, to get down before God in the proper spirit and actually repent for carelessness, for indifference, for a lot of loose talk about the very people who are their friends and who have stood shoulder to shoulder with them in trial and in trouble and who, despite their faults and failures, have maintained a steady and aggressive attitude and activity in the promulgation of the Gospel.

Christianity in itself is not a failure. It can never fail, because Christ does not fail. Whatever failure therefore there is must be chargeable to ourselves, for we believe that God still will manifest His mighty working power. He will change lives and break down barriers if we meet conditions.

The Christian is made such, not born such.—Tertullian.

The Assurance of the Believer

By Alfred S. Rotz

THE glorious assurance of everlasting life is for every soul who will comply with the whole will of God. The assurance of future happiness is the only thing that gives peace to mind, soul and body. Not only does the religion of Jesus Christ promise a haven of rest in eternity, but it is already a present possession. The moment Jesus Christ is received into the heart, everlasting life begins in the soul. It is that glorious experience that involves all that goes to make up a joyful and a happy life in this world and in the world to come. It is the sweetest and most satisfying treasure that can come to any mortal man. It is that relation with God that implies perfect obedience and a daily walking with God, and consists of heaven begun on earth and a continuation of purest joys in the celestial regions above for ever. So long as the believer permits himself to be kept by the power of God he is eternally secure upon the Rock, Christ Jesus, and he is a part of that church against which the gates of hell shall not prevail.

The man who walks in all the light that God gives him shall be delivered from all sin and his promise of eternal bliss is as sure as there is a God in heaven. God's promises are absolutely sure; His word shall never fail. When a man is saved and sealed with the Holy Ghost, he is sealed for heaven, and no power on earth or in hell can break that seal but the man himself by his own volition. The man who is built upon the Rock, Christ Jesus, and remains there, which is his unbounded privilege, is safe for time and eternity, and the riches that are his are beyond all computation; for they are incorruptible, undefiled and shall not fade away. There is a glorious halo of light in the blessed hope of the Christian that drives away all the gloom and sadness that attends this earthly life; and if the redeemed of the Lord but keep this light in view their victory over the world, the flesh and the devil will be so complete and overwhelming at all times that they can laugh at Satan's rage and go their way rejoicing in the God of their salvation. The glorious transaction of being saved is beyond all human expression, and just so wonderful also is God's keeping power.

When we consider God's wonderful provision to preserve the body, soul and spirit, it is indeed absurd that we should fret and worry and begin to doubt His love and care over us. Jesus has beautifully said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." It is true if we would endeavor to keep ourselves we would utterly fail. But God would have us understand that He

does the keeping and that we should commit our souls to Him. In the history of God's people this has always been the rule. Jesus said, "Lo I am with you alway, even unto the end of the world." When we have the Lord Jesus Christ with us we always have the majority; and thus we shall always have the victory over all our foes. The apostle James says, "Submit yourselves to God; resist the devil and he will flee from you." All our resisting would amount to nothing unless we first submit ourselves to God. It is faith and obedience that brings the victory and gives us that blessed assurance of everlasting life. We cannot understand this from a physical standpoint of view but the fact that God's salvation is real cannot be disputed. Even sinners must acknowledge the mighty power of God when it is wrought before their own eyes.

It is the personal touch with God that affords that delightful experience of freedom, liberty and joy in the Holy Ghost that lifts our souls far above the transitory things of this world. The darkest clouds of earth with all its trials and sorrows cannot dim the eye of faith of the soul who has committed himself to God for time and eternity. Though all the hosts of sin should rise up against the trusting soul, that blessed assurance shall always be his possession. He cannot be moved because he is built upon the eternal Rock of Ages that is firm and true from everlasting to everlasting. In possession of the blessed assurance of the child of God, which is the lot of every one who has been truly born again, nothing will satisfy but Jesus only. Living in this relation with God, His fellowship is so sweet, and the table He spreads is so bountiful, so refreshing and so delightful to the trusting soul, that all the best things that Satan can offer in comparison, will appear worse than worthless, and even exceedingly loathsome and repulsive. The blood washed soul, filled with the Holy Ghost, is in possession of such joyful realities in spiritual values, that the most brilliant and gratifying scenes that this earth can produce fade away into utter insignificance, while the joy in the God of his salvation increases on his hands as time goes on, and shall continue to grow brighter and brighter until the perfect day when faith shall become sight in the presence of the King Eternal, where all the saints shall be robed in a glorious immortality forever with their Lord and Redeemer.

All who have not the assurance of salvation are living without hope and without God in the world. Aside of Jesus Christ

there is nothing to build upon but sinking sand. Such a foundation has no promise for this life nor for the life to come. When doubts arise as to future happiness there can be no peace of mind and no rest for the soul. He who takes felicity in the things of this world has no foundation upon which to build but uncertainty, doubts and dismal forebodings. Riches take wings and fly away; health may fade away like the early dew of the morning. Dearest friends may forsake, and all that is dear may quickly pass away.

And even though in the best of health, life may be snuffed out in a moment of time. The purest of earth's joys have a jagged surface underneath because they are transient, and sadness and sorrow follow in their wake. All earthly joys of today are but memories tomorrow. A life of uncertainty always has associated with it worry, trial and depression of mind and spirit. The man who has no assurance of God and heaven is bound in chains of doubts and fears, and in the very shadow of death, already reaping a foretaste of hell; for the wages of sin is death. Uncertainty in itself is pain and torture, for fear hath torment. All mankind are hastening to the grave, and all who have no hope of eternal life are in a state of continual fear and condemnation. Though blinded by sin, yet there is a consciousness of unrest and fearful anticipation of death and judgment.

Oh, that men would seek the Lord, and hide away in the cleft of the Rock of Ages! In Jesus Christ and in Him alone all may find a sweet refuge, and be saved from sin and the powers of the devil, to live a life that is beautiful and sublime; a life that is pure, holy and good, and to abide in blessed fellowship with the Glorious Son of God now, henceforth, and even forevermore.

A Child's Prayer for Mother

Lord Jesus, who as a boy loved and honored Thy mother and wert always obedient to her, make me thoughtful of my mother, whom Thou hast given me. Make me always thankful for her love and help me to deserve it better. Help me, in work and in play, never to cause her pain, but with a glad and sunny face, to obey her always and make her life happier each day. Amen.
—The Young People's Leader.

Think not of the quiet resting-place of the saints who, free from sin and toil, are asleep in Jesus—think not of the heavens of angels, who in strength and love execute God's commandment—but high above them, in the sanctuary, in the palace, in the very throne of the glorious and ever-blessed Godhead, is the Man Christ Jesus.—Adolph Saphir.

Compromise

By C. I. Cullen

ANANIAS and Sapphira were highly privileged people. They had in their possession that which contained potential blessing if used in the right way. As their consecration was tested in the matter of contributing to the common treasury, they yielded to a selfish impulse and we know the sad result. The fact that they 'kept back part of the price' suggests a compromise. Reasoning from a purely human and legal viewpoint they were quite within their rights. God's people are not to be guided solely from that viewpoint. The consequence of their compromise is a warning to others.

We think of Peter in the incident of the full net of fishes. The Lord told him to let down the "nets" for a draught but Peter let down a "net" and it broke. He no doubt considered the net sufficiently strong for all the fish they would catch since "they had toiled all night and caught nothing." Compromising makes us guilty of partial obedience, which in turn subjects us to chastisement from the Lord. He would have us know the blessing of an uncompromising obedience. Peter was wrong again when he objected to the Lord washing his feet. While we all appreciate the feeling which prompted Peter to raise the objection, yet how far he was from allowing the Lord to have full control of his will. Had he persisted in the objection what a blessing he would have lost! We so often miss the blessing God would have us enjoy because we compromise in response to His will.

Compromise in faith is distinctly manifested by the children of Israel when they failed to believe that God would make them victorious if they entered the promised land at Kadesh Barnea. The result was forty years wandering in the wilderness as a nation, and death to all individually who were responsible for the compromise in faith. Many leaders of the churches of to-day are spiritually dead because of the giants they have seen in opposition to God's plain truth; and, because of the compromise in faith by the leaders, many churches are suffering a wilderness experience instead of the blessing of a spiritual Canaan.

Referring to the same body of people, we get a vivid illustration of a compromise in separation from the world by God's people, and the result. The "thorns in their sides" were a constant hindrance to them in their devotion to God and brought them serious trouble and finally, disaster. They evidently considered they had very good reasons for leaving some of the Canaanites to continue in the land since they had promised to be servants of God's people, but they failed to look forward to see

what the result would be. God desires His people to be a separate, peculiar people, zealous of good works. The more distinct the line of demarcation between His people and the world, the safer we are from a compromising policy. In studying God's Word we are convinced that if the Church is living up to her privileges, there will be as strong an evidence of separation from the world to-day as that desired for His people of ancient times. Compromising in separation will lead us into various difficulties. Business affiliations, mixed marriages, patterning after the world and nominal churches hold dangerous potentialities

I LIKE TO THINK

I like to concentrate a while
On things that are noble and pure,
I like to think of the higher things
That make us willing to endure,
The great task set before us
Be it great or be it small,
Let us do it with an honest heart
Be it little or be it all.

I like to think of the greater things
That make life really worth while,
I like to think that Jesus knows,
Whenever we cast a smile
To the stranger that passes along life's road
In sorrow perhaps, who knows?
So cast your smile at each passer by
As you travel the narrow road.

I like to think as we close our eyes
In slumber at night to rest,
Just to leave everything in his loving care
For we know that his way is best,
I like to think of the Savior
As the very best friend we know,
As we bring our little offerings
And to Him our love bestow.

I like to think as we travel life's road
That we have a friend who cares,
Who knoweth all about us
Who doth our sorrow share,
Who satisfies all our longings
Who dries away our tears,
Who quenches all our heart aches,
Who drives away our fears.

Oh, Jesus, loving Saviour,
Help us to watch and pray,
That we enter not into temptation
As we travel the narrow way,
Help us to do thy will;
Help us to dwell in thy love,
Till some day thou shalt call us
To that heavenly home above.
—Mary Otterbein in Christian Witness.

of compromising in our separation as God's servants. We continually hear "why this and why that" in regard to things which give us a mark of separation from the world. That which gives rise to these questions is surely the same thing that caused Israel to compromise in separation and in their distinction as those who have a "high calling." Israel thrived in her national life so long as she gave strict heed to God's will for them but the moment she began to compromise she signed her death warrant as far as enjoying His Divine blessing. It was always along the line of separation from those about her that she began to compromise. The Church of

Christ has drifted far from her separation from the world and the distance is becoming greater. May the Church save herself from this form of compromise!

Compromise in outlook was what caused Lot to behold such pleasing possibilities in choosing to "pitch his tent toward Sodom." As a result of his choice we are made to feel that he continually compromised until even morality itself was laid on the altar of compromise. The outlook was good but it brought bitter results for Lot and his family. It is possible some of us would have seen what was inevitably the result of such a choice, but it is also as possible that we may be compromising in outlook just as definitely as Lot. The result may not come as quickly, nor be as serious, but it is as certain. Too often the glitter of the broad way is attractive to us and we find ourselves treading dangerously near the path that led to Lot's ruin. Compromise in outlook is a deceptive tool of Satan.

Another way in which we are guilty of compromising, and too often at that, is in devotion. This is the gravest of all compromising. So much depends on our devotions, in knowing God's will and obeying His voice. We read of the prophet who so fearlessly prophesied against the altar of Jeroboam and so emphatically refused to disobey God when pressed by Jeroboam to eat bread with him and yet we find he compromised for a lying prophet. The subtlety of the enemy in getting us to compromise on God's Word and our devotions to Him is quite beyond the power of human ability to detect. We dare not depend on human reasoning to guide us in our daily devotions to God. If we compromise in our devotions the way is open for a rapid decline in our spiritual insight and compromise on other lines is sure to follow.

A story is told of a very warlike tribe in Europe. It is said they were almost compelled to become Christians. They agreed on one condition and that would be made known on the day of their baptism. As they went under the water which is a symbol of the old life being dead, they kept their right arms above their heads. Their fighting arms were not included in their profession. The limitation in their confession of Christ marred the whole of it. It is the same thing when believers COMPROMISE.

The man who does not believe in missions should burn his New Testament, for it is, from beginning to end, a missionary book.—Religious Herald.

Christ brought the Light of Heaven to earth, and by keeping near to Him, His light will shine upon us, and we shall be the means of blessing those around us.

—Frederick W. Neve.



FOUR HUNDRED YEARS
of the
PRINTED ENGLISH BIBLE



Influence of the Printed Page

By the Rev. H. C. Tucker, D.D.,
Rio de Janeiro, Brazil
Agent of the American Bible Society

Christian and Anti-Christian Literature
THE statement is made in Sartor Resartus: "He who first shortened the labor of copyists by device of *moveable type* was disbanding hired armies and cashiering most Kings and Senates and creating a whole new democratic world: he had invented the art of printing."

In this new democratic age the press has become a most efficient and widely used agency for communicating both truth and falsehood; it is a power both for good and evil. Carlyle says, "The true universality of these days is a collection of books."

The Protestant Christian movement, carrying a Book that contains its message for the world, regards the printed page as an indispensable agency in the accomplishment of its task. The work of reducing spoken languages to written systems has in view the use of the printed page for setting and transmitting information. Teaching the illiterate to read is consequently an outstanding part of missionary endeavor.

The discoverers and settlers of the New World found here tribes without any knowledge of letters or of literature. Teaching them to read was not a feature specially emphasized in the early attempts to civilize these indigenous elements. Consequently the percentage of illiteracy has been large, and only in recent years is this being reduced at an encouraging pace. Official statistics, statements in the press and public addresses justify the following from sympathetic writers, who have observed for years in South America. One writes:

"Various estimates of illiteracy run from forty to ninety per cent, the average literacy being kept down by the millions of untaught Indians. Compulsory school attendance laws are unenforcable for lack of equipment and teachers, and there are still multitudes of children wandering about the streets without a chance to acquire even the three R's."

Another says: "Literacy in some countries drops as low as fifteen per cent."

A Brazilian of note wrote a few years ago under the caption, "What Our Fathers Read":

"If the French, notwithstanding they are Catholic, yet read considerably, it is due not only to the direct inheritance of Latin culture and the Renaissance, but to the influence of Calvinism, very strong there in the sixteenth century, and also to the spirit of Gallican independence. For there can be no doubt that the Reformation by the obligation imposed upon the faithful to read the Bible, to which Latin Catholicism was always hostile, created in modern Europe the habit of reading; and this explains why the Protestant nations have much more this habit than the Catholic. To learn to read is to the Protestant a religious necessity; for his religious culture depends almost exclusively on the reading of the Bible. For the Catholic it is unnecessary as the oral lesson suffices for his religious edification, even though given in a language he does not understand. The real causes why we read so little are those given in my previous article, the influence of Catholicism after the Reformation, hostile to reading and distrustful of books."

A priest publishes this statement: "For a long time, it must be admitted, the Gospel was for the Catholics a closed book, an unknown book, and for this reason the God of the Gospel is becoming an unknown God. Even among pious persons, among those who most closely seek to follow Jesus Christ, there are few who read the Gospel."

Dr. John A. Mackay well writes: "The Roman Catholic hierarchy accepted the responsibility of forbidding the publication and circulation of the Holy Scriptures in Latin America. This measure prevented these republics having access to the only book that could have brought new life to their people through a radical rethinking of life as a whole, and so prepare them for true democracy. It excluded from the thought life of Latin America the greatest known stimulus to popular education."

The printed page, presenting the Gospel message, faces also the charge that the Bible contains only a part of the truth. Latin American peoples have been taught that there is a body of essential religious truth unwritten, held alone by the infallible church and only handed on to men orally. This tradition is deeply imbedded in the minds of many throughout the continent.

The priest above quoted wrote: "Prot-

estantism teaches that all the truths of faith are to be found in the sacred Scriptures, and that we all have the right of interpreting them, according to the light of the Holy Spirit. While combating this dangerous and deadly doctrine, prolific mother of innumerable extravagant sects, contradicting themselves, the church does not purpose depriving us of the Bible, always, on the other hand, considered as a luminous and most abundant fountain of divine revelation. On the contrary, not only does the church recommend, with importunity, the reading of the sacred books, but moreover grants many indulgences to all those who at least for a quarter of an hour read a passage of the Gospels."

The Cardinal Archbishop of Rio de Janeiro in a letter to his clergy, authorizing and recommending the reading of the Scriptures re-edited by Franciscan Monks in the vernacular tongue, says, "At the moment in which we write these words of approval and apology of the work of popularizing the reading of the Holy Gospels, we judge it convenient to make them very clear, that our attitude can never be confounded with the propaganda that our separated brethren, the Protestants, are very actively making. No; they, faithful to their principles, wish to substitute the Gospels for the church; they claim to find directly and exclusively in the Gospels the dogma of faith and the rules of living."

The Press and the Gospel

Dr. Abdel Ross Wentz, in "Across the Barriers of Language," states eloquently a historic fact when he says, "with Luther's translation the printing press discovered the Bible, took it on its wings and flew with it over the face of the earth. It was not long until the Scriptures were making their appearance in millions of copies each year." This miracle is being wrought throughout Latin America.

Sections of the secular press in Latin America are favorable to the work of disseminating the Gospel among the people. Some have opened their columns to Evangelical writers on religious topics, requesting generally that controversial and dogmatic subjects be avoided. These writers have not been able generally to make use of these privileges consecutively for a very long time since publishers have been advised to close their columns to such communications under threat of seeing their circulation decrease. Even when Protestant writers have contracted to pay for

space the threat of religious boycott has lead editors to cancel agreements.

In recent years, when a changed attitude with reference to the reading of the Bible by the people has been forced upon ecclesiastical authorities, some editors have printed consecutively passages of Scripture texts, generally taken from an unauthorized Roman Catholic version.

From the very beginning the Protestant Christian mission has made special use of the printed page in the work. The missionary with the Bible in hand offers it to all who can read and emphasizes the opportunity and duty of searching the Scriptures to find eternal life and light upon the pathway and problems of life.

There are several Protestant printing presses and publishing houses in South America sending out an increasing number of tracts, books and periodical literature containing matter and messages for the enlightenment and enrichment of the mind and heart of the believing community and for the evangelization of the masses who can read. Schools are established to make wider use of the printed page; children and illiterate adults are taught to read, and are induced to provide themselves with helpful literature and good books. The printed page makes possible these two successful branches of missionary work, and appeals for its increasingly wider use. Many have been induced to read a Bible, a New Testament or a religious tract, who, for reasons not difficult to understand, would not enter a hall or a church to listen to the preacher's spoken message. The rapid spread of education, an intellectual renaissance evident everywhere, and the multiplication of printing presses continually open wider doors for the entrance of the Gospel message by means of the printed page.

The report of the World Sunday School Convention at Zurich truly says: "There is no greater missionary agency in Latin America than the Bible and no greater need than the circulation and study of it. We should give our help to all the agencies which are promoting the publication and distribution of the Scriptures in Latin America."

Dr. John A. Mackay says: "The Bible was the pioneer of the Evangelical movement in Latin America. Scarcely had Latin America attained political freedom when parcels of Bibles in Spanish and Portuguese began to be deposited in South American ports by Christian sea captains." Perusal of reports of Bible societies and Protestant missions will enable the reader "to calculate the forces of the spiritual impact represented by the coming of the Book of Books" to Latin America.

Writing of the mission and work of Bible societies he says: "These heralds of the Word and the Evangelical Church be-

hind them can be satisfied with no less an ideal than the fulfilment of the Chilean poetess, Gabriella Mistral's desire, when she says, "My passion for the Bible is perhaps the only bridge that unites me with the Anglo-Saxon race, the piece of common soil on which I find myself at home with this race. . . . Some day I hope to see the essential Book in every South American Catholic home—the Book which can as little be done without as our faces, which is as logical a necessity as our names—just as I see it in every North American home, where it meets us with its holy and familiar countenance."

Many Evangelical churches throughout the country date their origin from a copy of the Bible left in the hands of an individual. A Baptist missionary evangelist writes: "In nine years of active service in the far interior I have never yet gone into a place where the Bible had not preceded me, preparing the hearts of the people for the preaching of the Gospel."

One man had a Bible for about twenty years before he met a Protestant preacher. When the missionary first visited the community he found eighteen men and woman who had experienced conversion and were ready for baptism. They were running a little day school to teach their children to read the Bible.

The religious question in Brazil is being focused more and more about the written Word of God. The Bible proves its spiritual value to those who read and meditate on its divine truths. The Book is finding its way into the libraries, councils and courts of the country and is beginning to exert its influence upon the laws of the Republic.

A traveler who recently visited Brazil wrote: "From missionaries of various denominations I received striking testimonies to the value of the work of Bible distribution. Many churches, now vigorous and growing, trace their origin to a copy of the Scripture carried far beyond the range of the missionary and making for itself a lodging in some believing heart."

Christian and Anti-Christian Literature

Reference has been made already to the place and production in the Protestant movement. The variety and quantity of Christian literature available in South America is quite inadequate to meet the needs. Most of what appeared in the earlier stages of the work were translations and productions from the pens of missionaries. In recent years national writers are editing the church papers and Sunday school literature and are writing Evangelical books and tracts. Lack of funds discourages many who would otherwise supply material to meet the needs. Notwithstanding this drawback progress is being made in the quantity and quality of Protestant Christian literature. The situa-

tion furnishes a great opportunity to those who might contribute of their means to print and spread the Gospel and to build the Kingdom of Christ in the heart and life of Latin America.

On the other hand the multiplication of printing facilities throughout Latin America have made it possible to use the printed page to spread positivism (the philosophy of Augusto Comte which takes the form of religion), spiritism, theosophy, and various other cults. Such books, pamphlets and other publications are found in abundance in bookstores and news stands of the cities and towns throughout South America. Many are anti-Christian in teaching and are hostile to Christianity. The materialistic interpretation of life finds expression in a considerable measure and immorality in various forms of expression also seizes upon the printed page for its nefarious purposes. Pornographic literature of the vilest type is circulated privately and now and then forces itself in show windows and on counters to contaminate the public. Police authorities in recent years are vigilant and active in their efforts to suppress the exhibition and sale of such printed matter.

The influence of the daily paper is a striking feature of the present-day life of Latin American countries. Rio de Janeiro boasts of not less than ten popular morning and five afternoon papers, besides several daily sheets of less importance. Other Latin American cities and towns show a similar record. Some are anti-Christian in attitude and most of these papers are under no dominant Christian purpose or control, except as it may be for political purposes. Many of the papers will, however, publish Evangelical news and other reading matter, including Bible passages.—Missionary Review of the World.

Christian Toleration

When we speak of toleration let us not immediately jump to the conclusion that we are speaking of compromise—far from it. But we are compelled to recognize facts as they really are, and we believe that Jesus Christ has set us the most perfect example of toleration—an example which is very often ignored by the professed church, for nowhere can we read in the life of our Savior where He persecuted anyone because of his or her belief or practice, nor did He ever try to force people into accepting His creed or doctrine. It is true that He was accused of eating with publicans and sinners, but no one who has considered the life and practice of the Savior, could ever accuse him of wrong. Though He was all-powerful he never attempted to use the powers vested in Him to compel people to do or to believe differently than

(Continued on page 331)

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 truths 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 "Tinkers" in Canada)

U. S. A., CANADA AND FOREIGN COUNTRIES

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V. L. STUMP Manager

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Editor

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Permanent Church Headquarters

Messiah Rescue and Benevolent Home

1175 Bailey Street Harrisburg, Pa.

Attention of General Conference Secretary

MARRIAGES

GREEN-SWITZER—On August 1, 1935, Miss Laura May Switzer and George Green were united in marriage. The ceremony took place at the bride's home in Leedy, Oklahoma, at 8:30, Bro. I. G. Engle officiating.

SIDER-SHERK—On Sept. 14, 1935, there occurred the marriage of Bro. Lorne Sider, son of Bro. and Sr. Norman Sider of Sherkston, Ont., and Sr. Ethel Sherk, daughter of Bro. and Sr. Oscar Sherk of Stevensville, Ont., at the home of the bride's parents, Bish. Bert Sherk officiating. May the Lord bless this union for His glory.

MUMMAU-GREINER—On September 14, there occurred the marriage of Hershey H. Mummau, oldest son of Bro. and Sr. Amos W. Mummau of Mt. Joy, Pa., and Martha Greiner,

daughter of Mr. and Mrs. William Greiner of Mastersonville, Pa. The ceremony was performed in the Church of God at Elizabethtown, by the pastor of the church, Rev. Heiges. We join in wishing them God's blessing.

BYERS-WINGERT—Bro. Monroe M. Byers, son of Bro. Alfred Byers, and Sr. Mary E. Wingert, daughter of Bro. and Sr. Israel Wingert, were united in marriage at the home of the bride, near Chambersburg, at 6 o'clock on the evening of August 29th, by Eld. Charlie Byers. We wish this union the rich blessings of the triune God during their entire lives.

LONG-GEUTZEL—At the home of the bride in Spring Mills, Centre Co., Pa., on Sunday morning, Sept. 29th there occurred the marriage of Charles P. Long and Miss Carrie Mae Geutzel. The ceremony was performed by Eld. S. W. Heisey in the presence of several of the immediate family.

Obituaries

SIPLING—Bro. Abraham H. Sipling was born March 13, 1858, and departed this life September 20, 1935, at the home of his daughter, Mrs. Phares Hoffer of near Manheim, Pa., bringing his age to 77 years 6 months and 7 days.

He was a devoted member of the Brethren in Christ Church for nearly fifty years. He loved his Lord, and gladly testified for Him. In his younger days, he was a pioneer in Sunday School work, and continued to be active as long as he was able.

For fourteen years he was subjected to an asthmatic condition which brought complications, and finally caused his death. During his long affliction he needed much care and attention, and the surviving family wishes to thank all who have in any way brought comfort and help during his suffering, and at the time of his death.

He is survived by his wife, Sr. Anna Mary Zook Sipling, and the following daughters: Mrs. Herman Snyder, Steelton, Pa.; a daughter-in-law, Mrs. Amos Sipling, widow of the late Amos Sipling, Manheim, Pa.; Mrs. Ephraim Bard, Columbia, Pa.; Mrs. Edwin Henry, Manheim, Pa.; Mrs. Harvey Leonard, Mountville, Pa.; Mrs. Phares Hoffer, Manheim, Pa.; and Mrs. Jonathan Brownsberger, Silver Springs, Pa.; also thirty grandchildren, thirteen great grandchildren, and two sisters, Mrs. Annie Yohe of Columbia, Pa., and Mrs. Fannie Hubley of Ironville, Pa., survive.

Funeral services were held in the home of Mrs. Henry, with further services at the Mt. Pleasant Church. Bishop J. T. Ginder, Eld. C. E. Moyer, and Eld. Graybill Wolgemuth, officiated. Text: II Tim. 5:6-8. Burial was made in the adjoining cemetery.

FISHER—Albert Fisher was born in Devonshire, England, on Dec. 31, 1871, and departed this life on Sept. 5, 1935. Bro. Fisher came to Canada with his parents when he was 10 years of age. Sometime later he was converted and joined the Brethren in Christ Church. For the last twenty-five years he was a sufferer from asthma but the exemplary way in which he patiently endured his affliction was very praiseworthy. His release came at last and he triumphantly passed on to the land where pain will never be known.

He leaves to mourn his passing, four children, Vera, Dorothy, Lloyd, and Orris, all at home, who are left without either parents as their mother died nearly 19 years previous.

Funeral services were held in the Sixth Line Church and were very largely attended, conducted by Bishop E. J. Swalm, assisted by Eld. E. A. Ditson, Rev. H. Good and Rev. J. Bolwell. Interment in cemetery adjoining.

PASSMORE—Catharine Chance Passmore was born in Bordington, New Jersey, Sept. 23, 1876, died Sept. 13, 1935, at the age of 59 years, 11 months and 10 days. In the year 1915 she was married to Daniel Passmore of Welland, Ont. A number of years ago they were converted and about four years ago they were baptised and became members of the Brethren in Christ Church. After a period of time Sr. Passmore became dissatisfied and worshiped with another class of people and claimed to be enjoying freedom, but one year ago at our tent meeting she became awakened to her condition, came to the altar, confessed her wrong and asked to be taken back into fellowship, after this her testimony was more inspiring and uplifting.

On the above named date she very suddenly and unexpectedly passed to her reward. About three o'clock in the morning she came to her husband and asked him not to arise too early in the morning, as she was not feeling well. She then went back to her bed and by all appearance she sat down on her bed and passed away. In the morning when Bro. Passmore arose and went to see how his companion was feeling, he found her cold in death.

Leaving to mourn, a companion, one brother, three step-daughters and many other friends.

Funeral services were conducted by Jonathan Lyons, assisted by Bish. L. Shoalts and Bish. Bert Shirk. Text II Tim. 4-6. "I am now ready."

LENHERT—George Lenhart, son of Cyrus Lenhart and Nancy Huntsberger, was born Feb. 10, 1867, in Lancaster Co., Penn., and died September 27, 1935, at his home south of Abilene, Kans.

At the age of 16 he came to Abilene, Kans., with his parents and has resided here since. On February 12, 1896, he was married to Martha E. Gish. To this union were born nine children: Esther, wife of Edgar Heise of Hamlin, Kans., who preceded him in death; Frances, wife of Cornelius Lady of Abilene, Kans.; Harry of St. Paul, Mo.; Paul of Arcanum, O.; Benjamin of Upland, Calif.; Mary, wife of Charles E. Eshelman, of Bulawayo S. Rhodesia, S. Africa; an infant son who died at birth; Rhoda and George, Jr., both of Abilene. He is also survived by four sisters, Lizzie Lenhart, Susie Caskey, Anna Eshelman and Katie Landis all of Abilene, and three brothers; John of Enid, Okla.; Simon, his twin brother, of Upland, Calif.; and Henry of Hope, Kans.

At the age of 19 years he accepted Christ as his Saviour and united with the Brethren in Christ Church of which he was a faithful and sincere member. The welfare and unity of the Church lay very close to his heart. When he was thirty-three years of age he was ordained to the office of a deacon, discharging the duties of this office until his health failed. He was always ready to spend his time and effort in serving the church and community. He was a true husband and father, having a deep concern for the spiritual welfare of his family.

He was faithful and patient during long illness, his passing will leave a vacancy in the home and community.

Funeral was held from the home and the Church of Newbern. Burial in the adjoining cemetery, Bish. M. G. Engle, officiating, assisted by R. I. Witter, and H. G. Engle.

A Busy Man and His Bible

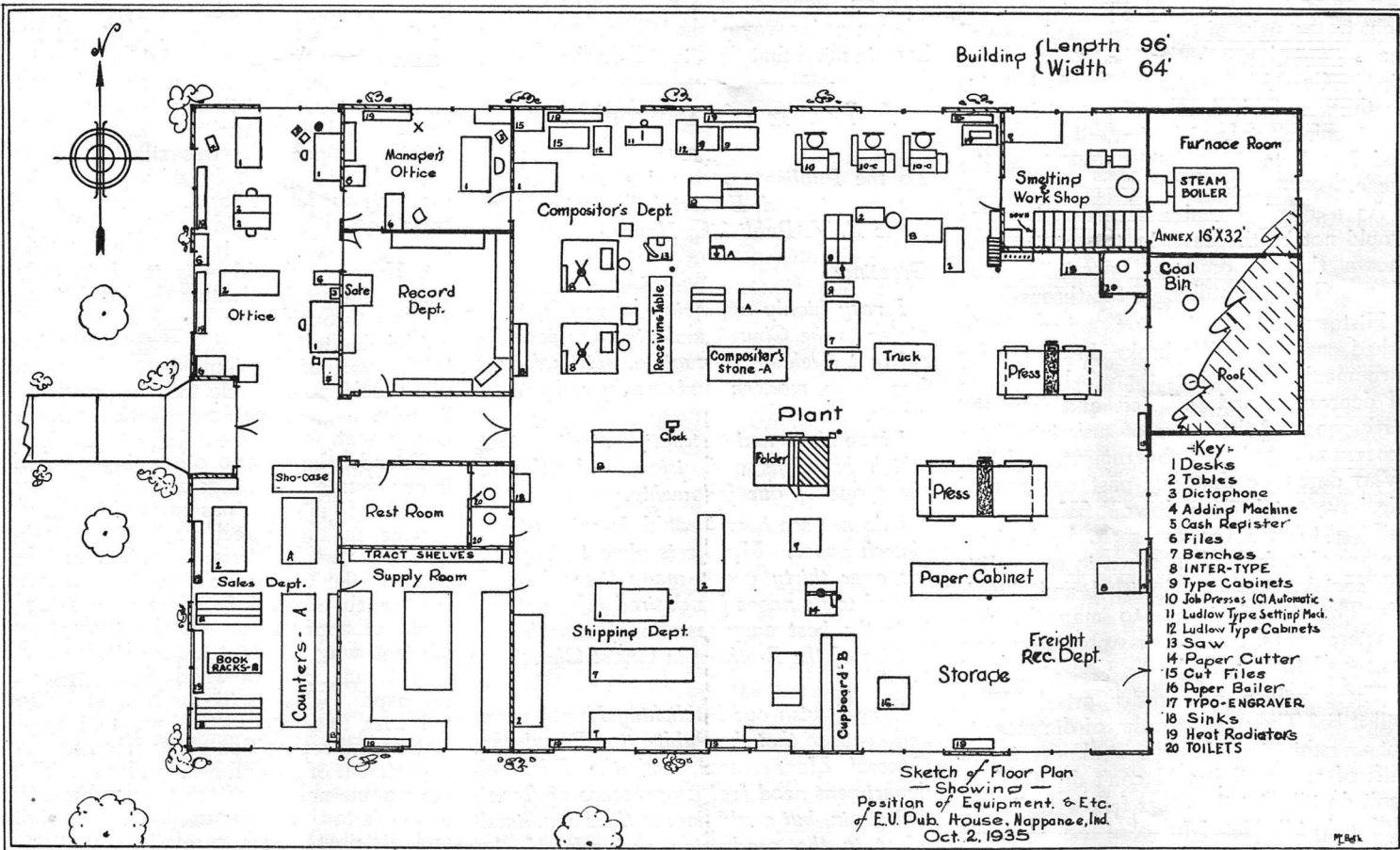
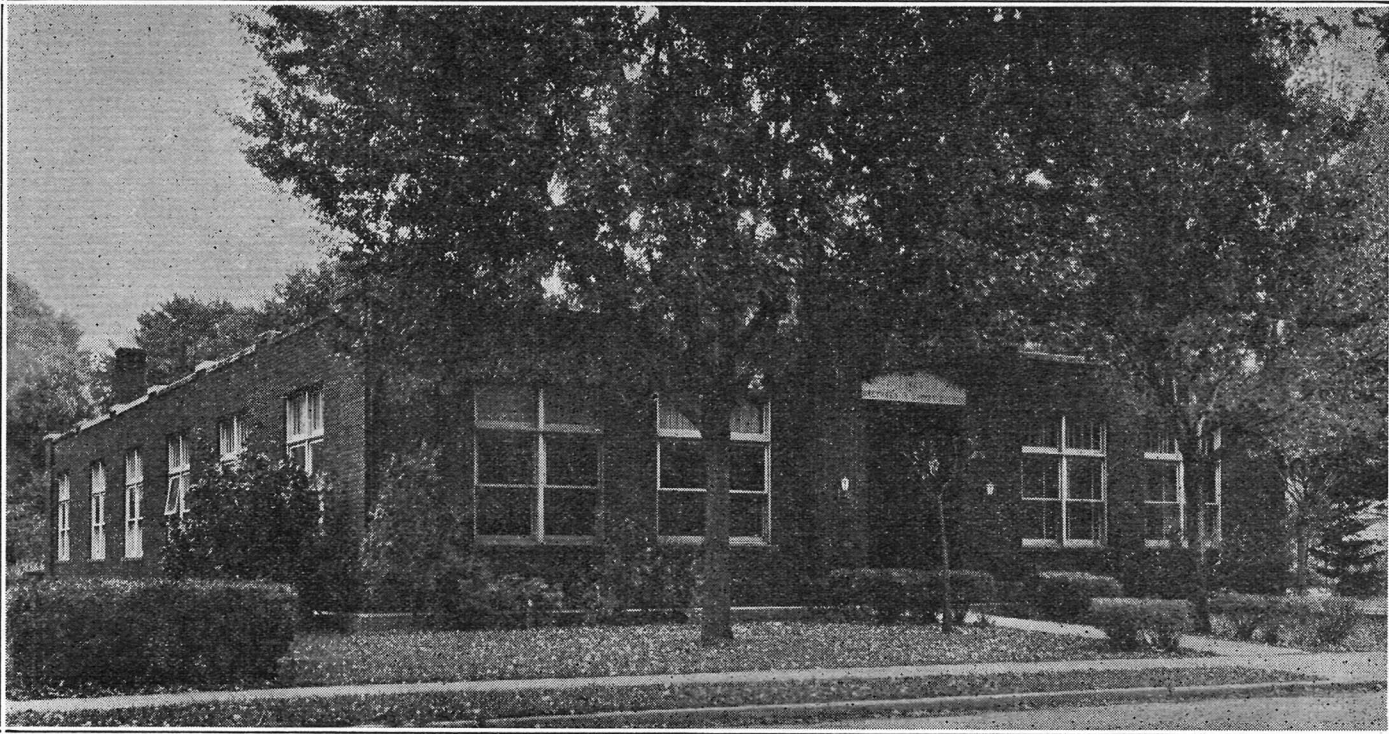
The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I can solemnly state this from the experience of fifty-four years. Though engaged in the ministry of the Word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress; I neglected God's own appointed means for nourishing the divine life.

But I was led to see that the Holy Spirit is the instructor, and the Word the medium by which He teaches. Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments.

I have read, since then, the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.

Friends often say to me, "Oh, I have so much to do, so many people to see, I
(Continued on page 336)

PUBLISHING HOUSE SUPPLEMENT



Issued as supplement to the Evangelical Visitor in the interest of the Publishing House and Special Representative Visit. The above print of the Publishing Plant at Nappanee as it appears at this date, shows the splendid brick and tile structure, which is a modern daylight plant housing the editorial office and printing machinery. Below it is shown a floor sketch of the interior,

Notes on the Place and Founders of the Brethren in Christ Church

The accompanying picture shows the Engle—formerly spelled Engel—homestead as it was in the fall of 1932—which is located about 8 miles southwest of Elizabethtown, Pa., near Lofata—formerly known as Stackstown. This was the parental home of Bishops Jacob and Jesse Engle—the former was the father of Bishop S. G. Engle, Sr. Myron Taylor—African Missionary—and Sr. Elizabeth Zook of Upland, Calif., and others. Bishop Jesse Engle with his wife were two of our first missionaries to Africa—about 1908. They began their married life in the small house on the right in the picture, and just a bit farther to the right and among the trees runs the creek where the founders of the church first baptized by triune immersion which they believed to be nearest to the Word of God. The house shows the ravages of time as a porch in front became so decayed that it was taken away.

Perhaps a mile—more or less—away from this homestead is the cemetery where a slab marks the grave of Hans Engel who died in 1824, over 80 years of age. He is said to have been the first of our church. He with a number of others migrated from Europe in early life and settled here, near the Susquehanna River from which fact for a number of years they were called the Brethren at the River or River Brethren.



God is Still Upon the Throne

By *Bish. S. G. Engle*

Isa. 6:1: "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." No. 722 in the new church Hymnal.

MODERN life as the world lives it, is no friend to grace, to help, a lost world to God. Isaiah lived in the reign of both righteous and wicked kings.

It is said Uzziah did that which was right in the sight of the Lord. This moved the seer and prophet's heart toward the king. Confidence was restored, but his death was looked upon by Isaiah as a great calamity, he felt that all was gone and Israel would possibly pass from the scene.

As a comfort and assurance, that this would not be the case, he in a vision was shown that in days of uncertainty and gloom, God was still upon the throne.

History reveals the fact, when established customs of life broke down, always thru man's evil doing, there where years of depression and suffering, and from the birth-pangs of the years of suffering, there arose a new order of governments and life. Who dare say that our past customs of life have not broken down? We are not drifting toward the rocks, to be broken; we are already broken down in our political, social, economic, Spiritual, and church life. The struggle is on, to map the uncharted seas, the compass points but one way, and that to God.

There will a new order arise! What will it be? The present order of dictators is but an exhibition of man's weakness, it is a shift of responsibility. "I can't do it"; "we can't do it"; "let the other fellow try"; "let Hitler do it"; "let Mussolini do it"; and free reign is given. It is man's choice and method; it has always failed, and will always fail. But our God remains and is still upon the throne. How often when men of

faith and goldness have passed away, such who were our recognized leaders in thought and life, we felt as though it spelt calamity and future failure. This we have experienced in our own brotherhood. Strong brethren left us, some of us shed tears, longing for a return of fellowship; many days passed before we ceased from our refusal to be comforted, forgetting that God is still upon the throne. My appeal to the church of my choice is, ever to keep before us the thought that God lives. Let our Institutions, Homes, Orphanages, Publishing House, Mission Efforts, Home and Foreign, Schools, and all other activities (do we go by way of the hill country?) ever keep in mind that God is still on the throne.

A Letter of Appreciation

To the Publication Board, General Management, and Editorial Department of the E. V. Publishing House.

Greeting:

I very highly appreciate your efforts in giving to the Church and others, a periodical that is clean, instructive, spiritual, and free from modern and trashy advertisements.

I love clean and instructive reading, that which broadens our vision, and enlarges the scope of our fellowship.

I do not see how I could do without my church paper. My file is almost complete for over thirty years; many times have I turned to its pages for desired information; it is the best encyclopedia of church activities of the Brethren in Christ Church at hand.

How I wish our Publishing House were endowed, so that the Publication Board, the General Management, and the Editorial department need feel no pressure of financial strain, but could devote their combined effort in the production and sale of the highest type of Christian literature.

Yours very truly,

C. N. Hostetter.

Appreciates Visitor Contact

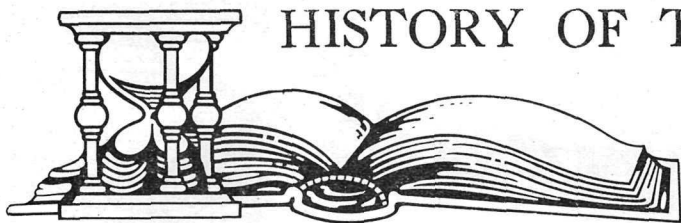
By *C. J. Carlson*

I HAVE been interested in a colored aviator whose home is in our part of Chicago. Last summer he was called to serve the Ethiopian government in the present crisis, and latest reports state he flies between their Capital and the front lines, carrying dispatches, thus maintaining this important contact. I suppose this is part of their Intelligence Corps.

I think of the value of our church organ, the Evangelical Visitor, which enters the home of every subscriber every two weeks of the year, with news reports of activities of our Home and Foreign fields. News of the Lord's doings in that part of the world entrusted to our spiritual care, as a church brotherhood, is brought to us personally, within the pages of this silent "Visitor" regularly, systematically, without intrusion, awaiting our leisure for reading and at such small cost. I have said nothing of the sermons, poems and articles of current interest. How we should miss it if it didn't come. As workers whom the Lord is supporting through your sacrifice, we would not be able to inform you of God's working in the various far flung battle lines, and you would not be able thus to pray intelligently, as we meet around one common mercy seat.

Friends, there is no other single vehicle in our church that brings us as close together and though in various parts of the Lord's service, makes us feel we are one family. We are in one common conflict and because of the Visitor we are not so far away from each other. I feel like expressing a word of appreciation for the prompt and efficient way the reports are handled, the neat arrangement in which they appear in the paper. Thanks to our Brother Editor.

I wish to add a further word of appreciation and recognition of the free literature department of the Publishing House. They have a fine number of tracts and pamphlets available to those who use them prayerfully and distribute same carefully. We have used hundreds of these fine tracts in our open air work here and I use this opportunity to express the thanks and gratitude many feel for this fine service.



HISTORY OF THE EVANGELICAL VISITOR PUBLISHING HOUSE and Free Literature Activities 1887-1935

Forty-Eight Years of Gospel Seed Sowing Thru the Printed Page

ORIGIN OF THE VISITOR

THE "Evangelical Visitor" dates its existence from August, 1887, at which time the Brethren in Christ Church realized the need of an efficient church organ that would bring into existence a medium of communication thru which our widely scattered brotherhood could receive the news of church activity and work toward a harmonious functioning of its various institutions and extensions, and at the same time spread the true doctrines of God's Word thru the printed page.

The "Evangelical Visitor" was first published as a monthly at White Pigeon, Michigan, with the printing being done at Elkhart, Indiana. Later it was published in Abilene, Kansas; then at Harrisburg, Penn., for a period of years, then at Grantham, Penn.; and now at Nappanee, Indiana, near its origin.

ORIGIN OF PUBLISHING HOUSE

As time went on the church felt the need of uniform Sunday School Lesson helps and an arrangement was entered into with the Mennonite Publishing House at Scottsdale, Penn., whereby we could have Sunday School quarterlies with a supervising editor of our own. This also gradually developed the demand that other Sunday School helps and Bibles be supplied through the Evangelical Visitor office; about this time also the world war came and lessons learned then, taught us the need of a Publishing House of our own. Accordingly at the General Conference held at the Sixth Line Church, near Duntroon, Ont., Canada, in May, 1920, it was decided to launch the enterprise, the Publication Board being given permission to go ahead as soon as \$10,000 were in sight. It was, however, the plan of the Board to raise \$20,000 as the initial amount needed to properly launch the work. For some reason these efforts relaxed and only about \$14,000 was raised.

THE ORIGINAL PURCHASE

The plant in which the "Evangelical Visitor" was then being printed, being for sale on account of a death in the family of the owner, and offering as it did a feasible and practical opportunity for commercial as well as our own printing, the equipment, good will, and business of the "Nappanee News" was purchased at a cost of \$5,750.00.

Inasmuch as the Publication Board did

not deem it wise or desirable to continue the publishing of the newspaper then in circulation, the good will of the same, together with its subscription list, was sold for the sum of \$1,000.00.

OUR AIM

It was the aim of the Publishing House to develop our own publications, to issue tracts and other useful literature as rapidly as the means at our command would warrant, and to do such commercial printing as would enable us to meet the overhead expense which we necessarily have to meet in our present location. Having sold out the newspaper, thus depriving the institution of its chief source of revenue, it was necessary to build a Commercial Printing business from the ground up. The first year our total gross business was around \$11,000, and this has steadily increased, until the gross business of the E. V. Publishing House averages more than \$35,000 yearly.

To accomplish anything worth while in commercial printing, it is necessary to have the proper equipment for such work; and it is a well known fact that printing machinery is all very high priced. The ordinary printing press, taking a sheet the size upon which the Evangelical Visitor is printed, would cost new, including motor and electric installation about \$5,000. The ordinary type-setting machine fully equipped, about the same. It is not unusual for plants the size of ours to have an equipment investment of \$100,000 or more.

THE NATURE OF OUR WORK

Our work in addition to the church periodicals, consists of printing books, hymnals, advertising circulars, catalogues, stationery, high school and college annuals.

OUR OWN PUBLICATIONS

The "Evangelical Visitor" has continued to maintain the same high standard of religious experience, which the church has always demanded, and continues its visits into many homes outside the Brotherhood, and in many instances becomes the medium thru which souls have been saved or led into the deeper life.

The Sunday School papers; viz., the "Youth's Visitor" and "Sunbeams" have made steady growth and are constantly gaining new friends. The Sunday School papers are being used by most of our churches and many other schools not in any way affiliated with our church.

As to tracts, we are happy to report a constantly growing selection of good spiritual tracts, and that the score of their distribution is constantly being enlarged.

CIRCULATION OF PERIODICALS

Evangelical Visitor	2350
Youth's Visitor	3600
Sunbeams	2300
Teacher's Quarterly (Approx. yearly Total)	4000
Junior Teacher's Quarterly	1400
Advanced Quarterly	25,200
Primary Quarterly	3980
Junior Intermediate Quarterly	9840
Leaflets	3600
APPROXIMATE NUMBER OF COPIES OR PERIODICALS AND TRACTS SENT OUT IN THE PAST TEN YEARS	
Evangelical Visitors	550,000
Youth's Visitor	1,778,000
Sunbeams	1,144,000
Tracts	1,500,000
Grand Total	4,972,000

A WORTH WHILE ACCOMPLISHMENT

At the Highland Conference of 1925, a very forward step was taken in connection with the publishing interests of the Church. It was decided at that Conference to raise a fund sufficiently large for the erection of our own building and the installation of additional machinery. At that time we were paying \$1,200 rental for the use of the building in which the plant was located.

Soon after Conference a drive was made throughout the Church to raise the necessary funds which were raised by annuities, by life time subscriptions, and by donations. As a result the Church has today a splendid fire proof building of brick and tile construction, the dimensions of which are 64x96 feet with an addition of 16x32 feet for coal storage and heating equipment.

The building was completed early in 1926 and occupied in January of the same year. Figuring the rental on the same basis as that which was being paid at the time we entered our new building, for the period of 10 years, length of time which we have now occupied our present plant, we would have spent for rental alone the sum of \$12,000. In addition to this our fuel and lighting costs have been greatly reduced. We have saved several hundred dollars each year on these items in addition to the rent which we would have had to pay. The publishing house building cost us about \$16,500 and with the saving of rent, of lighting and fuel we are safe in saying that the actual return on this investment, considered in savings, would practically total the amount spent for the erection of the building.



TABLE OF RATES

20 to 49 yrs.,	4%
50 to 59 yrs.,	5%
60 to 69 yrs.,	6%
70 to 79 yrs.,	7%
80 to 85 yrs.,	8%
86 yrs. and more,	9%

CHRISTIANS ARE STEWARDS OF GOD'S WEALTH

WE invite you to invest your funds where they will continue to be used in the Lord's work long after you have entered your reward.

Our annuity contracts make it possible to combine investment with stewardship—

- You have a two-fold dividend.
- Your income never fluctuates in value.
- You can provide for relatives or friends.
- You are free from worry of re-investment.

Discharge your stewardship by helping the E. V. PUBLISHING HOUSE spread the Gospel through the printed page.

Life Annuity Contracts

Did you ever stop and consider that even during the depression years the Publishing House did not miss paying annuity interest? This record should inspire confidence in future ability.

"I want to thank you for my annuity check. It surely came in handy, coming as it did just when I needed it most. Other funds which my late husband had invested paid us no interest, but your annuity interest even though late a few times has never failed."

WHAT YOUR ANNUITY HELPS TO DO

1. **PROVIDES** and helps to maintain and operate a Church owned printing and publishing house, which acts as the greatest single unit in the church of information, propagation, and advancement of Christian service.
2. **PROVIDES** the necessary news information and contacts for our foreign missionary work.
3. **PROVIDES** the simplest and most advantageous medium (The Evangelical Visitor) for the promulgation of our home mission and evangelistic work.
4. **PROVIDES** the best suited and most economical supplies and helps for our Sunday Schools.
5. **PROVIDES** a central place where the constantly growing demand for good books, safe literature, Bibles, and Mottoes, can be supplied to our fellowship and other sincere Christians.
6. **PROVIDES** for the prompt and efficient printing and mailing of our periodicals.
7. **PROVIDES** the means whereby the Brethren in Christ Church can fulfil her obligation in spreading the Gospel through the printed page (our free literature department) to all the world.

THE E. V. PUBLISHING HOUSE
NAPPANEE, INDIANA

Dear Brethren:

Please tell me how I may help in the training of Christian workers, and at the same time be assured of an income for myself. How can I provide for a relative or friend as survivor?

Name Address.....
 City State
 Date of Birth Survivor's Date of Birth.....

A VISIT THROUGH THE PLANT

A PARTY of tourists has stopped enroute. After the usual greetings the inquiry naturally follows, "We wondered if we might see the Publishing House while we are passing through?"

"Certainly, we will be glad to show you through the entire plant. If you are ready, we will go at once."

"We will start right here in the front office and go to our left through the manager's office into the composing room. Might stop just long enough to say that you will usually find plenty of things on the manager's desk. Since he not only manages the Publishing House but also edits the periodicals. It is necessary that there is constantly within reach an inexhaustible fund of literature of one kind or another. A search for the proper materials to go into our various publications is no small one and it never ceases. No sooner is one issue completed than another one is under way. And in addition to that there are hundreds of jobs of one kind or another that must be estimated. Very often the paper must be selected for a customer, the entire work planned and laid out. The starting point of every job that goes through the plant is at the manager's desk. For a job ticket starts this point with the necessary instructions to carry the work through to its finish."

"We come next to the composing room, and stop first at the type setting machine."

"What kind of machines are these?"

"These are Intertypes."

"What's the difference between an Intertype and a Linotype?"

"There is no basic difference in the principle of either and the work that they do is the same, but the Intertype is a later improved machine with a new mechanism to allow the matrices to fall into the channel when the operator presses the keys. Hundreds of parts have been eliminated. Consequently it is a more simple machine in many respects than a Linotype. If you will stand with me just back of the operator, you will notice the operation of the machine. You will see that it is necessary for the operator to touch the key for every letter she wishes to set in the line. The reason, of course, they were originally called "Linotypes" is because it sets the type in a line. Various measures from one inch to five inches can be used, some machines are even made to set seven inches wide. When a line is set full of matrices, she raises a lever and it passes over to the casting mechanism and hot metal is forced into the little molds found in each matrix. This molds individual letters in a line. The mats are then released from the casting mechanism and the slug or line of type is ejected at the bottom and the matrices are again replaced in the magazine and distributed in their proper channel."

"Well, what do you do with the type after you have it set up?"

"It goes from this point to the receiving table. Here it is placed in long galleys, about 24 inches to a galley."

"But suppose a mistake is made."

"That is the point I'm coming to just now. After being placed on the galleys it is then proved and the proof together with the manuscript copy goes to the proof reader. It is then carefully read and returned for corrections."

"Are there many corrections?"

"That depends somewhat upon the oper-

ator, and too on the smooth working of the machine. There are times when the matrices for some reason due to weather conditions become gummed or some part of the machine works imperfectly and mistakes occur."

"Do you have to throw out the entire line if you have to make one correction?"

"Yes, the entire line is rejected, and a new one set in its place with the correction incorporated."

"After the galleys have been corrected they then go to the compositor. Usually in all publications he is furnished a dummy which indicates the places where type is to go on the page. These galleys are all numbered and marked. Take for instance 'The Evangelical Visitor.' He starts making up the pages. These are all made up in individual pages with continuations from one to the other, if there are any; and then they are locked into what we call a chase or an iron frame which holds the type in its position. Everything must be exactly square, if the form is to justify properly and print correctly and neatly. Sometimes it happens that the casting mechanism on a machine, the trimmer knife, gets out of order. One end of a slug may be off a thousandth or several thousandths of an inch. By the time you get 50 or 60 lines together you can easily see how one side would be slightly longer than the other. This must be justified by dropping leads or cardboards between the other side to make it properly justified or spaced evenly so that it can be locked up."

"After it is locked in the type form, page proofs are again pulled of the entire form. It again goes to the proof reader. These proofs are checked with original corrections, sometimes read in their entirety again; corrections put into the form; and from there it usually goes direct to the press. Will tell you about this when we get back to where the presses are."

"On our left in the corner you will find our cut cabinet. In fact there are several of them at this point. Here are cuts of various kinds, those for customers, those which we use for ourselves, and of course there is always an accumulation. There are hundreds here which we can never use again. Although we wish we had a great many more with which to illustrate our Sunday school papers and also 'The Evangelical Visitor.'"

"Do cuts cost a great deal of money?"

"Yes, they are very expensive. There are, of course, different kinds. We can use a 100 line zinc or we use 120 or 130 line screen copper cuts. Sometimes cuts are made in solid nickle. The zinc cuts are the cheapest one can buy and use, but you do not get the detail that you do with either the copper or nickle. A cut 3x4 inches usually costs around \$3.50. The price is based on the number of square inches it contains. The engraver's scale indicates the price or cost by simply placing the cut on the squares indicated. The price is easy to obtain."

"Next you will notice another typesetting machine. This is what we call a Ludlow, or a hand line casting machine. We use this for large and small type, but seldom for anything under 12 point. It is used largely for display lines or ruled forms and other items which go in the general run of printing. For instance nearly all of our headings in 'The Evangelical Visitor,' 'Youth's Visitor,' and 'Sunbeams,' are set on this

machine. This gives us a new line of type for practically every job. Just as soon as a job is printed the slugs are thrown into the distribution box and are again re-melted."

"The machine to our right is a metal saw, and is used for cutting off blank parts of slugs which the operator on the machine blanks when setting the type. For instance, when you are working around a cut, and the cut takes up part of the column of type, but does not take up enough of it so as to allow the balance of the space to be blank, then the measure is set on the type casting machine by the machine operator to fit the space. The compositor takes this group of slugs or lines, cuts off with the metal saw the blank portion and the rest containing the type matter is made up into the page and fitted around the picture or cut. Besides sawing the slug this machine has a number of varied uses. In other words when working with printing material not everything is found to be perfect. Sometimes we cast up a picture or form from a paper mat which is supplied to us, and these are usually far from being absolutely perfect. There are sometimes high spots which must be routed off so that the printed page does not show up spotted and smutty. This machine does this work and in addition can also drill and mortice cuts or electrotypes."

"To our right here you will notice a number of stones. These are flat surfaced tables called make-up stones. Upon these various forms are made up or locked into chases and gotten ready for the press. Underneath you will note they are divided into small spaces which are used for storing type, pages of publications, etc., before and sometimes after a job is run. Sometimes a page, or at least a part of it, must be saved to run again in the next issue of the magazine. The problem of type storage is great because sometimes we have hundreds of pages on various publications which are made up waiting for the job to be completed and go on the press. These spaces under the stone are all cataloged and numbered. The compositor numbers his proof page and he knows just where to go to find this page when he wants to lock it up into a form for the presses."

"We also note here to our left is a steel composing cabinet. This contains type, has a steel surface, and on the top has a lead and slug rack. Leads and slugs are used to space out various type forms because the type, as it comes from the Intertype machine is not spaced. The compositor must do this and see that the right sort of space gets into each heading or at the proper place. Here too are type racks which contain a great many different kinds and sizes of what we call hand or foundry type."

"Why do you use so many different kinds of type? Could you not get along if you just had several?"

"Well, it doesn't seem so. As a matter of fact the printed page would not be nearly so interesting. People would soon tire if everyone used the same style and size of type. Then too practically every job requires something a little different. We do not have nearly enough type to meet the demand of our customers. We do the best we can, and usually try to add a new face of type once every two years."

"Is type very expensive?"

"The average cost of foundry type is about 50c per pound. Monotype can be pur-

chased for less money, but the metal is softer and will not stand up as well as regular foundry type.

"We are coming now to the job presses. These are placed along the north side of the building. The first one is a hand fed press. The next two are both equipped with automatic feeders, however they also can be hand fed. The one is perhaps used as a hand fed machine oftener than with the automatic. There are a great many jobs, of course, where the quantity is not large enough to warrant using the automatic machine. Consequently they are hand fed.

"Here in the corner you will notice a typograph machine or sometimes called an embossing machine. In other words it is used for making raised letters. By adding a chemical after the job is printed while the ink is still wet and running it through the electric heater it will raise the letters until it is beautifully embossed. If desired it can be embossed in either gold, silver, or bronze."

"Do you do a great deal of this work?"

"Not a great deal, but some. The machine is hardly large enough to do much commercial work, although some of our customers have used this style of printing for a long number of years. I have one in mind just now who at present is a judge in a nearby city. Our manager sold him the first equipment in stationery and other items when he graduated from law school at Notre Dame. For eleven years he has never purchased printing anywhere else. All of his stationery has been typo-engraved.

"While we are at this point of the building, we will go into the smelting room and work shop. Here you will notice is the smelter into which our Intertype slugs and Ludlow slugs are placed and re-melted. They are re-melting metal now. It is heated to approximately 650 degrees. After it reaches this heat a flux is placed into it for cleansing. It is thoroughly stirred; the dross taken off and put into a separate receptacle so that it is free from dross as the operator pours it into the mold which you see here. These molds are water cooled. The water runs through them constantly while they are casting."

"How long does it take for the metal to cool?"

"Only long enough to fill the opposite mold. One mold is filled while the other cools and then it is dumped, filled again, etc.

"Here you will note is the stairway lead-down into the boiler room."

"What kind of heating system do you have?"

"We have a steam vapor system, and it is very efficient. It has never caused us any trouble, and we can heat the building to practically any desired degree. Here you will notice to our right is our coal bin. It will hold a small car load of coal. Just as we are leaving this room I want to call your attention to our work table. This contains a vise and a lot of other tools are here because there are repairs and adjustments which must be made continuously.

"Wherever you have machinery you are bound to have some trouble or breaks. These usually occur when you are very busy and are hurrying to get a publication under way. Consequently we must be in a position to effect minor repairs at once.

"As we go on to the press room we pass to our left here a form rack which holds the forms of various publications and jobs. Some of these are very difficult to lock up and to get ready for the press. They are

used by our customers at short intervals, and consequently are kept locked continuously for their use."

"Do they pay you when you hold a form like this?"

"Yes, the charge is based on the length of time the form is held, the amount of metal which has gone into its make-up, the original cost of composition. In other words we aim to charge not less than 6% on our investment on that form.

"Here are the cylinder presses. The first one to which we come is a rebuilt press which was purchased in 1920. It has been in use continuously ever since. The maximum size sheet which it will print is 25x38 inches. Any of our publications can be run on this press. You will instantly see that the next one is the larger press. It prints the same size maximum sheet as does the other, but the press was bought new. It has an extension delivery. You can stack 10,000 sheets of paper on a single pile before you need to move it. You will notice now that the form of 'The Evangelical Visitor' has been sent back to the press room. The pressman has placed it upon the bed of the press and has pulled a proof of the form."

"What is he doing now as he makes those marks on the sheet?"

"He is marking out the sheet for make ready. As we stated a while ago not everything is perfect, especially is this true in printing. While your type casting machine may cast perfect slugs, your type is assembled from various sources. They may not all be quite even. Perhaps a cut is used here and there and the engraver had it either a little too high or a little too low. Even though they all aim to have them exactly type high, there is a constant variation. So if he were to print the paper from the type form just as it comes to him it would also be very uneven. He marks out the high spots and builds in the low spots with what we call make ready. In other words tissue paper is used to build up the low spots until finally he has them all eliminated and has a nice even printing surface. He places his make ready sheet over the blanket of the cylinder on the cylinder press. The printing is done by contacting this sheet as it rolls around the cylinder with the type form. The cylinder rolls on a set of bearings on each side, and it merely touches with the slightest friction the type form. Both the bed and the cylinder of the press are in perfect time and when properly made ready the sheet is printed and delivered without a single blur on the type page."

"Why do you have the fire there, the flame?"

"That is a gas drier. As the sheet rolls out across the delivery it rolls across this flame, and it helps to dry the ink. It also eliminates static electricity, a thing which is very prevalent in paper and often comes suddenly with a change in weather."

"Isn't there any way to avoid this?"

"Yes, there is a way to avoid most of it. In large print shops the building is equipped with humidifiers. The air is kept uniform and constant. This helps to eliminate static electricity. We have a very fine building even though we do not have a humidifier. We have experienced perhaps less trouble than many other print shops, due to our splendid facilities and the fact that our paper is kept the same temperature of the room. While we are standing at the press, you will note in the southeast corner of the room directly in front of us, as we are facing the south, is our place for paper

storage, paper cabinets, etc. It is here that freight is received and also shipped out."

"How many kinds of paper do you have?"

"Well, that's pretty hard to tell. Paper is usually classified as coated book papers or enameled, uncoated book paper, English finish or machine finish book, bond paper which ranges from an ordinary sulphite to those which contain a certain percentage of rag. In fact some are made of an all rag content. Then there are cardboard and Bristol, cover stock, and gummed papers, etc. We buy all of our book papers or practically all of them in from 2,000 to 5,000 pounds at a time. Bond paper and other items are bought in smaller quantities, although we use a good many tons of white sulphite bond paper each year.

"We pass on now to the next interesting point. After the sheet has been run through the press, completed and stacked up, it is taken to the folder. This is a Cleveland folding machine. It is one of the most modern folders which has yet been placed on the market. The folding is done by means of rollers. The sheet is carried through to a stop. The forced feed of the roller makes it slightly buckel and the next roller catches the sheet and carries it on to the next point where the same operation is again performed. This machine, they tell us, is capable of making 216 different folds. We have several special attachments which are used, the one very frequently. And we can fold four, six, eight, ten, twelve, twenty-four, thirty-two, up to sixty-four pages by bringing into play the various units and attachments of the machine. You will notice that 'The Evangelical Visitor' contains 16 pages. It requires three right angle folds in order to fold these 16 pages. Watch the sheet as it goes through and notice how it comes out—all folded with the top perforated so that there are no creases or buckles where the folds are made."

"How many can they feed or fold in an hour?"

"If everything is running smoothly, an operator can fold about 1,600 of these long sheets in an hour. However, on small short sheets a feed of 5,000 an hour has been attained. After the paper is folded it is then stitched. We do not paste our paper. We think it is impractical on this kind of a folding machine. We stitch it. Two stitches are placed in the back of the magazine. From this point they go to the trimmer.

"This, you will notice, is a cutting machine. The papers are placed in this machine, a clamp is placed upon them, and they are trimmed on three sides. This gives the paper a smooth, neat appearance, and makes them uniform in size. This completes the operation insofar as the printing of the paper is concerned. Next it passes over to the mailing table. You will notice the long yellow tape that the worker yonder places in the small machine which is on the table in front of him. This is called a Wing-Horton mailer. The paper which he runs through it is especially prepared mailing paper. Upon this tape is printed the names of various subscribers who receive 'The Evangelical Visitor.' Every paper and every bundle wrapper must be stamped before it is ready for mailing. You will notice he is stamping wrappers at present. Those are papers which go to individuals in a widely scattered area of post office addresses. Every state to which we mail has what we call its single wraps where the paper is wrapped singly for each subscriber, as we do not have enough in any

one town to make a bundle. The papers are gathered, wrapped, rolled in these wrappers or in the bundle wrappers.

On the opposite side of the table you will notice the hangers on which mail bags have already been placed. The 'Visitors' going to all states, with the exception of Indiana, which receives its distribution in our local post office, go into the bags which are labeled 'Illinois,' 'Kansas,' 'Iowa,' 'Pennsylvania,' etc. After this operation is completed, the bags are delivered to the post office and dispatched at the earliest possible moment.

"Leaving the production end of the plant, we come now to the stock room. Here we have space for stocking many different kinds of books, Sunday school and church supplies, tracts, etc. You will notice this room has shelves from top to bottom and also shelves in the center. We especially want to call your attention to this north side, and want you to notice that practically all of these shelves are filled with tracts. In addition to these there are a great number piled on shelves around the top on the other side. It takes a considerable amount of space to keep the various numbers of tracts which we publish.

"Coming out again into the front part of the building, we enter our book sales room and school supply room. Here we have on display our stock of Bibles, of books, Sunday school reward cards, mottoes, and such a multitude of things that we simply cannot name them all in this short visit."

"Oh, that reminds me, I wanted to see if I could get a Bible while I was here. Suppose I might as well buy it at the Publishing House as anywhere else."

"Well, indeed, I would think you would want to buy it of the Publishing House, for we aim to carry only the best line of Bibles made. We have cheap Bibles, of course, but the majority of Bibles which we sell are those made by old, established Bible houses.

"After you are through looking at the Bibles, there is one more point of interest to which we want to call your attention. That is our record room. Here we have sample copies, we think, of every paper that has ever been published. We have bound volumes of the 'Visitor' dating back to 1887, the first one published. You know it will soon be fifty years that 'The Evangelical Visitor' has been published. We think it would be a splendid plan to have a commemoration in 1937 to commemorate the fifty years that 'The Visitor' has been going into our homes."

"Surely, it would. I never thought of that before. I will tell our people about it when we get home. I think that would be just splendid."

"If you have time, we wish you would take a look at the outside of the building."

"Oh, we looked it over before we came in. We were very much surprised. We hadn't any idea it was a building like this. We certainly want to thank you for taking us through and taking time to explain things to us. Of course, we don't understand all that you told us. We think if we could go through it several times we would get a better idea of just how you do things. I never knew it took so much effort and so many things had to be done to get out one of our 'Visitors.' I don't know what I did think, but I just thought 'Well, they just have a machine and just run the paper through.' I never knew it had to be handled in this way."

VISITOR LIFETIME SUBSCRIPTIONS

Proved a Blessing During Depression Years

New Reduced Price Brings Possibility within Reach of Many

You have nearly two years to pay. Ten years ago when lifetime subscriptions were offered there were those who questioned its propriety. The fact remains that it has proved a wonderful blessing. Not one person has failed to receive the "Evangelical Visitor" during this period of time except for a miscarriage in the mails, and many have stated how glad they were that they took out a lifetime subscription when money was more plentiful, or before the lean years came on.

While means are not as plentiful now as in 1925, there is at least a measure of a revival of business and with lifetime subscriptions now being offered at a reduced rate we would certainly encourage all who can to take advantage of this liberal offer.

Terms and Conditions

For the small sum of forty dollars (\$40.00) the "Evangelical Visitor" will be sent to you during the period of your natural lifetime. If you are now married, it will continue to be sent to the survivor, whether husband or wife. Or you may have a lifetime subscription for your son or daughter, regardless of age. (Think of it.) It is further agreed and understood that as soon as the payment of five dollars (\$5.00) is received by the Treasurer of the Publication Board your name will be entered in the lifetime list and should your subscription to the "Evangelical Visitor" now be paid more than a year in advance, the unexpired portion due you, if you desire, will be credited on your lifetime subscription payment.

Do not fail to make provision now so that the "Evangelical Visitor" will not be missing in your home after you are gone. Your wife will need its inspiration and help, your children will need its counsel and guidance. Please remember you have until August 1, 1937 to pay.

We, of course, would be glad if you could make your payments prior to that date, but, for those who need it and desire it, the time will be extended to that point. Please fill out the application blank and hand it to the Publishing House representative who visits you or mail it either to the Secretary of the Publication Board, Eld. Ohmer U. Herr, Clayton, Ohio, or direct to the Publishing House.

APPLICATION BLANK FOR LIFETIME SUBSCRIPTION

The E. V. Publishing House
Nappanee, Indiana

Dear Brethren:

Please enter my application for a lifetime subscription to the "Evangelical Visitor" with the following agreement and understanding:

As soon as my initial payment of five dollars (\$5.00) or more is made my name shall be entered upon the mailing list of the "Evangelical Visitor" as a lifetime subscriber, and as soon as the entire amount of forty dollars (\$40.00) is paid, I shall be receipted for same, and a certificate issued me showing a paid up life subscription to the "Evangelical Visitor," which will entitle me to all of its consecutive issues for the period of my natural lifetime. I herewith designate

Name

Place and date of birth
to be my beneficiary and to receive the continued issues of "The Evangelical Visitor" until his or her death.

Cash Payment Plan:

- () I am enclosing my check for \$.....
- () I will send my check for the balance \$..... on or before January 1, 1936.

Deferred Payment Plan:

I am enclosing my check for \$5.00 and hereby agree to pay the balance on or before August 1, 1937.

.....
Name Address

.....
Place and date of birth

.....
Solicitor

Our Motto:

*A VISITOR IN EVERY HOME OF THE BROTHERHOOD***BETTER THAN A NEWSPAPER—
THE EVANGELICAL VISITOR**

By P. W. McBeth

TO the members of the Brethren in Christ Church there is no periodical that comes within their doors as close to their hearts as the Evangelical Visitor. As soon as it comes into their possession, they eagerly scan it from cover to cover, and record the different items and articles of interest.

For within this paper the interest of the family is consumed. The child loves to look at the pictures, and especially the missionary thus acquainting themselves with the missionaries, and their work while young. The Young People seek for their page wondering, "What article is written for me today," and by the way, "I wonder who was married," and "here are some Y. P. Bible Study programs. I never found any to equal these, the rest I really enjoy."

Father and Mother are so anxious to read the Visitor, that they can hardly wait until one or the other gets through. Perhaps two Visitors coming into the home might solve the situation. My, the hours of reading—Editorials, articles, sermons, addresses, testimonies, latest news relative to the Church, experiences, announcements of various kinds of meetings, Home and Foreign missionary articles, and their activity, stories, poetry, items of interest, current events, and addresses of the treasurers of the various boards and committees.

Then too, there is Grandpa and Grandma. They are interested in every thing, but more so those who fell asleep in the Lord. Their hearts rejoice when they read of some brother or sister, who has fallen asleep in Jesus, and to know that they have overcome this world of sin, and woe. The testimonies surely encourage their hearts.

The Visitor is clear in its purpose—Sin is denounced, and it gives the way of escape through the atonement of Jesus Christ. It teaches that the carnal life must be destroyed, and that it is accomplished through sanctification subsequent to justification, resulting in the baptism of the Holy Spirit. The teaching of conviction, faith, divine healing, practical holiness and ordinances are not neglected. The paper is clear on its stand of pre-millennial doctrine. It advocates the great command of Christ, "Go ye into all the world." In its pages are found articles of prophecy dealing with the coming of Christ and the events that follow, also the return of the Jews to Palestine. It sets forth the doctrine of God the Father, Jesus Christ the Son, and the Holy Spirit as the Trinity. It neglects not the teaching of a real devil and eternal torment for the sinner; also Heaven as the eternal Home of happiness for the saved. It believes the Bible from cover to cover, and stands upon it as her foundation. It fights sin and modernism upholding the standard of righteousness.

What a paper! Does it come to your home? You can better afford to be without any other magazine, religious periodical and newspaper than to neglect having the Visitor come to your home. Read it! Pass it on! It will help others as well.

Let's subscribe for it to-day!



Would You Leave Them IN A STRANGE COUNTRY Without a Guide?

NO, of course not! And yet, how many homes there are without the Evangelical Visitor, the official church paper, published through the Church's own institution, the E. V. Publishing House. A guide which the church offers her members, and it comes to the home bi-weekly. Would it not be fine if every member's home received this paper and enjoyed its untold blessings? And, why not? Let's make the Brethren in Christ Church 100% subscribers to the Evangelical Visitor.

Here are a few suggestions that will aid in getting this paper into the homes of interested people.

I Visitor Endowment Fund of Church

That a fund be created; namely "The Visitor Endowment Fund," and that the sum of \$..... be transferred from the Sunday School Treasury to the V. E. F., or a fund be created through subscribing to it. The rules to govern the V. E. F., are as follows:

1. That any member of the above said Church who attends services regularly, but is not financially able to subscribe to the Visitor shall have access to this fund.
2. And that said parties who apply for funds shall if possible, (a) contribute as much as they can to securing their own subscription and that the balance be met by the V. E. F., (b) If not able to contribute at all, the V. E. F. shall meet the required amount.
3. That the V. E. F. shall be financed as follows:
 1. By local contributions.
 2. By one offering a year from the Sunday School—if necessary.
4. That the subscription list be approved by the overseer of district.

II

If you would like to help have the blessing of getting the Visitor into homes, but do not know to whom to send it, just send your remittance to the E. V. Publishing House and we will be able to place the Visitor into homes where we know it will be appreciated.

III

Probably you have a plan in your own district that works satisfactorily, we would encourage you to stand by it.

Let's not stop with members, but let's include relatives, friends, and neighbors in our subscription DRIVE.

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, Tillsonburg, Ont., R. 1.
 Saskatchewan Mission, in charge of Albert Cober and wife, Meath Park Station, Sask., Can.

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.

LOVE FEASTS

Canada

Cheapside, MarkhamOct. 19, 20
 Boyle, FrogmoreOct. 26, 27

Michigan

MooretownOct. 26-27
 GladwinNov. 9-10
 The District Council Meeting will be held Nov. 11th, following the love feast at Gladwin.

Ohio

Pleasant HillOct. 19, 20
 Beulah Chapel, SpringfieldOct. 26, 27
 Chestnut Grove, near AshlandNov. 2, 3
 Everyone is especially invited to attend these love feast occasions.

Pennsylvania

AntrimOct. 19, 20
 Gratersford, Pa.Nov. 2, 3
 SoudertonOct. 26, 27
 Fairland Church, CleonaOct. 20

COMMUNION SERVICE

Communion services will be held at the Colyer Church, Centre Co., on Saturday evening, Oct. 26. Sunday there will be an all day Sunday school meeting. A hearty invitation is extended to all.

COMMUNION SERVICES

Manheim, Rapho Dist.Nov. 2
 Church, Lycoming Co., Pa., Saturday, Oct. 12,

GRANTHAM NOTES

The W. O. Winger family are welcomed as residents here. We believe that our association will be a mutual blessing.

Deacon B. S. Brubaker and daughter, Amelia left us on September 24 for their Upland, Calif. home. On the evening before their departure a large group of friends gathered at the Brubaker home to express felicitations and to say "good-bye" with a "God bless you."

Jesse Lady's will live in Grantham this year. we rejoice that God has sent them to us and pray that He will give them a precious ministry among us.

Elmer Steckley, who is our song leader, is arranging for special music in the Sunday

morning services, featuring fine, old hymn selections from our new church hymnal. The inspiration of this music tends to create an attitude of devotion and reverence.

Plans are already under way for a Young Peoples Conference in 1936. The committee in charge is to be named on the following basis: one by the Grantham District Council; one by the M. B. C. Faculty from the Faculty, and one by the M. B. C. Board of Trustees.

The local congregation appreciates the fellowship of the student body. They are invited to take an active interest in the church work here and to be at home among us.

Our fall revival, opening on October 6 with Brother Charles Byers of Chambersburg in charge, will close on October 13 with a communion service. Friends are invited to these services.

REPORT OF RAPHO DISTRICT

On Saturday evening, August 10th, a series of revival meetings opened at the Mastersonville Meeting House with Eld. John Martin as evangelist. In spite of the extreme hot weather conditions, a good representation was manifest each night. Bro. Martin brought messages inspired by the Holy Ghost and although no visible results were evidenced, yet we know that the Word has fed the saints, and it is our prayer that the seed sown may grow in fruition for Christ and the Church.

On August 31, Saturday afternoon, a Harvest Praise Service was held at the same church, Bish. J. S. Ginder preached the sermon.

Following the Harvest meeting until Sunday night, with a Home Missionary meeting in which Elders John Lebo, Stephen Heisey, Jacob Heisey, Bro. and Sr. John Martin and a few Brethren had part, discussing topics relating to mission work.

At the close of the Sunday afternoon service a number of young people responded to an appeal for more active service in the vineyard of the Lord.

May the best of life's youth be given to the Master to whom it rightly belongs. —Cor.

TESTIMONY FROM SUNNYSIDE BIBLE SCHOOL

Greetings in Jesus' name:
 Since Sunnyside Bible School and a number of its teachers and students are known to readers of the "Visitor" from coast to coast, who desire to read an occasional report and since we have students who are members of the Brethren in Christ Church from two states, we consider it a privilege and duty to report briefly as follows:

Tuesday evening, September 3rd was an occasion at Sunnyside, that will long be remembered as extraordinary. It was School opening. The Chapel, side rooms and gallery filled up rapidly with school friends from far and near. The teachers and students, led by four ministers of the gospel marched in, to their reserved places in front. While still standing the audience also arose and we all sang "What A Friend We Have in Jesus" followed by opening prayer.

After encouraging Bible texts and short remarks by these ministers the spiritual tide began to rise. Tears flowed freely and shouts of praise burst forth as students and teachers testified of the wonderful ways in which God led them to Sunnyside. The climax came when teachers knelt at the altar, the students knelt behind the teachers, and the whole audience stood while the four ministers laid hands upon the whole school Faculty, imploring God's blessings upon their free service for this tenth school-year at Sunnyside.

At the dismissal the audience was invited to enter the Girl's Cottage, a hundred feet away, where sweet and attractive music was now heard. In a few minutes all the standing room was full to witness the reading of a long list of gifts that had come in from far and near at a Kitchen Shower. After the singing of "Praise God From Whom All Blessings Flow" and prayer of God's blessings upon the gifts and donors, the happy audience shook hands and gradually left for home, rejoicing with us that God had given grace to start the tenth school-year with representatives from nine states (and now ten) and a great opportunity to train the young who are anxious to prepare for service in the vineyard of the Lord.

More next time. Friends, pray for us!
 In His service,
 J. J. Engbrecht, Supt.

REPORT OF BENEFICIARY BOARD

Greetings in Jesus' name:
 We will again bring to the Visitor readers a report of the work of the Beneficiary Board. We are surprised sometimes to find that there are so many of our brethren who don't seem to understand the work of the Beneficiary Board.

The purpose of the Beneficiary fund is to provide support for worthy members who are in unfortunate circumstances, such as widows, orphans, invalids, retired missionaries, disabled ministers, educate missionaries' children, and provide a small quarterly allowance for our Orphanage workers and teacher.

We have one aged minister and his wife who gave the prime of their life in the interest of the church, a number of widows and invalids who have not sufficient means of support. Another aged minister who himself a cripple nearly all his life raised a family of seven children, one of them an invalid all her life, yet he labored for the church through all these difficulties and now in his last days, who would not want to lend to him assistance?

They receive from \$2.00 per month to \$15.00 per month, depending on the circumstances. Our monthly pay roll averages about \$200.00.

Our available funds are exhausted so we will need immediate help if we are to continue our work.

We wish to thank all those who have contributed to this work in the past. May the Lord bless you. While we share in this part of the Lord's work let us not forget that God himself will divide to us our rewards.

Send your contributions to Harvey W. Hoke, Treas., Englewood, Ohio.

Financial Report of Beneficiary Fund for May, June, July, Aug. and Sept., 1935

Receipts	
Balance on hand	\$352.28
Valley Chapel S. S., Canton, Ohio	4.14
Fairview S. S., Englewood, Ohio	11.84
Carlisle S. S., Carlisle, Pa.	41.41
General Conference Offering	310.04
Carl J. Ulery, Springfield, O.	10.00
Juniata Dist., Pa.	10.00
Bro. & Sr. Paul R. Lady, Thomas, Okla.	5.00
Red Star S. S., Leedey, Okla.	20.40
Rosebank Harvest Meet., Ramona, Kans.	26.20
Grantham S. S., Grantham, Pa.	6.92
Mrs. J. B. Caskey and Lizzie Lenhart, Abilene, Kans.	20.00
Int. on Note	15.74
Total Receipts	\$833.97
Expenditures	
Paid to Beneficiaries:	
May, 1935	\$128.00
June	233.50
July	110.00
Aug.	120.00
Sept.	198.00
Int. on note	20.00
Sec. fare to Conference	10.00
Stationery and stamps	10.56
Total	\$830.06
Balance on hand	3.91
	\$833.97

NOTICE

The Ontario Bible School at Gormley, Ont., will open Monday, Oct. 28. Both high school and Bible courses will be given. Expenses are as follows:

Tuition50 cents per week
 Board\$1.25 per week
 Room Rent25 cents per week

For further information address,
 Bishop Alvin Winger, Gormley, Ont.

Nature cannot bear the doctrines of grace: she would have salvation not as a *lost*, but a *decent* sinner; nor become an heir of glory by a mere election of God and faith in Christ eJesus, but by some noble plea of merit; nor would she walk in duty's path through the Holy Spirit's aid but by her own gouty ancles. With some reluctance she endureth to go snacks with Jesus, but will never bear to be wholly saved by grace; it is so pitiful a way, so much beneath her dignity!—Berridge.

The Lord gets His best soldiers out of the highlands of affliction.—Selected.

"And when he had fasted forty days and forty nights, he was afterward an hungered." Matt. 4:2.

"No Man Hath Hired Us"

"The Field is the World"

By Mary C. Kreider

Place: the marketplace.

Time: about the eleventh hour.

An householder: "Why stand ye here all the day idle?"

Standers-by: "Because no man hath hired us."

The householder: "Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

(One of the Master's parables.)

"Why do not more of our qualified young people respond to the needs of our foreign work?" Sometimes when we have asked ourselves this question, we have said to ourselves or to one another: "Surely they cannot realize the crisis we face, even in carrying on the work of our established missions, because of the need of trained workers." There are kraals where heathenism staggering amid the faint gleams of Christless civilizing influence is sending souls downward at what seems to be an accelerating pace; there are boys and girls who need to be taught the various essentials of decency; there are Christian young men and women in the Brethren in Christ Church in Rhodesia who need Spirit-filled "instructors in righteousness" — trained young people whose consecration is of such a vital stamp that it will make itself felt even amid the constant grind of duties in the house, shop, field, or schoolroom.

Can it be that some are letting the thought of a call become a stumbling-block, or even a refuge? For some time the thoughts of a booklet by Robert E. Speer on "What Constitutes a Missionary Call" have been pressing themselves upon me, until, in spite of my inexperience on the field, "they will out." "Buy the truth" — wherever you can — "and sell it not."

Furthermore, remember that the same poor excuses for staying out of foreign mission work are sometimes used by those who could answer to the call of the church at home. We sometimes wonder whether our mission boards would not be justified in using the same aggressive policy for securing trained workers as our schools may use in securing teachers. God has a plan for the evangelization of the world. What is it? Do we really believe that Jesus

stated it in Matthew 28:18-20? Let us face the question not with "the spirit of fear but of power and of love, and of a sound mind." I Tim. 1:7.

In the face of glorious and stirring opportunities, and for the sake of needy souls, do not stand idly in the market-place, do not follow your self-chosen task, saying, "No man hath hired us." —M. C. K.

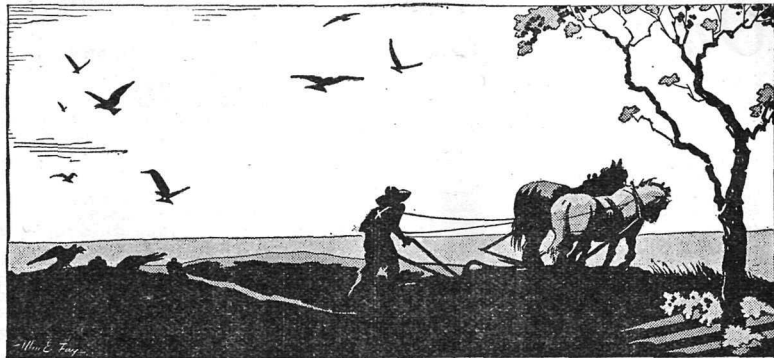
Excerpts from Speer: "What Constitutes a Missionary Call?"

This question "suggests that men think of the missionary enterprise as a solemn enterprise, . . . related in a singular way to God, and over which God exercises a singular care; and in the second place it indicates that they believe, if they are sincere, that their lives are owned by a Person who has a right to direct them and whose call they must await. When that has been said, however, I think everything has been said that can be allowed in favor of that question, and I want to go on to say that it is a question which can easily become thoroughly heathen and un-Christian.

"By what right do we sever our life into departments, either geographically or otherwise? . . . What is there in the Rio Grande river to compel a man to have one kind of assurance that it is the will of God that he should preach on the south side of it, and another kind that he should preach on the north side of it? . . . What is there in the oceans that warrants a man in demanding evidence that it is the will of God that he should work on one side of them that he does not demand as justifying his working on the other?"

"If men are to have special calls for anything, they ought to have special calls to go about their own business, to have a nice time all their lives, to choose the soft places, and to make money, and to gratify their own ambitions. Is it not absurd to allege that a special missionary call is necessary, while a man may go on any pretext into any work that means simply the gratification of his own will or ambitions?"

We believe surely that God has an interest in the evangelization of the world. . . . Well, it has not been evangelized. So either God has not called men or else He has called them and they have not gone.



. . . "A call,' men say, 'for example, like that that came to the apostle Paul; I would be satisfied with that . . . or the kind. . . Bishop Thoburn speaks of.' I believe they had these experiences, but I do not believe it is necessary that everyone should have them. David Livingstone had no such call. He says himself that he went simply out of a sense of duty. William Goodell had no such call. He consecrated himself behind an old tree stump at Andover over his Bible and the last command of Jesus Christ. Henry Martyn, William Carey, Keith-Falconer, nine-tenths of the great missionaries of the world never had any such calls. . . . Did these men do wrong in going?"

. . . "It is a matter of no consequence to me how God reveals His will to me; what I want to know is what that will is." . . .

. . . "There is a general obligation resting upon Christian men to see that the gospel of Jesus Christ is preached to the world." . . .

. . . "But there are men who say, 'The presumption is in favour of a man's staying just where he was born' . . . (On the contrary), the fact that you are born in a Christian land creates the presumption that you are to carry what exists here to the lands where it does not exist."

. . . "Every one of us rests under a sort of general obligation to give life and time and possession to the evangelization of the souls everywhere that have never heard of Jesus Christ.

"Or a man says, 'Is not the great need here at home an adequate excuse?' Where? Where? What great need do you mean here in the United States? Do you mean the great need out in the western states? I could name half a dozen on the moment whose combined population is less than the population of the city of New York, and they are the great home mission field in the west, and they have a Protestant evangelistic agency at work in them immensely greater than that employed in the whole city of New York. Besides, are you going there? As for the cities, there are in New York below Fourteenth Street for about half a million people more than one hundred Protestant chapels and churches. And are you going there? . . . No man has

a right to settle in a little country town in Ohio and practice law, on the ground that there is so much greater need for Christian work in the slums of New York than in Central Africa.

*** ** ** ** **
 "Is it medicine that you are going to take up? There are more than 150,000 doctors in this country already, one to about every six hundred of the population. You well know that there is not enough real sickness and disease among that many people to maintain a doctor, and that is one reason why there are so many quacks and corrupt and unworthy men in the profession. . . .

"Do you intend to teach? There are more than 600,000 teachers in this land now, and you very well know that every time an attractive opportunity presents itself there are scores of applicants.

"I present to you an opening in which we cannot find enough men, doctors, teachers, ministers, workers of all sorts, all over the mission field; a thousand million sinning and suffering men and women, and only a little handful of men and women giving the gospel to them. I do not understand the moral constitution of the man who can deliberately face that comparison and then set up the claim that he feels he is chosen to practice medicine or law or teaching here in this country unless he has a special call designating him as one of the men to go out to the immensely greater need, and such a call as he has not regarded as necessary to his practice of medicine or law or to teaching.

"There are men who say they would go if they were called, but they would not go. Back in Jesus' day men thought they would do things if they only had certain evidence, but when the evidence came they did not do them.

"Students are old enough to decide to do their duty. They are old enough to decide to go to college; they are old enough to decide for law and medicine and other professions; they are old enough, too, to decide this question also: Have you any reason for not going that you could give to Jesus Christ?

"What if your own were starving,
 Fainting with famine pain,
 And yet you knew where golden grew
 Rich fruit and ripened grain,
 Would you turn aside while they gasped
 and died,
 And leave them to their pain?"

"Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

Prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised.—John Bunyan.

"An Oasis in the Desert"

By Anna R. Wolgemuth

"AN oasis in the desert" are the words written in our Visitors' Book by a friend who called at the Mission recently. These few words set my mind to thinking. Is Mtshabezi Mission an oasis in the desert? I look to the north, south, east, and west, and do not see the miles and miles of desert sand stretching before me as in a desert. Instead of sand I see mountains of huge boulders of granite clothed with brush and trees. I see cultivated fields. I see cattle, sheep and goats grazing in pastures

THE LIVING BREAD

'Twas a sacred night, a holy night!
 O'er Bethlehem shone a hallowed light.
 Now a living shrine is the "Cattle Shed"
 Where Christ was born, "The Living Bread."

"For this came I, The Living Bread,
 From heaven sent down to quicken the dead.
 Come eat my flesh and drink my blood,
 My flesh is life—the cleansing flood!"

Oh, troubled World! Oh, sad of heart!
 In Him there's balm, a satisfying part.
 Forget no more the Christ, Living Bread;
 Let your heart be His Inn, His manger-shed.

Come eat and live, and by following him,
 Grope no more in darkness with vision dim,
 Come, ye downcast souls, come needy one,
 Eat the Living Bread, God's only son!

—C. R. Stump.

of green grass. Less than half a mile from my door there is a stream of clear water. My surroundings show no visible indication of desert.

Since these words were brought to my notice I have had to consider the occasion upon which our friend wrote them. Truly it must have seemed to him an oasis in the desert. He had traveled far that day, and still had twenty-five miles of hill road before him to be traveled that night. Weary and hungry from the day's travel he stopped a few minutes for food and rest, not only for himself, but for the patient sufferer who was on his bed on the back seat of the car. Gladly did we welcome them and offer of that which we had to make them comfortable.

This was an oasis in the desert to our

friends, a place where they received help after many miles of weary travel. There is another application to be drawn from this statement. Our Mission is the oasis in the desert of darkness. Our surroundings are truly as a desert. There are miles and miles of desert sand stretching to the four corners. On this desert are weary travelers, some wandering aimlessly and lost. Many of these never reach the oasis, but die in the dark desert. Others reach it, take of the water of the wells of Salvation and are fed on the Bread of Heaven. The messengers of the Cross who dwell there are eager and ready to welcome the footsore travelers and to lend a helping hand to the needy.

It is not enough, however, for us as Messengers of the Cross to dwell continually at the oasis to receive travelers, and to lend aid to those coming to our doors. We must go out to meet the lost ones and the aimless wanderers; and to tell them that there is a fertile spot not far away; and to direct them to the place where they can draw from the wells of Living Water. They must be invited to come and partake of the Bread of Heaven.

To those who are swamped in the desert sands, and to those whose eyes are blinded by desert storms must be taken food and water from the oasis lest they perish. There are multitudes of famishing souls on the desert who never reach the oasis. And there are multitudes who are never reached with the food and water. They never taste of the living Bread of Heaven and of the water from the Wells of Salvation which is given free to all who will come and take. To such the rescuers must go with help. They must go to them with words of encouragement and to urge them on until they reach the place of refuge.

(Continued from page 327)

they desired to do or believe. The Savior recognized always the free agency of man, that God himself gave him this freedom of the will, and it is this which makes man a responsible being before God, to whom he must some day give an account.

When we think of Christian tolerance we mean that we should recognize the right of all people to worship and to serve God as they interpret and conceive the word and will of God to be. Christian tolerance will never for one moment give place to a "holier than thou" feeling, for it will act with charity and with neighborly kindness toward all people regardless of faith or character. Christian tolerance does not mean that we condone the sins and shortcomings of others; but it does mean that we have forbearance and that instead of we ourselves sitting on the judgment seat we will commit a great many things to Him who understands the motives of every heart and has assured us that He will judge with righteous judgment.

Missionary Department

Reminiscences and Heart-Throbbings

By Naomi Lady

IN reflecting upon the experiences of the past Conference, my heart wells up in praise and gratitude to our Heavenly Father for another blessed season of fellowship with our dear co-workers, and for one more golden opportunity of contacting so many of our beloved native brethren and sisters.

Of course the time was all too short to be able to spend very much with any one person, and indeed some got only a passing greeting—their presence not having been noticed before—but the smile of recognition carries much with it.

On the other hand, we looked in vain for some who should have been there. And, at times, our thoughts went far away to those whose children are now beginning to fill responsible places in the work, while they themselves are again out on the "barren hills of sin," or are seeking food and shelter in strange and uncertain places. Others were absent because of illness in the home.

The backsliders need your prayers.

I'm sure your hearts would be stirred to still greater action had you heard the following, and other similar, expressions, as given in the women's prayer services:

"I'm alone in this way—"

"My house is divided—"

"My children do not know which way to go—"

"My heart is heavy because I see I have not discharged my duty to my children; pray for me."

"Pray for me that I may walk in the light which God gave me at this meeting."

"My way is hard because my husband is not a Christian."

"My heart is very sad and burdened since my husband is looking for another wife."

"I have been on this way for many years, but still my husband is not a Christian."

Ah, these words came from hearts wrung with sorrow and suffering far too deep and crushing to be expressed with pen and ink. Their cries for help and deliverance ascended as one voice, which still echoes and re-echoes in my ears, and I'm sure that our Father in heaven has heard and is now answering.

Can you, my sisters, who are blessed with every attention and courtesy, that only a true and loyal husband can give, place yourselves for one week, month, or

a year in the homes—houses is a more fitting word—of these oft-times neglected and starving wives—starving for that which love alone can supply, and now know *better* how to pray for them?

Imagine your husband gone for a day or two and you not knowing where he is. See him coming home drunk at night—hear his words of abuse and censure!

Remember you are in Africa where your children who are still of young and tender years, spend four or five hours a day herding the cattle and goats—especially the boys, but often the girls also, with plenty of time on their hands, and little inclination and power to resist the temptations and evil suggestions of others.

What kind of feelings would surge through your breast were you to hear and see that the one who promised to love and care for you and you only, was looking for another wife? or was otherwise untrue to you?

Perchance you shudder a bit and, remembering you are not in Africa, say, "Their manner of living, standard of morals, and ideals are so much different and lower than ours that any diversion from them cannot mean to them what it would to us."

Even so, would you like to exchange places with them,—even for a day? If not, will you pray that their lot may be changed, and that everywhere we may see more real Christian homes established and maintained, by the powers of the indwelling Christ in their lives?

And you, brethren, who are equally blessed with real "home-makers" and "keepers at home," dare not forget nor neglect to pray for your dark-skinned brothers whose background, environment, and outlook on life are far less conducive to "godliness" than you have perhaps ever imagined. Will you stop and think about them now?

To one and all I would say, while your deepest thoughts are with these needy ones, will you open your hearts—every nook and corner—to Him who said, "Whom shall I send, and who will go for us?"

"Prayer"—not a faint, heartless and faithless saying of words, but an unceasing volume of persevering, prevailing prayer—"changes things."

Will you help to answer your own prayer?

Saharsa Items of Interest

Sept. 10, 1935.

Owing to a heavier routine of duties than the usual, we have not sent in a report of the work for some time. But we

thank the Lord for his presence and blessing during the past few months. Had it not been for his special presence we do not see how it would have been possible to carry on.

Sr. Gayman spent about two weeks visiting Bro. Walter Woods and Miss Landis (of what we shall always think of as Bro. D. W. Zook's Mission) in August. She found Miss Landis very much in need of a rest, but unable to leave on account of some small children for whom she was responsible, at least she feared they would not fare very well left alone with the school girls. Sr. Gayman solved the situation for her by bringing three little tots along home with her, aged ten months, eighteen months and two years. The youngest of the three little girls had just been brought to Miss Landis by her village people and was very ill and suffering from ophthalmia. This child was given permanently to our Orphanage, while Miss Landis will take the two older ones home as she returns from her rest. Altho' the little one who is to remain with us is totally blind and was nothing but skin and bone, she is responding very well to Sr. Gayman's competent care and begins to look like a human being now. If she continues to grow up here she will later have to be sent to a school for the blind.

We were somewhat surprised at the return of Kamala, a girl who has been in the orphanage for years, who had been diagnosed as a leper and sent away for treatment. The doctor at the institution where she was declares her symptom free at the present and she is fast developing into young womanhood. She is living in the girl's orphanage among the rest, altho

Names and Addresses Foreign Missionaries

Africa

MATOP

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

MTSHABEZI

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, Filabusi, 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.

not without considerable misgivings on the part of the missionaries. There is also a similar case at Supaul Orphanage of Barnabas, who also had been away for treatment at a Leper Asylum and was sent home, supposedly symptom free. And there is yet a third one among our number who has been away for Leprosy treatment, Isaac by name, who was married before we knew of his real condition. He has two children and has charge of a Government School out in the District.

Bro. Engle returned from Darjeeling last week after spending some time in Darjeeling, together with the family. They left here together with Sr. Paulus and Lista on the first of August. Sr. Engle and the two little girls are still in Darjeeling, but are expected home by October first. Bro. Paulus is now in Darjeeling also, with the family for a little rest and change.

On the 24th of July, in the evening, a policeman came here with a low caste villager who was carrying a tiny baby boy. They had come across country from a village about twenty-five miles away, so they said, and they were seeking protection for the little boy. The story was that he had been found abandoned in a grain field and although this man had kept the baby for a week in the village, no one had called for him and no trace could be found of the mother. The small hole in his nose and the apparent attempt at piercing the one ear were conclusive proof that he was not an unwanted baby originally—as this is only done when an heir has been longed for most ardently and after many years the much desired son arrives. The writer was recently called into the home of a Raja when a son was born to his senior wife after many years of patient waiting and of hope deferred. When the little prince was two days old his nose and ear were pierced as perhaps a charm against evil spirits. And so we know that the baby so mysteriously found was not an unwanted one like so many. But as yet a thick cloud of mystery surrounds the whole affair and the police have been sending in various notes asking us to again release the child to them, but the Magistrate who sanctioned the child being placed in our care, has not yet issued this order. During these weeks since he has been with us, this little fellow has greatly endeared himself to many here and is just now beginning to smile and coo. It is said that the mother is in Saupaul jail and wishes the child to be returned to her, but we doubt whether this is a fact and just what will come out of it. We are praying that the child may be allowed to grow up in the Mission where he will have an opportunity of accepting Christ, rather than to be turned back into heathendom, sin and shame.

A few clouds still hang about and we

Description of Matopo Mission

By Lois G. Frey

THE first sign we have of our approach to the Mission is the sight of some large trees a little distance away, and after a short time we enter an avenue of gum trees.

As we drive East, up this avenue, we are impressed with the beauty of the place. Many stately trees meet our view, beautiful flowering shrubs add to the colour, and on all sides one can see granite boulders and kopjes, large and small. The buildings are partially hidden by rocks, and trees, and our curiosity is aroused to know what lies hidden behind it all.

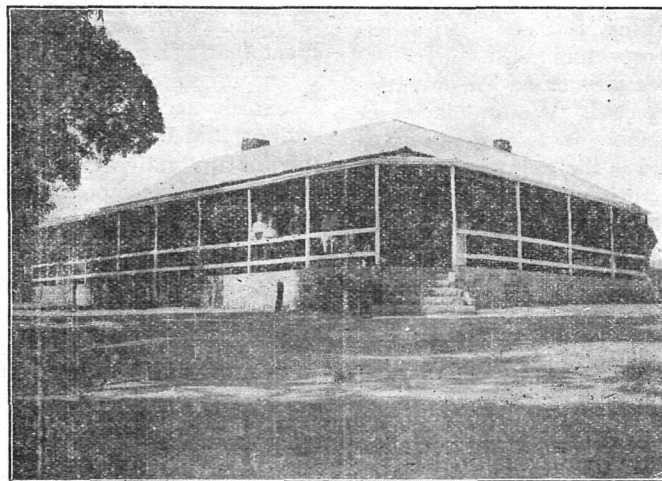
As becometh a Mission, the first building to which we come at the end of the avenue is the Church. This is a brick

rooms, an office, and an open air classroom behind. This is the Practising School, where the children from the villages are being taught by pupil teachers. Some are having their lessons outside, under the trees, or in temporary grass shelters. All seem happy in their work.

Turning Southwest, we come to the new Memorial School, two rooms of which are in use, and three new rooms not yet under roof. In one of the completed rooms, we come upon the Third Year Training class, studying Bible Doctrine.

From here we turn Southeast to the shop. Boys are sawing planks in front, others are using the pit saw behind, and within we find boys being instructed in the making of chairs, and other useful articles of furniture.

Due South, on the other side of the Bulawayo-Gwanda road are the boys' dormitories, dining room and kitchen. These



building with an iron roof, accommodating about two hundred and fifty people. Besides being used for church services, the school chapel and prayers are conducted there, and some classes meet in it.

Just North of the Church are the Missionaries' houses, and to the Southwest lie the old boys' dormitories. Behind the Church lies the cemetery where are the remains of both Missionaries and Native Christians.

But we pass East, following a walk between shrubs and trees and soon come to a small schoolhouse of two rooms. Here we find teachers and students busily engaged. Continuing due East, we pass the Native teachers' house to our left, and come upon a Kimberley brick building, with two school

are built of burnt brick with iron roofs.

Returning by the Memorial School, we will again pass through the yard of the small two room schoolhouse, and arrive at the old shop, which building also contains the all important office of the superintendent and the engine which grinds meal for hungry boys and girls. This building is East of the missionaries' house.

Now we go around the kopje, with the bell on the top of one rock, pass the horse stable, leave the cattle kraal to our right, and arrive at the girls' quarters. These include dormitories, industrial rooms, dining rooms, and kitchen. They are built of Kimberley bricks and thatched with grass.

Northwest, at the foot of an interesting granite kopje is a eucalyptus grove, containing trees, varying from one to ten years of age. Another smaller grove lies at the foot of the kopje to the Southwest of the girls.

As we leave the girls for the missionaries' house, we pass a small hospital a short distance to our right, a little dispen-

will likely have one more big rain storm before the season closes. We have had quite a lot of rain, but flood conditions do not seem as serious as last year.

—R. B. F., Cor.

sary, a wood shed, and a laundry. In the grounds of the missionaries' home is the dairy, and two small cottages which are used as individuals' rooms.

Directly West of the house are the large eucalyptus trees planted by Jesse Engle. Beyond them is the fruit orchard where oranges, naartjes, (or tangerines), a guavas, peaches and other fruit are grown.

The vegetables are grown in the garden by the river about a quarter of a mile Southwest of the Mission. Other crops, the chief of which is mealies (corn) are grown in fields around the Mission.

Now we have seen the principle places of interest at Matopo. But these are just the buildings and material things. It is the desire and prayer of all that the Spirit of Jesus might pervade the place, and that what is done might point souls to God.

August at Matopo Mission

"The joy of the Lord is your strength."
Neh. 8:10.

Aug. 1, 2. Inspectors' visit.

Aug. 4. Three girls stood for prayer.

Aug. 5. Very cold. We are glad to be able to put up stoves in two of the classrooms. We note in the Bulawayo Chronicle that during this week of very cold weather the girls in the European schools came to class with hot water bottles for their feet!

Aug. 10, 11. Steckleys, accompanied by two of the sisters, visit at Mtshabezi. Srs. Doner and Eshelman answer a call for medical aid from a village.

Aug. 12. Bro. and Sr. Steckley leave for short furlough to the Coast. We rejoice that they are able to have this much needed rest and recreation.

Aug. 14. Mr. Barham, of the Plymouth Brethren, a friend from Bulawayo, leads workers' prayer meeting.

Aug. 15. Reports not being favorable concerning Bro. Frey's illness. Mr. Barham's very kind offer to make a trip to Wanezi, bringing Bro. and Sr. Frey to Matopo if the latter so desire, is accepted. He returns late Saturday evening with Bro. and Sr. Frey. We are sorry indeed to have Bro. Frey so ill—he has to be carried into the house—but we are very thankful for the providential arrangements by which he was able to come to Matopo—where their daughter Lois is stationed, where Sr. Frey would be more free from other duties to wait on him, and where he, too, would be more free from outside interruptions. His illness is neuritis and he suffers extreme pain.

Aug. 16. Bro. Frey is anointed.

Aug. 22. Sitoli gives a warm spiritual message on Rom. 6:10-16.

Aug. 23. Mr. Barham shows lantern pictures of Naaman and his healing to the school. We hope that the clear spiritual

application will not soon be forgotten.

Aug. 26. Indabas with "thieves and rebels."

Aug. 28. Bro. Frey is taken to Bulawayo Hospital. Illness has seemed to get worse instead of better. Sr. Frey and Sr. Kauffman go along in car driven by Bro. Mann. They take rooms at the Y. M. C. A.

Aug. 30. Village woman badly beaten and with a few cuts received in beer drink brawl is brought to the village for treatment. A hut was also set on fire and burned in the course of the scuffle—the result of jealousy between two co-wives. "Sin when it is finished bringeth forth death" to all the tenderer sensibilities of the human soul.

Aug. 31. Sr. Anna Eyster arrives in Bulawayo on her way south for a short furlough to the Coast, and is met by Sr. Lois Frey and Sr. Kauffman, who bring her to Matopo. They bring the report that Bro. Frey's condition seems to indicate a very slight improvement. We feel so confident that the prayers of the church will ascend for this faithful worker that we feel it scarcely necessary to call for them—but lest any forget, we say "Pray for Bro. Frey and for the native church of the Wanezi district," left temporarily without their "father."
—M. C. K.

Macha Mission

Dear readers of the "Visitor":

WE greet you with thankfulness to God for His loving kindness to us. It gives us joy to send a few words of greeting through our Church Periodical. We know many of you are petitioning the Throne of Grace on our behalf and for the work of the Lord in a general way. God has, in His infinite wisdom, so planned it that all His children have a part in His work and a share in the reward if we are faithful. We sincerely believe there will be gems for Jesus won from among these dark skinned people through prayer by those who have never been in this country. We assure you that every soul won for God is the result of holding on to God in prevailing prayer. It is very evident that Satan, knowing his time is short for working deception, is contesting every soul who leaves his ranks and takes a stand for righteousness. He has as little desire for these ignorant people to be saved as he has for the more cultured. We once read a list of supposed tools which Satan uses. Among them was one termed indifference. Indifference seems to be the paramount reason for many of these people being still in sin. While Sikalongo District is the last of our work opened in Africa, there has been sufficient preaching and praying done that numbers could have been saved but so many continue in heathen customs

and darkness and so few are converted. The marked indifference to better things appears to hold them. While this is the surface of things we know that underneath is the working of a wily adversary to the Gospel.

We are, at the moment, visiting one of the schools recently opened. There are no baptized Christians here except the teacher and his wife. Two years ago we noticed in the Evangelists' report, there were seven from this village recorded as having made a start for the Kingdom. Later the headman sent a request for a teacher. After carefully and prayerfully considering their request, we were able to send them one of the Christians who had been attending school at Sikalongo, but felt that it was of little advantage for him to continue because of his age. We spoke to him of the need for some one to take this school and he willingly gave his consent. He is sincere and trustworthy, although not as energetic as some, yet if backed by intercessory prayer, he will be used of God in bringing some, at least, of these people to a real knowledge of salvation. This school is situated in the hills of the first tier of the escarpment of the Zambezi Valley. They are considered more backward than the real Batonga if that is possible.

This is the seventh school we have visited recently and while there is much to encourage us, there is also much to be desired in definite results. As a summary of our observations may I give a list of subjects for prayer for the benefit of individuals and prayer circles who are interested in the work.

Pray that God will give perseverance to the teachers in their efforts to create an interest on the part of the older people in the Gospel.

That those who have started to be followers of Jesus might go on until they experience a real change of heart and life. The change in their daily lives must be real and therefore they must first experience a change of heart. That the handful of baptized Christians will have a deeper sense of their responsibility in the work of the Lord, in consistent living, in consistent praying and in consistent giving. And for your co-labourers that we "faint not."

Yours in Christ,
C. I. Cullen.

QUARTERLY FOREIGN MISSION REPORT July 1st-Oct. 1st.

Mother & Daughter, Millersburg, Pa. ..	\$ 10.00
Alfred S. Rotz, Chambersburg, Pa.	100.00
In Jesus' Name	20.00
Carland Zion Con., Elsie, Mich.	20.00
Grantham S. S., Pa.	29.48
Bro. and Sr. Henry Zwally, Ephrata, Pa.	5.00
Beulah Chapel S. S., Springfield, O.	14.00
Alma Stauffer, Ramona, Kan.	1.00
William Kellogg, Ramona, Kan.	1.00
Rosebank Con., Hope, Kan.	15.51
Abilene Con., Abilene, Kan.	35.00
Pleasant Hill S. S., Ohio	30.32
Franklin Corner Con., Morrison, Ill.	8.31
Chestnut Grove Church, Pavonia, O.	16.50

Christian Life Bible Studies for Young Peoples Meetings

No. 201.

PROVERBS

Topic for November 3, 1935

Scripture Reading: Prov. 1:1-10.

I. Introduction. (May be discussed by leader or assigned).

The Book of Proverbs in general is a collection of sayings of practical significance relative to man in all of his human and divine relationships.

The East has to this day been more or less interested in the memorizing of proverbs and sayings as an educational device and a means of training the youth. (Note the frequency of the terms, "my son" and "children"). In this sense they might be taken to represent one of the sources of the stored up wisdom of that age.

Chapter 1:1 states that Solomon is the author of Proverbs. The sayings of Agur and Lemuel in chapters 30 and 31 respectively are also generally attributed to Solomon. There are times when Wisdom is personified and represented as speaking. From chapter 25 on, the Book of Proverbs was completed from some unknown collection of Solomon's sayings at the request of King Hezekiah. In I Kg. 4:32 Solomon is credited with having spoken 3,000 proverbs.

The purpose of the Book is expressed in ch. 1:1-6. Verse 7 of chapter 1 could well be taken as a motto for the entire work.

II. Some New Testament References to Proverbs:

Rom. 12:20; (Prov. 25:21, 22); Heb. 12:5, 6; (Prov. 3:11, 12); Jas. 4:6; (Prov. 3:34); I Pet. 4:8; (Prov. 10:12).

Let this topic be a Bible reading by eight persons, first reading the N. T. reference, then the corresponding passage from Prov.

III. Gems from Proverbs.

1. Prov. 4:18; 3:6; 9:10; 10:22; 11:13; 12:18; 16:7; 18:16; 20:1; 20:14; 26:20.

Each verse may be assigned to a different speaker. Let the speakers memorize their verses. Practical application of these "proverbs" should be made to the present-day life of our Young People. Let the leader conduct a general discussion at close of the topic, based on points brought out by the different speakers.

2. If preferred, this topic may be made a general assignment by asking each one of the group to select, memorize, and comment briefly on a "gem" from Proverbs. A general discussion may also be conducted as suggested above.

IV. A Test of Bible Knowledge.

Some time could be well spent in correcting some faulty notions regarding sayings commonly thought to be found in the Bible. For this test, prepare a list of familiar quotations some of which are in the Bible and some are not. (Such as, "Time and tide wait for no man," "Cleanliness is next to Godliness," "Spare the rod and spoil the child," "God helps those that help themselves," "Charity begins at home," etc.) Number your list of quotations. Let each of the group have pencil and paper, and as the quotations are read they will write "yes" or "no" for each. No to indicate whether or not it is a Bible quotation. See how many can make 100 per cent. (As much ingenuity as possible should be used in the preparation of your list.)

Example is more forcible than precept. People look at my six days in the week to see what I mean on the seventh.—Cecil.

No. 202.

PLEASING THE LORD IN OUR GIVING

Topic for Nov. 10, 1935

Mk. 12:41, II Cor. 8.

Text: Mal. 3:10.

I. The Lord is Pleased With Personal Giving.

II Cor. 9:6-8. Who determines the amount we should give? Greek word translated cheerful really means "hilarious."

It would almost seem from vs. 8-11 that God blesses temporarily those who give according to His plan.

II. The Lord Is Pleased With Systematic Giving.

I Cor. 16:2. Some folks use the "pay what I can" method with the Lord's work and as a result there are many in the Lord's work who have not with which to pay. There should be system to God's business just as much and more so than in man's business.

III. The Lord Does Not Desire Vain Show in Giving.

Think of the purpose of Ananias and Sapphira, Acts 5:1-11.

Perhaps they wanted their name to head the list of givers.

What rule do we find for giving in Rom. 12:8. What rule do we find for giving in II Cor. 8:12?

IV. The Lord is Pleased With Willing and Joyful Giving.

What kind of folks did Moses ask offerings from? Ex. 35:5.

What kind of givers did Paul find in Macedonia? II Cor. 8:2-4; II Cor. 9:7.

V. What Determines the Amount Each Should Give?

What rule do we find in I Cor. 16:2 to measure amounts? Can we determine a rule from Mal. 3:9 and Lev. 27:30?

Should the Christian standard of giving be any less than the Old Testament standard?

VI. How Shall We Determine the Spirit of Giving Which Pleases the Lord?

II Cor. 8:2, 9; Lu. 21:2-4. What rule may we determine from II Sam. 24:24?

Why is the amount given no certain indication of the value of the gift?

What does it mean to "give till it hurts"? Is this an idle sentence?

VII. The True Idea in Giving.

The wrong idea—Matt. 6:1-2. The right idea—Matt. 6:3, 4-19-21.

How would you explain, "That which I gave I kept, and that which I kept, I lost"?

SOME GADS FOR GIVERS

Each child of God has his own responsibility in giving; each one must answer to God for the use of that which God has committed unto him; hence each one should be sure of the will of God concerning his stewardship.

Just whatever amount we may choose to give is not all the same to God. He is not interested in the gift but the giver. The gift is not measured by the size of the check. It may be worth more than face value and it may be worth less. Jesus passed over the cold gifts of the hefty givers and stopped to mention the poor widow's mite. How big it was!

One man who was a faithful "pay-what-I-can" giver said, "If I join a tither's league, I'll be dropping down a great deal." He was persuaded to start systematic giving and in a year found he was giving twice as much as previously. We are apt to have an exagger-

ated opinion of our gifts. Better be sure about it and know that we are giving as the Lord prospered us.

God's exhortation to us is that we adopt the budget principle of giving. It would mean more regular giving for most of us. There would be a steady inflow of money into the Lord's treasury, and no need of His cause coming in the red.

There is every evidence that those early Christians went far beyond any command of God or any standard. So Mr. and Mrs. Ananias could have pleased God, if they had not tried to get "extra credit" by lying. Nothing hilarious about that! Peter said the land was theirs and that no command or law made them sell it. They had not given in simplicity, but with pomp and show. The result was disaster. Beware!

We need not be ashamed of our inability to give great gifts. God knows and will make a small gift great as the effort required to give it.

There seems to be something universal and eternal about the tithe. Somewhere the heathen nations have carried it down from forgotten times. The Father of the Faithful paid Tithes. Paul says that as the Levites were to live of the altar, so God has ordained that they which preach the Gospel should live of the Gospel. (I Cor. 9:13, 14) Jesus did not tell the Pharisees to quit tithing.

I Cor. 9:13, 14 is strong enough to found the idea of an ordained tithe for the New Testament Church as according to the will of the Lord. Spiritual blessing such as always follows a step of new obedience seems to follow every decision to tithe the income for the Lord. There are many who say their financial affairs went better after they began to tithe in the Spirit of the Lord.

A picture of hilarious giving is found in the building of the tabernacle. They had to be stopped. History does not often repeat itself in that particular way. And the poor Macedonians—what could they give? Poor people discriminated against and satisfied with what the heartless pagans would throw to them. But they gave. Only God knows how they did it. Notice the arithmetic in II Cor. 8:2. Abundance of joy plus depth of poverty equals riches of liberality and that is hilarious giving. They needed not committees to solicit funds. (II Cor. 8:4). They begged the preacher to take their money. Oh, Macedonians—you put us to shame with your giving to God. What a standard! glad hearted, willing gifts, pressed on the messengers of God. Church of Jesus Christ tarry until that same spirit possesses your every fiber, then give and go and get going for God!

When we give to the Lord's work we are but returning some of the substance that He has given us. We cannot out-give God. He turns everything we give to our account. It is laid up in Heaven as an endowment fund for our enjoyment in eternity beside being of use down here on earth in preaching the Gospel. An hundredfold investment. Hear it ye sneaking giver. Oh, that we might be a society of heavenly misers grasping every opportunity to lay up treasures in heaven!

A great meeting was being held to mark the anniversary of a mission society. The chairman arose and began to read the roll of those who had given gifts to the society. "Sir A. one hundred pounds"—a storm of hand clapping. "Mr. B. seventy pounds"—another round of applause. "Mrs. C. three shillings"—no applause. The chairman paused and leaned forward as if listening. "Hark," he said, "I think I can hear the clapping of pierced hands."

There are three kinds of givers: the flint—you have to hit it mighty hard and then get only a spark; the sponge, which must be squeezed to get anything from it and stops as soon as the squeezing is ceased; and the honeycomb, which flows easily and copiously and what you get from it is sweet.

If God can't get your tithe any other way. He may have to send the doctor or the undertaker after it.

—Selected and adapted by C. R. H.

Christian Union Cong., Garrett, Ind.	20.00
North Franklin Dist., Pa.	60.00
Pleasant Hill Church	48.20
Davton Mission, Davton, O.	10.66
Lydia Bver, Upland, Calif.	100.00
In His Name, Medina, O.	10.00
Carlisle S. S., Pa.	57.63
Mechanicsburg S. S., Pa.	40.64
Young People's S. S. of Grantham, Pa. ...	15.00
Beulah Chapel Cong., Ohio	85.00
Hebron S. S., Clay Co., Kan.	19.28
A. H. Brechbill, Dillsburg, Pa.	10.00
Conov, S. S., Pa.	29.49
Rosebank Cong., Hope, Kan.	9.61

Emma Herr, Abilene, Kan.	10.00
Bethel Cong., Detroit, Kan.	18.83
Unland S. S., Unland, Calif.	39.40
Fox Hollow & Bendigo Cong., Pa.	6.00
Bethany S. S., Thomas, Okla.	91.27
Messiah Home S. S., Harrisburg, Pa.	100.00
Chas. C. Collins, Nappanee, Ind.	5.00
Pleasant Hill Cong., Kan.	66.16
Chicago Mission, Chicago, Ill.	19.70
Hebron Cong., Clay Co., Kan.	6.47
C. S. Musser, Upland, Calif.	25.00
Bro. & Sr. Henry Zwally, Ephrata, Pa. ...	5.00
Bro. & Sr. Abel Haldeman, Upland, Cal. ...	10.00
Fairview Cong., Ohio	70.00

Mary A. Stoner, Grantham, Pa.	30.00
Garlin District, Kentucky	16.34
Valley Chapel Cong., O.	15.00
Mooretownship-Center Class, Mich.	11.00
Fairland S. S., Pa.	15.75
Bethany Cong., Thomas, Okla.	22.41
Parallel Cong., Thomas, Okla.	2.36
Mennonite & Brethren in Christ Bible Class, Martinsburg, Pa.	5.03
New Guilford Dist., Pa.	86.69
A Bro. & Sr. of Palmyra, Pa.	20.00
Hollowell Cong., Hagerstown, Md.	60.20
Bro. H. L. Landis, Transportation	2.00
Belle Springs Cong., Kan.	15.13

Rosebank Cong., Kan.	27.75
Bro. & Sr. Chas. Cassel, Souderton, Pa.	5.00
Evelyn Murray's S. S. Class, Mich.	4.00
Bro. & Sr. Lepperd, Middletown, Pa.	5.00
New Guilford Dist., Franklin Co., Pa.	79.79
Bro. & Sr. Howard Stout, Souderton, Pa.	5.00
Montgomery Dist., Pa.	35.30
Union S. S., Garrett, Ind.	75.00
Carland Zion S. S., Mich.	13.00
Chicago Mission, Ill.	14.63
Bro. & Sr. Leo Carlson, Chicago, Ill.	5.00
Red Star S. S., Leedey, Okla.	26.60
Goldie Sollenberger, Hazelton, Ky.	5.00
Souderton-Silverdale Dist., Pa.	39.00
Granville S. S., Pa.	10.15
Granville Class, Pa.	6.40
Fairland S. S., Pa.	35.74
Mary Brenner, Smithville, O.	2.65
Beulah Chapel, Springfield, O.	59.75
Philadelphia Mission, Pa.	11.50
Abilene Church, Abilene, Kan.	78.00
Bro. & Sr. J. M. Eshelman, Sedgewick, Ky.	100.00
Rosebank Church, Kan.	53.30
Valley View S. S., Chino, Calif.	29.22
Upland Congregation, Calif.	135.00
Lutheran Church of Mechanicsburg, Pa.	5.70
Sr. Bessie Yoder, Springfield, O.	11.00
Bro. Walter Blackstone, Altoona	2.00
Eld. H. G. Miller, Altoona	10.00
Manheim S. S., Pa.	37.59
Dallas Center S. S., Iowa	15.60
Fairland Cong., Pa.	27.31
Manor-Pequea Dist., Pa.	36.84
Butternut Grove S. S., Pa.	3.00
Elizabeth Thuma, Covington, O.	10.00
Chestnut Grove Cong., O.	18.70
Palmyra S. S., Pa.	42.19
Pasadena Cong., Pasadena, Calif.	19.00
J. L. Gibboney, Pleasant Hill, O.	25.60
Anna Noel, So. Pasadena	25.00
Clear Creek Cong., Pa.	3.00
United Zion Children, Palmyra, Pa.	26.03
United Zion Children Home, Lititz, Pa.	15.17
Palmyra Cong., Pa.	32.09
Bro. & Sr. Henry Zwally, Ephrata, Pa.	5.00
Bro. D. H. Kreider, Shannon, Ill.	1.00
Belle Springs Cong., Kan.	163.06
Eld. H. L. & Sr. Trump, Polo, Ill.	33.75
Ellen Brandt, Middletown, Pa.	5.00
Stowe Cong., Stowe, Pa.	4.82
Mechanicsburg Cong., Pa.	50.00
Cross Road Church, York Co., Pa.	20.00
Pleasant Hill S. S., Hamlin, Kan.	68.91
Grantham Dist., Grantham, Pa.	30.00
Program Rendered by Young People at United Zion Children Church	5.00
United Zion Children, Elizabetht'n, Pa.	9.53
	\$3,219.98

Africa Specials

Chestnut Grove Church, Ashland, O., (Personal)	\$ 10.00
Lancaster S. S., Pa. (Macha)	12.32
Manor S. S., Pa. (Macha)	31.65
Manor S. S., Birthday Offering (Individual)	22.00
Young People's S. S. Class of Grantham, Pa. (Medical)	15.00
Bro. & Sr. C. C. Clark, Clearville, Pa.	3.00
C. E. Young People's Society of Abilene, Kans., (Medical)	5.00
Self Denial Tent Meeting Offering (Teacher)	10.00
Vacation Bible School of Grantham, Pa. (Medical)	3.40
Young People's Meeting of Philadelphia (Medical)	10.00
Lancaster S. S., Pa. (Individual)	5.60
Pequea S. S., Pa.	17.79
	\$145.76

India Specials

H. W. Miller, Des Moines, Ia. (Yakub)	\$ 18.00
Manor S. S., Pa. (Saharsa)	38.01
Lancaster S. S., Pa. (Saharsa)	11.25
Women's Bible School of Cross Road S. S. (Ja-Wan-Ti)	18.00
Vacation Bible School of Grantham	3.51
Manheim S. S., Pa. (Two Orphans)	70.00
C. E. Young People's Society of Abilene, Kans.	5.00
Vera B. Clouse, Nappanee, Ind. (Native Worker)	20.00
Pequea S. S., Pa. (Supaul)	25.80
	\$209.57

Disbursements

E. V. Pub. House, Nappanee, Ind., Printing Letter Heads	\$ 5.00
Traveling expenses for Furloughed Missionaries	100.00
Gen. Conf. Min. and Hand Book of Missions to Field	6.72
Quarter Allowance to India Field	1,400.00
Quarter Allowance to Africa Field	1,825.00
Furlough Allowance to Winger family, Grantham, Pa.	130.00

Furlough Allowance to Bro. and Sr. Dick, Florin, Pa.	100.00
Furlough Allowance to Sr. Anna Steckley, Gormley, Can.	50.00
Deficit of last quarter	50.55
	\$3,667.56

Deficit this quarter \$447.58.
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 God Answers Prayer. . . God is pledged to answer the spirit-directed prayer of faith. He cannot deny Himself. His oath, His covenant, the blood of Christ and His continual intercessions, assure us that "The prayers of the saints ascend up before God on the Throne out of the hand of His Son." With such an intercessor, with such assurance, does not your heart leap forth in supplication that God will do a NEW THING in our day, answering the heart cry of **"O Lord Revive Thy Work."** . . . Pray Earnestly For Funds. . . Humbly Submitted, Graybill Wolgemuth, Treas.

CANADIAN CONTRIBUTIONS TO FOREIGN MISSION BOARD

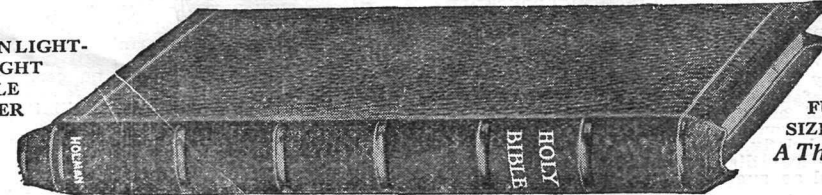
From July 1st to Oct. 1st, 1935	
July 1, Balance on hand	\$ 8.33
July 5, Rosebank Cong.	10.19
July 8, Boyle Cong.	28.00
July 15, Springvale Cong.	15.00
July 15, Houghton Mission	7.00
July 21, Sr. Susie Sider for India Miss.	1.00
July 21, Welland Mission	21.51
Aug. 15, Springvale Cong.	20.00
Sept. 8, In His Name, special for Sr. Anna Engle	103.00
Sept. 25, Black Creek Cong.	65.00
Total	\$279.03
Disbursements	
Sept. 10, Sterling Bank Draft to Sr. Anna Engle	\$103.00
Oct. 1, Sterling Bank Draft to Bro. C. A.	

Winger	175.00
Total	\$278.00
Balance on hand Oct. 1, 1935	\$ 1.03
Wm. Charlton, Sub. Treasurer.	

(Continued from page 328)

cannot find time for Scripture study." There are not many who have had more to do than I have had. For more than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants always at work, corresponding in German, French, English, Italian, Russian, and other languages. A pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing depot, the printing and circulating of millions of tracts and books; but I have always made it a rule never to begin work till I have had a good season with God, and then I throw myself with all my heart into His work for the day, with only a few minutes' interval for prayer.
 —George Muller.

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:	A. D. 33.	r8 And pray ye that your flight be not in the winter.
44 For all they did cast in of their abundance; but she of her want did	i1 John 3. 17.	19 p For in those days shall be affliction, such as was not from the beginning of the creation which God
	a Matt. 24. 1.	
	b Luke 19. 44.	

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NĒB-U-CHĀD-NĒZ'ZAR the king, a unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.	B. C. 570.	upon my bed, and, behold, n a watcher and o an holy one came down from heaven;
2 2 I thought it good to shew the signs and wonders b that the high God hath wrought toward me.	a ch. 3. 4; 6. 25.	14 He cried 4 aloud, and said thus, p Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: q let the beasts get
	2 Chald. If you seemly before me. b ch. 3. 25.	

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