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EVANGELICAL VISITOR

John A. Byers
Chambersburg, Pa.
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"Living the Insulated Life"

H. G. Brubaker

Biography of H. P. Steigerwald

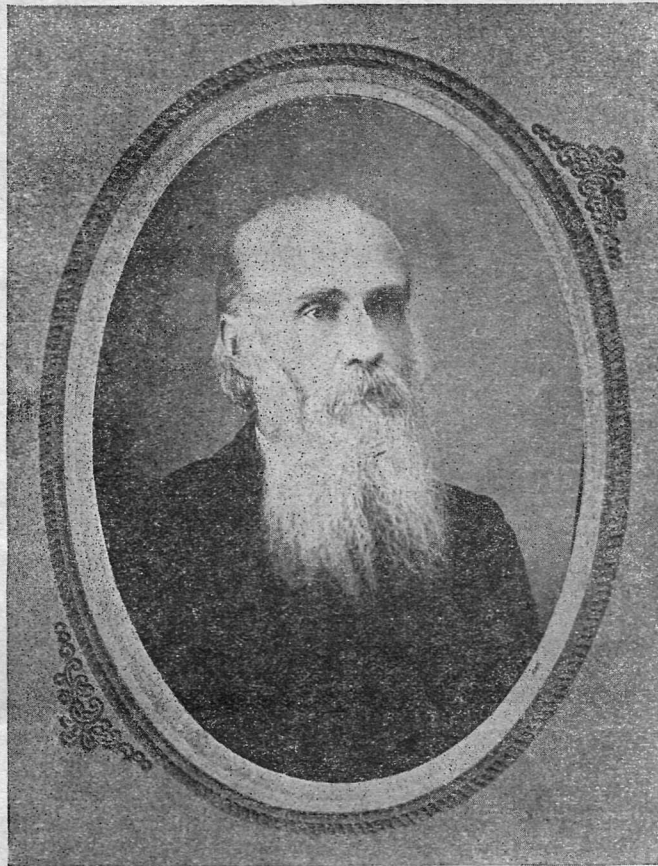
A Canadian Letter

Clara E. Wideman

An African Letter

Harvey J. Frey

Foreign Missions



The late Bishop S. R. Smith of Grantham, Pa.
(1853-1916)

A sketch of his life appeared in the
February 6th issue of this
paper.

COMMENTS and ITEMS of INTEREST

STREET CARS PASSING OUT

More than 100 cities of 25,000 population or over in the United States of America have done away with street cars entirely. They are now using busses driven either by gasoline or with electricity, using trolley poles but without tracks. In most places the busses have been found more rapid and less expensive, and on the whole more satisfactory than the street cars which were formerly used.

ITALY AND ETHIOPIA

It is hard to tell just who is winning the war in Africa, as in reports of different engagements both sides claim victories. While this is going on the League of Nations is still discussing the situation and is trying to find some way to stop Mussolini from continuing his aggressive warfare in Ethiopia.

CATHOLIC UNION

Reports from various sources indicate that Anglican clergymen in the United States are urging the return of Protestantism to the fold of the Roman Catholic Church. Their excuse is that they think they will be better able to combat the anti-Christian forces that work in the world today. These gentlemen evidently have never heard the voice of Protestantism nor can they be very well acquainted with the history of Rome. Protestantism will never submit nor court a union with Rome. A Protestant might just as well sell himself, soul and body, to the devil as to sell himself to a union with Rome.

THE BIBLE IN NEW LANGUAGES

The number of languages in which the Bible or some part of it has been published now totals 972, according to an announcement issued by the American Bible Society.

Among the recent publications of the Society is the revised Ponape New Testament and Psalms which will be used in Ponape, the largest of the Caroline Islands. Five nationalities are participating in this project: translated by Germans, printed in England, financed by Americans, distributed by Japanese, and used by Ponapansians.

Other Scriptures recently published include the Gospels of St. Matthew and St. John in Rundi, one of the many dialects of the Bantu language family. This volume, published by the British and Foreign Bible Society, will be used in Danish Baptist Mission work in the Belgian Congo. The New Testament in Meninka and the First Epistle of St. John in Kissi were recently published on the mission press in West Africa of the Christian and Missionary Alliance.

An analysis of the American Bible Society's records shows that of the grand total of 972 languages in which Scripture publication has occurred the complete Bible has now been published in 175 languages; the New Testament in 208 additional languages; portions of the Bible, or one complete book, in 514 more, and selections from the Bible, that is, less than a complete book in still 75 more languages.

ARTIFICIAL LIMB BUSINESS RISES DUE TO MOTORS

George A. Johnson, Omaha manufacturer of artificial legs and arms and orthopedic appliances for broken necks, backs and pelvic bones, attributes the upturn in his business to auto accidents.

"It it hadn't been for accidents we wouldn't have much business," Johnson said as he surveyed his busy workmen turning out legs, arms and harness. "We used to depend mostly on railroad accidents, but the railroads have so many safety appliances that they don't have many accidents. Our business from that source has fallen off to almost nothing."

BOOKS FOR THE BLIND

Next year the American Tract Society will begin a new century of service for the blind. The Society has appropriated \$1,000 for printing the Pilgrim's Progress in raised letters in 1936. They have already recorded this as a "talking book" for the blind. Twenty-five sets of records costing \$12.00 per set were sent as Christmas presents to various institutions for the blind. A special fund was raised by the Society for this worthy enterprise, so that the blind can purchase sets of these records at a fraction of their original cost.

THE BELMONT PLAN

The Belmont Presbyterian Church of Roanoke, Va., faced this situation in 1933: A new church had been built in 1929 when money was easy, costing \$30,000 and incurring a debt of \$15,000. The membership was 352. The silk mill where many worked had been shut down for six months. Debt accumulated on interest and running expenses to \$2,600 and there was no one from whom they could borrow. Defeatism was rife. The pastor was tempted to leave. Then the thought came, why not try God's way? One Sabbath morning the pastor requested each of the members of his congregation to write on a slip of paper the amount of their weekly income, but to leave the slip unsigned. He found the average weekly income to be \$18, a total income of \$2,160 for the congregation. If that amount were tithed the church would get \$216 a week, and if put into operation in the congregation for a period of three months all deficits could be wiped out and all running expenses paid.

Twenty-five of the 27 church officers signed a covenant to tithe their income and bring it into the church for fifteen weeks. The pastor then visited the members and sold the idea to 118 out of 120 wage earners. On the first day, the offering leaped to \$173, and then to \$228; the largest amount received on any one day was \$450. The total amount for the period was \$2,626 as over against \$600 for the same period the year before. It resulted in all the deficit being wiped out, all bills paid, and a happy people. While the covenant to tithe was for a period of fifteen weeks only, yet when it was all over 72% of the original tithers agreed to keep it up.—United Presbyterian Leaflet.

SPARKS FROM DIFFERENT ANVILS

S. G. Engle

If you can't forgive, stop praying the Lord's prayer.

—o—
Eat to live, but don't live to eat.

—o—
As wholesome food satisfies hunger, so Christ satisfies the soul.

—o—
Many scriptures can only be understood by some experience in your life.

—o—
Salvation is a message to be believed, a Person to be received, and commands to be obeyed.

—o—
You don't need natural eyes to see spiritual truths.

—o—
A quarrelsome spirit destroys peace within and without.

—o—
You don't need to build a hospital at the foot of a precipice, if you build protection around the top.

—o—
Wholesale piety is depression's greatest enemy, as well as its speedy cure.

—o—
Joy and gladness are a result of orderly obedience.

—o—
God's ark doesn't want carts, but shoulders of consecrated men and women.

—o—
There is no greater investment than true family religion.

—o—
Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools. Ecc. 5:1.

—o—
There are wrong ways of doing right things; any investment which allows no time to consider is not worth your thought, much less your time.

—o—
Often the denial of our most cherished wish brings the greatest reward.

—o—
Oh Lord, revive thy work in the midst of the years. Hab. 3:2.

—o—
The power of kindness subdues pain, and fills the vacancy with joy.

—o—
An effort made for the happiness of others lifts us above ourselves.

—o—
"According to the National Advisory Committee on Illiteracy there are more than four million persons in the United States who can neither read nor write."—Gospel Herald.

—o—
Millions of citizens in many lands are beginning to believe that mankind has entered a new era when war may and should peace; that while every nation, race, and people have rights to be maintained there are better ways than war of achieving security, maintaining rights and honor and of solving controversies.—Gullick.

Our readers will, no doubt, be pleased to notice the personal letter from Brother Harvey J. Frey in this issue. We are truly happy to have again the privilege of printing a letter written by his own hand. We wish we were able to show it to our readers just as written. May we continue in prayer that the Lord may spare his life for many years to come.

"And I Sought for a Man"

What a needy world we have! In every century since creation there has been need for some human being which we call "man" to assume the leadership or responsibility of being God's representative on the earth. We recognize, of course, the leadership of the Holy Spirit, but the Holy Spirit in this age still works through human instrumentality.

For the past decade practically every nation in the world has looked and sought for some man to lead it out of its social, financial, and spiritual difficulties into the noon day light of satisfied realization.

While nations have been seeking for men we believe that God is still looking and searching the rank and file of mankind today for a man upon whom he can depend; who is honest and sound and true, who will take his stand for what he believes and considers in the light of God's Word to be true; and who will just as fearlessly condemn wrong in friend as in foe, in himself as well as in another; a man who positively will not sell his birthright for a mess of pottage; who does not feel like bragging nor yet to run; who will have courage as an attribute within himself; and who will not need to wait for demonstrations to bring on his impulses; for a man who sees God so great that he cannot be confined by sectarian limits; and in whose strength he becomes too strong for sectarian bonds; a man who has been closeted with God long enough to receive God's message and then has the courage to tell it; a man who has learned his duty and how to do it.

Considering One's Self

The Apostle Paul, in Galatians 6:1, speaks in a very definite manner on a delicate subject, that of the restoration of an erring one. We are living in an age when criticism is very freely offered by most everyone you meet. In fact everyone seems ready to talk, to tell, to criticize, but there are very, very few who are deeply yearning for a spirit of meekness in which themselves are truly considered and are praying that they might be in the proper place and attitude before God to undertake the restoration of one who has erred from the truth. The fact that one has faltered in his steps is no occasion for fear of final failure, for the Scripture points out that



there can be a complete restoration to grace and victory.

Perhaps the most vital point is that we fail to consider ourselves when weighing the evidence against an offender. The prerequisite here for the agent of restoration is *that they be spiritual*. One cannot be spiritual unless they have been spiritually born, unless they are filled with the Spirit, unless they are walking blameless in all of the ordinances of God. We cannot justly criticize another for apparent worldliness when there are evidences of worldliness about ourselves in both the things that we say, and do, and have. In the rush of circumstances a weak child of God may be led astray, may be led to do certain things which are entirely out of harmony with the revealed Word and will of God. To such an one truly the most tender spirit needs to be shown in order to lead them back into a full realization of just what may be expected of one who has named His name.

One's ability to criticize can hardly be rated as a Christian grace. We have seen some of this in the pulpit, where men rant and rave but where they haven't the courage to approach an individual in a kindly Christian meanner and talk over the things which are seemingly causing offense.

A great lesson may be learned from the testimony that David gave as his credentials while seeking to enter Saul's army. He steadfastly maintained that he saved a lamb from a lion and a bear. Naturally we emphasize the killing of the lion and the bear but David wanted it to be known that he saved a tender lamb. It's a pretty easy thing to get a high-powered rifle and kill a lion or a bear, if proper aim is taken. But to save a lamb there is usually need of hand-to-hand contact, of heart-to-heart ministry that has been tendered in the presence of Calvary and warmed by the holy fire of Pentecost.

Isms—No. 2

The ism covered in our discussion which follows is that of Christian Science, whose founder was Mrs. Mary Baker-Glover-Patterson-Eddy.

She was born in New Hampshire, on July 16, 1821, and was personally responsible for beginning or launching this very idiotic and soul-damning delusion which has ensnared in its meshes thousands of the credulous. The original ideas were obtained from a locksmith by the name of Quinby who practiced mesmerism and hypnotic treatment, and also denied there was any such thing as disease. Mrs. Eddy, who at that time was Mrs. Patterson, spent

about three years absorbing Dr. Quinby's theories. She was divorced from Dr. Patterson and then married her last husband in 1877, Dr. Eddy, who died in 1882. Quinby died in 1865.

The following year Mrs. Eddy claimed to have a revelation from God which she put into book form in 1875, entitled "Science and Health." The publication and sale of this book netted her no small sum as it had a very phenomenal distribution, long since having passed its 150th edition. Mrs. Eddy also started a school in which pupils paid her \$300 for a twelve half day course, netting her something like \$7,500 a day. This continued until the legislature of Massachusetts compelled her to close her school.

Its doctrinal propositions are about as follows:

1st. It claims there is no sin. Page 447. "We believe sin is an unconscious error." Page 205. "We shall learn that sin and mortality are without acts of origin or rightful existence." Page 281.

2d. DEATH. "Matter and death are mortal illusions." Page 289. "Death is an illusion." Page 584. "Sin, disease, and death have no foundation and truth." Page 415.

3d. Christian Science believes in GOD in the following terms: "God is incorporeal, divine, supreme, infinite, mind, spirit, and soul, principal." Page 465.

4th. Christian Science believes in JESUS CHRIST as follows: "Jesus is not the Christ." Page 84. "In Christian Science Christ never died." Page 62.

5th. THE RESURRECTION OF CHRIST: "The disciples believed Jesus to be dead while He was hidden in the sepulchre whereas He was alive demonstrating within the narrow tomb the power of the spirit to overrule mortal material sense." Page 44.

6th. THE WORD OF GOD: "The material record of the Bible is no more important to our well being than the history of Europe and America." Page 107.

Dr. I. M. Haldman says of Christian Science:

"Christian Science has one supreme aim. Its aim is to take away Jesus Christ as the alone Savior of men. It denies His actual birth; repudiates Him as the Christ; makes Him to be as full of errors as other mortals; rejects the atonement of the cross; says He never died; never was buried, never arose, does not exalt His name above every name; and refuses to bow to Him as Lord and God. It teaches that He did not sit upon the infinite throne and that He is not in heaven at all. In short it turns His body into an apparition, his blood to nothingness, his cross to a bed, His death to a vision, His burial to mockery, and Himself to a

(Continued on next page)

"Living the Insulated Life"

Henry G. Brubaker

INSULATION in the physical world means to separate any object or space by some form of non-conductor so as to prevent a transfer of electricity or of heat into unwanted channels. A space or object is often surrounded by cork in order to conserve the low temperature in case of a refrigerator; or a space or subject may be separated by asbestos in order to hold the high temperature in case of an oven or a fireless cooker. Thus a comparatively uniform temperature is maintained. In the Christian life, the high temperature is preferred. We speak of the "fire of God," "fire from the Lord" Lev. 10:2; the God that answereth by fire, I Kings 18:24; the Lord (Messiah), "he is like a refiner's fire" Malachi 3:2; "One mightier than I * * * * * he shall baptize you with the Holy Ghost and with fire;" and on the day of Pentecost, "there appeared unto them cloven tongues like as of fire, * * * * * and they were all filled with the Holy Ghost."

Fire seems to be a symbol of God's holiness. "As such it expresses God in three ways: (1) in judgment upon that which His holiness utterly condemns; (2) in the manifestation of Himself and of that which He approves; and (3) in purification." That is the reason we say and sing: "the fire of God burns out all the dross."

Electrically speaking, the wire is insulated in order to separate it from those things which would sap the current and cause the power to escape, and thus rob it of its effectiveness, and at the same time separate it unto the purpose of carrying the greatest possible voltage and power to the place of need. To us, as Christians, the insulated wire has a very definite message in an age of spiritual dissipation, when so much spiritual force and vitality is wasted on side issues and diversions, producing material that will not stand the fire and power of the Holy Spirit. As Christians we need to live the spiritually insulated life—a life which is separated from the world and separated unto God's will and call, and be willing to tread the way of the cross and even be accounted narrow, if the more effectively we can accomplish our Master's will and purpose.

The apostle Paul speaks of being separated in order that Christ might be revealed in him. God reveals Himself to the heart that is separated from the world and separated unto God and His work.

The insulated life is also the bearer and herald of a great message. Such a life is God's channel of blessing. One who is separated from the worldly influences and habits that weaken and hinder, and at the same time is separated unto the glorious

purpose and power of his redemption, becomes effective in Christian service.

Just as the wire must not only be insulated, but must also be in contact with the source of power in order to be effective, so must the insulated Christian worker be in contact with the source of divine power. Separation without contact with the source of divine power will only mean a self-centered life. To attempt to render Christian service without the power from on high only produces self-effort, which is bound to end in failure. Constant contact with Christ through the Holy Spirit is the secret of a genuine Christian experience, and of an effective Christian service. Our experience of Holy Ghost power must be fresh every day. This freshness is maintained through secret prayer, close fellowship, and Bible study. We need to take time day by day to refresh our souls through personal contact with the power house of God.

To lose touch and constant contact with the source of all spiritual power not only means loss to us, but the greater loss is sustained by the lives we touch and do not help. To be minus the power of the Holy Spirit in our lives results in the fact that souls who might have been saved are lost; lives that might have been strong are weak, and all because of the fact that when they touch our lives we are not in touch with the power-house of God.

Taking it all in all, we need the Holy Spirit power to watch and pray that the wonderful combination of insulation and divine contact may be our perpetual experience.

Upland, California.

God's Promises are True

A few days ago a woman called at the Bible House; the Sunday previous she had heard the Secretary give a message in one of the churches and being in the City only for a few days she made use of her opportunity to call and tell us of her wonderful experience and the result of placing one Bible in the home of a needy family. She lived in the section where the people had very few religious privileges and in many homes there was not even a Bible to be found. The children were growing up to manhood and womanhood without any knowledge of what is right and wrong as based on the Law of God.

This woman wrote to the Northern Bible Society years ago giving the name and address of a very needy family who wanted a Bible. She described the home in which they lived as being a log house one

story high—a ladder was fastened to the wall leading up to the attic under the roof. This family had three boys—they slept on a bed of hay in the attic, and in the evening these boys would take the Bible and a lantern and climb up the ladder to get to their bed of hay and by lantern light would read their Bible. The good seed of the Word of God was falling on good ground. It is easily understood, the spiritual hunger of these boys living in the backwoods as they had no opportunities to read various books or periodicals or visit cities and look into the wonderful display windows. Their hearts and minds were not contaminated with many things that are a curse to city boys. The Word of God soon brought about a change in their lives as they accepted the Lord Jesus as their Lord and Saviour; their hearts and lives were so filled with joy and gladness that they began to engage in service for the Lord, organizing a Sunday school and leading it. Other members in the family and neighbors were led to Christ through the service of these three boys and one Bible that our Society had given them. How true is God's promise when He said—"My Word * * shall not return unto Me void." God has no one to send out His Word except His faithful children, and only as we send it out can this wonderful promise be fulfilled.

We kindly ask the friends to plead the promises of God in prayer in behalf of the work of the Northern Bible Society. Every promise of Scripture is a writing of God which may be pleaded before Him with this reasonable request, "Do as Thou hast said." The Creator will not cheat His creature who depends upon His Truth; and, far more, the Heavenly Father will not break His Word to His own child. "Remember the Word unto Thy servant, upon which Thou hast caused me to hope," is most prevalent: "It is Thy Word, wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it, wilt Thou disappoint the hope which Thou hast Thyself begotten in me?"—The Ohio Independent Baptist.

Editorial

(Continued from page 51)

personality which was never real and no longer exists."

We must, therefore, conclude that Christian Science disposes of sin and relieves the soul of any responsibility toward God. It saves the conscience, making repentance unnecessary. The reason why it has met with such universal favor is because it caters to the pride and the hardness of human hearts. Of all the isms it is the coldest, most unsympathetic and hard-hearted known.

Bishop H. P. Steigerwald

Mission Builder in Africa

MISSIONARY work in Africa had been definitely established by the Brethren in Christ Church. The initial party, with Eld. Jesse Engle in charge, had gone forth, been led by the hand of God to Matopo, had put up mud huts for dwelling places, and had built a mud church. Other helpers had joined them, and God was blessing. But in this new land, with difficult climatic conditions, lack of medical attention and understanding of how to withstand the ravages of fever attacks which threatened again and again, and unsatisfactory living conditions, two finally succumbed to the disease, one of whom was the founder and superintendent, Bro. Engle. Their companions had returned to America, others had felt led to service in a different part of the country, so that by mid-year 1901 only three workers remained on the field.

The missionaries and the Foreign Mission Board were praying for workers, for someone to take charge.

And God, who said, "Before they call I will answer," was getting his man ready.

Henry P. Steigerwald was born in Richland-Ashland district, September 2, 1870. His father served as deacon of the Chestnut Grove Church. His parents had moved here from Pennsylvania, his father, Nathan Steigerwald, from Schuylkill Co., his mother, Elizabeth Brubaker, from Lancaster Co. April 2, 1893, Henry Steigerwald was married to Grace Pugh.

God visited this district in a special way in the year of 1896 under the ministry of Bish. John Stump of Indiana. There was a great ingathering of souls. Mr. and Mrs. Steigerwald were among the number converted, and united with the Church. The following year he was elected to serve as deacon, but only for a short time because of his call to the ministry in 1897.

Immediately after the death of Jesse Engle on the mission field, Bro. Steigerwald began to feel the call of God upon his heart to Africa. He was a modest, unassuming person, and hesitated in presuming to announce his call. So he "put out the fleece." If his convictions were of the Lord, he prayed that some one be sent to him regarding the matter. We cannot help but believe that God was working things out, for it wasn't long until Henry Davidson, Chairman of the Foreign Mission Board, approached him concerning this very thing.

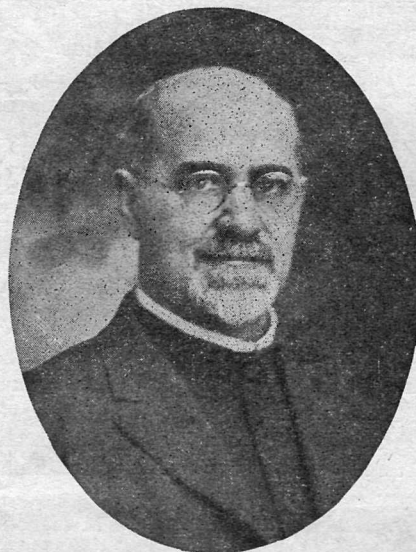
At this time Bro. Steigerwald had a successful and prosperous saw mill business. Like others whom God used, he was busy when the call came. But assured that God was leading, he disposed of his business,

not hesitating to make the financial sacrifice which this involved, and prepared to leave for his field of service.

November 16, 1901, marked their arrival at Matopo Mission, Bulawayo, South Rhodesia. Frances Davidson refers to the arrival of Bro. and Sr. Steigerwald as an event second to none in the history of the work. Missionaries agree that certainly he was God's man for that place at that time.

Although a man of few words, reticent, unpretentious, yet he was a man of vision, foresight, and had a great deal of that ingredient known as common sense. He was quite mechanically inclined, and exceedingly thorough and precise in all his undertakings.

The first great task awaiting him was the erection of a suitable dwelling place. During the preceding dry season, experiments had been made with various types of soil and a few thousand bricks had been made. The rainy season had begun when Bro. Steigerwald arrived, and Bro. Doner was busy with the farm work. So Bro. Steigerwald set to work on the



Bishop H. P. Steigerwald, (1870-1928)

foundation of the new home. And what a task that must have been. There was an abundance of granite rock available, but equipment was meager and labor all unskilled.

When the rains ceased, he and Bro. Doner, with the help of the school boys and some others made and burnt a large kiln of bricks and were ready to begin the house. Now were needed bricklayers, carpenters, plasterers, painters, plumbers, and their respective helpers, besides the necessary materials, timber, finishing lumber, roofing, etc. On the mission field all this usually falls to the lot of one man, the missionary, regardless of whether he came from farm, school room, or pulpit. All this in addition to the regular duties of a missionary which press in upon him sufficient to occupy all his attention. Then, too, especially in the early days, he must make most of the furniture with which the buildings are equipped.

But Bish. Steigerwald was equal to the emergency that first year and became increasingly so as the years passed on. We in America never heard much of the long days of arduous toil which threatened to undermine his health; of laying awake at night trying to study out some perplexing problem; of construction, perhaps. For instance, how to build three fireplaces opening into one chimney and all have a good draft; a feat which he most successfully accomplished.

These were days of intensive industrial training for the boys. While Bro. Steigerwald worked, he taught, and was taught. It was thus that he learned much of the language, and thus he learned to speak it as the natives

speak it, later being able to preach to them in a language which they could readily comprehend. At first the natives stood much in awe of him, but soon began to manifest great love and respect, and this attitude was marked throughout his entire life among them.

While the building process was going on, Matshuba, still quite a young lad, was an interested spectator of everything that was going on, and he himself did carefully whatever he was commissioned to do. When he found a small piece of lumber which was not likely to be used, he would say, "Mfundisi, may I have this?" If permission was granted he would carefully put it away, but said nothing. After a while he asked permission to use tools and workshop on Saturday afternoons when the other work was stopped. One day the missionaries were surprised by a neatly made chair, patterned after one that had been purchased in town. Matshuba gradually learned to do all kinds of work, as well as to build himself a good brick house later on.

Bro. Steigerwald could perform almost any kind of manual labor necessary to the mission farms: building, farming, gardening, fruit-growing, overseeing and training the natives along these lines, and the results of his labors were not those of a novice but an expert. From seeds, roots, cuttings, many of them brought with him on his return from furloughs to America, he introduced into Africa many fruits, berries, etc., not previously grown in those parts. After his death Sr. Steigerwald returned to America, and it is most interesting to hear her tell countless details of their every day lives, of their attempts at growing some new plant, tree, or berry, and of their joy in each new success. There is now an abundance of fruit at the various stations, largely the result of forethought on the part of Bro. Steigerwald.

His work was not all farming and building. That was not the end of his ambition in going to Africa, but only the means to an end. And while he worked along with the natives he could also teach them spiritual truths, line upon line, precept upon precept, here a little and there a little. And he could teach as largely by example as by precept.

One by one new stations were opened, new schools established. Like Paul, he had the care of all the churches. Many weary miles he travelled opening and overseeing these schools, overseeing and giving recommendations to the other stations, and the various other duties which fall to the lot of a field superintendent. While not a school man, never having had more than a grammar school education, yet he had a keen mind, was a real thinker, and had the determination and ability to do the thing he was conscious ought to be done. At the same time he was cautious about taking advance steps in the work which might later cause embarrassment.

He was a man of great personal dignity, pleasing personality, and commanded the respect, not only of the natives, but of the white people in Africa, the government officials, etc. His contacts with men whose influence could be used for or against the mission cause brought favorable reactions.

His last great work was to secure funds and open up the new station at Wanezi, which he did most successfully in 1924. This was indeed a great undertaking. He had spent many years in pioneering. His feet were firmly planted at Matopo. It seemed now that he had a right to enjoy the fruit of his labors through the long years. But he and his faithful companion offered themselves for this new venture, and Wanezi as well as Matopo Mission stands as a creditable monument to his memory in Africa. The house at Wanezi especially has been so thoughtfully planned with regard to practical and convenient details, as well as to the general plan of the buildings, that it really makes a wonderful home for the missionary stationed there.

Finally, after 27 years of service on the field, he had the privilege of being called from the midst of his labors to a higher service before the throne. He passed away at Wanezi Dec. 6, 1928, and was there laid to rest, to await the glad resurrection day.

One who attended the General Conference at Stevensville, Ontario in 1901 remembers a testimony of Bro. Steigerwald at that Conference to this effect: "You may not know who I am, and you don't know what's on my heart, but pray that the right decision may be made." How much hinged on the making of that right decision! How much it involved of personal sacrifice; but how fraught with blessing it was to the cause of Christ, the work of the Church, and the souls of men.

May we be equally ready to respond to the calls and opportunities for sacrifice and service which come to us!

(The foregoing article is provided by the Bible Study Program Committee for use in connection with the program for March 8.)

The Old Clock on the Wall

"OH, Mother, do look at the words on this quaint old wall clock!"

Mrs. Tracy followed her son across the parlor of the Irish farmhouse to which they had just come for an Easter holiday.

"God's time—*Now*," she read in neat, clear letters traced around the dial. "Why, Len, that's a message for us all."

Len hurriedly switched off the subject, thankful that the door opened at the moment to admit Mollie Nolan with the teatray.

The farmer's daughter noticed them looking at the old clock.

"Sure now," she said in her soft country brogue, "every one do be interested in granddad's 'wag-at-the-wa,' as we call it! When he was young he was the great mon for preachin' at the fairs, but for twenty years afore he died he was just a poor helpless cripple. He put them words on the clock as a message to folk who came in to see him. It was aye his favorite text, 'Now is the day of salvation. Now is the accepted time.'"

"How interesting," said Mrs. Tracy, "I think it preaches quite a splendid little sermon."

Mollie smiled; like her visitor she, too, had come in God's *Now* and been accepted in His time of grace.

Len meantime had sat down at the table, and with a schoolboy's four-square appetite was aching to attack the home-made scones and cake. He had recently had 'flu, but there was no doubt that this Irish holiday would make up for any weight he had lost in the past weeks!

Shamrock Farm was a charming old place; the Nolans were delightful people: there was only one thing the boy disliked, and that was the old-fashioned clock.

It ticked away so loudly, and always seemed to be repeating:

"Now! God's time is *Now*."

Len recalled what had happened a few weeks before at school.

A boy in his class had been late and made the excuse that his watch was slow.

"Yonder is my time," said the teacher sharply. "Yours is not of the slightest moment to me."

Having such a mother, and the memory of a stalwart Christian father, Leonard Tracy had not reached fifteen without knowing what is the true mainspring of real happiness in life.

He was well aware he lacked something, but the fatal habit of putting off important things had postponed a definite decision for Christ.

"Plenty of time," "By and by," "Wait a bit," were favorite expressions of his.

Could it be that the old man's message on the "wag-at-the-wa" might do what all else had failed to achieve? Fervently Mrs. Tracy prayed that it might be so.

OUR YOUNG PEOPLE

One morning Len, who was rather fond of exploring by himself, went for a stroll through a bog, which stretched some miles away to the back of Shamrock Farm.

As he was making his way over the rough desolate-looking stretch of ground he noticed some beautiful white bog cotton growing across a dyke.

"I must get some for mother," he said. "How pretty it is!" He jumped across, but to his horror he felt the soft, spongy earth giving way and he began to sink into a deep hole. Down, down he sank, and all his wild efforts and struggles only seemed to sink him lower in the treacherous ground.

He shouted for help, but the bog was deserted at this spring season, for the peasants were at work in their fields. Not a soul, apparently, was within hearing. Len felt desperate, and ringing in his ears came the message of the old "wag-at-the-wa."

"God's Time, Now, Now, Now."

As the clinging, boggy earth seemed to his excited mind to be rising higher over his embedded limbs, Len cried out in one despairing cry:

"Lord, save me now, *now!*"

He did not know that his voice pitched in a different direction now reached, not only a loving merciful God, but a human savior as well.

An artist sketching behind a thick clump of trees heard that pitiful cry and immediately took in Len's plight.

With a useful coil of rope in his haversack and a strong muscular arm the artist soon extricated the boy from the bog-hole—a sight to behold! Little, however, cared Len for his outward appearance, for in his heart there was a new strange joy which thrilled him.

At last he had turned to Christ in his need, both for soul and body, and it had been in God's own appointed time, which is always—NOW.—A. O. Stott, in Boys' and Girls' Comrade. Sel. by E. H. Kelly.

A Moslem View of Mohammedanism

JIBOUTI, the seaport of French Somaliland, is a fanatical Mohammedan center and, like nearly all seaports, a very wicked town for its size, far worse than Port Said. I had gone there to meet some Missionaries arriving on a steamer and had a room at "The Continental," a very poor hotel. The dining room was also the saloon bar and cafe.

After supper, as I was still sitting at the

table, two Englishmen came into the bar for a drink. I could see at a glance that one was a dissipated sea captain, reduced by drink from a position of trust to a job on a tiny Arabia-Africa coastal steamer. His mate was more sober and seemed more self-respecting.

Although the room was large and nearly empty, they steered a course to my table. After I had said good evening, one of them, without any preliminary discourse, said with a sneer, "I suppose you are a Missionary?"

"Yes, I am."

"We do not believe in Missionaries."

"No? I am sorry for that, but I do."

"Do you see that man over there?" he asked, pointing to a well-dressed Arab at an adjoining table.

"Yes."

"He is a Mohammedan, but he is a better man than any so-called Christian. Let's call him over."

I had met the man he referred to earlier in the afternoon and he did indeed seem a superior person. He was quite fair in complexion, was dressed in beautiful white silken robes, with a "*Kufiyer*" and gold cord around his head. We had had a delightful conversation together in Arabic that afternoon, of which the half-drunken captain and his mate knew nothing.

The Arab came and the captain roughly pushed over a chair for him, saying, "I have been telling this man (meaning me), that Mohammedanism is better than Christianity; now you tell him."

The Arab Sheikh said in most courteous Arabic:

"Does your Excellency object if I speak in the English tongue, as I wish not to be understood by the servants of the *lakonda* (hotel)?"

The Mohammedan waiters were slipping about on the cement floor in their bare feet.

"Certainly not, your Excellency," was my reply.

Then in excellent English, and to my great surprise, he answered the captain in the following words:

"No, although I am a Mohammedan, I do not think that Mohammedanism is a better religion than Christianity and I give you three reasons:

"First, Islam is not a practical religion for all men. Let us suppose that a man is a locomotive engineer and a Moslem. He is driving a train full of passengers needing to get to their destination. When the times come for prayer, can he stop the train, get out, face toward Mecca, and pray? If he does not do so he is not a good Mohammedan. It is impossible and impractical.

"Second, Islam is not hygienic. If I go on a pilgrimage to Mecca, I must kiss the Black Stone. Thousands of others have

(Continued on page 61)

A Canadian Letter

Dear Editor and interested friends:

As an ambassador of Jesus Christ, I am coming to you at this time with greetings in His precious name. I also wish you, one and all, a happy and prosperous New Year, not alone from a financial viewpoint, but I trust our hearts have once more been strangely warmed as we have once more been spared to celebrate the anniversary of the greatest event in the history of the world, namely: The coming to earth of the One, whose coming brought such joy and gladness to the humble shepherds on the hills of Judea many hundreds of years ago. He came to earth with a mission which none other could fulfill, and while all the powers of heaven were at His disposal, yet He humbled Himself, as a child, became obedient unto death, even the death of the cross, that He through the shedding of His own precious blood, might purchase for us eternal salvation.

Who can fathom the love, which prompted almighty God to make this great sacrifice of His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. My prayer is that it may cause each one of us to be more zealous, and to arise to our God given privileges, during the year nineteen hundred thirty-six, to live for the good and welfare of others, thereby following the example He laid down for us. I rejoice because He has become my own personal Savior, and that I have the witness within that I have been accepted of Him. I am also glad that I have learned to appreciate His great love to me, because I realize there is nothing in me to merit this favor, but it is alone through the Grace of God that we can be lifted from a life of sin and reinstated into fellowship with God. However, only, as we truly repent and confess our sins, forsaking them and making restitution where necessary, can we enter into this blessed fellowship with Christ and thus the natural outcome will be a life of deep consecration and service for Him. We will be willing to take up our cross and obey the great commission: "Go ye into all the world, and preach the gospel to every creature," reminding us also that: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Mark 16:15-16. Beloved: God has a work for each one of us, from the least to the greatest, and while some may be called to cross the briny deep to carry His message to those in heathen darkness, others are called to use their talent in the homeland to promote the growth and development of His cause. May we remember then that only a close walk with our Lord will enable us to discern His will for us. We are only called, according to the ability God has given us, as in I Peter 4:11; Matt. 25:15; Acts 11:29; Dan. 1:4. Some may have a personal work to do, which requires only the assistance of the Holy Spirit to guide and direct, for without Him our feeble efforts would be vain indeed. But, on the other hand there are those whose calling demands co-operation, if it is to be a decided success. I trust then, beloved, you will readily understand the purpose of my appealing to you at this time.

Many of you already know the work God has called me to, but for the benefit of those who do not know, possibly a brief explanation at this time would be in order. At about the age of twelve years, or just pre-

vious to entering into the teen age, God gave me a revelation or vision which could never be erased from my memory, and which reached beyond the shore of our own beloved homeland, but having a very timid and backward disposition as a girl, I naturally kept it to myself. It is just possible that my early home training was in a measure responsible for this also. I thank God that He had given me good Christian parents, whom I am confident were willing to walk in all the light they had at that time. However, since the constitution and the by-laws of their beloved brotherhood did not call for the sending forth into heathen lands of foreign mission workers, I felt handicapped, and never having made any profession at this time, I myself, was not in a position to fully understand that all things are possible with God, to those who are called according to His purpose. Consequently, since I did not obey my first convictions, I have always felt that I was permitted to wander in the wilderness for a time, until I was willing to obey, and step out for the Lord. Many and varied were the experiences He led me through before I fully understood His will for me. But thank God, when I became willing to take the death route, He enabled me to die out so completely to my own selfish will, that my carnal nature, instead of serving the lusts of the flesh, became sanctified and made meat for the Master's use. Beloved, we are commanded not to remain babes in Christ, but rather to go on unto perfection, Heb. 6:1. And only the refining fire of God's love can perform this operation successfully and enable us to become Holy as He is Holy: a holiness without which no man shall see the Lord. It was during a period of more than two years, in which for the greater part, I was confined to my home owing to an illness of my late husband, which left him an invalid (as many who knew him will recall), that the Lord, through the inspiration of the Holy Spirit, definitely revealed to me His desire to transplant me from the brotherhood of the Mennonite Church to that of the Brethren in Christ, known as Tunkers. Now it was only as I became willing to walk step by step in obedience to His will, that I was able to understand this Act of Providence, but beloved, I can truthfully say I have no regrets for obeying my convictions, nor have I any apologies to offer, since He has so completely satisfied every longing of my heart, as regards the carrying out of the discipline the Lord gave us in Holy Writ, for worshipping Him, in this dispensation. But I do want to say to my Mennonite brethren and sisters, that though this has meant isolation in part, at least here, some day if we are faithful and obedient, we shall meet as an unbroken circle over yonder, when Christ shall come and receive His Bride unto Himself. "Praise His Holy Name forever." Shortly after the passing of my husband the Holy Spirit very vividly pictured to me the parable of the rich young ruler and the danger of having our heart set on riches. We read in Matt. 19:22, that he had great possessions, and while he had faithfully kept every command previous to this, it was sad indeed that he should become sorrowful when Jesus said: "If thou wilt be perfect, go sell what thou hast and give to the poor, and come follow me." It is our entire will that God demands, with a deep consecration, and a complete dedication of

the means He has entrusted to us.

This does not mean that God demands every dollar He has blest us with, but it does mean that when our will is yielded to His will and we can truly pray "Thy will be done," we will be ready to tithe and at least recognize any need which may arise, and be willing to share our blessings with others. There is no greater joy than that which comes through sacrifice and service to our fellowmen. And Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. In Matthew 10:42 He pronounces a blessing upon those who shall give a cup of cold water only in the name of a disciple. Now as some are already aware, I realized that God definitely called me through the fifty-fourth chapter of Isaiah, impressing upon me the need of establishing a home for the poor and needy, particularly those, who have spent years in the service of the Lord, and are now dependent on the super-annuation fund, as also others whose welfare the church is responsible for. No one can deny the statement Jesus made, when He said, "The poor ye have always with you and as ye will ye may do them good." Matt. 26:11. And since Jesus also said, "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you," we are, therefore, not to despise the poor. James 2:15, 16, and 17 reads: "If a brother or sister be naked, and destitute of daily food. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

Now there is only one source through which the Lord's work may be carried on, namely: through human instrumentality, and for this reason Jesus sent His Spirit into the world, that He might inspire and direct His followers, giving us discernment to know His will. So we do well, beloved, to acquaint ourselves with God's Word, that we may be able to prove the Spirits, as we may learn from I John 3 and 4.

Now I should like to call your attention to another phase of His work, equally important as that of founding a Home, which pertains more directly to the youth of our land. This need had also been clearly revealed to me, about the same time, namely: the need of a school where our precious young people can be educated in Bible and also secular subjects, which qualify them for service in His vineyard. This project for a time proved to be the greater need of the two revelations. And since others, also, had realized being called to this undertaking, consequently, by the united efforts and co-operation of all interested, God has given us a Bible School and Academy, the work of which promises to equal that of any high school. Furthermore, we have realized the need of safeguarding the youth of our land from the modernistic teachings, which are so prevalent in some of our high schools and colleges of to-day. A bulletin has been issued recently which will clearly explain the work already in progress, and the growing interest manifested. The part God called me to do in this all-important venture is clearly emphasized in the foregoing verses of Isaiah 54, through which chapter God's will and purpose were revealed to me and while many of my personal experiences have been clearly verified through this chapter, none have brought greater blessing to me than the first clause of the seventeenth verse. When my consecration was made

(Continued on next page)

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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Permanent Church Headquarters

Messiah Rescue and Benevolent Home

1175 Bailey Street Harrisburg, Pa.

Attention of General Conference Secretary

MARRIAGES

LEHMAN-WOLFE—On Jan. 30, 1936, at 4:30 P. M. at the home of the bride's parents, there occurred the marriage of Bro. Abel F. Lehman, son of Bro. Daniel Lehman of Souderton, and Sr. Bessie Avis Wolfe, daughter of Warren and Carrie Poley of Trappe. Eld. Jacob H. Bowers officiated.

MINARD-BULGRIEN—Samuel Minard, son of Mr. and Mrs. J. D. Bulgrien, of Snover, Michigan, and Erva Bulgrien, daughter of Mr. Mrs. Ed. Bulgrien, of Sandusky, Michigan, were united in marriage on Christmas Day at 12:30 p. m. The marriage ceremony was read by the pastor, Eld. Samuel Lady, at the home of the bride's parents in the presence of the immediate relatives. May the blessing of the Lord rest upon them as they work out their ardent anticipation of the future.

Obituaries

KING—Barbara Ann King, daughter of the late Abram and Annie Ecker of Wainfleet, Ont., was born Mar. 27, 1868, and died Jan. 22, 1936, aged 67 yrs., 9 mos., and 27 days. Her husband, Joseph King, preceded her seven years ago last December. She leaves to mourn her departure: two daughters, Marilla and Lena, also two brothers, Milo Ecker and George Ecker.

Of late she had lived with her nephew, Bro. Frank Tucker with whom she resided at the time of her death. Sr. King was converted and united with the Brethren a number of years ago.

The funeral service was held in the Wainfleet Church with Eld. Jesse A. Sider in charge, assisted by Eld. James Putman. Text: II Cor. 5:6.

SMITH—Miriam, daughter of Bro. Matthew and Sr. Lizzie Mae Smith, of near Silverdale, Pa., died on Wednesday morning, Jan. 15, 1936. She was three months old.

Funeral services were held at the Silverdale meeting house on Sunday afternoon. Eld. J. H. Bowers gave the sermon from II Samuel 12:23. He was assisted by Elders E. C. Rosenberger, A. C. Rosenberger, and F. K. Bowers and Bishop J. K. Bowers. Interment in adjoining cemetery.

A CANADIAN LETTER

(Concluded from page 55)

God sanctified the gift and sealed it with this promise, and in my endeavor to follow His leadings, untold blessings have been the result. One thing, beloved, that I deeply appreciate is that God is no respecter of persons. His blessings are for all who will co-operate with His Holy Spirit in the carrying out of His great plan of salvation. It is true, all is not gold that glitters, and these undertakings bring with them tests and trials which often bring us upon our knees before the Lord, but through faith in His promises, we can rise above every difficulty, for He has promised to take all our mountains away. "Bless His Holy Name," Jesus Himself was a man of sorrows and acquainted with grief. What we are willing to suffer or bear for Him here, will only increase our joy over yonder. So let us not become weary in well doing, for in due season we shall reap if we faint not. Gal. 6:9.

Now, dear readers, I am coming to you with an urgent appeal for contributions on behalf of either or both of the above mentioned enterprises. There is an urgent need for funds and both are worthy of our consideration; God will not start a work of this nature without furnishing the means to accomplish His purpose. We are urgently in need of funds to build a school and also for equipment to furnish same. For the past three winters it has been entertained in the home which God has placed me, and His blessing has rested upon the work to the extent that already we are threatened with overcrowding. The meagre charge for room rent as also the reasonable board rate has been an incentive to steadily increasing interest and each year has brought us increased numbers of boarding and rooming students until this year we are not able to accommodate all who have come from distant localities. I thank God for each one. He has gathered them from the North, South, East, and West, and it is interesting to note that one of our students was born on the far away island of Malta, where the Apostle Paul was shipwrecked. Truly "God moves in a mysterious way His wonders to perform." It might be interesting to know we have an enrollment of forty-three students. The rules and regulations have been care-

fully considered and adopted with the welfare of each student at heart. It had been my personal work to attend to the needs of the kitchen and dining room, with the assistance of willing helpers whom I appreciate very highly, I demand no wage for my labor since the good Book says: "If we have food and raiment, we are to be therewith content," but I do believe the servant is worthy of his hire, and therefore He will supply my need. I would also desire to thank all those who have so kindly given provisions for the school's need. May God's richest blessing abide with you as also on all others who may contribute to these funds. May we remember that the cattle on the thousand hills are His. And through the prophet Malachi we are exhorted to "bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, If I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." The inspiration to make this appeal, I am confident, was prompted by the Holy Spirit, otherwise, I should not have attempted it. It has been the burden of my heart for some time, and while I never thought I would make a good beggar, yet, one thing is certain, I am not ashamed to beg for Christ's cause, since He was not ashamed to bear His cross for me. Now friends, may I ask those who are more directly interested in the "Home Effort" to send your remittance to the writer of this article, whose address will be given, stating definitely for which fund it is to be used. Also that the contributions to the "School Fund" may either be sent to the treasurer of the Board of Trustees, Bishop Alvin L. Winger, Gormley, Ontario or Elder P. J. Wiebe, Secretary, whose present address is also Gormley, Ontario, R. R. 1, c. o. Ontario Bible School, and whose home address is Petersburg, Ontario. Contributions for the "School Fund" can be sent to the writer also, providing they are definitely marked for that project.

The board of trustees have under consideration, at this time, the selection of a permanent location for a school, but thus far no definite decision has been arrived at. In conclusion, I would say that whether your contribution be large or small, it will be highly appreciated and used for the advancement and promotion of His cause, as well as for the benefit of those in need. Thanking you one and all in advance, I desire to extend to the Publisher of your paper a hearty vote of thanks for their interest manifested, the use of their valuable paper, and their kind co-operation in this work.

A co-worker in His glad service,
Mrs. Clara Wideman,
Gormley, Ontario, R. R. 1,
c. o. Ontario Bible School.

HUMILITY

If He raises us, let us say—He did it
And then He'll raise us higher still,
Let us not get proud, O Lord, forbid it,
Our hearts with meekness and lowliness
fill.
—R. H. Burrows.

Let not thy praise be transient—a fit
of music, and then the instrument hung by
the wall till another gaudy day or some
remarkable providence makes thee take it
down. David took this for a life work.
"As long as I live I will praise Thee."
—Gurnall.

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, Sylvania, 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 states will gladly be printed when furnished us in proper form.—Editor.

SPECIAL NOTICE OF SEC'Y OF EXAMINING BOARD

As our General Conference of 1936 is drawing near, and whereas we have asked of General Conference of 1935, under Art. XXI, Item 1, Page 36, to give instruction as to what shall be done with delinquents, meaning those officials who have not filled out their examining blanks for the year 1933, and have not since that time:

The answer given under Action, Item 1, Page 87, 1935, on motion Conference adopted this Item and instructed the Examining Board to carry out the decision found under Art. 12, Page 29, Conference Minutes of 1930, that all delinquents be placed on a separate list in Conference Minutes;

And as there are a number of ministers and about forty-eight Deacons who have not as yet filled out their examining blanks that should have been filled in the year 1933, as that was the year for all officials to fill them, we therefore make this plea:

We have written to most all of the delinquent ministers personally, and we are asking if all the Bishops will help us in asking the Deacons under their supervision if they have filled out their examining blanks, and if not to fill out and send them in to the Board as soon as possible. If not received before Conference, we will be obliged under Conference ruling to place all delinquents on a separate page on Conference Minutes of 1936.

We humbly beg your co-operation and help in this matter.

Signed, HENRY SCHNEIDER,
 Sec'y of Examining Board.

PHILADELPHIA MISSION

To the brethren and sisters of the Evangelical Visitor, greeting:

It is with grateful hearts we come to you at the close of another year, because of the love

and goodness of God which was bestowed upon us, not by any merits of our own, but because of His great love manifested, in meeting our every need. Thus our hearts are encouraged to press forward into the new year knowing that He who has been our help and our stay in the past, will not leave or forsake His own in the future. But has promised to be with us. Matt. 28:20, "Lo I am with you always, even unto the end of the world." Amen. This promise is conditional, if the "all things" are taught and observed.

We thank God for answering prayer in behalf of precious souls. There are many instances we might tell of but we especially refer to the time of our revival which we had last fall. Some may ask the question as often is referred to, "Does it pay to do Mission work?" We cannot say anything else but that it does! When we see souls that are burdened under the power of sin and self and, as they come to the Lord, they find pardon from their guilt; and when those who once had loved God and for some cause or other have failed to follow the Lord and have again come back and found peace and favor with the Lord; to hear souls tell of what the Lord has done, will prove to us all that it pays to labor in the vineyard of our Lord.

We were glad to have our Eld. C. N. Hostetter, Jr. with us in this revival effort. Our hearts rejoiced as the plain Gospel story was told and its power to save, cleanse, keep and heal both soul and body. May the Lord continue to use our brother for the ingathering of many precious souls. We are looking to the Lord that this may be the best year for God and for souls. We trust and pray that you will continue to remember the work and workers here and pray that we may be found faithful to our call and that many souls which are yet in sin may see their privileges in the Gospel as God designed. Thanking you all for your co-operation of the past and may the Lord richly reward you is our prayer.

Financial Report of the Phila. Mission from Oct. 1, 1935 to Dec. 31, 1935

Balance on hand Sept. 30, 1935 \$ 7.49
 Mission offerings 48.52

Individual Offerings

Margaret Renwick	1.00
Bessie Hoffman	1.00
Rebecca Schock	1.00
Ella Gish	2.00
Alida Wolgemuth	4.00
Frances Myers	3.00
Mr. and Mrs. Harvey Miller	6.00
Bertha Engle25
Ruth Brandt	5.00
Clara E. Stoner	1.50
Myra Leshner	2.00
Mr. and Mrs. John Hostetter	5.00
Paul Harley	1.00
Bro. and Sr. John Brechbill	4.00
Miller Wolgemuth50
Edgar Sollenberger	1.50
Mr. and Mrs. Sharon Hill	1.00
Broadcasters, Harrisburg, Pa.	6.00
Phoebe Sentz	1.00
Elizabeth Eckhardt25
Sr. Martha Kuhns	5.00
Howard Young	1.00
While Singing Carols	3.05
Mechanicsburg S. S. Class	26.50
Elizabethtown S. S.	10.00

Total offerings including balance \$150.56

Expenditures

Six tons coal	\$61.95
Gas bill	10.33
Groceries	71.88

Total expenditures \$144.16

Balance in treasury Jan. 1, 1936 \$ 6.40

Other donations from, Myra Leshner, Catherine Myers, Mrs. Jacob Schock, Fern Hoover, Sewing Circle, Cross Roads—36 garments, Gertrude DeLong, Florence Lehman, Rebecca Schock, Paul Harley, Elizabeth Kraybill, Abram Martin, Eld. and Mrs. C. H. Moyer, Hilda Uebel, Mr. Stenton, Needle Guild of America, Harleysville, Pa.—81 garments.

Special Fund for Oct., Nov., Dec.

Balance	\$28.67
Wed. evening prayer meeting offerings.....	13.97
Ella Gish	1.00

Total \$43.64
 Expenditures 22.55

Balance, Jan. 1, 1936 \$21.09

We are glad for those who gave specially to help in supplying the needs of this work. The American Stores bakery giving bread weekly for distribution and others toward giving special for the Christmas season. The Lord bless every giver.

Yours in Christ's service for precious souls,
 Barbara E. Hitz, Mary E. Sentz.

P. S. We are glad for the Dorcas Sewing

Class which has during the past year made and given out seven comforters and the many other garments that were given out through the Mission and sewing class. We are thankful for every good work which we are admonished to be full of, and trust that the Lord will remember these efforts which are done through love to others. Will you pray that God may have all the honor and praise for what is done, and His cause and purpose prosper.

Barbara E. Hitz, Sec.

STOWE MISSION, STOWE, PENN.

"What hath God wrought?"

We praise God for the way He has blessed us in His work here, and above all in helping us to purchase the property for the Brethren in Christ Church. We had been paying rent at \$20.00 per month which was quite a burden and only through the help of the Pennsylvania Church we were able to do it. Early in the summer we made an effort to have the rent reduced but they wouldn't consent, instead offering the property for \$1,800.00 (at first they had asked \$3,500.00). We at once called a Church Council and appointed a Committee to purchase the property. We were able to raise \$800.00 and a Bank offered to give \$1,000.00 on first mortgage at 6 per cent. Everybody thought the property cheap.

The building was first a school and well built, and there is a nice parking space on the property. By taking out the partitions, we have a Hall Room 26 ft. x 38 ft. To be safe for the public we had to put in new joists and floor; we changed the front door from the side to the center, plastered, papered, painted inside and outside. All this at considerable expense, but most of the labor was donated, as well as dealers favoring the Church. We were able to pay as we went along, through the help of the Penn. Districts and the Church of Thomas, Okla. However, we have no access to the second floor at present. A stairway is needed, which we would like to build from the shed attached to the main building, for an entrance from the outside, as the four rooms on this floor would be suitable for class rooms for the S. S., or, if necessary, they could be used for Workers' living rooms. Our Sunday school, which numbers from 80 to 100, cannot be seated on the first floor.

On March 1st, Eld. Clayton Engle will begin a series of Revival Meetings, and on March 8th, there will be a Dedicatory Service. Bro. Jacob Ginder has promised to be with us for this occasion. We pray the Lord to open the hearts and hands of some of our dear brethren in order to help make it possible to build and to reduce the mortgage by the time of the dedication.

Above all, my dear brethren, will you pray for the work here, as this is indeed a needy field? I want to give one suggestion for prayer, one from many, many others. A father sold his three daughters, from 13 to 16 years of age, to colored men for drink. One claimed Salvation and took the plain way, but the Power of Darkness is so great, and she fell. Another wants to be true but she needs the prayers of God's people. Pray especially for them.

At present we are going through a sifting time, and only the true will be able to stand. God is able to keep.

Yours for souls,

Bish. J. K. Bowers, overseer of Mission.

CROSS ROADS CHURCH Mt. Joy, Pa.

Our revival meeting opened on Dec. 19, 1935, and continued for three weeks or until Jan. 19, 1936. Rev. Henry W. Landis, from Des Moines, Iowa, came in our midst filled with the Holy Ghost and power and the unction of the Spirit was upon him as he held up the standards of holiness and right living. He brought heart-searching messages night after night backed by the Word of God.

During the beginning of the meetings he stressed the value of prayer and holding onto God. The first Saturday night Bro. Landis introduced the chain of prayer which if kept up by every one who took part the result would have been that some one would be in prayer all hours of the day, in half-hour periods, for the revival from the early hours of the morning till the time of the service in the evening.

The afternoon prayer meetings were held every afternoon except Monday and Saturday and they were upbuilding and very instructive to all who attended. Although the crowds were not so large yet the presence of the Lord could be felt in our midst. We were as one big family together and each one poured out their heart's desire if in need of spiritual help. Also requests were handed in for the unsaved and also for some who have grown cold in their experiences. After this we had an altar serv-

(Continued on page 61)

Missionary Department

Word Pictures from Our Evangelistic Tour

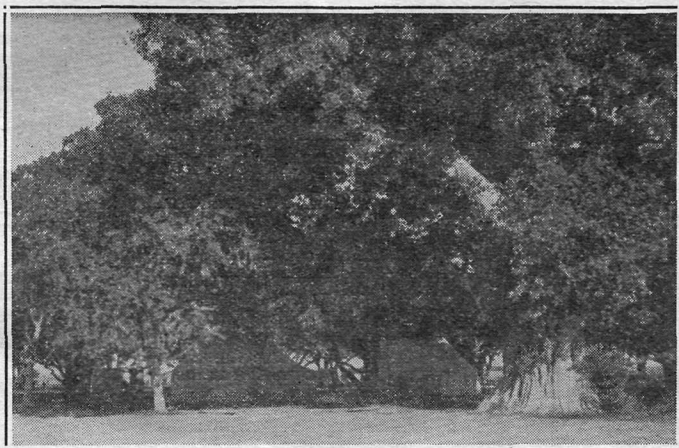
Chanour Camp India

It was a chilly morning early in November and the alarm clock had just given unfriendly warning that it was four. Two sleepy people stirred from slumber, soon were busy in the matter of supervising the loading of three carts at the back of the Mission home. There were many odds and ends of bundles and boxes to be fitted onto the carts. Two large tents and three small ones made a complete load for one span of bullocks and they struggled forth through the mist. A second cart had to be readjusted as the driver had cunningly selected the lightest pieces and left all the heavy ones for the next fellow. After some delay all three carts were off. The Indian Christian man who was supervising the trip was told to try to secure a camping place in a certain mangoe grove eight miles away, but as he was told of this fact he said, "But that grove belongs to Sonbarsa Raj (kingdom) and perhaps they will not give it for the use of the mission."

Our dear ones in the homeland will recall that ours is one of the most densely populated portions of India and also that it is a flood district. This means that over a period of four or five months there are many hundreds of our people who live in a world of their own, hemmed in by rivers and surrounded by many difficulties. However, it is remarkable how quickly the water dries up in the fall, leaving not the best of roads, of course, but nevertheless they can be traversed with patience. It is then that we feel it our obligation to carry the Gospel to the people. In order to do this with the least difficulty, we find it best to go and take up our dwelling among them. Selecting a spot some distance from the Mission Stations, a party of missionaries with a staff of workers, go and live for some time, and from this point we go out into all the villages and bring the message of salvation to all who will hear. It has been a few years since any of this kind of work has been done; evangelistic work has been carried on from the stations and missionaries have been out for short periods but this year the way has been opened for more exclusive work along this line to be carried out.

Four or five hours after the three carts

had rolled out the Mission lane, a Ford car pulled into a mangoe grove. What did our eyes behold? The ground had all been scraped and cleared of dead grass and refuse for some distance and in the center of this clear spot the Mission tents were going up. What did it all mean? Had this been an old camp ground left by some Official and hence so well prepared? We spoke a few words with one of our staff; "No, no the Tasaldar Babu is glad you have come and he called all his men together and had this place all cleared especially for our camp." How our hearts went up in praise to God! After coming over eight miles of rough dusty road with a question in our minds as to whether our camp would be tolerated at all our hearts were melted to find such provisions. Surely the Lord remembers His own and we



OUR CAMP

bless His name! We went at once to the Indian gentleman who had so kindly prepared for us and thanked him for his kindness. As we walked away we were amused to hear him say partly in Hindi and partly in English, "This is an American lady; she is not English." (Great stress was layed upon 'American lady, not English!') A lovely large fish was sent by him that same evening for our camp supper and many more followed during the time of our camp, for ourselves and our staff.

As camp days proceeded and we engaged in our daily time of praise and worship early in the morning this same man (a Brahmin of the highest rank) asked if there would be any objection to his coming across to join us. He came on different occasions and seemed very much impressed. One day he explained that different ones had objected to him allowing the Mission to set up Evangelistic Camp in his grove

but he had told them that our purpose is only for good and not evil and that since one of our number had been instrumental in helping his Maharani (we had charge of a confinement in the home of the Raja who owns all this land) there was nothing else for him to do but help us all he can.

We were not long getting settled and by evening the camp began to look rather homelike with table set and the camp fire sending up curls of smoke. Just then the Mission Ford rolled in on its second trip, bringing Sr. Rohrer to join our number as well as some Indian helpers. Our staff was now complete with us three missionaries, two Indian preachers and a Bible woman, a cook for the Indian staff and two or three general helpers about the camp.

As a rule five o'clock in the morning found the camp beginning to stir. Snatches of song proceeded first from one tent and then another, interspersed often with an audible prayer. A simple meal among the different groups, morning worship and off to our work at an early hour. For some days we went out for the forenoon, visiting the homes and holding meetings in various groups, returning for the noon day meal. Then out again in the afternoon where we held Medical Clinic under some spreading trees, and in the evening a third group would show pictures from the life of Christ by means of the Magic Lantern. Our evening meal usually followed at about 8:00 P. M.

On several occasions we sisters with the Bible woman left camp in the morning by bullock cart and spent the day out in the villages. Returning late in the afternoon, we made hasty preparations and went to the Magic Lantern meeting. For several nights we answered special calls and went out to distant villages, holding magic lantern meeting and returning late at night.

We have much to thank and praise the Lord for as we are nearing the close of our camp. Our dear co-workers in at the stations have taken added responsibilities upon them in order to free us for this special effort; we appreciate this fact very much. Here in camp all has gone on very well, and on the whole our people have been very happy and faithful and there seems to be a spirit of helpfulness and real interest in the work.

The wonderful old story, yet so new to them, has been told in a great many homes and many have told us that it is the first time for them. Many and varied have been the special enquiries made as to how to leave the old road and get onto this new 'Jesus road.' Brethren and sisters, please

Letter from H. J. Frey

Matopo Mission, Bulawayo
Dec. 29, 1935

To the readers of the Visitor,—and the Church-at-Large. Greeting.

I feel that I should write a few lines thanking you for the special day of prayer set apart to pray for me. When the news of this special intercession came to us, it brought tears to our eyes. The missionaries, as well as the natives here on the field also made the day one of special prayer.

I wish I could say that as a result special definite healing came, but thus far I am still suffering. I was disappointed because the visible results were not more evident, seeing that so many were praying and have been praying. But I can do nothing else than throw myself wholly upon God, knowing that He doeth all things well. But I do feel that this special day of prayer has brought us all closer together, and I thank you most heartily, knowing that your prayers are still ascending in our behalf.

As to my physical condition, I seem to be continuing about the same. Sometimes I seem to be better and then again worse.

The doctors have said that I could never expect to be well again, but in some respects I seem to be so much better, that I sometimes think that perhaps the Lord is healing me gradually, despite the doctor's statement—I do not know.

In the Visitor some time ago it was stated that Sr. Kauffman would be called to be my nurse. But I am glad to say that thus far this has not been necessary. Sr. Frey is still able to care for me alone, I am glad to say that I am not altogether helpless. I usually sleep fairly well at night, and am able to read and to do some writing, though to do much of the latter makes me tired. I am writing this with my own hand.

The missionaries and natives are all so kind and sympathetic. They have given us a lovely room here at Matopo, and the surroundings are very pleasant. We appreciate it very much.

Again we thank you for your helpful interest in us, and may God bless you abundantly, and I know you will continue to pray, not only for me, but that God would raise up laborers for the overripe harvest fields here in Africa. May God bless you all.

Most sincerely,

H. J. Frey.

keep on praying for these dear souls, we know there are many hungry hearts and they will come if we can but hold on a little longer till they fully understand. A number of portions of God's Word have been gladly purchased by the people and as they read we are trusting the Holy Spirit to illuminate their hearts and minds so that they accept what they read.

The following is a brief summary of the work done since we have been in camp the past month, however this is very superficial and of slight importance in comparison with the number of hearts which were really touched. We submit the following in all humility.

During the one month spent in camp we held two dozen magic lantern meetings, these, of course, all in the evening after dark. At the majority of the meetings only men and boys were present. However, on several occasions we made it a point to go into the villages and so arrange the sheet that women who usually keep in seclusion might be able to see. Our Bible woman on these occasions sat among the women and explained the life of Christ to them while one of our male workers spoke to the men from the other side of the screen. The women were deeply impressed and we were sorry, on account of the lack of a suitable conveyance, that we were unable to do more of this kind of work. There is nothing quite so convincing as a picture and it seems to

fix the story firmly in the minds of the people. During the days we formed two parties and did village to village evangelistic work, preaching wherever we found an open door. Thus no less than two thousand people were preached to in twenty different villages. This is not taking into consideration the many who attended the magic lantern meetings. —R. B. F.

Mtshabezi Mission

29th December, 1935

Dear Friends of the Visitor:

The Christmas season is with us again and it has brought renewed joys and blessings. Christmas seems always to carry with it joy, happiness and peace, especially to the Child of God. Some are happy at Christmas because they are permitted to enjoy the fellowship of loved ones around the family fireside. Others find joy in giving and receiving gifts or in lending a helping hand to some needy souls. These are all legitimate reasons for rejoicing, but the reason of the true child of God for rejoicing is for the supreme gift of God to mankind, and for this great love, I am happy to-day.

The usual Christmas service was held at Mtshabezi on Christmas day. Brother Brubaker brought a forceful Christmas message to us and some heard a gospel message who seldom hear God's Word at other times. The traditional cup of salt was given to all attending the services, but

the crowd was not so large as in former years. This may be due to several reasons. Salt is not prized so highly as it used to be. Most natives have salt and it is becoming less and less a luxury to them. Then many of the out-schools have a Christmas feast and kill an ox. This of course is greatly enjoyed and since we have no feast here at the Mission, some find it more attractive to go elsewhere.

Christmas night all the Missionaries and girls, who have remained here to work during the holidays, gathered together for an evening of singing. The girls sang heartily and some were reluctant to go when the time came, but wanted to continue singing.

There were two weddings here Christmas week which will be of interest to many. It is rather coincidental to have two important weddings the same week. I call them important because both of the grooms are teachers, one here at the Mission and the other at a near-by out-school, and the one bride was in our boarding school this year.

The wedding of Daniel Dube, the only son of one of the Native Overseers, to Anna Nyoni, was at Hope Fountain, an L. M. S. Mission, the home of the bride. After the wedding they came to Mtshabezi, to the home of his father for the feast and in the eyes of many natives the feast is of greater importance than the ceremony itself. Both the bride and groom are well known and considered well educated by the natives. So everything had to be done just right. The neighbors had been helping for a number of days in the preparation. The village needed to be in readiness for the new bride and much preparation of food was needed. There were four hundred ninety-six people fed, so you can imagine that it took quite a little food for that number. Following the feast a short religious

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, Fliabusi, So. Rhodesia, South Africa.

MACHA

Mr. and Mrs. C. A. Winger, Miss Annie E. 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.

service was held after which congratulations were given.

The wedding of Ndelelwa Mpofo and Siyangapi Sitole was here at the Mission, and following the wedding they went to the village of the groom's father for the feast, about four miles away. There the missionaries were made to feel that they were welcome and an enjoyable time was had by all. This is a heathen kraal, but we were very thankful there was no dancing or unbecoming actions that frequently accompany a wedding. This was because of the groom's stand against it. We trust that some harvest will be reaped from the seed which was sown at that heathen kraal.

There is a large field of usefulness in God's service for these two talented young couples if they but yield themselves and their whole lives to Him. Pray for them that they may be a blessing and an example of true manhood and womanhood among their own people. These and other young people who are being married by Christian rites need your prayers, as so much depends on them. Christian parents and Christian homes mean everything to the coming generation. May God bless all who read these lines and help you to see your privilege in prayer in behalf of the work here.

Yours in Christian love,
Mable E. Hall.

December at Matopo Mission

AS we reflect with sorrow on the very small number of those who are willing to repent and to live wholeheartedly for Christ—and the few who have been responding to the Gospel messages, we are reminded of the words of the great missionary, Dan Crawford, in "Thinking Black":

"It is in talking with all such that the Missionary hears the bugle call of the long-coming struggle ahead—I mean the lack of conviction of sin. Unlike a man in England, cradled in Gospel privilege, here we meet thousands of souls who cannot feel remorse, for they are only the children of their dark ancestors who lived and died in darkness. Ask such an one if he is at peace with God, and he, a negro who was never sick or sorry in his life, will answer with alacrity that he never quarrelled with Him. No wonder that peace had to be 'made' for such, apart from their opinion on the matter. They themselves say of true conviction of sin, 'A shivering man does not need to be forced to the fire,' and this is the reason there has been no authentic weeping for sin in any African Mission until a preliminary period of evangelical witness has been passed. Then the tears begin to glisten over personal (not tribal, this time) responsibility."

(Continued on page 62)

Report of Foreign Mission Treasurer

FOREIGN MISSION CALENDAR

Amount in treasury of General Fund at present\$1,317.99
Amount needed for general maintenance by April 1st:
Africa 2,000.00
India 1,500.00
For furloughed Missionaries, not including traveling expenses 325.00
Total\$ 3,825.00
Amount to be made up till then\$2,506.00
Amt. due yet on Missionary Home..\$1,100.00

PLEASE PRAY !

For general fund from SPECIALS which cannot be used for both fields in general expenses supported

Pennsylvania
Donegal Dist.
\$639.00 Elizabethtown S. S.
352.73 Crossroads S. S.
53.61 Maytown S. S.
50.00 Sr. Mary Coble
10.50 Locust Grove S. S.
50.00 A Bro., Crossroads S. S.
50.00 In His Name, Florin
Rapho Dist.
\$ 91.50 Dist. solicitor
8.00 Dist. solicitor
10.00 A Bro.
197.88 Mastersonville Miss. service
6.00 Mother and Daughter
Grantham Dist.
\$ 10.00 Bro. and Sr. Kratz
17.00 S. S. Class
Berean S. S., African teacher\$ 25.03
Y. P. Class, Orphan, India..... 35.00
8.17 Christmas Program
8.66 Birthday Offerings
35.00 W. O. Winger, tithe
5.00 Mildred Gilette
18.56 Grantham Cong.
Mechanicsburg and Carlisle
\$ 24.75 Mechanicsburg S. S.
Bro. & Sr. Pottegiar, Orphan, India 35.00
Primary Dept., Carlisle, India 25.00
Y. Ladies, Mech. S. S., India 35.00
Friend of Missions, Individuals 10.00
Sr. Emma Pottegiar's Class, Teacher, Africa 52.00
Srs. Lehman and Killmore Class, Orphan, India 44.50
55.25 Carlisle S. S.
Bucks and Montgomery
\$ 5.00 A sister's Thank offering
Young Ladies' Bible Class, Widow, India 35.00
Franklin Co.
\$100.00 Alfred Rotz, Chambersburg
25.00 C. W. and Mary Hock
Dauphin and Lebanon
\$ 5.00 R. C. Hinkle, Hershey
100.00 Messiah Home S. S.
40.00 A Friend, Lebanon
Kings Daughters Class, Pal. Widow, India 35.00
5.00 A friend, Missions
50.00 J. B. Baum, Palmyra
5.00 Emma Enterline
Lycoming, Center, and Juniata Cos.
\$ 9.50 Butternut S. S.
2.00 A Sister, Juniata Co.
25.00 In Jesus' Name, Granville
8.00 Foxhollow S. S.
Ohio
\$ 10.00 I. C. Engle, Clayton
10.00 L. H. Mann, Clayton
15.20 Dayton Mission
20.00 Doner, Dayton
200.00 A sister, Dayton & Fairview Dist.
70.88 Springfield cong.
1.00 Mabel Payne
Y. P. Society, Teacher, India Chestnut Grove S. S., Home Dept. 85.00
Chestnut Grove S. S., Orphan, India 5.00
20.00 Chestnut Grove S. S.
21.35 Miami Dist.

Michigan
\$ 10.00 Mooretown S. S.
To the Lord be the credit, Africa 99.00
To the Lord be the credit, India 99.00

Iowa
\$ 8.02 Des Moines Mission
7.44 Dallas Center

Kansas
\$ 25.00 A. J. Heise, Pleasant Hill Cong.
25.00 Arthur Heise, Pleasant Hill Cong.
7.64 Bethel S. S.
15.00 A. J. Snively
18.51 Rosebank Cong.
26.34 Bellesprings Cong.
97.00 Abilene Cong.
50.00 Bro. and Sr. Eshelman, Bible Woman, India 50.00
Zion birth offerings, orphanage, India 16.00

Illinois
\$500.00 H. L. and Mary Trump, Polo
6.00 J. A. and Susie Garwick
1.00 D. H. Kreider, Shannon
16.52 Chicago Mission

Oklahoma
\$ 10.00 Bridgeport

Arkansas
Daniel Grisso, Africa 2.50
Daniel Grisso, India 2.50

Indiana
\$ 10.00 A Sister, Nappanee
20.65 Locke S. S. and Cong.
7.50 Y. P. Class
5.00 Intermediate girls
2.50 Adult Class
Scholars who won special prizes for attendance, Bible reading, Memory, etc., and placed reward here:
1.00 Helen Collins, Jr.
.15 Lamar Clouse
.50 Frieda Clouse
.50 Vera Clouse
3.50 Esther McBeth
.15 Robert Sheets
.15 Junior Teeter
1.50 Helen Stump
.75 Robert Stump
.60 Charles Stump

New York
\$ 5.00 Ruth Davis, Clarence Center

Canada
\$ 31.89 Bal. on hand, Jan. 1st
.97 Bank Int.
51.00 Black Creek Cong.
5.00 Ida Cassel, Preston, Ont.

U. Z. Children
\$ 5.00 Henry Zwally, Ephrata

California
\$175.00 Upland S. S.
13.24 Waukena S. S.
By Beulah College in memory of Harold Lyons for Africa Missions 107.00
With all true sympathy a heart could feel or any words could say—This gift for missions in Africa is in memory of one of our number whose days spent among us were full of zeal and ambition for the lost. His going has left to us a profound impression, and given to us the challenge to carry on that which he has laid down.—The Beulah College Family.
To. Gen. Fund \$3447.59
Total Specials: \$832.53

Expense
\$ 54.33 Deficit of last quarter
1221.64 Thos. Cook & Son, for Missionary Fare
500.00 Besides the straight fare from N. Y. for group of six.
144.00 Itinerary
15.00 Trans. of boxes, etc.
4.63 Repairs of Steam Engine
300.00 Winger's labor, on home and due Field allowance for Bert
\$2239.60 Total expense
\$1317.00 Balance
GRAYBILL WOLGEMUTH, Treas.

Concerning Friendship

I may as well tell you right now at the beginning that the real purpose of this whole editorial is written into the last paragraph at the very end. But—be a good sport and read it through with me from left to right, not up and down. The latter means to glance down the column till you come to what you want.

First, I am going to tell you some things
(Continued on last page)

Studies in the Scriptures

The Book of Philipians

Jesse F. Lady

No. 4

"THE MESSAGE—CHRIST"

Since this is a personal and informal letter, it is a difficult task to find one centralizing theme. However, we believe the one leading theme is "Christ." There are more than thirty references to Christ, Jesus, Lord, Saviour. Notice the relations in which Christ is used: The day of Christ, glory of Christ, Gospel of Christ, Spirit of Christ, mind of Christ, suffer for Christ, work of Christ, knowledge of Christ, faith in Christ, hope in Christ, to live in Christ, with, in, by, for, through Christ, gain Christ, and know Christ.

I. The Life of Christ—

A. Christ's Pre-existence in Heaven—

1. "Who, being in the form of God"—Jno. 1:18; Col. 1:15; Jno. 17:18; Heb. 1:3; Jno. 8:35, 1:1-3, 17:5, 20:24-29.
 - a. He is expressly called God—Isa. 9:6; Jno. 5:18.
 - b. He receives the honour and worship due to God—Jno. 1:1-3, 5:22-24.
 - c. He possesses the attributes of God.
 - d. His works testify that He is God.
 - e. Christian experience testifies that He is God, prophet and Saviour.
2. "Thought it not robbery to be equal with God"—
 - a. "I and my Father are one"—Jno. 10:30. It would have been the highest robbery for a mere man to claim this.
 - b. For us to assert equality with God is greater robbery than that of tithes—Mal. 3:8. See also Matt. 26:52, 53; Jno. 14:7-12.

B. Christ's Humiliation on Earth—

1. "Made himself of no reputation" (Emptied himself). (Self-emptying).
 - a. Divested himself of all personal self-interest.
 - b. He did not lay aside His Diety.
 - c. He did not abandon His glory but merely lay it aside for a time.
 - d. The Shenkinah glory was unveiled at the Transfiguration.
2. "And took upon him the form of a servant"—(Self-abasement).
 - a. It was voluntary.
 - b. He was not only made in the likeness of men, but took upon him the form of a servant.
 - c. The example of washing the disciples' feet.
3. "And was made in the likeness of men"—
 - a. He was tempted in all points as a man, yet apart from those dealings with sin.
 - b. Christ's humanity differed from ours in that—
 - He was without a sin nature (No predisposition—no tendency).
 - He had no human father—(The Holy Spirit).
 - He did not sin.
 - He was obedient unto death.
4. "And being found in fashion as a man, he humbled himself"—(Self-denial).
 - a. "Is not this Joseph's son?" Lk. 4:18-22.
 - b. See also Jno. 1:45, 46; Mk. 14:56-65; Acts 8:32, 33.
5. "And became obedient unto death, even the death of the cross" (self-surrender).
 - a. The death of a cursed one—hanging on a tree.
 - b. The death of slave—on the cross.

C. Christ Enthronement in Heaven—

1. "God hath highly exalted him"—
2. "A name which is above every name"—
3. A name which shall claim universal worship.
4. "Jesus Christ is Lord."
5. All to the glory of the Father.

II. Christ in Christian Experience—

- A. Christ our all sufficiency.
 1. Our source of life—1:21.
 2. Our Pattern of life—2:5-8.
 3. Our Goal in life—3:14.
- B. The Christ-like Life Worked out in the Believer.

1. Its Power—"It is God who worketh in you."
 - a. To will, b. To do. c. His good pleasure.
2. Its Product—
 - a. In conduct—"Do all things without murmuring and disputing."
 - b. In character—"Blameless, harmless, the sons of God, without rebuke."
 - c. In consecration—
 - (1) "In the midst of a wicked and crooked nation."
 - (2) "Shine as lights in the world."
 - (3) "Holding forth the word of life."
3. Its Prospect—The rejoicing of reward. "That I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

III. Christ-like Examples—2:17-30.

- A. Paul embodied this "Mind of Christ"—2:17.
- B. Timothy embodied this "Mind of Christ"—2:19-23. In contrast to the sad failure of others to be "Like-minded."
- C. Epaphroditus embodied this "Mind of Christ"—2:24-30.

IV. Christ-like Exhortations—

- A. Qualities to be cultivated—2:1-2 (Positive).
 1. Any consolation. 2. Any comfort. 3. Any fellowship. 4. Any compassion and mercies.
- B. Qualities to be avoided—2:1-4 (Negative).
- C. "Be like-minded", "Have the same-mind," "Be of one accord," "Be of one mind."

The manner of life worthy of the Gospel is that of maintaining unity, manifesting courage, and sharing in suffering. In order to live such a life the great necessity is to have the mind of Christ.

"To all ages of the Church, to our own especially, this epistle reads a great lesson. While we are expending our strength on theological definitions and ecclesiastical rules, it recalls us from these distractions to the very heart and center of the Gospel of Christ and the life of Christ. Here is the meeting point of all our differences, the healing of all our feuds, the true life alike of individuals and sects and churches: here doctrine and practices are welded together; for there is the 'Creed of creeds' involved in and arising out of the work of works."—Lightfoot.

A Moslem View

(Continued from page 54)

kissed it before me, many of them lepers. Perhaps just before me has been a leper and I may become a leper. It is not a clean religion. It is not hygienic."

In this he spake truly. How many cases of disease have been acquired by drinking at Mecca's sacred but polluted well, Zem Zem, supposed to be Hagar's Be'er-lahai-roi!

"Third," he continued, "Mohammedanism is not an ethical religion and does not teach honesty and right living. Personally, I have more than once gone to the mosque wearing new shoes, and, as is our custom, I have left them outside the door before entering the sacred building to pray.

"After prayer, wishing to resume my shoes before going out to the street, I have found that some other worshipper has stolen my shoes. His religious devotion to Islam, which led him to go to the mosque to pray, did not in the same hour keep him from stealing the shoes. Islam is not an ethical religion.

"For these three reasons I come to the conclusion that Mohammedanism is not better than Christianity," and with a bow he left us.

During this speech I sat absolutely silent, glued to my chair, and my heart was praising God, who had answered for me through an Arab Sheikh. God had turned the unsought and rude contention of the captain and his mate into a channel through which His own Name was glorified. They had absolutely no reply to make.—Dr. T. A. Lambie, in *Missionary Review of the World*.

REPORTS

(Continued from page 57)

ice. This part of the service seemed very solemn as the Spirit of Prayer seemed to be resting upon the saints. There were several services especially where the presence of the Lord could be keenly felt for which we give God the glory and also which reminded us of the day of Pentecost where they were in one accord and one mind.

There were quite a number of souls at the altar of prayer during these services. Some to be saved, others reclaimed and still others who were led up to the light of holiness. We thank God for putting a hunger on hearts for deeper spiritual living, and oh, that more eyes would be opened before it is forever too late. May God's richest blessing accompany Bro. Landis as he continues to hold forth the words of eternal life.

Missionary Meetings—Sunday, Jan. 5.—Bro. and Sr. A. D. M. Dick, returned missionaries from India, were in our midst and gave us a very inspiring service. Sr. Dick gave some of her experiences in visiting different villages and homes in India which was very interesting. Bro. Dick gave a heart touching message on what it means for some of the natives to accept the Gospel and how thankful we should be for living in such an enlightened land.

Saturday evening, Feb. 1.—We thank God for the privilege of having in our midst the outgoing missionaries, Bro. and Sr. Elmer Eyer, Sr. Mable Frey and Sr. Esther Thuma. We know that the fields are white to harvest, and it makes our hearts rejoice to know that there are those who are still heeding God's call. Getting better acquainted with our missionaries keeps the missionary spirit among us. —A. E. W.

NORTH FRANKLIN DISTRICT, PENN.

Bro. Abner Martin came with us on Jan. 5th filled with the Holy Ghost to hold a revival at Chambersburg. He preached a free and full salvation, a salvation that saves us from our sins, cleanses our hearts from sin, and fills our hearts with the Holy Ghost. We are also thankful that the blood of Jesus Christ not only is able to save and sanctify, but has power to heal our bodies. Glory to his name! Bro. Martin was much pleased to find that so many of our young people have prayed through to victory since he was with us a year ago. Many of our brethren and sisters felt the need of a revival and had spent much time in prayer before the meeting started. We thank God for the way He did come down in convicting power, causing people to fall at an altar of prayer to be saved, some to be sanctified, and others for healing. Praise His holy name! The meeting closed Jan. 26th with souls at an altar of prayer. Dear reader, will you help pray for North Franklin District, (for the field is very needy) that God will have His way in the hearts of the saints?

One week later, Feb. 2nd, we were privileged to have Bro. and Sr. Abner Martin and daughter and three Home Mission workers with us at Chambersburg. A missionary program was rendered by Sr. Mary Sentez of Philadelphia, Pa., Sr. Evelyn Murray of Michigan, and Sr. Leora Yoder of Kentucky. We do thank God for the inspiring messages from our missionaries. At the close of the service Bro. Martin gave an altar call; one soul knelt at an altar of prayer. He also asked how many felt the call for definite mission work. Glory to His name! Four hands were raised. May God have His way with all the saints. We will close with this chorus: "Keep your eyes on the Lord, your eyes on the Lord, your eyes on the Lord I pray; Keep your eyes on the Lord, your eyes on the Lord until the break of day." Cor.

NEWS NOTES FROM ZION

Bish. Ray Witter gave a Foreign Missionary Address to our congregation Oct. 23. His message was inspirational as well as educational in giving statistics and reports of our church activities in Foreign Fields, especially stressing the need of Prayer, Workers and Finance.

On the evening of Oct. 23, the congregation was saddened by the sudden passing of our senior member Bro. S. P. Grove. His life and testimony has been for many years an inspiration to many.

Bro. Alvin Burkholder was in our district in the interest of the E. V. Publishing House. The Bethel revival being in progress, he gave an address for the benefit of both congregations one evening, stressing the necessity of using our Church literature in our Sunday schools and church work.

On Nov. 9-10 our annual love feast was held. Bish. M. L. Dohner of Ohio, Bro. Abner Martin of Penn., and Bish. Ray Witter were with us in these services and brought the messages.

Nov. 12 the congregation met and reorganized the S. S. for the year 1936 and had the annual business meeting. Elections were: Bro. S. F. Minter, Supt; Bro. C. A. Lady, Ass't Supt.; Bro. A. B. Noel, delegate for Conference.

We are looking forward to General Conference being in Kansas, hoping that many brethren and sisters may be able to meet with us and may it be a time of refreshing from the presence of the Lord.

Eld Emanuel Rohrer of Ohio came in our midst filled with the Holy Ghost to conduct evangelistic services. The definite messages on Regeneration and Holiness brought conviction and resulted in many seeking the Lord, of whom a number found pardon, and those who sought the Lord for a definite experience of holiness and met every condition, received the experience in a definite way.

We were glad to have Sr. Alma Bollinger, of Mt. Carmel Orphanage with us during part of the meetings. She spoke to the children on a Sunday morning giving an interesting account of the work in the orphanage.

Rev. and Sr. J. M. Zook, of Tabor, Iowa, were in the services with us on the evening of Jan. 20th.

Sr. Mable Frey and Bro. and Sr. Elmer Eyer gave missionary addresses. May God's richest blessing be theirs as they enter their new field of labor.

CARLAND, MICH.

Beginning Jan. 12th, we were privileged to have with us, Eld. Ohmer Herr from Clayton, O., to conduct a three weeks' revival effort. Due to weather conditions and drifted roads there was service only two nights the second week. The attendance was very small; nevertheless, the messages which our brother gave though the Word were very inspiring, and those who had the privilege of attending felt they were much benefited and determined more than ever to press forward.

A number of unsaved homes in the community were visited, some seeming to manifest no interest whatever in their souls' welfare. As we see these conditions so prevalent in these days it awakens a greater sense of responsibility on the part of God's children, and a greater desire to be clear reflectors of the Light (as we heard in one of the messages) that we may do our part in trying to win others to Christ. There were a few prayer meetings held in the homes the last week.

We are glad to say that two souls received definite help. We pray God to richly bless our brother as he continues to hold forth the Word of God, and trust that the seed sown, may find a lodging place and bring forth fruit to the honor and glory of God.

Lord, through the Blood of the Lamb that was slain,

Cleansing for me,
From all the guilt of my sins now I claim
Cleansing from Thee,
Sinful and black though the past may have been,

Many the crushing defeats I have seen,
Yet on Thy promise, O Lord, now I lean,
Cleansing for me.

From all the sins over which I have wept,
Cleansing for me.
Far, far away by the Blood-current swept,
Cleansing for me.
Jesus, Thy promise I dare to believe,
And as I come Thou wilt surely receive,
That over sin I may never more grieve,
Cleansing for me.

From all the doubts that have filled me with gloom,
Cleansing for me.

From all the fears that would point me to doom,

Cleansing for me.
Jesus, although I may not understand,
In childlike faith now I stretch forth my hand,
And through Thy word and Thy grace I shall stand,

Cleansed by Thee.
—Unknown.—Sel. by Elizabeth Winger.

Old Age

Sr. S. McTaggart

*When at last our useful days are spent
We think we would much better do
If we had our lives to spend once again—
We would be more faithful and true.*

*We would live a life of earnest prayer,
Of faith and trust in Christ our Lord,
Nor would we yield to the tempter's charms—
We would feast on the sacred Word.*

*We would love our neighbors as ourselves
Nor ever speak an angry word;
If they used us ill, we would forgive,
Then trust the case unto the Lord.*

*If children came with pitiful tales
We would patiently heed their cries;
We'd soothe and calm, and comfort their hearts,
And wipe the tears from out their eyes.*

*If losses should come and things go wrong
We'd say, "our dear Father knows best;
He means it for good, or 'twould not be."
And we'd look up beneath the test.*

*Should sickness e'er lay our loved ones low
Or silent death come in the home;
Tho with aching hearts, we'd cry, "O Lord,
Let not my will, but Thine be done."*

*We'd often speak to the erring ones
As we saw them stray into sin,
Tell them of Jesus, mighty to save,
Who is waiting to take them in.*

*But years are past; we cannot recall
One single act or word or deed;
So we ask God to forgive our sin,
For pardon we earnestly plead.*

*We know we've failed our pilgrimage thru,
We did things we should not have done;
If here we have failed, Oh Father, forgive—
For the sake of your own dear Son,
Box 344, Stayner, Ont.*

Giving Points to Dr. Grenfell

Dr. Grenfell, of Labrador, says he has come to the conclusion that he does not know anything about sacrifice by actual personal experience. There are many of us who can give him information. We know! Why, did we not go to church that stormy Sunday when it was pleasanter to stay at home? And did we not put twenty-five cents into the contribution plate for

foreign missions when that perfectly good quarter would have bought two cigars? And did we not contribute a dozen rolls to the church supper—and then go and impair our digestion by eating three servings of beans or of salad? Oh, yes, we know all about sacrifice! It is the very best thing we do! Seems a little odd that such men as Dr. Grenfell do not really appear to understand it as well as we do!

—The Watchman-Examiner.

December at Matopo Mission

(Concluded from page 60)

There have been several who remained for prayer; it is always an encouraging sign to us of the fact that God is still working. But the darkness is strong, even for those young people who have heard the Gospel for many years; and the tendency is to confess, rather experimentally, a few sins to see whether a desirable and pleasant emotion will result, rather than to dig to the very bottom. (Have white people ever done this?) We are never discouraged, however, for He who bid us sow says that His Word shall accomplish that which He pleases and shall prosper in the thing whereto He sends it. You who are helpers with us in the Seed-sowing, be encouraged with us.

The Christmas post brought us cheering greetings and precious assurances of your thoughts and prayers for us. The Lord bless you all.

The first abundant showers of this season came on December 19 and lightened the hearts of black and white.

News of the coming of new workers from the homeland was received with rejoicing and thanksgiving.

The Mtshabezi and Matopo Staffs enjoyed being together at Matopo on the day before Christmas.

An old friend of the Mission, Mr. Richardson of Essexvale, formerly a member of the Southern Rhodesian Legislative Assembly, gave us an overnight visit.

Word was brought to the mission on the morning of Dec. 20, of the death of one of our little boys in the boarding school—one who had gone home for the holidays. The death was very sudden and the family mourned deeply.

A varying number of boys, between thirty and forty, have been at the mission during these holidays, working to pay school fees.

The usual Christmas gift of salt was given out to 490 men, women and children at the close of the Christmas Day service.

The setting apart of a Day of Prayer for Bro. Frey by the home church was much appreciated by all of us; and we were glad to join with you in our services here at the mission.

—M. C. K.

CHRISTIAN LIFE BIBLE STUDIES

For Young People's Meetings

No. 219.

MEN GOD USED

In the Brethren in Christ Church

Topic for March 8, 1936

Scripture Reading—Acts 13:21, 22;
1 King 2:1-4, 10.

The purpose of this program is (1) to bring to our consideration a few of the men of God who have labored and sacrificed for the cause of Christ and the Church, and who have now gone to their reward; (2) to encourage appreciation, not only for them, but for the many others who have faithfully served the Church, of whom these are representative; and (3) to make these fruitful lives of service a means to encourage our youth to similar consecration and service.

The characters included in this study are:
J. R. ZOOK—Outstanding Holiness Preacher.
S. R. SMITH—Pioneer Educator.
JESSE ENGLE—Pioneer Missionary to Africa.
H. P. STEIGERWALD—African Mission Builder.

Sketches on the lives of Bro. Zook, Bro. Smith, and Bro. Steigerwald will be found in issues of the Evangelical Visitor during January or February, 1936. For a splendid sketch on the life of Bro. Engle, see Memoir One, Evangelical Visitors of January 1 and January 29, 1934. For a very interesting personal letter from an aged sister, still living, who once worked in Bro. Engle's home, see "Memoirs of Bro. Jesse Engle," page 78, Evangelical Visitor of February 26, 1934.

In carrying out this program, the following suggestions are offered:

I. Assign the above sketches to different young people to read and report on.

II. Supplement this with personal recollections which individuals in the congregation may have concerning any of these men. These recollections may pertain to personal associations, things they said, revivals or other special meetings held in the District, visits in homes, etc. Since these men traveled more or less widely throughout the Church, most congregations should be able to contribute a wealth of personal reminiscences which should make this part of the program very interesting.

III. "Allegiance to God and Fidelity to the Church." Assign this topic to a capable speaker, who, from the example of these worthy men, can inspire on the part of our youth, not only appreciation for the work of our fathers, but similar loyalty and consecration to the service of God and the Church.

IV. Song by the group: "Faith of our Fathers."

Obedience to God

Roland F. Detweiler

*"Behold, to obey is better than sacrifice,
and to hearken than the fat of rams."
I Sam. 15:22.*

OBEDIENCE to all the will of God is the most important factor in living a victorious life. In fact without it real victory through Jesus Christ cannot be enjoyed.

Our text deals with a character in the Bible whose name was Saul, one of the Kings of Israel. As all Bible readers will recall, he was commanded by Samuel, the

No. 220.

SOME MISSIONARY PREREQUISITES

Topic for March 15, 1936

Scripture Reading—Isa. 45:11-22.

Note: The major portion of this outline was prepared by a missionary of experience on the African field.

I. A Divine Call.

1. A divine call includes a divine conviction. A careful study of Rom. 10:15; Acts 9:15; 10:19, 20; 10:42, will show that Apostolic messengers were motivated by a divine unction. What does that mean to us?

2. A divine conviction implies that:
- a. There is a divinely appointed work for the one so convicted.
 - b. There is a place in which to do that work.
 - c. There will be a burden for souls manifest and an urge to serve will "constrain" the individual so convicted.

II. A Three-Fold Preparation.**1. Intellectual.**

- a. See II Tim. 2:15, Jno. 5:39, I Tim. 4:13.
- b. Inquire of Mission Board members present requirements of the field.

2. Spiritual.

- a. See Lu. 24:49, Acts 1:8, Isa. 6:5-8.
- b. What requirement is stated in Isa. 52:11.
- c. How could you apply II Tim. 2:6 to this question?
- d. What instruction given to Timothy might be applicable here? See II Tim. 2:20-24.

3. Practical.

- a. Every Christian should be a missionary.
- b. If we have the spirit of Christ we cannot but have an interest in missionary activity and soul-winning. Experience in this field is excellent preparation for service.
- c. Our F. M. Board likes to have workers for the Foreign Field who have been tried before going. In what way is this a good practice?
- d. Children can be practical missionaries. I Sam. 2:18; 3:1-10, 19.

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man of God, utterly to destroy all the Amalekites,—their men and women, infants and sucklings, oxen and sheep, camels and asses. However, Saul disobeyed God, because he spared Agag the king, and the best of the sheep and oxen and lambs, and all that was good.

Agag, the king of the Amalekites, may be used as a type of the old carnal nature; however, the "old man of sin" is not destroyed at the time the individual is born of the spirit into the kingdom of God, but rather remains in the heart of the Believer until he is sanctified wholly.

There are a large number of people who at one time in their life had received a real

Bible change of heart. This is a high and Holy experience whereby freedom from sin is obtained. This is the time in which we pass from darkness into light, through an instantaneous work of God's divine Grace, since it is impossible for an individual to walk in the light unless he has first passed out of darkness into light. John tells us, only as we walk in the light will the Blood of Christ cleanse us from all sin, (meaning the sin-nature in the heart). Here is the point where many Christians fail to obey God. When God through His Word gives them light on consecration, which means a death to the "old man of sin," so that they might put on the new man which after God is created in righteousness and true holiness. They follow after the example of Saul and fail to go through with God. Just as Saul, because of man-fear, refused to obey God in utterly destroying the Amalekites, just so professed Christians are failing to take the death-route to the carnal nature. The Bible tells us in I John 4:18, "Perfect love casteth our fear, because fear hath torment. He that feareth is not made perfect in love."

One day when King Saul saw the Philistines coming against him in war, he at once inquired of God as to what he should do, but because of disobedience to God the Lord would not hear him. What a sad condition in the lives of men and women when God refuses to hear when they call upon Him. However, such is the case with every Light-rejector. David tells us in Psalm 66:18, "If I regard iniquity in my heart the Lord will not hear me." (Having reference to the sin-principle in the heart.

Why not make a full consecration to all the righteous will of God? If God wants you to be a doorkeeper, then say with David of old, "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Whatever the work may be which God calls you to do, give an eternal "yes" to God, knowing that He will also qualify you for that work, by giving you the blessed Holy Spirit which He has promised to all that obey Him. Let us, however, remember that Saul took his own life, so will every rejector of Light lose his soul. "For to be carnally minded is death, but to be spiritually minded is life and peace," Romans 8:6.

Well, praise the Lord! Paul tells us in Romans 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." This verse of Scripture tells us that the precious Blood of Christ was shed so that the sinner might have his sins pardoned. Then again, Paul also tells us in Heb. 13:12, "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate." Thus, we see that the two works of Grace have been provided for us on the Cross. Praise the Lord for full salvation.

Souderton, Pa.

Concerning Friendship

(Concluded from page 60)

you know well enough about friendship. There are some things that we know yet seldom think about. These are some things that you may know but may seldom think about. Then at the end I am going to tell you something about friendship that you never thought of in your life before—at least that is my guess.

What does friendship mean? It is not the same as acquaintance. Neither does making a friend necessarily mean falling in love. Neither does it mean when you become a friend that you must at once propose matrimony. Far from it. Friendship does not depend on sex at all. There are many more men than women among my acquaintances whom I would call friend. Actually one must lose a friend in order to win a wife or a husband. It is moving from a lower into a higher relationship. The trouble with too many persons in the world to-day is that they confuse marriage and friendship. They propose that it is possible to live together as friends under the name of matrimony; that though they have not the spirit or the purpose or the regard of husband and wife, yet propose that a marriage ceremony will give to them privileges and intimacy that was never meant to belong to mere friendship. That mistaken idea is behind most divorces.

Friendship is a relationship brought about by mutual regard and esteem leading to sympathy, helpfulness and the enjoyment of one another's fellowship. In other words, a friend is a person who likes you in spite of your faults.

What does friendship cost? It costs self. He is no true friend who does not put his friends before himself. The old pun is a caricature of friendship which goes: A friend in need is a friend to avoid. A friend whom you would avoid lest the meeting cost you something is no friend. A true friend is one who seeks you out in your need that he may help.

What kind of friends should one choose? That is an impossible question for the simple reason that one does not choose friends—he makes them. Well, then, what kind of friends should one make? One should not make friends of those with whom he should not associate. In the strictest sense, speaking of mutual friendship, a Christian should not make his friends from among blasphemers. A church attender should not make his friends from among those who do not go to church. An honest person should not make his friends from among thieves. One who strives to be pure in heart should not make his friends from among the vile in thought, word and life. "Come out from among them." You should not make friends among those who will not be friends except on condition

that you lower your ideals and life to their level. A relationship that can be called true friendship is always ennobling to both.

What kind of a friend should I be? Perhaps that is more important than the former question. If I am what I ought to be only right friends will claim my friendship. If I am what I ought to be I will be a blessing to every friend. Should I seek those as friends who seem most likely to be a help to me? The first consideration should be, Have I a right to be his friend? Will I help him? If friendships are made and used as opportunities to help, few friendships will result in evil.

And now that new idea! Every Christian should have among his best friends at

least one whose faults are so glaring that they can never be covered up or ignored; one whose habits and mannerisms are so irritating that his presence makes necessary a constant struggle not to become offended; one who, in spite of his evident regard for you, puts you to shame so often by unworthiness and neglect that only your set purpose and strong regard keep the friendship from being dissolved. And why should I make sure that I have at least one such friend as that and stick to him through thick and thin?

Because the Lord Jesus Christ has at least one such friend as that and He never has and never will give him up!

—O. F. T., in The Covenanter Witness.

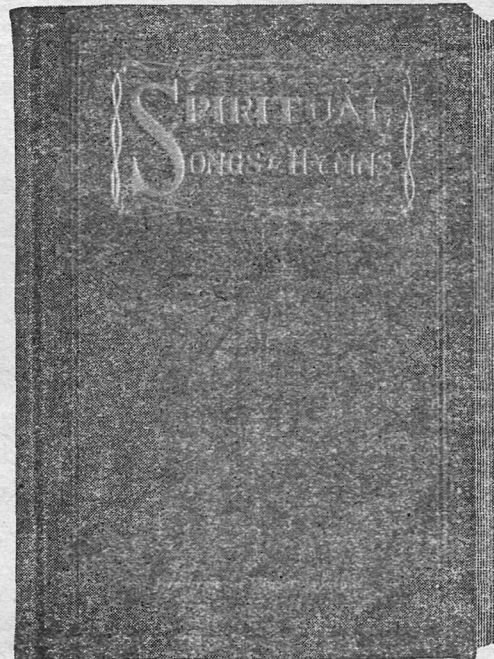
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