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V.L. Stump
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Foregleams of the Cross

H. W. Buckwalter



Separation from the World

O. B. Ulery



A New Year's Meditation

John E. Lebo



A Warning to Christian Mothers

Ethel R. Barton



THE CHURCH OF CHRIST

Ella M. Lauver

When first the Church was founded, 'twas at the place of prayer;
The HOLY GHOST descended, while saints were waiting there.
But listen, ere this meeting, it was a sacred place,
Where last Christ's follow'rs saw Him, and gazed upon His face.

He led them out and blessed them and told them what to do;
But lo, a cloud received Him; He was lifted beyond their view.
As they still gazed toward heaven, two men stood by their side,
Told them that sure He would return, He Who was crucified.

Oh, these were words of comfort to those who loved Him best,
They'll surely keep on serving, and on this promise rest.
The Holy Spirit led them 'mid persecutions strong;
Yet even in the prisons was heard the conqueror's song.

Oh, CHURCH of CHRIST take courage, God is the same to-day;
The clouds will sure be lifted, as we take time to pray.
You say the Church is drifting, her power is almost gone,
Why, yes, Elijah felt that way, that he was left alone.

But God spake to Elijah, while there on Horeb's mount,
There were reserved seven thousand men, upon whom God
could count.

The Church can never shipwreck, since God is at the helm,
Tho' waves may dash around her, they cannot overwhelm.

Yes, souls are ever drifting, but not the Church, His Bride,
'Gainst which hell's gates shall not prevail, in this promise
we confide.

Oh, can we, dare we falter, while on our heaven-bound way?
Thro' Christ we'll press the battle on, we'll work and watch
and pray.

Shall we become discouraged, as thro' the tests we go?
God surely does the purging, because he loves us so.
The gold must shine the brighter; the dross it cannot stay
When goes refining fire, thro' honest hearts who pray.

The Church of Christ is holy from spot and wrinkle free,
She is going forth to meet Him Who died upon the tree.
I love the Church of Jesus, I love the place of prayer;
And may I still remember, the Church was founded there.

Please Read Important Foreign Mission Announcement on Page 27!

COMMENTS and ITEMS of INTEREST

ITALY

Italy has gone on war rations and is preparing to face not only Ethiopia, but civilization. Mussolini's order restricting food and other articles is significant, because it indicates his belief that sanctions will be applied and at least in some measure become effective. One nation after another is falling into line for the League plan. If Great Britain and France can bring Mussolini to a more peaceful mood without concessions injurious to Ethiopia, all will be well. Any settlement is conditioned upon the support of the League. It would be bad faith for any member to nullify its protest against the aggressive State. If economic and financial measures do not accomplish their purpose then the logical outcome is a blockade. The real problem confronting the League of Nations is to save the face of Mussolini without infringing upon the sovereignty of Ethiopia. It seems that Italy is bringing civilization to Ethiopia. Ras Gugsu, the chief who deserted his country and joined the Italians with his troops, now "smiles at remarks he doesn't understand" and is learning how to use fork and spoon.—The C. U. Herald.

JAPAN'S SUICIDE TOLL

Trans-Pacific Weekly reports a constant increase in the number of suicides in Japan annually, from 1,292 in 1925, to 13,746 in 1934. Various methods are used, but the more frequently chosen one is that of leaping into the Mihara crater on the island of Oshima. In 1934 seven hundred and sixty-nine persons, men and women, ended their lives in this manner.—Gospel Herald.

A SWAMP BECOMES A CITY

When Julius Caesar governed Rome the Pontine Marshes were a sore perplexity to the ruler of the Eternal City, and no one had any remedy for the pestilence which devastated the country round about the famous marshes. Nero sanctioned a great plan to reclaim the region but nothing was done. For more than a thousand years malaria has made this dreaded section positively uninhabitable. But, in 1928, Mussolini secured the passage of a law which called for the expenditure of about \$565,000,000 for public works; and now canals have been dug, pumping and power stations have been erected, woods have been cleared and within thirteen months a new town, Littoria, has taken the place of the previous deadly swamp. And by the end of 1935 it is thought that 5,000 families, representing about 50,000 people, will have settled on land that has not been occupied for many long centuries. It may well be that after Mussolini and his Fascism are forgotten in a new liberty for Italy we shall recall gratefully that it was Mussolini who placed a healthy city where formerly the 60,000 acres of Pontine Marshes held undisputed and most unhealthy sway.
—Publisher Unknown.

ELEPHANT'S BURIAL GROUND

Most of the ivory we use is obtained by digging, and not by shooting as is commonly supposed.

Elephants have their own code of customs. One of these is that no member of the herd must die among his fellows. When an old elephant feels that his course is run, he separates himself from the herd and makes for a particular burial ground—for each herd has its own place for burial.

This is always a swampy tract of land overgrown with trees and rank vegetation. Here he dies, and his great body buries itself by its own weight in the soft soil. Many of these elephant graveyards are known to the African hunters, who make journeys to them each year for the purpose of digging up the ivory tusks. Few white men have ever seen such a place, for the natives know that an elephant graveyard is as valuable as a gold mine, and they keep the secret.—Lester Banks.

WHEN DOES OLD AGE BEGIN?

Dr. George U. Wenner, of New York City, passed away November 1, 1934, at the age of ninety. He had been pastor of the Christ Lutheran Church for sixty-six years. It was his first and only pastorate, and he was the only pastor that the church has ever had. He was active up to the very last. Dr. Wenner was highly respected and tenderly loved by the ministers and the people of all denominations. The writer was born in 1868, the very year in which Dr. Wenner established his church, and yet he is sometimes almost persuaded that he is growing old! Dr. Wenner's life should be an inspiration to all who have passed threescore years. Remember that he worked diligently and successfully for Christ in a great pagan city for thirty years after he reached his sixtieth birthday. He jocularly declared that he would retire when he was 300.

—The Watchman-Examiner.

CRIME AND THE SUNDAY SCHOOL

Two kidnapers, a man and woman, were tried and convicted several years ago. When the woman was asked what her religion was, she said, "I do not know what the inside of a church looks like."

An attorney, convicted of forgery, said before going to prison, "My downfall commenced when I left the church."

A youth of eighteen years, convicted of murder, said, "My downward career started when I stopped going to Sunday School."

The annual crime bill of the American nation is \$13,000,000,000; 140,000 Americans are in prison, 400,000 persons are regularly engaged in criminal activities. Last year 40,000 homes and other places were burglarized and more than \$100,000,000 was lost in incendiary fires; 100,000 persons were assaulted, and 50,000 robbed. There were 554 holdups and a loss of \$3,384,000. An inhabitant of the United States is murdered every forty-five minutes.

"During my experience of more than twenty-eight years on the bench," writes Justice Lewis L. Fawcett of the Supreme Court of New York, "I have passed sentence on 8,000 persons convicted of crime. Very few were members of, or attendants at any church or Sunday school. How-

ever, the evildoer realizes the important relation of the church to society and turns to it for help when in danger of being deprived of his liberty." Speaking of the annual crime bill he says: "It would cost many times that if the churches were closed. There would be a carnival of crime loose in the land. Black handers, white-slavers, highwaymen, burglars, bigamists, and habitués of the underworld are unchurched."

Here is a ringing call of encouragement from an official representative of the forces of law and order to the church and Sunday school workers in America.

—Sunday School Times.

BOOK REVIEW

CHRISTIANITY AND THE MODERN CHAOS

By William George Peck, Rector of the Church of St. John the Baptist, Manchester, England. Lectures College of Preachers, Washington, October, 1933. Foreword by Rt. Rev. Philip M. Rhineland, D. D. Morehouse. 136 pp. \$1.00.

He defends dogma. He points out that dogmatic principles are held by philosophers, theologians, psychologists, scientists, sociologists, economist, and even novelists. He shows that it is useless to try to dispense with dogma, and that Christian dogma "has no rival in life or reason." Bold words! But he justifies them. He fails to see how anything in the nature of Christian life could be expected long to survive the absence of any fairly clear conception anywhere of what Christianity means by God, and Man, and Christ. In his first lecture, he gives a keen discussion of The Flight from Dogma: it is the primary cause of the moral confusion in which the western world is now so disastrously involved. In the second lecture, Beyond Morality, he deals with "the scepticism concerning the very idea of morality in the sense of transcendental duty that is now so widespread." This has arisen, he says, through lack of conviction about the nature of man and the purpose of his existence; in other words, through lack of dogma. In lecture three, he describes the social pandemonium of today. He holds that the flight from dogma has led not to a country of freedom and joy, but into a morass where men struggle without direction. In the fourth lecture, he discusses The Church and the New Society, in which he boldly and convincingly maintains that "the Church is, in its true nature and meaning, the only possible center of such social cohesion as will re-create our civilization." This defensible and thrilling conclusion rests also upon dogma. Be sure to read this book. It will convert many we believe and hope to the author's well-reasoned faith in dogma.

THE VICTORY OF FAITH

By George Craig Stewart, Bishop of the Chicago Diocese of the Episcopal Church since 1930. Author of eight books. 121 pp. \$1.00.

These sermons are attractive, forceful, and practical. Their titles are: The Victory of Faith, Hold Fast, Count Me a Partner, Divine Discrimination, Christmas Gifts, Overcoming Selfishness, Easter Aristocracy, Thieves in the Church, What Shall Be My Life Work, and Decide!

There is a nation different from all nations—the Jews—chosen by God that He may reveal Himself to and through them. There is a Man different from all men, the Lord from Heaven, Jesus the Son of David, the Son of God, Messiah of Israel and the Head of the Church; and there is a Book different from all other books, the record of God's dealings with Israel, culminating in the manifestation of that Redeemer whose goings forth are from of old, even from everlasting.—Saphir.

Few books can stand three readings. But the Word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—Hamilton.

That They May Be One

Is it not apparent that Christians everywhere deeply deplore the selfishness, strife, avarice, and bitter feelings which exist among the nations of the world to-day? Each one apparently is striving to outdo the other in armaments and military preparedness, and many of them are so desirous for new territory that they would sacrifice the lives of thousands in order to gain their selfish ends.

As Christians we often wish we might gain the ear of some of these would-be dictators of the world and give them just a little of our idea of how things ought to be, of how they should avoid selfishness, how they should meet together on a common basis of peace, goodwill, and brotherhood. But while we are doing this, let's be prepared to take it when someone comes back and says, "Physician, heal thyself. What thou wouldst see done among the nations do in the ranks of Christendom."

In the prayer of our Lord Jesus on the memorable night in which He was betrayed He prayed that His disciples might be one even as He and the Father are one. This is truly the ideal which He set up for His church and which is so sadly forgotten, neglected, and ignored, that down through the ages there have sprung up so many differences between various religious organizations and churches that we cannot by any means say that we are one. Of course, we know there are many who quite glibly declare that we are all one, that we have the same Bible, that it is the same God whom we worship, that we all expect to go to the same place when we die. These and similar expressions are heard very frequently, but we fear that these ideas are not based on the right sort of foundation. In our opinion they very often express ignorance of the clear teaching of the Bible, or a weak man-made idea of the fundamental things connected with the religion of Jesus Christ.

They may express, and often do, lazy indifference and utter disregard for what the Word of God really teaches concerning the plan of salvation as given to the world through Jesus Christ. To say that we are one can never be true until, as professors of the religion of Jesus Christ, we have become one with His aims and with His purposes. The doctrine of free grace as taught through the revelation of Christ in the great Pauline epistles and in the words of Jesus Himself declare that salvation is a free gift, that it is received by faith, that apart from the meritorious virtue of Christ's shed blood there is no remission of sin. It may be charged that this is the interpretation which one particular branch of Christian believers places upon the Bible. If this be true, then we must readily conclude that we do not all have the same



book or at least it is not the same book to all people. To many people of the world it seems a sort of history, to others it is accepted for its literary value. It has poetry, it has other things which need to be highly regarded. And others still think it is a source from which we are to draw particular texts in order to prove our own opinion, or to bolster up some individual idea, etc.

To the Christian who has become one in aim and purpose with Jesus Christ in His plan to redeem the world through grace, opinions concerning the various estimates of value concerning the Word of God have disappeared, for it is received as it truly is—the Word of God, having been written by holy men of old which were moved

P**PETER** therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. —Acts 12:5-11.

by the Holy Spirit. It is for these believers the sure word of prophecy, whereunto all will do well to take heed.

We cannot say that we all have the same Bible for one regards it for its literary value and another as the inspired Word of God. It contains the Gospel of God which is indeed the power of God unto salvation to all that believe, that it contains the rules of faith and life, and the means of grace through which God calls men out of a world of sin into a union with Himself. We do not all worship the same God, for there is much of the Calvinistic teaching abroad in the land today—and it is gaining by leaps and bounds. It teaches that God from all eternity has arbitrarily elected some to be saved and others to be lost and damned, and that Christ died for the elect only, that the Holy Ghost sanctifies only those whom God has arbitrarily chosen to be saved.

The Church whom we serve, the Word of God, from which we preach the Christ whom we adore and worship knows no such God, for the God whom we have been taught to worship is a God of love and mercy, who has loved the world sufficiently enough that "He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." We believe that word "whosoever" applies to every son and daughter of Adam in all the world, and in every age since Christ died on Calvary's cross. We believe that the Bible teaches the free agency of man, that the part that we have to play in transplanting the human soul from the kingdom of darkness into the kingdom of God's dear Son is that which has to do with the will of man when he, as a free moral agent, renounces sin, repents of his evil deeds, and accepts the offered mercy which God offers through Jesus Christ that the lost sinner might be reconciled unto Himself. We further believe that the continuation in grace for all future time stands absolutely and finally not upon the fiat of God's own will but the settled and fixed choice of man's free and undisputed will. We, like Moses of old, must renounce the pleasures of sin, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Let us not for a moment think that the God which the Bible reveals, that the God and father of our Lord Jesus Christ, that loving and eternal heavenly Father is One who has blindly determined to save some and again to destroy others regardless of whom or what they might be. We do not believe that anyone will ever go to heaven against their own will. For there are those who declare absolutely that they do not want to go there, and the Scripture teaches that as the tree falleth so shall it lie. Where then is to be found the basis of Christian unity?

We reiterate that this unity will only be found in that basis of revealed truth which recognizes not only one phase of Scripture teaching but which sees, believes, receives, and teaches the whole body of revealed truth.

The world's smallest Bible is a Book with pages about one third the size of an ordinary postage stamp. When closed it is less than a quarter of an inch thick. The volume is not only the smallest Bible, but the smallest book containing a large number of words. It was printed from plates made under a microscope in Glasgow in 1895. Four years were required to make the plates. Three books only were printed. One of the volumes and the plates were destroyed by fire, and a second copy was lost. The one now in Chicago is the only one remaining in the world.

The Youth's Christian Companion.

Foregleams of the Cross

Rev. H. W. Buckwalter

IN the book of the Psalms God has given us the most complete description of death by crucifixion that is found anywhere in the Bible. Every detail is here foretold with that accuracy that at once proves the divine authorship without a doubt. None of the other prophets had so clear a vision of the cross as David did. As we read through the Psalms we stand amazed at the foot of the cross and cry out, "My Lord and my God."

When we look for an account of the crucifixion we naturally turn to the Gospels, and there we read the account of eye-witnesses. Certainly their account is true, but it is only a delineation of facts by an onlooker. When we turn to the Psalms we have, not the account of witnesses, nor the vision of a prophet, but the words of the One who himself went through the ordeal of suffering and death. No one can describe his sufferings more accurately and vividly than the sufferer himself.

The account is complete; every step is clearly marked.

1. The official rejection is clearly described in the second Psalm. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." In the very beginning of his ministry the chief priests took counsel together how they might destroy him. Matt. 12:4. And again and again we read of their consultations and attempts at his life, up until he finally gave himself into their hands voluntarily. Matt. 26:3, 4.

2. The chief actor in the arrest of Jesus was to be one of his own disciples. It was not to be a scribe or crafty Pharisee who would trap him by some subterfuge, or assassinate him, but it was to be one of his closest friends who would voluntarily turn traitor. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psa. 41:9. Christ was not to be caught in His words as they had often tried. He was not to be thrown over a precipice as they attempted to do at the beginning of his ministry. He was not to be arrested in the temple as the priests had often planned, but they were to take him only after he had been betrayed by one of his disciples with the most unkind and hypocritical kiss ever given. Psa. 41:6. "For it was not an enemy, . . . but it was thou, a man mine equal, my guide, and mine acquaintance." Psa. 55:12-14.

3. The agony in the garden of Gethsemane is clearly depicted in Psa. 69:14-20.

What different chapter would have been written into the Gospels if those disciples had not fallen to sleep while Jesus was praying the most agonizing prayer of his life. The only words they remembered of hearing in their drowsiness were, "If it be possible let this cup pass from me." But here in the Psalms we have the full agonizing cry of his soul—the death cries of the Lamb as it was being led to the slaughter. We must not think that Satan never again attacked him after the temptation on the mount. The tempter was ever after him, and here in the Garden he struck one of his most terrific blows for here was his chance "in the power of darkness." Here we have a glimpse of the human side of Jesus, for he must suffer as a man if he is to redeem man. He must drink the full cup of the agony of death. It was this that caused him to cry out, "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none." Psa. 69:20.

4. He was to be forsaken of his own disciples, rejected and condemned by his own people. The Sanhedrin opposed him, "They that sit in the gate speak against me." Psa. 69:12. And the soldiers mocked him, "and I was the song of the drunkards." Psa. 69:4, 7, 8, 12.

5. The trial was to be illegal and unjust. How could it be otherwise? How else could they try and condemn to death a righteous man, without violating every rule and principle of justice? Even this was all clearly foretold by Jesus himself through the mouth of David, "They that hate me without a cause are more than the hairs of my head; they that would destroy me, being mine enemies wrongfully, are mighty: then I returned that which I took not away." Psa. 69:4.

6. The actual crucifixion itself is very graphically described in the 22d Psalm. "They pierced my hands and my feet. I may tell all my bones: they look and stare upon me." This is not the Jewish idea of suffering or execution. Their method of inflicting the death penalty was by stoning. Crucifixion was not invented until many centuries afterward, and then by the cruel Romans. David was here expressing an idea that he himself did not understand; he was only the spokesman for the One who was to go through it. The piercing of the hands and the feet, the extreme thirst, the bones out of joint but not one broken, the mockery, the failing sight and senses, and the heart anguish are here described in the first person singular. And then the most lonely and heart piercing cry that ever crossed human lips, "My God, my God,

why hast thou forsaken me?" These all show us the Son of God on the cross taking the sinner's place in judgment so that the sinner might take the place in holiness with Christ and God. This was the sinner's cup and he was drinking it vicariously.

There is an alleviation of suffering in sympathy. But it was not so with Christ. "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none." Psa. 69:20. There was no sympathy there. He must go the way alone. He must take the place of the criminal and die without a word of comfort—all alone—despised and rejected of men. There are none so lonely but what Jesus has been there. There are none so low down but what Jesus has taken their place.

When he cried in his dying thirst they gave him vinegar to drink. "They gave me also gall with my meat; and in my thirst they gave me vinegar to drink." Psa. 69:21.

His clothes were to be taken from him and divided among the soldiers, except one piece for which they would cast lots. Psa. 22:18. "They part my garments among them, and cast lots for my vesture." This was heaping insult on outrage. But he must run the full length of the gamut of our sin that we may ascend to the full height of his glory.

7. One step more and the work is complete. He was not to stay in the tomb. His entombment was to be of short duration. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psa. 16:10. Here is the resurrection. He has passed through the terrible ordeal and now he is shown the path of life.

If these Psalms had been written after the crucifixion we would be made to believe that they were penned by the Master himself. But the fact that they were written a thousand years before makes them all the more impressive and helps to show with greater force what a tremendous price Jesus paid for our redemption. May the Foregleams of the Cross burst in upon our soul with ever brighter rays until we come into the bright day of his full salvation.

"It is good for me that I have been afflicted." The grief God sends us to-day is the latest expression of His holy will for us, the latest token of His trust in us. Let us bear it worthily, remembering that it is the latest, and that there is always the possibility of its being the last. What regret if we missed our last opportunity of pleasing Him! It is our strength and joy to dwell upon "that exceeding weight of glory" and to rejoice in hope of the glory of God now and here. The affliction is "but for a moment"; the glory is seen to be eternal.

—Alliance Weekly.

Separation from the World

(IN DRESS)

O. B. Utery

THE dress question is indeed an old problem. It began immediately after the transgression of Adam and Eve in the garden, when they discovered their nakedness. With all of Adam's wisdom he utterly failed in his attempt to provide a suitable covering, and God himself had to furnish a garment for their need. The loss of innocence and the invested covering glory left man with this need which ever since has constituted one of his two greatest anxieties. The Master recognized this fact when He said, "What shall we eat" and "What shall we wear" are two of the greatest hindrances to a life of faith, trust and obedience to God.

In man's sinful and un-toward state we find him exercising himself in lust and pride, until some of the severest judgments of God were pronounced upon his haughty and proud spirit. Pride is many times mentioned as one of the crowning sins. Bible students need no argument to establish the fact that pride is almost universally associated with and outwardly manifested in adornment of dress or ornaments, as well as in demeanor of spirit. This is doubly established by the fact that when men repented and humbled themselves before God, they clothed themselves in sackcloth and ashes. Again in Isa. 3:16, God's severe judgments are pronounced upon the daughters of Zion who were haughty (proud) and the list of garments and ornaments which He there declares He will smite will find its replica in the common wardrobes and dressing tables of to-day.

Space would fail us to follow in detail Old Testament presentation on this subject, but we do wish to call attention that God brought judgment, not only on His own people, but upon heathen cities and nations, and many individuals, declaring pride as one of their chief sins and abominations.

Christ's first message to His disciples shows clearly that His children must have a different attitude toward earthly things than the Gentiles. "For after these things do the Gentiles seek (so anxiously serve) that they cannot serve God," Matt. 6:24-32. Surely the meaning of this scripture is this, that if we seek God only and let Him direct, He will supply not only needed raiment, but a moral and a spiritual beauty that will be as natural to us as the beauty of the lilies of the field.

We mentioned in our introduction that lust and pride both exert an influence on the dress question; lust in cutting short at both ends and laying off in the middle until we have the deplorable rise and spread of nudism. On the other hand, pride exer-

cises itself in putting on—arraying—adorn-ing—dressing up with garments and ornaments that will draw attention to self, excite envy of others, and attract admiration and flattery of, or desire for, the outward beauty of form, face or figure. The Scriptures having a direct or indirect bearing on this question are quite voluminous, and for convenience of study may be grouped under three headings: General, dealing with the principles of separation; Negative, those which definitely forbid certain methods, forms, or articles of dress or adornments; Positive, those which enjoin, demand and require distinctive action in compliance and fulfillment.

Let us note some general teaching: The lack of a suitable, divinely sanctioned garment was the cause of Adam's shame and also the shame of the Laodicean church; it brought death to three thousand at the foot of Mt. Sinai. A Babylonish garment heads the list of things whose coveting caused Achan's downfall and death. (The love of worldly dress has been the ruin of multitudes since). The divinely fashioned garment for the priest (type of every believer) was such that the shame of his nakedness should not appear. Groupings of Scripture under this general head are such as: "come out from among . . . be ye separate, be not conformed, not fashioning after, run not with, follow not after, the course, be not partakers with, lust not after, love not the things of the world, walk not as other Gentiles walk, walk not in vanity of mind, do not fulfill desires of flesh and mind."

A careful research and study of these Scriptures will show that they most forcibly demand a manifest and visible separation in thought, word, practice and appearance. Speaking on this point John Wesley, founder of Methodism, says in his journal, "We would have done well to have adopted a form of dress as did the Quakers." Interpreting the same Scriptures, Charles Finney, in his lectures to professing Christians, declares that to fulfill the scriptural teaching on separation and non-conformity in dress, "we must be separate and distinct in form of dress so as to appear singular." A summary of the Scriptures on the second point will show that apparel, (the word means show or appearance) or ornaments, (meaning, to polish) or anything worn for outward show or adornment are under condemnation, a mark of spiritual fornication (union with the world). Read history of Jezebel, I Kings 16:31; II Kings 9:30; Rev. 2:20.

Finally, we should recognize the teaching of truth that God not only brings out

(separates from the world) but also brings in harmony and union with His word and will. Our evidence of separation, to be scripturally complete, must not only show a difference from the world, but should also be that which will reprove and condemn the vanity of the world; that which will visibly witness to our attachment to Christ, and be that which becometh or is in harmony with our profession of godliness. In simple words, to meet fully and fulfill all the teaching of Scripture in the matter of separation in appearance and dress, requires some form or standard of dress, which by some general church sanction, custom or universal use, is openly and generally recognized as the mark of a professing Christian.

In our accepted and time past practiced mode of dress, the Brethren in Christ have such a generally recognized mark.

A closing word of testimony as to its practicability. In all my travels from coast to coast, and north to south, and among people of every walk in life, I have never yet once had its religious significance mistaken, but again and again it has opened the way for a spiritual testimony and conversation.

A careful study of God's Word will commend the principles and practices herein set forth as entirely Scriptural and their practice will add authority to our preaching and testimony.

This Night Thy Soul Shall Be Required of Thee

J. H. Byer

The setting of this true story is Chicago, not many years ago, an attractive girl set out to have a career, as it is sometimes termed. She succeeded in attracting and marrying a young man who was energetic and earning considerable money. She seemed very happy with him indeed. She told her mother there are just three things I want now, then I shall go in for a good time. These three were a fine, well-furnished flat, a well-furnished wardrobe of fine clothing for herself, and one of the latest autos. They were careful to save and worked quite hard and stood together. In the meantime some of her relatives who knew the Lord spoke to her about her soul, urging her to give her heart to God. But the world had too much attraction, so she turned a deaf ear. It did not take long till the flat, clothes and auto were theirs, and they started in having a good time. Night after night—even till the wee small hours of morning—were spent out in the haunts of sin and shame. Having another couple—close friends—with them one night, they returned at about one in the morning. The young wife—the subject of our story

(Turn to next page, please)

A New Year's Meditation on Psa. 119:11

John E. Lebo

"Thy Word have I hid in mine heart, that I might not sin against Thee."

THIS precious BIBLE verse is not only a blessed memory gem, but a real heart-felt experience by many believers. As a text, it divides itself into three parts:—

1. *Thy Word. (What A Treasure)*
2. *Hid in mine Heart. (What A Place)*
3. *That I might not sin against Thee. (What a Purpose)*

Part I

"Thy Word" (What a Treasure)

The Bible has:—

"An origin that is mysterious
A unity that is marvelous
A depth that is matchless
An existence that is miraculous
An influence that is mighty
A fulfilment that is manifest
A proof that is maturable."

"It contains the mind of God, the state of man, the way of salvation, the happiness of believers, and the doom of sinners. It is a mine of wealth, a paradise of glory, and a river of pleasure. Its doctrines are holy; its precepts are binding; its histories are true, and its decisions immutable. Forever, Oh Lord, thy Word is settled in heaven. Study it to be wise; believe it to be safe, and practice it to be holy. It contains light to direct you. 'Thy Word is a lamp unto my feet, and a light unto my path.' It contains food to sustain you. 'It is more to be desired than gold, yea, than much fine gold: sweeter also than honey and the honey-comb.' It contains comfort to cheer you. 'Let not your heart be troubled . . .' It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Christ is the grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet." "Great peace have they that love thy law, and nothing shall offend them (cause them to stumble)." It has been declared that should every Bible be destroyed, it could be entirely reproduced, because of its being hid (laid up in) hearts and minds of believers. The reason the Bible is such a treasure is because it contains, reveals and unfolds both temporal and eternal verities and realities, and extends and offers them freely unto WHOSOEVER will. All of us should be better acquainted with this wonderful TREASURE, especially our young people. An outline of the discourse (somewhat modified) by one of our ministering brethren on the theme: "Through the Bible in one hour," has been a blessing and spiritual uplift to many, and no doubt will help all of us to get better acquainted with the WORD, the wonderful treasure:

1. FOUNDATION	5	Books of Moses (The Pentateuch).
2. LEGISLATION	12	Historical Books
3. INSPIRATION	5	Poetical Books
4. EXPECTATION	17	Major and Minor Prophetical Books
5. INVITATION	5	Gospels and Book of Acts
6. EXALTATION	21	Pauline and General Epistles.
7. CONSUMMATION	1	Revelation.
	66	Books

Part II

"Hid in Mine Heart" (What a Place).

It is always a pleasant sight to behold Bibles and Testaments in homes, on tables, desks and stands, and especially when they show that they are being used. It is also an inspiration to see Bibles carried to and from places of public worship. It is also a credit to every one who has memorized portions of God's Word, but the best place, according to the Psalmist, is to hide, store away, lay up in, THE HEART. This can be done by allowing the written Word (the Bible) and the living Word (Jesus) to become a part of you,—of your life, and the best way to do this is to become savingly acquainted with the author of the Book,—

1. *By Reading.* I Tim. 4:13. "Till I come, give attention to reading." Many, many people do not read the Bible at all. They don't know what it contains. Magazines, newspapers, novels, stories and other books and literature are freely read, while the Bible is sadly neglected. Of course, we thank God for all who read His Word, and once the sweetness of His Word is tasted, the more we read it, the more we want to read it.

2. *By Studying.* II Tim. 2:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The aim of the educational curriculum of today is higher education. More time is spent in our universities, colleges and schools of learning to determine the distance planets are apart than to study about the Creator of the Solar System. If as much time were spent in studying about the Rock of Ages as there is about the age of rocks, more of us would have that wisdom that is from above.

3. *By Searching.* St. John 5:39. "Search the scriptures for in them ye think ye have eternal life." Searching for the highest stratosphere in the air to the lowest strata of rocks in the depths of the earth may have some merit, but cannot be compared with searching the deep things of God. Yea, search and dig until you find, and when found and hid in the heart, then Psa. 1:2 becomes real—"In thy law doth he meditate day and night."

Part III

"That I Might Not Sin Against Thee" (What a Purpose).

Thy Word, the Treasure, hid in the heart, the proper place, becomes one of the greatest supplies of food for the soul and one of the greatest defensive weapons by the devil in the wilderness. Three times he said, *It is written.* One of our aged ministers used to say—"there is a text (weapon) for every test (temptation) in life." One of our young ministers had written in the front leaf of his Bible—"This Book will keep you from sin, or sin will keep you from this Book." Reader, do you have that determination not to sin against God? Then hide God's Word in your heart. Heb. 4:12, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing . . ." Two-edged—it cuts both ways—up and down. A weapon against the spiritual wickedness in HIGH places and a weapon against the lowest depths of sin and degradation. Every time you raise this weapon to cut at your brother, it also cuts towards YOU.

"Thy Word Have I Hid In Mine Heart
That I Might Not Sin Against Thee."

HAVE YOU?

Amen.

(Continued from page 21)

—went into the pantry, saying she wanted to find something for them to eat. Suddenly she cried out, "O, I feel so terrible! everything is getting so dark. I am going to die." They took her out into the living room. A doctor was called and came with all speed. After careful examination he said there was no cause for this condition that he could detect. So he could do nothing to help her. She kept screaming time and again, "Everything is so dark, dark, and I am going to die."

In about two hours she did pass out, to enter eternal darkness, and despair throughout a never ending eternity. God permitted this as an example to others who follow the world with its pleasures and follies. "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy," Prov. 29:1. "He will not always chide: neither will he keep his anger forever," Psa. 103:9. "For I am the Lord, I change not," Mal. 3:6.

Early manuscripts of the Letters of the Apostle Paul are of great importance to Biblical students. These Letters, it is thought, date from the second century instead of the third as was at first thought, which would mean that they actually were written only 125 years later than the originals written by Paul himself. A manuscript of the Gospel of Matthew of the third century has also been discovered.

—The C. U. Herald.

A Warning to Christian Mothers

Ethel R. Barton

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of justice; they take delight in approaching to God." Isa. 58:1-2.

THIS is the way I have felt for some time, as though I wanted to "cry aloud" to Christian mothers and fathers, who, like Israel, seek after righteousness, yet follow the ways of the world in dressing both their small children and girls who have reached maturity. Little girls with just the trunk of the body covered, and cuff stockings. Then the girls just on the edge of womanhood, wearing cuff stockings on the street, and in school athletics wearing shorts. Even appearing in public games in such a costume. Are there two standards for dressing, one for church and another for school and street?

God's Word says to "bring up a child in the way he should go, and when he is old he will not depart from it." Our children of to-day are the men and women of tomorrow. What can we expect of the church if we bring them up in the ways of the world? Is this why so many of our young people are outside the church? A Catholic priest has said, "Give me the children to train till they reach the age of ten, then you may have them. They will stay by their early training. "Or words to that effect. If this is true, oh, how careful we mothers ought to be!

Do you ask why I am so concerned about these things? I have four children, three of them girls. We came here so our children could be associated with Christian children, who were being brought up in Christian homes. It was a real shock when I saw how some of our sisters dress their girls. I even talked with some, but they do not seem to realize the danger. My children say, "Mother, Mrs. So and So lets her girls wear shorts; is she not a Christian?" Some mothers seem to ease their conscience by putting elastic in the bottom of the shorts. But they are still shorts. I can imagine the devil laughing to himself over the way he worked them!

Our Bishop warned us in his message, Sep. 15, that unless our pastors, deacons and laity wake up, our church would be in the same deplorable condition so many other churches are to-day. That so many of our people are neutral and have compromised with the world. And he pled with God's people to awake and take their stand against evil. You know the Word of God says, "And be not conformed to this

world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

There was a story in "The King's Business" a few years ago of a Christian mother who had a beautiful child. Some one gave it a ring. She tied the ring on with a ribbon. Another admiring friend gave the pretty child a necklace. That was put on the beautiful little girl. Then the mother began to make the dresses in the style of the day. So the child grew up admired and petted for her beauty. Naturally, she grew proud, loved ornaments and stylish dresses. As she grew older young men admired the girl and lured her out to dances. Then the Christian mother awoke to the danger of her daughter, and prayed for her. She asked the prayers of her old pastor. He said, "When she was small you decked her in rings and ribbons and finery. She grew up loving the things of Satan. Now he has her, why do you object?"

Why do not we mothers in the Brethren in Christ Church, arise and stand together against these wiles of the devil? Come out strong against nudeness. Keep our young girls from dressing in these heathenish costumes on the school grounds or elsewhere. Cover the tiny girl's body, at least enough for modesty. Oh, why do we want to follow after the ways of the world! There is so much at stake!

Another thing: While they are pleasing themselves by following the ways of the world, they are not only harming their own girls, but other mothers who are weak are influenced and led astray. I heard one mother say, "Well, if So and So can let her children do thus and so, I can let my child do this." And the "this" was strictly against all the Christian training she had ever had, and against God's Word!

In Rom. 14-15 we read: "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

I Tim. 3:5: "For if a man know not how to rule his own house, how shall he take care of the church of God?" Also verse four speaks of one that ruleth well his own house, having his children in subjection. If this is good advice for Bishops and Deacons, might it not be well if all Christian parents would give heed to it? We should strive to bring up our children according to God's standard, so that they will be separated from the world even while going to school and mixing with the children of the world. Otherwise they are in grave danger.

The father's and mother's job is to bring up their children in the fear and admoni-

tion of the Lord. So here we can bring in II Tim. 2:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I, for one, do not want to be ashamed of the way I have brought up my children.

Upland, Calif.

Is It Nothing to You

Is it nothing to you, O ye Christians,
That the millions of beings today
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the loving Lord that saves,
And fourteen hundred every hour
Are sinking to Christless graves!
Is it nothing to you, O ye Christians
Can ye say ye have naught to do?
Millions in China are dying unsaved
And is it nothing to you?
Is it nothing to you, O ye Christians
That in India's far away land,
There are thousands of people pleading,
For the touch of a Savior's hand?
They are groping and trying to find Him,
And although He is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave!
Is it nothing to you, O ye Christians
Can ye say ye have naught to do?
Millions in India dying unsaved;
And is it nothing to you?
Is it nothing to you, O ye Christians
That Africa walks in the light?
That Christians at home deny them
The blessed Gospel light?
The cry goes up this morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves!
Is it nothing to you, O ye Christians,
Can ye say ye have naught to do?
Millions in Africa dying unsaved,
And is it nothing to you?
Is it nothing to you, O ye Christians
Dare ye say ye have naught to do?
The heathen are dying every day,
And dying without God.
That heathen are looking to you;
For in lands you never trod,
Is it nothing to you, O ye Christians,
Oh answer me this day!
You can save your soul from blood-guiltiness,
You can give, or go, or pray;
All over the earth they wait for the light,
And is it nothing to you? —Selected.

Bestir Thyself!

Chas. R. Stump

*Bestir thyself, O drooping soul!
Why languish and repine?
Are evil days the part, or whole?
Doth not the sun still shine?*

*Bestir thyself, O sluggish heart!
Hath Faith no hold within?
Yields not the day a goodly part
Of things counterpart of Him?*

*Bestir thyself, O fearful child!
Wherein doth lie thy fear?
Do not thy fears but mock the wild
When Faith and Hope appear?*

*Bestir thyself, dear erring one!
Evil accumulates a staggering toll!
Yesterdays may be lost, but To-morrows
won
With Faith, and Hope, and steady soul.*

"The mercy of the Lord is from everlasting upon them that fear Him, and His righteousness unto children's children."

The Evangelical Visitor

A Religious Journal

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

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Attention of General Conference Secretary

MARRIAGES

COBER - WINGER—On Wednesday noon, Dec. 18, 1935, at the home of the bride's parents, Bishop and Mrs. Alvin Winger, their daughter, Sr. Viola May and Bro. Earl H. Cober, son of Elder Joseph Cober, were united in marriage. The bride's father officiating.

COHICK-SOLLENBERGER—At 2:30 in the afternoon on Oct. 23, at the home of the officiating minister, Eld. Ebbert Stayman, Shippensburg, R. D. 1, there was solemnized the wedding of Samuel Cohick, son of Bro. and Sr. Geo. A. Cohick of Newville, R. D. 2 and Miss Ethel Sollenberger, daughter of Mr. and Mrs. John Sollenberger of Newville, R. D. 1, Pa.

ENGLER-GARBER—On November 28th, 1935, there occurred the marriage of Bro. J. Martin Engle, son of Bro. and Sr. Elmer E. Engle, of Elizabethtown, to Sr. Ethel N. Garber, Eliza-

bethtown, daughter of Bro. and Sr. Elias Garber. The ceremony took place at the home of Bishop Noah Risser, with Rev. Jacob Martin, grandfather of the bridegroom, officiating. May the blessing of the Lord rest upon them through life.

GISH-SCHLAG—At the home of the bride's parents, on January 1st, 1936, there occurred the marriage of Bro. J. Glenn Gish of Mt. Joy, son of Bro. and Sr. John Snyder, to Sr. Naomi Schlag, daughter of Bro. and Sr. Wm. Schlag, of near York. Bishop L. O. Musser officiated. May God's blessing continue upon them through the journey of life.

HEIDLER-MILLER—Max J. Haidler, Jr. son of Mr. and Mrs. Max Haidler, Sr., of Hollidaysburg, Penn., and Estella I. Miller, daughter of Eld. Herman G. and Laura P. Miller, of 613 Fourth Ave., Altoona, Penn., were united in marriage at the home of the bride's parents, on Monday, December 30, 1935, at 6:00 p. m. The bride's father officiated.

STRONG - WENGER—Bro. William M. Strong, of Mechanicsburg, Pa., and Sr. Emma E. Wenger, of Shippensburg, Pa., were united in marriage at the bride's home. Bro. A. W. Climenhaga of Grantham officiating. May God's richest blessings be with them throughout their life.

Obituaries

EICHLER—Sr. Amanda S. Eichler, daughter of Abram and Elizabeth Shiers deceased, was born March 18, 1862, and departed this life on December 31, 1935, aged 73 yrs., 9 mos., and 13 days. Her health was failing for a number of years, but she was confined to her bed for only one week with flu-pneumonia, which caused her death.

In 1880 she was united in marriage to Henry Eichler. To this union were born seven sons and two daughters. One daughter, Elizabeth, wife of Jacob Rutherford, passed away a few years ago. She is survived by her sorrowing husband, and the following children: Jacob, William, Grover, John, J. Donald, and Frances, wife of Martin Liggins, all of Florin, Pa.; Abram, of Buffalo, N. Y., and Harry, of Midland, Pa.; also 23 grandchildren and 6 great grandchildren, one sister, Mrs. William Easton, Middletown, Pa.; and one brother, Abram Shiers, of Florin, Pa.

She was a member of the Brethren in Christ Church for about sixty years. Her sincere devotion to God, and to her husband and children, cause her family to feel their loss very keenly. But knowing that their loss is her gain, they wish to be resigned to the will of God, who doeth all things well.

Funeral services were held at her home, with further services at the Cross Roads Church, Bish. L. O. Musser, Eld. H. O. Musser, and Eld. Graybill Wolgemuth officiating. Text: Psa. 116:15. Burial was made in the Florin cemetery.

HESS—Elmer E. Hess died at his home in Run Valley, Lancaster Co., Pa., on the morning of December 26, of apoplexy. He is survived by his wife, and a daughter Emma, wife of Raymond Campbell; also a number of grandchildren, his age was 71 years, 4 months and 2 days. Bro. Hess was a member of the Brethren in Christ Church for many years, a very regular attendant at the Pequea Church service.

Funeral services were held in the Pequea Church, Sunday afternoon, December 29, in charge of the home district ministry. Interment in adjoining cemetery.

HOUP—Edward Franklin Houp, son of Bro. Jessie Franklin Houp, and Sr. Lorana (Bernam) Houp, born Feb. 23d, 1927; died Dec. 8, 1935, age 8 yrs., 9 mos., and 15 days. He is survived by the father, mother and three brothers.

Services were held Dec. 11, 2:15 p. m. in the Brethren in Christ Church, Saxton, Pa. R. K. Ebersole officiated. Text: Heb. 9:27. Interment in Oddfellows Cemetery, Saxton, Pa.

STAUFFER—Donald Stauffer died in the Pasadena Hospital, Pasadena, Calif., Dec. 20, 1935, from cerebral hemorrhage as the result of a merciless beating by an infuriated young man. He was the son of Mr. and Mrs. Harry Stauffer, and was born at Bell Springs, Kans., on May 28, 1904. He leaves to mourn their loss his parents, brothers and sisters, relatives and a host of friends.

Funeral services were conducted at the

Lamb Funeral Parlors with interment in the Mountain View Cemetery. Dr. Smith of the Methodist Church to which Donald belonged, and H. W. Buckwalter of the Brethren in Christ Church were the officiating ministers.

SHOALTS—Harriet (Lambert) Shoalts was born Apr. 30, 1858, and died Jan. 2, 1936, age 77 yrs., 8 mos., 2 days. She was married to Lewis Shoalts, to whom were born three children, all of whom survive, Bish. Lafayette Shoalts, Mrs. Robt. Gilmore (Olevia) and Mrs. Girven Sider (Ida). Her husband, Bro. Shoalts, predeceased her almost twenty-eight years ago. One step-son, Oliver, died several years ago. She also leaves to mourn her loss seventeen grandchildren and twenty-four great grandchildren.

Thirty-seven years ago she had a definite experience from the Lord in which "all things became new." She, at this time united with the Brethren in Christ (Tunker) Church, and remained a faithful member till death. Her testimonies were always ones of victory.

Funeral services were held in the Brethren in Christ Church, Wainfleet, Ont., Eld. Jesse Sider officiating, assisted by Bish. Bert Sherk. Text: Psa. 116:15. Interment in Zion cemetery.

WINGERT—Fanny (Hoover) Wingert was born August 27, 1855, died December 2, 1935, at the age of 80 years, 3 months and 5 days. She was converted at the age of 14 years, and united with the Brethren in Christ Church and remained a faithful member until death.

On December 12, 1872, she was married to Samuel D. Wingert. They together served the church a number of years as deacon and deaconess, he preceding her in death eight years ago.

To this union were born ten children: Aaron, of Navarre, Kans.; Daniel, of Chambersburg; Mrs. B. L. Musser, of Shippensburg; Samuel, of Carlisle; Mrs. Walter Rife, of Chambersburg; Martin, of York; Mrs. Edward Wenger, of Mercersburg; Elmer, who preceded her in death two years ago; Mrs. Avery Sollenberger, of Culbertson, with whom she made her home; and Mrs. Charlie Shank, of Marion. One sister also survives, Mrs. Rev. S. S. Burkholder of Chambersburg.

The funeral services were held Dec. 5, 1935, at 10 o'clock at the Air Hill Church with Bro. William Asper and Henry O. Wenger officiating. Interment in Air Hill Cemetery.

The Lost Hammer

A relief light boat was built at New London many years ago. While the workmen were busy over it one man lost his hammer. Whether he knew it or not, it was nailed up in the bottom of the boat. Perhaps if he found it out, he thought the only harm done was the loss of the hammer. But the boat was put to the service, and every time it rocked on the waves that hammer was tossed to and fro. Little by little it wore for itself a track, until it had worn through the planking and keel, down to the very copper plating, before it was found out. Only that plate of copper kept the vessel from sinking.

It seemed a very little thing in the start, but see what mischief it wrought. So it is with a little sin in the heart. It may break through all the restraints around us, and but for God's mercy sink our souls in endless ruin. A few evil words in a child's ear have rung in his soul for twenty years and brought him untold harm. It is the sin hidden in our hearts that we should most fear. There are none who do not need to offer up the prayer, "Cleanse Thou me from secret faults."—Unknown.

Come, ye cold winds, at January's call, on whistling wings, and with white flakes bestrew the earth.—Ruskin.

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. and Sr. Joseph Musser, 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.

PENNSYLVANIA STATE COUNCIL

According to the ruling of Pennsylvania State Council, 1935, the Moderators were to act as a committee to arrange for a meeting place for Pennsylvania State Council for 1936, accordingly the State Council has been arranged for to meet in the Montgomery Church, Montgomery District, Franklin Co., Pa., April 2nd, 1936.

The preceding day to be given to topics of school, Sunday school, and Home Mission interest.

L. O. Musser, Moderator.
 J. L. Myers, Sec. State Council.

MOWERSVILLE REVIVAL MEETING REPORT

On Sunday evening, Dec. 1st, the brethren of the Mowersville congregation began a revival at the Mowersville Church with Rev. J. Lester Myers of Greencastle as evangelist. Despite the inclement weather during the greater part of the time, the meetings were well attended. Bro. Myers in his masterful way preached the Word in the demonstration and power of the Spirit, and the Lord honored the messages in sending deep conviction on hearts. While the number of responses was not as great as we would have liked to have seen, yet we thank the Lord that a few were willing to go through and get a clear experience of their standing with the Lord. We pray God's blessings to continue to follow Bro. Myers as he goes to other fields of labor. —Cor.

GRANTHAM NOTES

The meeting of the Church Constitution Revision Committee at the Messiah Bible College recently brought special blessing to the local congregation.

On Sunday morning, December 29, Bishop E. J. Swalm from Canada filled the pulpit. His subject was "Saul's First Introduction to Christianity." In the evening Eld. A. H. Engle from Kentucky spoke on five Biblical "Excepts." On Sunday morning, January 5, Eld. J. A. Climenhaga from Beulah College took the text: "Arise, Go Over," emphasizing our need in the New Year for action, resoluteness, interest, saneness, and earnestness.

May the abundance of God's grace make fruitful the ministry of these Christian leaders.

Brother and Sister F. S. Brubaker celebrated

their Golden Wedding anniversary on Tuesday, January 7. They received congratulations from a number of friends who called in the afternoon. In the evening a reception was given to the family, a few friends, and a group of relatives, nephews and nieces, not one of their own brothers or sisters being able to be present. Later in the evening a group of the townspeople came in to express felicitations upon this happy occasion. Brother and Sister Brubaker received many cards, beautiful flowers, and other gifts. Their children presented them with a General Electric radio—a gift which will be much appreciated in the days they live to enjoy it. May God's blessing abide with this father and mother in Israel.

PENNSYLVANIA NORTH FRANKLIN DISTRICT

A very inspiring revival was held in the Mt. Rock Church from Dec. 8th to Dec. 31st with Eld. C. H. Moyer as evangelist. Brother Moyer came filled with the Holy Ghost and power, not fearing to hold up the standard of holiness amidst coldness, formality and sin.

Because the saints realized the need of prayer to win the battle, there were many prayers offered in behalf of the revival weeks before it started. Also each evening during the meetings special prayer was offered in the church before the service.

We were so thankful for the messages from the throne evening after evening. O, how God did use our brother to bring the messages from His Word. God gave freedom in prayer and testimony. There were testimonies of definite changes in lives, telling how God stripped them of unnecessary things which they were wearing, such as rings, wrist-watches and neck-ties. They also told how that God dealt with them in cleansing them by changing their desires for attending fairs, farm shows, and air port demonstrations. Glory to His precious name.

Here is one example showing how the Holy Spirit works. On the last Sunday evening Bro. Moyer in his message called to the young brethren's attention the wearing of collar pins and neck-ties. One brother told how he knew what was coming because the Spirit convicted him just the minute Bro. Moyer called for their special attention. This same brother at the closing part of the service made his confession, removed his collar pin, and threw it in the fire. There were a number of other pins followed. Praise His holy name.

Many souls were at the altar of prayer during this series of meetings, some to be saved for the first time, others to be reclaimed, and others to be sanctified and filled with the Holy Ghost. We surely do thank God for the way so many of our dear brothers and sisters are taking the way with the Lord and allowing the Holy Spirit to cleanse their hearts, and fill them with the Holy Ghost. However, on the other hand we are sorry to notice so many people resisting the leadings of the Holy Spirit, justifying themselves and not being willing to take their place and allow the Holy Spirit to cleanse their hearts and fill them with His Spirit. Dear reader, saint of God, will you help pray that God's purpose and plan will be carried out in all our lives.—Cor.

NEWS NOTES—WAUKENA, CALIF.

October—The first Sunday in October, Sr. Anna Steckley, of India, gave a very interesting account of the work in India, including a very vivid picture of the earthquake and the destruction it wrought in different parts of India, thus proving that God always takes care of His own.

Bro. Andrew Winger and sisters, Elizabeth and Esther, of Bell, Calif., stopped with us a few days on their way home from the north where they had spent their vacation.

Bro. B. F. Engle and wife, of Upland, and their son Howard and wife spent a few days visiting their son and brother, Paul Engle and family.

November—We were very agreeably surprised with a visit from Raymond Wagaman, son of Bishop and Mrs. Wagaman. He visited about two weeks with his parents and sister, Mrs. Paul Engle, before going to Upland to spend a few days, before leaving for his home in Kansas.

December—Bishop Wagaman left Saturday night for Upland where he was called for the ordination service in which Mabel Frey, daughter of H. J. Frey of Africa, was ordained as a Missionary to Africa, to leave in the very near future, to be followed later by Bro. and Sr. Elmer Eyer, of Upland.

We, as a body at Waukena, feel the need of a revival, and are praying that God will send the right man at the right time, as no Evangelist has been secured as yet.

Will you help us pray to this end?

—Cor. W. M. B.

HOME MISSION TREASURER'S REPORT Oct., Nov., and Dec., 1935

Receipts	
Balance on hand, Oct. 1, 1935	\$380.44
Fox Hollow and Bendigo	5.00
Bal. from Ky. Tent Meeting	11.74
Wm. Eckman	5.00
Valley Chapel, O.	8.85
Rosebank S. S. Kans.	18.54
Jos. Eshelman	5.00
Bethel S. S., Kans.	14.06
Bethel S. S., Kans.	18.21
Emma Crider refund allowance	18.00
Hope, Kans.	5.00
Palmyra S. S., Pa.	25.00
Mechanicsburg Young Peoples' Society for Ky.	30.00
Four month's rent for Arcadia Church	16.00
Dorothy Reeter	5.00
Geo. Keeter	5.00
Mowersville and Greenspring Dist.	28.00
Upland Young Peoples' Society	35.00
J. B. and Della Winger	20.00
New Guilford Dist.	13.94
Messiah Home S. S.	75.00
Upland S. S. Birthday offering	50.00
Chestnut Grove S. S., O.	6.00
Grantham S. S.	21.35
Dallas Center S. S.	4.00
H. L. Trump and Wife	45.00
Alfred Rotz	50.00
Conoy S. S.	7.86
Pledge	5.00
Fairland S. S.	33.04
Mother and Daughter	6.00
Eli Hostettler, pledge	25.00
Maytown S. S.	26.09
Hummelstown Cong.	8.15
A Sister, Millin Co.	15.00
Junata Dist.	10.57
Pequea S. S.	21.60
Manor S. S.	42.00
Lancaster S. S.	36.18
Refton	7.74
Dallas Center S. S.	9.81
Mastersonville S. S.	84.00
San Francisco Mission	23.76
Bethel S. S., Mich.	20.78
Hebron S. S., Kans.	18.34
Chambersburg S. S.	28.96
Some one, Elizabethtown	50.00
Mechanicsburg Young Men's Class	18.00
H. G. Miller	10.00
Ruth Dourte, refund part allowance	6.00
Anna Noel	25.00
J. A. Glick	5.00
Total	\$1,463.01

Expenditures	
Ruth Dourte, fare and clergy	\$ 17.36
Sr. Lady, service and fare	15.00
Samuel Lady, fare	10.00
Fannie Sanders, part ann. interest	15.00
Mechanicsburg Young People's Society for Ky.	30.00
Alice Albright, fare to Okla.	17.51
Leora Yoder, fare from Ky.	21.00
O. B. Ulery, Mission Hand-books for Missions	9.90
John Minter, trip allowance	32.50
Workers' Allowance	804.00
Walter Reighard, rent 3 mos.	30.00
Total expenditures	\$1,002.27
Bal. and total receipts	1,463.01
Bal. on hand, Jan. 1, 1936	460.74

Note—Thanks so much to all who had a share in providing for the mission cause another quarter. God will surely bless your liberality. Amen.

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty." Solomon. So give and be blest.

Humbly submitted,
 ABNER MARTIN, Treas.

HUMMELSTOWN, PA.

A series of meetings was opened in the Hummelstown Brethren in Christ Church on the evening of Nov. 3 and continued for three weeks with very fine interest among the people of our sister churches. Bro. J. Lester Myers was the evangelist.

Our brother came filled with the Spirit and gave soul-stirring messages inasmuch that souls wiled under the mighty hammer of God's love. Six souls knelt at the altar of prayer for help from God. May God bless our brother as he goes to other fields of labor.

A TESTIMONY

Dear Brethren:
 Greeting you in the Name of our Lord, I come to you again to report victory through Jesus. I am so glad that I gave Him my all a little over a year ago. If you want to be blest, give up all and put everything on the altar, for it pays. Hallelujah! Praise God! And the

best of all is that it grows better every day. If I had a thousand tongues, I could not thank my God enough for what He has done for me. It is almost too good to be true that I am saved and on my way to Heaven.

I am now at the Messiah Home among the other brethren, and we can be happy just as well there as anywhere. I thank God and all the Brethren for sending me back to Harrisburg. It is just like Heaven to get to the Old People's Home and hear and see how happy they are.

"God bless you all" is the prayer from a brother who is out and out for God.

Archie Burkholder
Harrisburg, Penn.

QUARTERLY REPORT OF HOUGHTON MISSION
For Oct., Nov., Dec., 1935

The old year has now become history and the New Year with its uncertain future is ahead of us, for Joshua 3:4b says, "Ye have not passed this way heretofore." We are glad, however, to report that the Lord has been with us during this past quarter. We have carried on our regular schedule of services besides having had two revival services. Bro. and Sr. Graybill Wolgemuth, of Pennsylvania, were with us at our Guysboro appointment for two weeks. Their ministry and fellowship will not soon be forgotten among our people. Several of our people sought the Lord for a deeper work and one backslidden brother was reclaimed. They visited many homes in our mission field and their influence and Christian spirit was indeed uplifting. Special meetings for the men by Bro. Wolgemuth and for the women by Sr. Wolgemuth were also very much appreciated.

Then, Dec. 1st, Bish. Henry Schneider, of Michigan, came with us for a three weeks' revival at our Frogmoor appointment. We especially appreciated the way he adapted his messages to our people, laying special emphasis on getting rooted and grounded in the Word of God and building our experiences on Jesus Christ. Several sought God to be sanctified and one backslider was won back to the Lord. During this revival we had a one-day Bible Conference with Bro. Bert Sherk, Bro. Schneider, Bro. Wm. Charlton and Bro. John Nigh as speakers.

We passed thru one experience that causes us regret, and yet there is a feeling of joy. Shortly after Bro. and Sr. Wolgemuth returned to Pennsylvania, a letter came for Bro. and Sr. Elmer Eyer, informing them that the F. M. Board wished them to make arrangements to sail for Africa as soon as possible. Of course we knew that was the plan when they came here but we hardly expected to lose them so soon. They had just nicely gotten acquainted with our people and had won their way into the hearts of all, so that it seemed at the farewell service on Dec. 8th, as though we surely were sending one of our own family to Africa. It has created a missionary spirit and interest among us that is an asset to our work. They showed a real interest in the work here and it was so nice to be able to share responsibility with them, but as their car and trailer was loaded up on Monday, Dec. 9th, and they pulled out for California, we had to rejoice that at last God had opened their way to their own field of labor.

We wish to express our heartfelt appreciation of the interest manifested by the Church toward the work here. We are glad to know that while we try to reach out in mission work others at home are holding the ropes. We are glad for the letters that are sent inquiring about the work, to be used in missionary circles, etc. We trust that during this New Year we shall still have your prayers and co-operation.

Financial Report Receipts

Balance on hand, Oct. 1, '35	\$30.02
Bennie Winger	2.00
Guysboro Sunday school	6.33
Sunday school on 3rd	2.02
Frogmoor Hall offerings	2.35
Alex Chapman	1.00
Murray Bowman	1.00
Bro. and Sr. Graybill Wolgemuth	2.07
Sr. S. Rockefeller	1.00
John Reugg	2.00
Sr. John Teale	3.00
Murray Long	2.00
John Long	2.00
Mt. Pleasant S. S., Pa.	10.00
Maple Grove S. S., Howich, Ont.	5.00
Charlie Cook	1.00
Sr. Ben Vanatter	1.00
P. J. Wiebe	1.00
Sr. Murphy	1.00
Sr. Mildred Hall	1.00
Bro. Lee Williams	1.00
Total receipts	\$77.79

Expenditures

Gasoline and oil	\$34.73
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1936 License and Permits	9.00
Repairs for Car	7.16
Coal Oil	.41
Groceries	4.89
Bread	3.12
Miscellaneous	.98
Forwarded to Bro. and Sr. Eyer	2.00
Total expenditures	\$62.29
Balance on hand Jan. 1, 1936	\$15.50

Bro. and Sr. E. Eyer Receipts

Received from Mission Fund	\$ 2.00
A. B. Haldeman	15.00
Sr. Ben Vanatter	1.00
Blake Weaver	2.00
Bro. and Sr. Graybill Wolgemuth	4.25
Frogmoor Hall offering	2.26

Total receipts\$26.51

Expenditures

Car expenses	\$14.37
Groceries and milk	12.14
Total expenditures	\$26.51

In addition to the above report, we wish to gratefully acknowledge the following donations: prayer coverings and apple butter from Markham; a box of clothing from Markham Sewing Circle; about sixty quarts of canned fruit, apple butter, apples and grain from Wainfleet; thirty lbs. honey from Bro. and Sr. Blake Weaver; about 100 bushels turnips from Bro. Alex Chapman; several bags of chop from Sr. Hausner; a turkey for Thanksgiving from Russel Longs; and potatoes and garden vegetables from several other of our local brethren. May God richly bless every contributor toward His work in this place.

Yours in His Service,
Edward and Emma Gilmore and workers.

A TESTIMONY

To the Readers of the Visitor:

I felt I should write again as I always enjoy hearing others' testimonies. I want to praise the Lord for what He has done for me and that He has called me to His service. Also, I thank Him for the inspiration I received from the revival meetings we had this winter, with Bro. C. N. Hostetter in charge. I feel that we need all the Spiritual help we can get in the times we are having.

I want my life to tell for Him, and be a light to those around me. So glad everything is clear between me and the Lord. I am ready for His coming.

Ida M. Lenhart.

DAYTON MISSION

We will submit another report of the work here, which will conclude our work for one more year.

It is impressive to notice how quickly a year passes by and tells us that the few years that will determine our stay here will soon be over. The Lord was very good to us in sparing our lives and making it possible for us to continue in the work the past year. We have nothing to boast over what we have done, it has been the Lord who has done it for us, whereof we are glad. A number were saved and a small group was baptized and added to our little Mission band.

We are very much gratified in the good and steady attendance in the Sunday school, and Young Peoples' Bible Study, also the preaching services and prayer meetings the past year.

On Nov. 17 to Dec. 1, 1935, a two weeks' series of meetings were conducted here, Bishop E. J. Swalm, of Duntroon, Canada, being our evangelist. We appreciated very much the many good and heart-searching messages that he gave under the inspiration of the Holy Ghost and as the precious Word went forth a good number were made to see their need and came to the altar to call upon the Lord for help. As souls were going thru and giving up to the Lord, the saints enjoyed with them a good time of rejoicing.

May the presence of the Lord attend our dear brother as he goes forth in other fields of labor.

On Sunday afternoon, Dec. 15, Bro. and Sr. Dick gave a very impressive and interesting missionary meeting. We certainly knew more at the close of the meeting of the religions and customs of India than we ever did before. We enjoyed so much having our dear Bro. and Sr. Dick with us.

We appreciated so much the Christmas gifts and offerings given to us and the carols and songs the young people sang for a number of sick and shut-ins on Christmas Eve.

We wish to thank all for all that was so liberally given us, as unto the Lord. May the dear Lord abundantly bless and reward them all in our prayer.

Financial Report for Oct., Nov., and Dec., 1935

Balance on hand	\$20.02
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Receipts

Carrie Kinzie, Dayton, O., \$5.00; a sister,
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\$1.00; In His name, \$9.90; Edith Barns, Dayton, O., \$2.00; a brother, \$16.90; a sister, \$4.30; In His name, \$22.45; Harold Evens, Dayton, O., \$.40; Clayton Hershey, \$1.00; Mrs. J. G. DeHaan, Kalamazoo, Mich., \$5.00; Elmer Middleton, Dayton, O. \$.45; Daniel Wagner, Dayton, O., \$1.00; Edward Klick, Springfield, O., \$2.00; Valley Chapel S. S., Canton, O., \$3.75; a sister, \$1.80; Mission Offerings, \$5.64. Total \$102.61.

Expenditures

Table account, \$21.71; flour supply \$9.50; sugar supply \$5.77; light, power and gas \$8.38; phone bill \$8.25; blanket \$1.02; soap supply \$3.14; water bill \$3.93; incidentals \$6.76. Total \$68.46. Balance on hand Jan. 1, 1936 \$34.15.

Poor Fund

Balance\$.05
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Receipts

A sister \$6.66; In His name \$9.00; Hazel Gramm, Dayton, O. \$1.00. Total \$16.66. Total paid out for needy \$12.07. Balance on hand Jan. 1, 1936, \$4.64.

Donation of articles were made by: David Hershey, Ralph Herr, Carrie Kinzie, Carl Stump, Arthur Pollitt, Ezra Cassel, Mary Kohler, Samuel Cassel, Vernon Stump, Ohmer Herrs, Daniel Engles, Ephriam Brenamans, Hattie Coffman, Paul Bechtels, Jacob Paulus, Paul McBeth, Mr. and Mrs. Howard Wright, Mary Riber, Isaac Engles, Jesse Cassel, Clyde Hershey, Hugo Paugstat, Ervin Hoover, Leighton Manns, Elizabeth Hoke, Monroe Paulus, Ethel Hoover, Elsie Rohrer, Nancy Cox, Mollie Brenaman and Lydia Moist and Elizabeth Hoke, a nice rug for the Mission Family; the Broadcasters of Harrisburg, Pa., \$6.00 to contribute to getting Bibles for our S. S. children.

We remain,
Yours for the lost,
W. H. and Susie Boyer,
601 Taylor St.,
Dayton, Ohio

MILLERSBURG, PA.

Our revival meeting started here at Free Grace Church, Nov. 17, and continued for two weeks, closing Sunday evening, Dec. 1, with Eld. C. H. Moyer, of Elizabethtown, as evangelist. There seemed to be so many hindrances from the very first evening, such as unpleasant weather, sickness among the members or their families, etc., consequently the attendance was not what we would have liked to have seen. But in spite of all, we were encouraged to "press toward the mark for the prize," through the many good things that were brought to our hearing by our brother.

While there were no visible results, for which we feel sorry, we know that God's Word is eternally true and what was so earnestly spoken, evening after evening, shall not return void unto the Lord but it shall accomplish that which pleases Him.

We appreciated so much the attendance of brethren and sisters from neighboring districts, a number of times, during the meetings.

May God bless Bro. Moyer as he labors in His service.

Saturday evening and Sunday forenoon, Dec. 14 and 15, Eld. William Asper and wife met with us in worship. Bro. Asper told us of the good work our Publishing House is doing and urged us to help along in every possible way. We are glad to know that very nearly all, if not all, of the brethren's families in this district take the Evangelical Visitor. Several families have been regular subscribers from the very start.

We pray God's blessing also on Bro. Aspers as they go from place to place throughout the brotherhood in the east in behalf of this important part of God's work. May we all be co-laborers in His great harvest field. —Cor.

CLEONA, PA.

Fairland Church just closed a series of revival meetings, after three weeks' duration. The evangelist was Bro. Allen Brubaker, of Granville, Pa. He did not shun to declare the whole counsel of God, and it was truly a season of refreshing from the presence of the Lord. Saints were revived, and sinners brought to see and feel their need of a Saviour. Nine precious souls made the decision for Christ. Most were Sunday school scholars of tender years. Some are of more mature years, and we are glad for these new recruits in God's army; for they are the future hope of the Church.

We feel sad, however, for those who did not heed the call, but are drifting farther away from God. We shall still keep them on our prayer list, hoping they will return before it is too late. —Cor.

MY TRIP SOUTH

I left home Nov. 12th and arrived in Orlando, Florida the 15th. I stayed there two nights with my sister, at the same time arranged to visit my mother in St. Petersburg. (Continued on page 31)

Missionary Department

ANNOUNCEMENT

Owing to the urgent appeal for help on the African Mission Field the Foreign Mission Board has now decided to send four new missionaries in the persons of Brother and Sister Elmer Eyers and Sister Mabel Frey of California, and Sister Esther Thuma of Ohio.

To make this possible and provide for the regular maintenance allowance will require a more hearty response in offerings to the Foreign Mission Cause. May we count on you to share in this increased liberality? The need is imperative, with so many of the present staff of workers' furloughs due, and others soon due, the work will suffer, unless additional workers are sent.

A farewell service is arranged for at the Messiah Rescue and Benevolent Home, Harrisburg, Pa., on Sunday eve., Feb. 2.

They are booked to sail on S. S. MAJESTIC on February 5th from New York. Reservations have also been secured on S. S. CARNARVON CASTLE sailing from Southampton on February 14th.

Persons desiring to send goods along with them to the field can do so by forwarding them to the Messiah Rescue and Benevolent Home, Harrisburg, Pa., not later than January 26th, supplemented with sufficient money to pay for transportation and duty at the rate of twelve cents a pound.

Special cases can be arranged for by communicating with the Secretary of the Board, Elder I. W. Musser, Mt. Joy, Pa.

QUARTERLY FOREIGN MISSION REPORT FOR THE LAST QUARTER OF THE YEAR 1935

Philadelphia Mission	\$ 37.55
Souderton and Silverdale Dist., Pa.	41.23
Fox Hollow and Bendigo Cong., Pa.	8.00
Dallas Center Cong., Iowa	10.09
Mrs. Eva Hickerson and husband and Mrs. L. Gingrass and Husband, Sedgewick, Kans.	50.00
J. B. and Della Winger, Oakley, Calif.	25.00
Annie S. Schwend, New Danville, Pa.	1.50
Bessie Yoder, Springfield, Ohio	10.00
Mother & Daughter, E. Petersburg, Pa.	6.00
Sippo Cong., Alliance, Ohio	13.50
Rosebank Cong., Ramona, Kans.	36.71
Anonymous	100.00
Graterford Cong., Pa.	55.76
Hebron S. S., Clay Co., Kans.	25.41
Mt. Carmel Cong., Mich.	4.85
Rapho Dist., Pa.	98.00
Sr. Sarah A. Wagner	10.00
Alfred S. Rotz, Chambersburg, Pa.	100.00
Mrs. J. B. Caskey and sister, Abilene, Kans.	100.00
Cedar Springs Cong., Pa.	18.56
Sr. Lizzie Hodel, Kans.	30.00
Mattie Gish	5.00
Mr. and Mrs. Henry R. Zwally, Ephrata, Pa.	5.00
Mr. & Mrs. E. H. Hostetter, Bowdill, O.	15.00
Mowersville and Green Spring Dist., Pa.	21.27
Locke S. S., Nappanee, Ind.	19.91
Pequea S. S., Pa.	24.18
Manor S. S., Pa.	42.11
Lancaster S. S., Pa.	15.00
Lancaster Contributions	27.35
Manor Contributions	58.00
Newton Contributions	102.66
Jacob Oberholtzer, Elizabethtown, Pa.	10.00
Messiah Home S. S., Harrisburg, Pa.	100.00
New Guilford Dist., Chambersburg, Pa.	13.95
Mary Brenner, Smithville, O.	2.50
North Franklin Dist., Pa.	73.00
Rosebank Cong., Hope, Kans.	21.53
Fox Hollow and Bendigo Cong., Pa.	9.00
Dallas Center S. S., Iowa	4.80
Beulah Chapel S. S., Clark Co., Dist., O.	12.20
A. J. Snively, Hope, Kans.	15.00
Merrill Cong., Mich.	36.31
Bethel S. S., Merrill, Mich.	21.27
Conoy S. S., Donegal Dist., Pa.	28.07
Sr. Rebecca Winkler, Ohio	4.00
Mrs. J. Stevenson, 1218 N. 61st St.,	

Chicago, Ill.	10.00
From a Sister	50.00
H. W. Buckwalter, Pasadena, Calif.	12.04
Bro. and Sr. Clarence A. Musser, Pa.	20.00
Mr. and Mrs. Henry R. Zwally, Ephrata, Pa.	5.00
Eld. and Sr. H. L. Trump, Polo, Ill.	50.00
J. K. Fike, Ramona, Kans.	20.00
Monroe Oakes, Nashville, Tenn.	5.00
Abilene Cong., Kans.	63.00
Hummelstown Cong., Pa.	33.75
Doratha Reeter, Dakota, Ill.	5.00
George Reeter, Dakota, Ill.	5.00
Chicago Mission S. S., Ill.	7.37
Chestnut Grove Church, Ohio	24.45
Locke Cong., Nappanee, Ind.	15.00
Sr. Eyster, Calif.	5.00
A. E. Sollenberger, Granville, Pa.	25.00
A Brother, Manheim, Pa.	5.00
Palmyra S. S., Pa.	46.00
Fairland S. S., Pa.	27.56
Anna Stoner, Millintown, Pa.	3.00
Carland Zion S. S. and Cong., Mich.	59.00
W. M. Kelly, Ramona, Kans.	114.61
Rapho Dist., Pa.	114.61
Fairview Cong., Dayton, Ohio	24.04
Fairview S. S., Ohio	6.56
Dayton Mission, Ohio	12.00
A Disciple of Christ	50.00
Pleasant Hill Church, Ohio	43.29
Rebecca Fontz, Germantown, Pa.	1.00
Henry Zwally, Ephrata, Pa.	5.00
United Zions Children, Akron, Pa.	31.00
Bro. and Sr. John K. Hostetter, Myers-town, Pa.	5.00
Valley Chapel Cong., Canton, Ohio	13.11
Silverdale S. S., Pa.	25.00
Grantham S. S., Pa.	16.65
Engagement gift	15.00
Kentucky Field	11.68
Merrill Cong., Merrill, Mich.	24.83
H. R. and E. Davidson, Garrett, Ind.	20.00
Refton Contribution, Pa.	13.12
Colyer and Green Grove Cong., Center Co., Pa.	14.06
Mechanicsburg Y. M. S. S. Class, Pa.	18.00
Interest	40.00
Saxton Cong., Pa.	8.06
Morrison Cove Dist., Pa.	63.91
Spring Hope Cong., Pa.	11.05
Altoona Cong., Pa.	28.45
Shenk's Union S. S., Pa.	7.15
Abilene Cong., Kans.	25.00
Rosebank Cong., Kans.	10.78
Arthur Pollitt, Dayton, Ohio	1.00
E. R. Diener, Hummelstown, Pa.	40.00
A. F. Shank, Navarre, Kans.	10.00
In His Name	25.00
Sippo Valley Cong., Massillon, Ohio	16.12
Katie Hough, Waukena, Calif.	50.00
Zion Cong., Abilene, Kans.	85.43
Mowersville S. S., Mercersburg, Pa.	11.83
Juniata-Mifflin Co., Dist., Pa.	22.00
One of God's children	300.00
United Christian Brethren	200.00
Total	\$3,396.67

India Specials

Green Springs S. S., Newville, Pa. (Saharsa)	\$ 11.20
Women's Missionary Prayer Circle of Upland, Calif. (Gevi)	40.00
Mt. Pleasant S. S., Pa. (Monica)	35.00
Upland Young People's Society, Calif.	17.50
Mixed Bible Class, Rosebank S. S., Kans. (Jacob Bental)	4.00
Sr. Maud Hout, Mansfield, O. (Medical)	5.00
Carland Zion S. S., Mich. (Widow)	30.00
Mixed Bible Class, Rosebank S. S., Kans. (Jacob Bental)	5.00
In His Name (Jacob Bental)	18.00
Sr. Gricer's S. S. Class of Lancaster, Pa. (Robert Christian)	27.00
A Brother and Sister (Graybill Doss) Evangelist	35.00
United Christian Brethren (Native)	150.00
Edith and Harry Wiles, Chambersburg, Pa. (Native girls)	20.00
Total	\$ 397.70

Africa Specials

Friend of Missions (Personal)	\$ 10.00
Friend of Missions (Personal)	5.00
Friend of Missions (Personal)	5.00
Bro. and Sr. R. J. Senseman, Mechanicsburg, Pa., (Native Evangelist)	100.00
Upland Young Peoples' Society, Calif.	17.50
Franklin Corner Church and School, Ill.	6.55
Pequea S. S., Pa., (Mtshabezi)	17.20
Manor S. S., Pa. (Macha)	35.10
Sr. Elsie Grove, Manheim, Pa., (Divided equally to each station)	41.00
Manor-Pequea Dist., Pa. (Matopo)	12.71

Missionary Prayer Circle of Upland, Calif. (Macha)	40.00
United Christian Brethren (Native Evangelist)	150.00
Total	\$ 440.00

Expenditures

Allowance to Africa	\$1300.00
Allowance to India	1200.00
Lumber and Roofing for Missionary Home	43.52
Deficit of last Quarter	447.58
Annuity Interest:	
Jos. M. Eshleman, Kans.	150.00
Fanny Sanders, Ohio	35.00
Furlough Allowance—	
Anna Steckley	50.00
Winger family—\$175.00, less \$45.00 rent for Missionary Home	130.00
Total	\$3,456.10

Notice to solicitors:—Beginning with the New Year there will be a Foreign Mission calendar monthly, bringing the immediate needs as they appear.

Please keep in mind when you send in your contributions to the Treasurer whether they be individual, congregational or Sunday School, always mention the district of which you are a member, so as to correctly credit offerings from each respective district.

We are sorry to report a deficit of \$59.43, besides shortening the regular allowance \$400.00.

GRAYBILL WOLGEMUTH, Treas.

Canadian Contributions to Foreign Mission Funds, Oct. 1st to Jan. 1st, 1936

Oct.	
1. Balance on hand	\$ 1.03
1. Markham Cong.	42.62
5. Special for Girls' Orphanage India from Young Women's Bible Class, Fairview S. S., Markham	20.00
13. Black Creek Cong.	65.66
29. Sherkston Cong.	16.43
30. Houghton Mission	8.67
31. Vaughan Cong.	16.50
31. Markham Cong.	55.64
Nov.	
8. Howick Cong.	12.71
13. Waterloo Cong.	14.21
14. Nottawa Cong.	57.03
22. Cheapside Cong.	14.75
25. Wainfleet Cong.	40.32
25. Boyle Cong.	26.71
25. Wainfleet Cong.	132.97
Dec.	
1. Bro. Irvin Beamer	5.00
11. Wainfleet Cong.	23.00
Total	\$553.25

Disbursements for previous months

Oct. 10. Sterling Bank Draft to Bro. George Paulus	\$ 21.00
Oct. 26. Cost of exchange of cheque	.36
Jan. 1. Sterling Bank Draft to Bro. C. A. Winger	500.00
Total	\$521.36
Balance on hand Jan. 1st, 1936	\$ 31.89
WM. CHARLTON, Sub. Treas.	

Foreign Missionaries

Africa

MATOPU

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.
Bishop and Mrs. A. D. M. Dick, Florin, Pa.
Miss Anna M. Steckley, Gormley, Ont.

November at Matopo Mission

Nov.

3. About 365 men, women, and children attend Sunday midday services. As the church is inadequate, Sr. Lois Frey had a special service for them while the regular service was being held.

4. Bro. and Sr. Frey move from the main house to the cottage formerly occupied by Lois. For several months it has been unoccupied while being rethatched, refloored, and generally repaired. (Says Dan Crawford, "Patience must be your pet African virtue"). It is a pleasant room, but quite small for two people. In the evening Sr. Frey went to Mtshabezi, there to join Bro. Brubaker for a trip to Wanezi. During her absence Bro. Frey was in the care of Miss Manders, a missionary nurse (Plymouth Brethren) who spent many years in the work in Angola and Northern Rhodesia.

7. Morning school children sing for Bro. Frey, just outside his window.

8. Sr. Steckley called out to village on nursing case—about 3:30 in morning. The case proved to be very difficult and after staying by all day, Sr. Kauffman was called, and the woman was taken to the Bulawayo hospital by motor car shortly after midnight the next morning. We have a growing conviction that Matopo Mission needs a trained nurse to look after the medical work. Sr. Steckley has very many other duties as matron. In all probability this woman's life was saved by the operation at the hospital.

11. Supposed to be a holiday—but be ready for the Inspectors who are to arrive in the evening!

12-14. Mr. Mather and Mr. Davis administer academic examinations to Teacher Training School. All but three out of the thirty-nine passed, which proportion is not too bad according to English standards.

13. Sr. Frey returns. Miss Manders leaves.

14. Sr. Steckley out on call to village about eighteen miles away.

16-17. Love Feast. New deacon elected. One boy baptized. Some others have been members of the class for several years. Why do they not go forward in baptism? Pray for them. Some of our Mtshabezi co-workers were with us for the week-end services. Rather interesting, yet not unusual in these days, was the sight of one of the daughters of Lobengula (last Matabele king) washing the feet of an Hioli (slave or lowr tribe).

18. Still two more weeks of school. And it's hard for both student and teacher to keep their mind on school work now that exams are over and destinies fixed. Mr. and Mrs. Barber, and Mr. Barham, friends from Bulawayo call at the mission.

22. A foreman of a road-mending and

building group here for several hours. He professed to accept Christ as his Saviour in the course of a visit and "2x3" (Matt. 18:20) prayer meeting with Bro. and Sr. Frey. We need to remember him in prayer as he has much temptation and little opportunity for Christian fellowship.

23. Bro. Steckley brings Sr. Eyster out from Bulawayo for a week's stay at Matopo before going back to work. Logans, of the Ft. Usher police force, call in afternoon. Victor Hitchcock comes to give much appreciated art service for "Matopian." Steckleys go to Mtshabezi for love feast. Institute Public Debate.

24. Training School gives program of sacred music, earnest messages, and recitations. Bro. Mann preached Baccalaureate sermon in evening.

25-26. Typewriting articles, preparing stencils, running duplicator, assembling, binding the school paper, "The Matopian". The "Matopian" is sold for a sixpence here to natives and missionaries. For nine pence (18 cents, American money) we will post one to any part of the world as long as our supply lasts. It is made up of articles by students and teachers.

27. A wedding. Bridegroom was about three hours late. Students have competitive physical exercises in afternoon.

28. Last minute work on attendance registers, report cards, certificates. Third years (Graduating class) give program.

29. Commencement. Seven boys and two girls were given certificates after a straightforward Gospel message by the Rev. C. Newell of the Baptist Church, Bulawayo.

School closed to reopen at the end of January. One of the workers remarked in the evening—after having given many farewells to boys and girls who were leaving—that the conditions into which these would be thrust in their native communities made farewells especially painful. They need the prayers of their missionaries and of You. All of the teachers except Gassler went home for the holidays. They, like we, will appreciate a respite from school schedules.

30. And still no rain. Some of the older missionaries say they cannot recall a season in which the rains began so late. We are looking to God to supply our needs.
—M. C. K.

Supaul News

Nov.

1. A group of Mahatma Gandhi's disciples visit our bungalow and sing for us.

2. Bro. Foote is with us for the day. He also spent the greater part of the week with us during our Convention Meeting last month. We enjoyed his testimonies.

4. Sr. Rohrer leaves for a month or more of touring in the district.

7. Cholera breaks out in a nearby village. The dead bodies are being thrown into the river in view of the Mission bungalow. This morning there are five corpses, partly eaten by vultures, fish and other carnivorous animals, lying on the bank.

8. As a result of a notice to the Magistrate, messengers beating drums are sent throughout the town to warn the people to cease throwing the dead bodies near the Mission Compound.

10. The deserted baby boy mentioned some time ago is dedicated in service this morning. Instead of Moses he is named B.ibal Timothy. After the service, Yakub Bental, one of our preachers, aptly phrases the meaning and reason for giving this name. He said, From Nirbal (the weak one) has developed Birbal (the strong one). The baby is growing nicely.

11. Several parties of "Domes" carrying corpses attempt to disobey the Magistrate's orders, but we arrive in time to thwart their plans.

14. The farmers commence hauling sugar-cane to the Railway Station. Thirteen cars are packed and shipped daily to the factory 50 miles from Supaul.

15. We take tea with the newly appointed Excise Officer and his family. They are Christians and are attending our services regularly. We appreciate their presence.

16. Sunday School Examinations! Sixteen pupils in all take the examinations based on the International Sunday School Lessons.

18. Sr. Gayman visits us. She searches in the bazaar for blankets for her girls, and also purchases other commodities not obtainable in Saharsa.

Bro. Paulus visits and encourages an isolated European, Mr. Sherman who has seen many hard places in life. On his return trip he visits a fever-ridden village. Every home has stricken members, and in many cases there is no one to care for the sick. He promises to return to them with medicines and aid.

27. Emmanuel Roy, the deacon, gives an inspiring message on "The Triumphal Entry of Jesus into Jerusalem."

Ardys Engle and George Ervin Paulus, Jr., arrive home from school. "It is so nice to be home" is one of the remarks.

28. Thanksgiving Day. Service in the morning. We all render our thanks to the Lord for His mercies to us during the past year. In the afternoon all of the Indian children on the Compound are given a little "Thanksgiving" treat.

—B. N. P.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Studies in the Scriptures

"The Book Philippians"

Jesse F. Lady

II. The Letter—Philippians

Read again rapidly and thoughtfully, without interruption (aloud if possible), the Philippian letter. Have paper and pencil with you and note any striking features or facts which may come to you in your reading, especially note the leading characteristics of the letter. Remember the Bible is ever fresh and new.

After you have followed the above instructions read the letter again and suggest an appropriate title for it. What do you think of these titles?

- "The Epistle of Joy"
- "The Epistle of Love"
- "The Epistle of Christian Affection"
- "The Happy Epistle."

A. Where was the Letter written? This question has given rise to various conjectures. Corinth, Ephesus, Caesarea, and Rome have been suggested places. Can we conclude any definite place from this epistle itself? Note the following:

1. The letter indicates that Paul was imprisoned in close confinement, and awaiting an impending trial which was likely a life or death decision—1:13, 21, 20.
2. The more decisive phrase is found in 4:22 "Caesar's household." This may indicate the final issue of his appeal to Caesar.
3. The length of his imprisonment must have covered quite some time. For he was known throughout the whole Praetorium guard, 1:13. The various contributions sent to his needs also confirm the above fact, 4:14-16.
4. He is in contact with a large and active church, with already the development of parties outside the prison 1:14-18. Paul was enjoying a certain amount of liberty in that he was receiving visitors (4:18), dispatching messengers (2:19-30), and entertaining friends (4:21). These and other evidences seem to point or favour the close of his Roman imprisonment.

B. Date of the Letter. There is no doubt but what this is one of his imprisonment letters. If the time is close to his execution it was written therefore "somewhere between 62-64 A. D. Some make it as early as 58 A. D. Study the following references on this point: 1:12, 19, 25; 2:26.

C. The Origin of the Letter. The letter was intended chiefly as an acknowledgment of thanks for the liberal contributions from the

Philippian Church, not only for Paul's needs but for the poor. Along with the thanks for the offerings he warns them against dissension and evil workers, 4:2; 3:2.

D. Marked Characteristics of the Letter.

1. It has the marks of a letter rather than an epistle. It is a letter to personal friends.
 - a. No rigid outline or formal development
 - b. Very little theological discussion; see 2:5-11
 - c. Outburst of personal news and personal feeling and affection
 - d. Least systematic of all Paul's epistles
2. It is a love letter—other epistles have mixed feelings. Paul rejoices in the privilege of being offered upon the sacrifices and service of their faith, 2:17.
3. It is a letter of Joy—4:4; 1:18
 - a. Joy in sacrifice, 2:17
 - b. Joy that Christ is proclaimed, 1:18
 - c. Joy in fellowship, 4:10
 - d. Joy of faith, 1:25
 - e. Joy in unity, 2:2
 - f. Joy in prayer, 1:4
 - g. My joy and crown, 4:1
4. It produces impression of artlessness, spontaneous, free and conversational.

E. Some concluding questions and suggestions.

1. What is the most unbelievable verse in this letter? Some think it is 1:21. Why?
2. Read and reread the epistle, following in each reading some idea as, progress, joy, confidence, fellowship, suffering, bonds, work, need, Jesus Christ. Would you like to try this in prayer meeting sometime? It works! It might help to keep some people awake.
3. Memorize 4:8—now try practicing it. What are the opposites of true, honest, just, pure, lovely, good report? Are you guilty of the opposites? Does the soul get fat when you peddle false or evil reports? Let us think on the good and lovely.
4. Four meaningful words in the epistle: 1. Joy; 2. Discipline; 3. Faith, and 4. Hope.
5. Study Paul's attitude toward the Gospel, 1:12-18. Study Paul's attitude toward others, 1:15-16. Study Paul's attitude toward himself—self-frogetfulness. Study Paul's attitude toward his release, 1:19-26.
6. Paul says to us: "My God shall supply all your need" 4:19. Let us answer, "The Lord is my shepherd, I shall not want."

Memorial Service

On Sunday morning, December 15, 1935, a memorial service was held in remembrance of H. Frances Davidson whose death had occurred on December 11. The service was in charge of A. W. Climenhaga. The following relatives were present: Mrs. John Brechbill, a sister of Miss Davidson; a nephew, A. H. Brechbill of the M. B. C. faculty, and his family; a niece, Mrs. Jesse F. Lady.

The devotional was in charge of S. B. Stoner. A. H. Brechbill then gave a biographical sketch of Miss Davidson's early life. The story of her upright character, of her exceptional education for that time, and the remarkable devotion of her superior talents to the arduous work of pioneer missionary endeavor was refreshing to all who had been privileged to know her, and touching to the youth to whom her name is that of a hero.

W. O. Winger spoke of her work in Africa. She was especially efficient in the schoolroom so that no problem of her work ever troubled the mission superintendent. The clarity of her judgment is evidenced by the fact that after twenty years as a missionary she recognized that she did not yet comprehend the native mind.

E. H. Hess spoke of her influence while a teacher at M. B. C. She came in the fall of 1924 and until her health failed after seven and one-half years Miss Davidson was a very efficient teacher in the college department. Despite the years which had elapsed since she had studied and taught Greek, she was still so capable that her students going elsewhere for advance work were known to have sat under a master. Her noble character and accuracy of judgment were highly regarded by her faculty associates. By talent and education Miss Davidson was well qualified for the leadership she so ably held through a long and useful life.

Music for this memorial service was rendered by a mixed octet. Their numbers were: "What a Friend We Have in Jesus," "No Night There," "When the Veil is Lifted At Last," and "Asleep in Jesus."

Two poems written by two of Miss Davidson's students at Grantham were read. One was written upon the occasion of her leaving the college and the other upon her death. It was hoped to print them with this report but the copy could not be obtained. They may appear in a later issue.

M. B. C. Notes

As we enter the New Year and take a retrospective view, we can truly say, the presence and power of God have been evident in the student body, during the past four months.

The Board of Trustees convened Nov. 29, '35 with every member present. The members are, D. H. Martin, Eld. John Martin, Eld. J. Lester Myers, Eld. S. C. Eshelman, J. Earl Martin, Milton Wingert, John H. Kreider, Eld. Samuel Lady, and Eld. C. R. Heisey. The Faculty and students greatly appreciated the vital interest shown by the Board in the affairs of the school.

The absence of our President, C. N. Hostetter, Jr., in December, while he was engaged in evangelistic services at the Bertie Church, Canada, was keenly felt by all.

In Chapel on Dec. 12, Dr. Stuart, President of Taylor University, delivered a stirring address to the students and friends of M. B. C. on the theme, "Ambassadors for Christ."

The Choral Society numbering 60 persons rendered its annual musical program to an appreciative audience, on Dec. 17. The seating capacity of the Chapel was once more inadequate for the large number present. Many were standing in the aisles.

School opened Jan. 2, after Christmas vacation, with 23 Winter Term students, making a total enrollment of 138 students thus far this year. Those attending the Six Week's Bible Course are privileged to have Eld. J. L. Minter as Bible instructor, also the regular Bible teachers, Eld. C. N. Hostetter, Jr., and Eld. A. W. Climenhaga.

During Christmas vacation the Revision Committee for the Constitution and By-Laws of the Brethren in Christ Church met at the School. Their arduous task kept them ten long days; therefore they were with us the first few days after school opened. On Jan. 3, they sacrificed one hour of their valuable time to be present during Chapel. President Hostetter, the chairman of the committee asked each member to give a few words of greeting, calling on them in alphabetical order as follows, C. W. Boyer, Eld. J. A. Climenhaga, Bish. M. L. Dohner, Eld. Albert Engle,

(Continued on page 31)

The Beggar Boy

A NEW YORK merchant who was a Sunday school teacher, was called upon for a speech, at a great Sunday school meeting out in the West. So he got up, and said:

"Instead of a speech, I will tell you a true story of a beggar boy. I started out one fine Sunday morning, in the city of New York, to get up some recruits for my Sunday school class. At the corner of a street I met a barefooted boy, without hat or coat. His hair was fiery red, and looked as if it had never been combed. I asked the boy if he would come with me to Sunday school. "No, sir," was his sharp reply. "You ought to go to Sunday school," I said kindly. "What for?" he asked. "We teach boys to be good," I said. "But I don't want to be good," he said. "Why not want to be good?" I asked earnestly. "Because I am hungry," was his quick reply. "It is now nine o'clock," I said, looking at my watch. "Haven't you had any breakfast yet?" "No, sir." "Where do you live?" "Up the alley there with Auntie; she's sick." "Will you eat some gingerbread and crackers, if I go to the bakery and buy some?" "Yes, sir, that I will and be glad to get 'em."

"I bought a lot and set them before him. He ate them in a way which showed how keenly hungry he was. I asked him if he would like some more. "A little more, if you please, sir," said the boy." I got a fresh supply and set them before him. I waited till he had done eating, then I said: "My boy, will you go with me to school, now?" "You have been so kind to me, sir," said he, "I'll go anywhere with you. Please wait till I take what's left of the gingerbread round to Auntie, and then I'll go with you."

"He returned directly to the sidewalk where I was waiting for him, and went with me to school. He had never been to school before. He thought of school as a place where boys had to hold out their hands to be slapped with a ruler, and have their hair pulled, and their ears pinched. But when he found himself in the hands of a pleasant young lady, who treated him kindly and said nothing about his shabby clothes, he was greatly surprised. He became a regular attendant. He told all the boys of his acquaintance about the school, and persuaded many of them to attend.

"About two years after this, a lot of boys from New York were sent out West, and distributed among the farmers. My red-haired boy was sent among them. I used to hear of him for a while that he was getting on and doing well. I have lost sight of him for years now, but I have no doubt he is doing good wherever he is."

In a moment, a tall, good-looking gentleman, with red hair, stood up in the meeting, and said: "Ladies and Gentlemen, I am

OUR YOUNG PEOPLE

the red-haired beggar boy, of New York, who ate that gentleman's gingerbread. I have lived in the West for years, and been prospered. I am now a rich man. I own five hundred acres of as good land as the sun shines on. My horses and carriage are at the door, and when the meeting is over, I shall be happy to take my old friend to my home where he will be welcome to stay as long as he pleases. I am a member of a church, and the superintendent of a Sunday school, and I owe all that I have in this world, and all that I hope for in the next, to what was taught me about Jesus, in that New York Sunday school."

"They that turn many to righteousness, shall shine as the stars forever and ever." "Cast thy bread upon the waters: for thou shalt find it after many days."

—The Religious Messenger.

"Hold Your Horses"

"Let your moderation be known unto all men."—Phil. 4:5.

A STRANGE title, indeed! But wait, and let us explain. Plato, a Greek philosopher, compared the human body, with its animal appetites, to a multiple team of unruly horses; and so the moral problem with him and the people of his day was how to "hold your horses." He knew nothing of the Christ and His power to save the soul and bring the body into subjection.

There is a popular idea or doctrine now in the higher institutions of learning, and is even being disseminated in our high schools and junior colleges, called "hedonism" which teaches that the chief good or purpose of this life is to gratify one's appetites or pleasures to the fullest extent.

It is true, every natural, normal human instinct and desire is God-given, but given for a high and legitimate purpose. Let us do a little thinking here. Suppose you are riding in a vehicle to which is hitched a team of six strong, lively horses, and you are the driver, or better still, your WILL is the driver. Would you allow the horses to "do as they please"? No, indeed. Such would be foolish and insane! It would mean destruction to both vehicle and driver. You must be master of the fiery steeds; hold them in check; keep them under your control. While under your control they are your obedient servants; but let them once get the free rein, and you are headed for destruction.

In like manner we may compare ourselves to the above. Every young person

is started on the journey of life. Our body is the vehicle in which we travel. Our instincts are the horses that draw us on, either to a high and holy plane of life, or down into the mire, and filth of sin and degradation. We hold the reins in our hands by our will. We can hold them in check, or we may let them run wild. Uncontrolled, these appetites work havoc and destruction, drain the life and sap the character.

Let us enumerate some of the natural appetites: Hunger, unrestrained, runs into gluttony; thirst, into drunkenness; temper, into a fit of rage or passion; thrift, into covetousness or "stinginess." Did you ever meet a stingy person? Are not they repulsive! Power will run into a spirit of domineering, and the sex instinct into sensuality and degradation of both soul and body. The will can be trained to become master of these appetites. There must first be the thought, then the consent of the will, then the exercise of that will before an act takes place. Daily practice in the mastery of these will result in the habit of self-control. But a habit may be an enemy as well as a friend; little by little we undermine, or little by little we build character. Say "No!" emphatically to temptations that will hinder you in being all that God would have you to be.

Some may say, "Yes, that is a beautiful philosophy, but how shall we perform it? We are young and full of life, and these things must have expression." Yes, but that is the spirit of the age. God made us as we are, and made every normal appetite to be satisfied *normally*; but no man or woman, boy or girl, is normal until the life is surrendered to Christ, to be guarded, guided and moulded by the Divine will. Many young folk apparently lead normal outward lives, but could we only see what God sees, we would readily see why we need the nature of Christ in us in order to successfully master and "hold our horses."

We are the fixers of our own destiny. If we WILL to go right, we can; if we WILL to do wrong, we may; but we will suffer inestimable loss, and let us remember that some day "God will bring us into judgment." The manner in which we control ourselves in youth will largely determine what we will be in later life.

In conclusion, let me urge every young person to "seek FIRST the kingdom of God and his righteousness," "Commit thy way unto the Lord, trust also in him, obey God, lean not to your own strength, seek and obtain holiness of heart, and He will help you to "keep your body under" that at last you might not be a castaway (I Cor. 9:27). Remember, to be *normal*, one must be a *Christian*.—Church Herald.

Look up into the Lord's dear face, trust Him. He will never fail His trusting child.

CHRISTIAN LIFE BIBLE STUDIES

For Young People's Meetings

No. 215.

EXODUS

Topic for Feb. 9, 1936

Suggestive Scripture Reading—Ex. 15:1-22.

I. Its Revelation of God.

As the Almighty. Ex. 6:1; 13:3; 14:14, 21, 24, 25; 16:4. These references reveal various aspects in which God is Almighty. A comparison of Rev. 4:8 and Heb. 1:12 might be of assistance in developing an application of this truth. Have you a god of wood or stone or an Almighty God?

As the Guide of the yielded person, Ex. 3:10; 4:27; 32:7 and chapters 7 to 14 reveal this truth in a very outstanding manner in relation to Moses and his God-called task. Can other folks except Moses enjoy this experience? Psa. 32:8; Acts 10:19-20.

As the Observer and Rewarder of all. Ex. 3:7; 2:25; 10:3-4; 32:9. The needy, the backslider, and the proud are all mentioned in the references and very forcefully illustrate the truth of God as Omniscient and the administrator of Gal. 6:7. Has the age of Grace brought any change on God's part in respect to these truths?

II. Its Revelation of Man. In his natural state.

He takes advantage of other men by oppression, unjust, servitude, and slavery.

He defies God. Ex. 5:2. Can you see any resemblance between this man and some men of our day?

He murmurs and grumbles though he has been greatly blest.

He is a vow maker and breaker. Ex. 24:3; 32:1.

Spiritually.

Obedient, conscious of his dependence on God, seeks and receives counsel of God. Many seek counsel but how many receive it in our day? Why is it not obtained?

III. Its Revelation of the Law.

Beginning at chapter twenty is the record of the law as given on Mt. Sinai. It will be impossible to cover these chapters in question, but scenes which surround this revelation and some of its major points will form a good basis for a historical and practical discussion.

IV. Its Revelation of the Tabernacle and Its Building.

Here again a summary can only be given, but it will likely be more beneficial to cover the whole in a very brief manner and then discuss one or two phases of its furniture or its construction or the offerings for the same or whatever you think you can use as a basis from which to develop some truth for us today.

(Continued from page 29)

Bish. Jacob Ginder, Eld. Jno. Hostetter, Eld. Irvin Musser, Eld. J. Lester Myers, Eld. Jno. Nigh, Bish. E. J. Swalm, and Bish. R. I. Witter. Their brief messages and their stay among the students produced a bond of fellowship never to be forgotten. With a desire to show their appreciation for the morning messages the students, in the evening, gathered in the corridor near the committee's door and sang, "Faith of Our Fathers, Holy Faith, we will be true to Thee till death."

The Committee's presence has given the students a keener appreciation of our church fathers and their labors, which not

No. 216.

THE GREAT DAY OF ATONEMENT

Topic for February 16, 1936

Scripture Reading—Lev. 16.

Note:—This program provides a more serious study and will require effort on the part of all participating but will prove quite interesting to all who will put forth the effort.

I. Some Typical Likenesses.

1. Study Lev. 16:6, 11, 14, 15. Do not merely read these verses but tell exactly what Aaron does: what he takes, where he takes it, what he does with it, and why. Then study Heb. 9:12 to find how much of these same acts Christ performs. Note Lev. 16:27 and then Heb. 13:11, 12 and show the likeness.

2. Study Lev. 16:12, 13 and Heb. 7:25. Note that Aaron caused incense to rise to God for a purpose. What was this purpose and how is the same purpose realized in Heb. 7:25?

3. Study Lev. 16:20, 22 with Heb. 9:28 noting the type of Christ's Second Coming and what must precede it.

Question: Can you suggest any reason why people say "got his goat" or "they made him the goat"?

II. Some Significant Contrasts or Some Things Which Aaron Did Which Jesus Did Not.

1. Study Heb. 7:26, 27 with Lev. 16:11. **Difference in person.**

For whom did Aaron make the first offering? Why did Aaron do this and Jesus did not do this?

2. Study Lev. 16:29, 34 with Heb. 9:25-28a. Heb. 10:1-4, 12-14. **Difference in time.**

Note: How often was the sacrifice of each to be repeated? Why?

3. Study Lev. 16:2, 7, 16 with Heb. 9:11-24. **Difference in place.**

Note: Where did each take his offering?
4. We might add **Difference in people** as a further study.

State why Paul could say "there is therefore now no condemnation." Compare that with "once every year."

See that none render evil for evil unto any man (1 Thess. 5:15).

My meditation of Him shall be sweet: I will be glad in the LORD (Ps. 104:34).

Many waters cannot quench love, neither can the floods drown it (S. or Sol. 8:7).

only benefit us, but also the church of tomorrow.

M. B. C. joins in extending congratulations and best wishes to our friends and former patrons, Bro. and Sr. F. S. Brubaker who celebrated their fiftieth wedding anniversary Jan. 7.

In six lectures Rev. and Mrs. Gonso, Frederick, Md., gave an interesting and connected story of the Bible from Genesis to Revelation.

With you, we are looking forward to Bible Conference to be held Feb. 13-16. We hope it may be possible for many to enjoy this spiritual feast with us. The Bible Conference program will appear in a later issue. —Cor.

REPORTS

(Continued from page 26)

ranging with Bro. Wenger when the meeting would start in Orlando. I left there early Saturday morning for Arcadia, where we had labored in several Evangelistic Meetings. We spent two days renewing old acquaintances. Sunday morning we worshiped with the Church of the Brethren, where they invited me to bring the message. I took dinner with Bro. and Sr. Westheaffer. In the afternoon Bro. Lamb took me around to visit some we had not seen yet. A number of the people we visited expressed their regret that the Church of our people was not being carried on any more. They said they felt more at home in our work than any place else.

Sunday evening we worshiped with the Church of the Nazarene, afterward spending the night with Bro. Ridder. Monday morning we returned to Orlando.

Wednesday night meeting was started in the Brethren in Christ Church in Orlando. The work there is small but worthwhile. Bro. and Sr. Wenger, with others, have been faithful in the work there. Every Sunday morning they gather children in various parts of the city taking them to Sunday school and then home again.

After a few nights of meetings the attendance increased and the interest was good. Several received a definite experience of sanctification. When the spirit fell, O what joy! One boy was saved and one sister received the joy back again. There was also some definite healings, for which we praise the Lord. The second Saturday evening, fourteen took part in the communion service. On Sunday morning a mother and son were received into the church and followed the Lord in baptism.

On Monday morning I took the bus for Houston, Texas, traveling by day and stopping over at night. In doing this I got a better view of some of the South. From Houston I went by train to Salem, Texas, where I was met by Bro. Edwin Musselman. This is where Bro. Long and others had settled years ago, later going north. While they were there a church was built and is still in the name of the Brethren in Christ. The church has been looked after and kept up, and some Sunday schools and other meetings being held by the Musselman family. Since our people left, the father passed away, nearly three years ago, but Sr. Musselman of the Mennonite Faith, with her splendid family, has kept some service there since then. As I have been there several times before, I was not a stranger to the community. I received a warm welcome while there. Heavy rains hindered some meetings while there, but I enjoyed my four days' stay, seeing some results.

Monday morning I left for home by train, arriving there Dec. 10th. Surely the harvest is great, and being again impressed, in the South there is a great field ripe to harvest.

Yours in His service,
D. R. Eyster.

A CALIFORNIAN LETTER

We as a family always appreciate the Church Paper and the more have we appreciated it since we have been more or less isolated from the church during the past year and a half.

Because friends have written asking us where we are and what we are doing; and because some of our mail is being missent, we are asking the Editor of the Visitor the courtesy of space enough for a word of explanation.

Since mid-summer of 1934, we have been sojourning in Southern California. At that date we left our former charge and home at Abilene, Kansas, in the quest of a change. After spending several months visiting our churches and institutions on the coast and visiting many churches of other evangelical faiths, but without having any definite responsibility, we answered the Master's call for service through the agency of the American Sunday School Union.

For the past year we have been stationed with a Union Church located at Lincoln Acres, Calif., a suburb of San Diego. Our residence is 2105 E. 16th St., National City, Calif., but our Post Office is simply Box 336, Lincoln Acres, Calif.

We have appreciated the expressions of regret expressed by friends that the work we are in is not under the auspices of the Brethren in Christ Church. We speak from the heart when we say no one feels the disadvantage of that as keenly as we do. For the present we are comforting ourselves because this work is as much the work of our church as it is of any other.

While we are stationed here temporarily, endeavoring to give leadership in a very needy community and with no other resident minis-

ter, we sincerely desire interest in the prayer of all God's people.

The words of our Lord when He said, "The harvest is plenteous, but the laborers are few," are literally true here. We do hereby wish to thank our many friends throughout the Church, both in United States and Canada, for the loyal support and praise-worthy co-operation given us throughout the years of our ministry.

Yours in fellowship,
G. E. Whisler and family.

WAINFLEET, ONT.

Eld. Walter Reighard of Dallas Center, Ia., came to us on Dec. 1, continuing until Dec. 29 giving us four weeks in revival effort.

The meetings in the evening were well attended by the members of the congregation, and the Holy Spirit's presence was definitely felt convicting of sin and urging on to the "life more abundant."

The messages given by our brother were clear and searching and went forth with no uncertain sound.

We are thankful to God for those who answered to the spirit in kneeling at the altar of prayer for the forgiveness of their sin, and for those who realizing a 'void' in their life sought and found "the pearl of great price."

And we have the promise in Isa. 55:11: "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

May the Lord bless Bro. Reighard for his shall prosper in the thing whereto I sent it."

NEWS NOTES FROM ABILENE, KANS.

On Nov. 23, 24, our annual love feast was held. It was a time of inspiration and fellowship for all. Two visiting brethren were with us for the several services, Bish. M. L. Dohner of Ohio, and Rev. Abner Martin of Penn., who were holding evangelistic meetings in the county at the time.

Sunday, Dec. 29th, Sr. Mable Frey gave her farewell address at our church, using the first verses of Romans 12 as a text. Sr. Frey is on her way to Africa to engage in mission work and to rejoin her parents, Eld. and Mrs. H. J. Frey who have been on the African field for many years. They are former residents of this county.

A series of evangelistic meetings was begun Jan. 5th, at the Zion Church, seven miles north of Abilene, Eld. Emmanuel Rohrer of Dayton, O., in charge.

The present Sunday school enrollment is 175, including Cradle Roll and Home Department. The average attendance is well over 100. Bro. John M. Books is superintendent for the new year, with Bro. Abram E. Brechbill assistant.

With the close of 1935 Evelyn Landis, daughter of Bro. and Sr. J. E. Landis has completed a record of perfect attendance at Sunday school for 10 years and 9 months. Edith Hoffman and Minerva Wingert have a perfect record of over 7 years.

Sr. Evelyn Gish who is teaching at the Mt. Carmel Home, Morrison, Ill., spent the Christmas vacation here with her parents, Bro. and Sr. J. Harvey Gish.

This fall a large and substantial bulletin board was erected on the church grounds. It is 3 ft. x 4 ft. enclosed in glass and electrically lighted at night. From time to time Scripture verses, sentence sermons and church announcements are posted on it. During the Christmas season a large hand-painted picture, "The Wise Men Following the Star," done by Miss Faith Ketterman was displayed and enjoyed by all who saw it. Since our church is located on the main thoroughfare of the city, which is also the coast to coast highway U. S. No. 40S, we feel this is a very effective means of giving the Gospel to passers-by, non-church going people and to the unsaved.

Work is going forward on completing and equipping our church basement, in view of entertaining the Annual State Council and Sunday School Convention which is held the first week in April.

The committees have been chosen and are busy making plans and arrangements for General Conference, which is held this year at the Bethel Church twelve miles north of Abilene.

Thursday evening, Jan. 9th, our pastor, Rev. Joel E. Carlson had charge of the services held each month at the Brown Memorial Home, a home for the aged, located south of town. The ministers of the city take turns in conducting these services which are very much appreciated by the old folks. A group of members accompanied the pastor and furnished the music.

Rev. C. A. Shank of the Church of the Brethren is superintendent of this Home.

Recent visitors in our different services included: Henry Davidson of Garrett, Ind., who was called here by the death of his sister, H. Frances Davidson; Sr. Sarah Bert of the Chicago Mission; Mr. and Mrs. Elmer Richter of Hollywood, Kans.; Mrs. More of Cambridge, Nebr.; Mr. and Mrs. Alvin Saltzman and family of Greymont, Ill., and Sr. Mildred Lenehan of Chicago. These folks were all visiting relatives and friends here.

Our week day Bible School continues with much interest. The average attendance is 125 or more including some adults. This school is under the direction of Rev. and Mrs. Joel E. Carlson, assisted by five other teachers.

We solicit an interest in your prayers for all the activities of this church.

—G. E. H. Cor.

Is Your Light Dim?

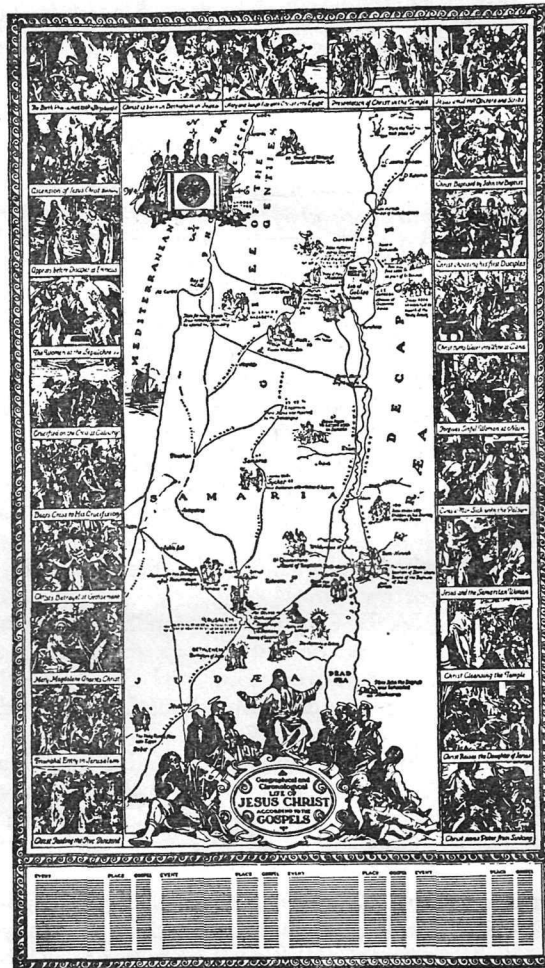
Some years ago a steamer was coming up the Firth of Clyde on a stormy night. Careful watch was kept, and all was going well till suddenly a dim, flickering light appeared right over her bows. In another instant the steamer went crashing into the ship lying at anchor. Several lives were lost, and much damage was done. What was the cause of the accident? The anchored ship had allowed her light to grow dim for want of oil. It was only neglected. This is like what many Christians do; they forget to read the Word, to meditate upon it, and to watch with prayer; therefore their light is almost out, to the injury of themselves and others.

Some people always sigh in thanking God. That sign marks the difference between doing a thing because we "have to" and doing a thing because we "love to." A real love service does not sigh.

—Publisher Unknown.

"Whosoever shall call on the name of the Lord shall be delivered."—Joel 2:32.

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Price, \$1.20 per doz.; \$4.75 per 50; \$8.50 per 100.

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