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V.L. Stump

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How to Retain the Holy Ghost

Jesse A. Sidar



Pulpit Jokes

P. J. Wiebe



How May we Encourage Young People to Assume Responsibility in Church Activities?

Dortha E. Dohner



Worldliness

Harvey L. Mitchell



Foreign Missions

The Servant's Path in a Day of Rejection

Servant of Christ, stand fast amid the scorn
Of men who little know or love thy Lord;
Turn not aside from toil; cease not to warn,
Comfort, and teach, Trust Him for thy reward:
A few more moments' suffering and then
Cometh sweet rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace;
If men thy work deride, what can they more?
Christ's weary foot thy path on earth doth trace;
If thorns wound thee, they pierced Him before;
Press on, look up, though clouds may gather round;
Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name
Out as a worthless thing? Take courage then;
Go, tell thy Master; for they did the same
To Him, who once in patience toiled for them;
Yet He was perfect in all service here;
Thou often hast failed; This maketh Him more dear.

Self-vindication shun; if in the right
What gainest thou by taking from God's hand
Thy cause? If wrong, what dost thou but invite
Satan himself thy friend in need to stand?
Leave all with God. If right, He'll prove thee so;
If not, He'll pardon; therefore to Him go.

Be not men's servant; think what costly price
Was paid that thou mayest His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. Its claim is great to thee;
None should thy soul enthral to whom 'tis given
To serve on earth, with liberty of heaven.

All His are thine to serve; Christ's brethren here
Are needing aid; in them thou servest Him.
The least of all is still His member dear;
The weakest cost His life-blood to redeem.
Yield to no "Party" what He rightly claims,
Who on His heart bears all His people's names.

Be wise, be watchful. Wily men surround
Thy path. Be careful, for they seek with care
To trip thee up. See that no plea is found
In thee thy Master to reproach. The snare
They set for thee will then themselves inclose,
And God His righteous judgment thus disclose.

Cleave to the poor, Christ's image in them is;
Count it great honor if they love thee well;
Naught can repay thee after losing this
Though with the wise and wealthy thou should'st dwell,
Thy Master oftentimes would pass thy door
To hold communion with His much-loved poor.

"The time is short;" seek little here below;
Earth's goods would cumber and drag thee down.
Let daily food suffice; care not to know
Thought for tomorrow; it may never come;
Thou canst not perish, for thy Lord is nigh,
And His own care will all thy need supply.
—Author Unknown.

COMMENTS and ITEMS of INTEREST

OUT TO CAPTURE YOUNGER GENERATION

The *Brewery Age* of October, 1935, announced that Norma V. Young, home economics editor, who writes for the *Los Angeles Examiner* as "Prudence Penny," would speak before the United States Brewers' Association's national convention at Los Angeles, October 23, 1935, on "What Shall We Do About the Women?" She was expected to give many suggestions to the industry on how to sell women beer. Perhaps the most significant statement made by "Prudence Penny" in her address to the brewers was one not to forget the "younger set," saying:

"You will have to appeal to the coming generation, and while I have the greatest respect for the wisdom and experience of our elders, it is the teaching you do now for our younger generation that is going to help you increase your percentage of beer consumed by women."—*American Issue*.

ADVANCE OBITUARIES

Preceding Memorial Day, the following announcement appeared on page one of *The Tulsa Tribune*: "The *Tribune* requests that persons who intend to mix liquor with automobiles in Memorial Day celebrations kindly leave typed obituaries and photographs or one-column cuts with the city editor before beginning the day's observance. This courtesy will be greatly appreciated." King Solomon moralized on the conduct of a great variety of fools. He did not have opportunity, however, to know the fool who drinks intoxicating liquor and then drives a car. That special gilded brand of idiot would have been given first place in his list of fools, a place from which no other kind of fool ever could have dislodged him.—*Current Event and Comment*.

CHURCH GROWTH IN 1935

In 1935, churches and religious bodies in the United States showed a total gain in membership of 670,801, and a gain in "adult" members—13 years and over—of 538,800, according to the report.

The Baptists, with a gain of 163,318 in 1935, lead all the Protestant denominations. The Methodists are next, with 91,069, and the Lutherans a close third, with 86,088. Other notable increases were the Disciples of Christ, 12,698; the Assemblies of God, 11,505; Church of the Nazarene, 7,742; and the Evangelical and Reformed, 6,212. Most of the other denominations showed some increase, and where losses took place they were small.

The Baptists also lead all Protestants in total membership, with 10,191,697. The Methodists, with 9,067,561, are second, and the Lutherans, with 4,568,300, are third. The Roman Catholics, with an "adult" membership of 14,797,479, a total membership of 20,609,302, and a total gain for the year of 210,793, are still the largest religious body in the United States.

The total all-purpose contributions made by church members in 1935 amounted to \$12.10 per capita, as against \$12.07 in 1934—a gain for the first time since 1930. The

thirty-one largest bodies report property holdings of \$2,636,964,492, while the twenty-four largest report indebtedness of \$250,970,509, bearing out the contention that the Church is one of the most solvent institutions in the country.—*Bulletin*.

THE AMERICAN BIBLE SOCIETY AT THE TEXAS CENTENNIAL

A collection of Texas pioneer Bibles is perhaps the most popular feature of the American Bible Society exhibit in the Hall of Religion at the Texas Centennial Central Exposition at Dallas. A check made on the first of July (24 days after the opening of the Exposition) showed that thirty-six States and more than a dozen foreign countries were represented among the thousands of registered visitors to the Hall of Religion who paused to examine this unusual collection from owners all over the State.

Particular interest is being shown in the two oldest Bibles in the exhibit: one, an English "Breeches" Bible, published in 1615 and brought to Texas by a member of the Peters Colony, one of the earliest settlements in Dallas County; the other a first edition of the one-volume Czech Bible, published in 1613, buried in a field for safety during the persecutions in Bohemia, and later brought to Texas by Moravian settlers seeking religious freedom in a new land.

A special division of the historical section is devoted to old photographs, Bibles, and documents telling in graphic fashion the story of the early activities of the American Bible Society in Texas, from the appointment of the first agent for Texas in 1834 through the founding of the Texas Bible Society in 1839 and the establishment of the first Texas Bible Depository in Galveston in 1853. Here may be seen portraits of the Rev. Sumner Bacon, the first agent for Texas; David Ayers, pioneer layman who brought the first stock of American Bible Society Bibles to Texas; and the Rev. Robert Alexander, one of the most famous of the Society's agents in West Texas, as well as Bibles carried and distributed by these early workers through the dangers and hardships of the pioneer period.

Of further interest to the visitor is a large decorative map, covering one entire wall of the exhibit room, giving him an opportunity to find the location of the Bible distribution center nearest his home and to visualize the world-wide scope of the American Bible Society's work. A bapopticon shows in colored slides the processes of translation, publication, and distribution of the more than 7,000,000 volumes of Scripture which go annually through the ten Home Agencies, twelve Foreign Agencies, and fourteen Subagencies which the Society maintains throughout the world. Still other slides show the work of the Society in providing Scriptures for the Blind, several volumes of which are on display in the exhibit of Bibles published by the Society.

Students of history are attracted by the frieze of paintings depicting the history of the English Bible from the time of Caed-

mon through the beginning of Bible Societies in the nineteenth century, while a display of facsimile pages from famous English Bibles pays further tribute to the early translators who first made the Bible available to the English-speaking peoples.

INSURANCE AND BEVERAGE

The Northwestern National Life Insurance Company has just made public its most recent findings. They tell a mathematical story about the increase of drinking among youth. Excessive drinking disqualifies the applicant for insurance. In the year ending in the spring of 1932, the company rejected 11.9 out of 100 applicants for excessive drinking in the age group under thirty years. In the year ending in the spring of 1936 there were 33.7 rejections per 100 in the same group. In the last year the increase over the previous one was 13 per cent in rejections for excessive drinking among young people under thirty years of age. The total increase in excessive drinking in this group since 1932 was 183 per cent. In the age group from thirty to forty-five the increase in excessive drinkers for the same period was 17 per cent, while in the group forty-five years and over there was a decrease of 12 per cent. Excessive drinking is increasing more rapidly among the youth than among any other class of the population.—*The United Presbyterian*.

SPARKS FROM DIFFERENT ANVILS

S. G. Engle

Study the different temperament of each member of your household. Act accordingly.

Be thankful for your trials, and that you need not exchange them, for the trials of other folks.

God is impartial; the earth yields the same fruit to both, good and bad.

The Four Brides in Genesis: Eve becomes a bride through deep sleep and riven side of Adam.

Rebekah becomes the bride of Isaac, after his death and resurrection.

Rachel becomes the bride of Jacob after long suffering and weary waiting.

Asenath becomes the bride of Joseph during his rejection by his brethren. (All a true type of the Church).

Disobedience makes one angry with others.

Confession of sin is necessary to salvation.

Be careful that you have too much house, and not enough of home.

God will never save, as long as people are trying to save themselves.

The most deadly poisons have a strong attraction in smell and taste. Sin likewise has its attraction, but is deadly.

Self Denial and Giving

Many have wondered why they do not experience greater joy in giving to various phases of the Master's work. Others, of course, have given with a sense of duty with little thought as to recompense. Others give perfunctorily. There are entirely too few who make a real personal sacrifice in giving for the promulgation of Christ's kingdom. If and when opportunity presents itself for occasion to many and the "wherewithal" is present, something is given. One is very careful to see that the amount given would in no wise imperil that which is needed for the regular routine of personal pleasures. There are still mighty few folks, who have drunk deep enough into the love of Christ, who have a passion of sufficient depth and warmth, they would actually put themselves out to go through self denial without something to eat or to wear, or some other trivial pleasures in order that they might have more to give for the spread of the Gospel. Of course, there are those who say, "I shall not give up my luxuries that I might supply the comforts of others." Perhaps if we rightly understood the situation we might be willing at times to even give up our necessities, (that which we think is a necessity), to supply the extremities of a real servant of God who is in desperate straights at the battle's front. As older and more mature Christians we should experience at least sufficiently enough to become well acquainted with the art of self denial and sacrifice. Hence, it becomes our duty to teach our children these things. We do not merit the grace and blessing of God, of course, by giving, but self denial and giving, as a result of that self-sacrifice, will teach us a deeper appreciation of the sacrifices of our Lord and of those in His service, who have given up their all to follow Him. We should teach our children self denial, and help them to sympathize, and to understand, more clearly, the problems of others.

Revivals and the Spirit of Sacrifice

As we turn the pages of Holy Writ, we are made to realize that from the beginning to the final "Amen" in Revelation there is recorded the history of redemption and that mankind during all the ages has been subject to one fall after another and has only been recovered by divine aid. Right in the beginning man fell from his high state in which God had placed him and fled from His presence. Recovery could only be made when God sought him out and administered a punishment, clothed him with skin of the animal, whose blood signified their forgiveness. Since the



canon of scripture has been completed, experience has continued to corroborate the fact that the human family continues to pass through long series of falls and periods of recovery. What is true in a general sense is also true in the local church, and in most individuals. There are high points, yes, mountain peaks, in the life of a church in which it seems all are on fire for God. When revival fires have swept away sin, selfishness, pride, contention, and melted hearts together in one, all are happy in the service of our Christ. All too soon that same group has again become cold and indifferent. Groups are made up of individuals who have fallen back from these spiritual uplifts and can only again be uplifted, energized, and filled by divine aid. Whenever a church or an individual loses its passion for the salvation of souls; whenever we reach that point where we experience a sort of inward satisfaction over the state of things and the condition of the souls of men about us, we need to become alarmed. The devout Dodderidge said, "I long for the conversion of souls more sensibly than for anything beside. I think I could not only labor but die for Him with pleasure." No man can say, "I do not believe in revivals" and believe the Bible. He cannot believe truly in God and in Jesus Christ if he does not believe in revivals. Revivals are the means that God uses to bring men back to Himself. Therefore, every Christian ought to be a revivalist. Men in the past, who have been outstanding, as Christians, who have made a definite contribution of good to the world, are those men and women into whose lives came a consuming passion that swept everything else into the discard and made the salvation of the souls of men paramount. Most of them spoke about it as did Matthew Henry, the great Bible Commentator, "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gain with very little satisfaction." It is said of Rev. Mr. Alleine, author of "An Alarm to Unconverted Sinners" that he was infinitely and insatiably greedy of the conversion of souls and to this end he poured out his very heart in prayer and preaching. One of the outstanding rules that Wesley gave to his helpers was "It is not your business to preach so many times or to take care of merely this or that society, but to save as many souls as you can, to bring as many sinners as you possibly can to repentance; and with all your power to build them up in that holiness without which they cannot see the Lord. What

John Wesley taught his helpers he practiced himself. David Brainerd, the flaming pioneer preacher who preached among the American Indians, dwelling in the wilds and deep forests of those early colonial days said, "I cared not where or how I lived or what hardships I went through so that I could but gain souls to Christ. While I was asleep I dreamed of these things and when I waked the first thing I thought of was this great work. All my desire was for the conversion of the heathen and all my hope was in God."

Genuine revivals are costly things. Somewhere along the line someone must pay the price. However, the preacher must be a man who with super-human strength takes hold of God and rests not until he sees come to pass the desire of his heart. Or, some laymember must feel the need and pray it through, regardless. A godly minister, John Wells, said to his wife, when she was remonstrating with him, as he was engaged in long seasons of prayer in the cold night seasons of a Scotland winter, weeping and wrestling in prayer, "I have the souls of three thousand to answer for while I know not how it is with many of them."

We can multiply our modern methods of efficiency with trained singers, college-bred evangelists, but we will see no real revival, with souls coming back to God, until we pay the price of a revival, in self-denial, with strong cries, with tears, with heart searchings, and intercessory prayers; a cry to God that will not be satisfied with anything short of a divine visitation in the form of a heaven sent revival. Prayer is not mere saying of words, nor will you be satisfied with defining it as "the heart's desire unuttered or expressed." Revivals are born when men and women reach that stage in prayer of mighty wrestling with God until they are heard and prayer is answered. Some has said, "Intercessory prayer is the high-water mark of spiritual achievement." If you will attend the average revival and camp meeting to-day you will find many who have become side-tracked in their experience. You will note that there are so many hilarious and foolish things, things that tend to encourage people to have only a superficial thought concerning divine things. We should not be too zealous in seeking the spectacular and hilarious. Let us rather seek such an outpouring of the Holy Spirit that will lift men and women out of themselves, and will lift God's people up into such a holy relation with Christ that they will have the courage, and boldness, and strength, and ability to live for God daily in every circumstance. The farther we live from God the more careless we are about the salvation of souls, and the greater place unbelief will have in our lives. Just as soon as it has a place it

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"How to Retain the Holy Ghost"

Jesse A. Sider

A VERY important factor which brings success to the Christian life is the knowledge of the definite baptism of the Holy Ghost, but none the less important is the continuous, abiding Comforter all the rest of our lives. Many people receive the experience and soon lose it again because of lack of perseverance, or not having learned the lessons necessary to the retaining of it.

This experience is God's best plan for man in this age. It satisfies, gives steady assurance, keeps from discouragement, and enables the possessor to live a life that will make others hungry. His daily conduct and attitude in worship make others wish to be in the same position.

It can be received only by faith, and as well can only be retained by faith. A little doubting lets the precious blessing slip. Satan comes in many ways to inject doubts in the believer's mind, but Peter says we are to resist steadfastly in the faith. The enemy tells us to reason things out, but many things cannot be reasoned out by our finite minds. Happy is the soul who takes God at His word and stands firm, leaving all things in His hands.

Obedience must be written deeply on the hearts of those who wish to keep this fellowship. Our own wills are put in the background before we attain to it, and the condition of the heart and mind that brings us here must positively always be retained. Indolent people never make much success. The righteous are employed in the business of the King. We receive no pay for slackness. In some cases we may question the wisdom of doing certain things, but once having been assured of the will of God we simply walk on in faith and commit. God never hurries a person too much to be sure of His will.

Holy Ghost filled people frequently come in contact with new light. They have said the eternal yes to God, and the sweetest thing on earth to them is to be in His will. It is so thrilling to know that our lives are being planned and guided by our all-wise and loving Father. He knows so well how to make our lives a success, and keep us happy. The joy of the Lord is our strength. Everyone needs this joy and love more than anything else. A person receiving no new light should have grave fears of having gotten off the track.

John says sanctified people have an advocate in Jesus Christ if they somehow fail and commit a sin, but these people are the most ready ones who can be found to make confessions to God or man, in order to have guilt removed and loving fellowship restored.

Those making real progress in the divine

life follow very strictly this rule and love to do it. It is never a disgrace to take our place, but is a mark of manliness and intelligence.

Those who would govern their lives by the doings of others always get into trouble. Some may be permitted by the Spirit to do or not do things that would condemn us, but what is that to us, if we follow Christ. Then others may be stifling convictions, and still be putting on an outward show of piety. By following them we will surely be led into darkness. Others faults and failures make very poor food for pilgrims, bound for the celestial city, to feed on. Starvation is the inevitable result of such folly.

Satan never leaves off his business all thru our sanctified life, of prowling along the side of the highway of holiness to get unwary pilgrims to stop and enter into conversation with him. Thank God he cannot get on the way, but is allowed to come within speaking distance. Many times he comes as an angel of light and we find ourselves debating with him before we are aware of whom we are speaking with. The sooner the lesson is learned, to immediately hang up the receiver, the more speedy headway we will make on our way to glory. It is all lost time talking to him and really we get a setback by it; the only good thing coming from it is the lesson we have learned—not to repeat it.

Those who wish to succeed must never get to where they cannot take advice from their brethren and sisters. It seems to be a trait of human nature that others can see errors in us easier than we can see them ourselves. The humble child of God welcomes light and thanks, even the weakest of His children when they can be of help to him to show where he can improve. We need not only to be taught of God, but of each other, and if we keep lowly enough we may be counted worthy to lend a helping hand to someone in need around us.

A person's meditations have a great deal to do with his advancement in the Christian life. It sometimes takes an effort to keep our minds on profitable things as is seen by Paul's advice in Phil., but the effort is worth while. As the soul is fed, the vision of God and His workings increases and our path becomes as the path of the just which shines more and more.

Good reading plays an important part in the Christian life. It occupies the mind, develops it in right channels, builds character and in fact too much cannot be said in favor of good readings.

The prayer life is all important. In it the soul feeds on God, becomes more like

its Maker, mounts over all difficulties, and achieves wonders in the realm of soul-saving.

The Spirit-filled life is one of advancement. Peter says we should add to the graces already received. Present attainments are not enough. Without advancement the Christian life would become uninteresting. Higher achievements keep the soul on the tip-toe of expectancy. A walk with God is strewn with pleasant surprises. We behold more and more the wonders of His grace in saving and keeping poor fallen humanity. Even in old age new revelations of God keep the soul entranced. There is everything to encourage us to press on to the end if we walk with the king. Hallelujah!

Jesus of Nazareth Passed that Way

Bartimeus is led out, and takes his seat at the usual place, still crying out for money. All at once, he hears the footsteps of a coming multitude, and begins to ask, "Who is it?" . . . "Tell me, who is it?" Someone said it was Jesus of Nazareth that was passing by. The moment he hears that he says to himself, "Why, that is the man who gives sight to the blind," and he lifted up his voice, "Jesus, thou Son of David, have mercy upon me!" I don't know who it was—perhaps, it was Peter—who said to the man, "Hush! keep still!" He thought the Lord was going up to Jerusalem to be crowned King, and He would not like to be disturbed by a poor blind beggar. Oh, they did not know the Son of God when He was here! He would hush every harp in heaven to hear a sinner pray; no music delights Him so much. But Bartimeus lifted up his voice louder, "Thou Son of David, have mercy on me." His prayer reached the ear of the Son of God as prayer always will, and His footsteps were arrested. He told them to bring the man. "Bartimeus," they said, "be of good cheer, arise, He calleth thee," and He never called anyone, but He had something good in store for him. Oh, sinner! remember that tonight. They led the blind man to Jesus. The Lord says, "What shall I do for you?" "Lord, that I may receive my sight." "You shall have it," the Lord said; and straightway his eyes were opened.

"But if you still this call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer for pardon spurn,
"Too late! too late!" will be the cry—
"Jesus of Nazareth has passed by."

—D. L. Moody.

Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. Mark 13:35.

Pulpit Jokes

P. J. Wiebe

"Dead flies cause the ointment of the Apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour."

Eccl. 10:1.

A NUMBER of years ago Bro. J. Eber Zook wrote an article for the Evangelical Visitor on the above subject. I do not remember what he wrote, but he quoted the above verse. To-day we find there are a number of ministers given to jesting in the pulpit in order to interest their hearers.

There are a number of sermons, or parts of sermons recorded in the Bible, (Matt. 5, 6, 7; Acts 2:14-36; Acts 17:22-31,) but in none of them do we find any jokes or any evidence of lightmindedness. If Christ and the apostles did not use jokes in their sermons it is safe to follow their example. Moreover we notice that their sermons had results which cannot be said of many modern sermons that are full of jokes.

The excuse is sometimes given that the minister has to tell some amusing anecdote to arouse the interest of his hearers and to keep the people awake. But that is not necessary. If the minister is Spirit-filled and preaches the old-time Gospel in the power and demonstration of the Spirit, the people will be interested and *they will not go to sleep*. There are ministers to-day who can hold an audience spell-bound for an hour by preaching full salvation without any jokes or anything that savours of lightmindedness. When you have to resort to funny stories and amusing incidents in your sermons, it is a confession on your part that you have lost the fire of the Holy Ghost and are trying to find a substitute. Where there is so much joking and levity it drives away the Spirit of conviction and souls have to leave the meeting without that spiritual nourishment which they so much need in order to grow in grace.

Brethren, let us remember that levity drives away the concern for spiritual things. Let us preach the whole Gospel with the old-time fire and in the power of the Spirit and people will listen attentively and good results will follow. Many ministers never joke in the pulpit and are very successful as soul winners.

Sanctification

Sanctification being a very comprehensive term is used in three different forms in the various references throughout the Word of God; namely, to declare holy (Gen. 2:3; Ex. 29:43-44), to set apart for a holy and specific purpose (Ex. 13:2; Ex. 20:11; Ex. 19:10; Isa. 5:16; John 17:17, 19), and to cleanse (Eph. 5:26-

27; I Cor. 6:11; I Thess. 4:3; Heb. 13:12).

The term is used chiefly in the New Testament in a two-fold way. (1) It means to set apart by God for a specific purpose. Christ is the anointed of the Father (the sanctified of the Father) for this work of redemption (John 17:19; Acts 4:27). Christians are set apart as called-out ones to a life of separateness (Heb. 2:11; II Cor. 6:17-18).

The second and primary use of this term in the New Testament is used to identify the definite work or act of God's grace by which a believer is delivered from the law of sin or carnality, which the Scripture variously defines under such terms as inherited depravity; the old man; the flesh; body of sin; body of death or self.

This experience of sanctification is attained instantaneously and subsequent to the new birth, as the believer, having met divine requirements by making an unreserved consecration (Rom. 12:1) is definitely cleansed from the carnal mind, the old man, etc. which heretofore have hindered progress in the spiritual life (I Cor. 3:3-4). The believer is not only cleansed but concurrently receives the baptism of the Holy Spirit and empowerment (Acts 1:5; I Thess. 5:23; Acts 15:8-9).

This experience is further defined by the terms: holy, sanctified, heart cleansing, heart purity, and perfect love.

The believer thus delivered (Luke 1:77) from the enmity and rebellion of the carnal mind, (Romans 8:7) and made free from sin now yields his members, servants of righteousness unto holiness, (Romans 6:18-19). He rests in the keeping power of God, (Jude 1:1) walks in obedience to His Word (I John 1:7) and finds his highest joy in the will of God (Heb. 13:21). The Spirit witnesses to his sanctification (Heb. 10:15) establishes in holiness of life, and walk (I Thess. 3:13; Phil 2:15) and is the earnest and foretaste of his inheritance (Eph. 1:14).

A Few Drops of Oil

Oil is used to prevent friction and heat. things in the world would soon be at a standstill were it not for oil. Just a film of oil between two parts and they do their work smoothly and quietly. The enemy of oil, sand and dirt, must be kept out as far as possible. Folks need oil as well as do other things. How slow we are in finding this out! A thoughtful, gentle word or kindly act may smooth things out like oil does on troubled waters. Instead of being tale-bearers we can be peace-makers. Be a dispenser of oil, instead of a thrower of sand. Oil is needed in the home and everywhere. Husband and wife, children and parents, infants and aged, all will enjoy its free use. Draw the jagged edges, between folks, together, then add a little oil.

Daily practice in this will make us expert. There is no danger of getting out of a job in this good and needy work. As we become more interested we will work at it day and night. Every person from infant to grandmother or grandfather, everywhere, at all times, can be a blessing in engaging in this good work. Am I doing all I can in using the oil of the Spirit? Or with folded hands do I say, "It can't be helped!" God will hold each one accountable. "A soft answer turneth away wrath: but grievous words stir up anger." Prov. 15:1. "Hatred stirreth up strifes: but love covereth all sins." Prov. 10:12. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Prov. 10:19. "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." Prov. 11:13. "But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment." Matt. 12:36.—J. H. Byer.

Those Who Cannot Believe

I challenge any infidel on the face of the earth to put his finger on one promise God has ever made that He has not kept. The idea of a man standing up in the nineteenth century and saying he cannot believe God! My friend, you have no reason for not believing Him. If you say you cannot believe man there would be some reason in that, because men very often say what is not true. But God never makes any mistakes. "Has he said it and shall He not make it good?" Believe in God and say as Job says: "Though He slay me, yet will I trust Him." Some men talk as if it were a great misfortune that they do not believe. They seem to look upon it as a kind of infirmity, and think they ought to be sympathized with and pitied. But bear in mind that it is the most damning sin of the world. That is the very root of sin; and the fruit is bad, for the tree is bad. May God open our eyes to see that He is true, and may we all be led to put our fullest trust in Christ.—D. L. Moody.

Him

Of Him what wondrous things are told
In Him what glories I behold.

From Him I all things now receive
Through Him my soul shall ever live.

With Him I daily love to walk
Of Him my soul delights to talk.

In Him my treasures are contained
By Him my needy soul's sustained.

For Him I'd gladly all things leave
To Him my soul for ever cleave.

On Him I'll cast my every care
Like Him one day I shall appear.

Sel. by Martha Resor.

CHRISTIAN YOUTH

How May We Encourage Young People to Assume Responsibility in Church Activities

Dorothy E. Dohner

DOES God expect young Christians to be responsible, dependable persons? Does He expect them to be active Christians? Does He want them to share with older members in the activities of the Church? Is there to be a place in church life for all, from the oldest to the youngest?

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." "Suffer little children, and forbid them not, to come unto Me."

I was one time in a home where the mother had succeeded in an outstanding way to train her daughters to be efficient at household tasks, and where they relieved her almost entirely of any responsibility of cooking and serving when there were guests. Others noticed and remarked about it too, so I asked her what the secret of her training had been.

"Why, there wasn't any special secret," she thoughtfully replied. "Since early childhood I've expected them to help me. I would show or tell them how and what to do, then expect them to do it. I praised them when they succeeded, pointed out their mistakes when they failed, and had them try it over again until they succeeded. Gradually I set them larger and more important tasks, and trusted them to do their best without too much supervision."

Perhaps that should point the way for us on the above question. Furthermore, it is self-evident that our young people, our children, must have something to do. They are made that way. They must be active if they are to grow and develop normally. Church fathers and mothers have as much cause for alarm if their children lose their desire for something to do in church life, as natural parents have when their children lose their interest in the activities of home life. So the problem is not "Shall we give them something to do?" but "What can we give them to do, and how can we develop them as dependable and trustworthy workers?"

If the Church is not wide awake, pro-

viding tasks that interest and challenge her youth to earnest endeavor, the Devil will do it instead. Satan is a clever psychologist. He knows that young folks like to get all wrapped up in projects that absorb all their time and energy. We must seek ways and means to interest our young people and put them to work for God and the Church ere the Devil gets his grip on them.

What shall we give them to do? This is a most vital question and should constantly be the consideration of every bishop, every minister, every teacher, every Sunday School Superintendent, every leader of young people.

It is a question which should be prayed about. We should ask God to put the burden on our hearts for our young people, not only that they may be saved, but that they may develop as teachers, preachers, deacons, lay workers, missionaries at home and abroad. Let us pray God to give us a constantly enlarging vision of the possibilities of each young life. Let us ask Him to reveal ways and means of putting them to work. Then let us ask Him, who giveth liberally, for wisdom, grace, courage, and patience as we work for and with them.

Each district differs in personnel, resources, environment and possibilities. The working field will vary. Ideas, plans and methods that bring highly satisfactory results in one place may not be practical in another. Each district, then, must be carefully and prayerfully studied for the best solution of its own particular problems. Some suggestions, however, may prove helpful in stimulating our thinking along this line.

One of the first steps in this direction is the Young People's Meeting or Sunday Evening Bible Study. Programs should be arranged so that all ages are given a part, down to the tiny tots who can recite poems taken from the Sunday School papers or other religious literature, memorize Bible verses or tell simple Bible stories in connection with the theme of the evening. If the congregation is large enough, the children could have a separate meeting of their own in a class room or in the church basement, or in a near-by home if there is no separate place in the church building.

One Bishop in our brotherhood, seeing the need for putting the young folks to work, frequently appoints someone from the group, either brother or sister, to lead the weekly prayer meeting; to read the opening Scripture, make comments, and lead in opening prayer in Sunday morning service. Very frequently indeed he calls

on two or three of the young people to follow one another in prayer.

In this same district young folks are appointed as tellers at council meetings, and whenever possible, one or more of the young folks are placed on committees along with older members. This gives the young folks actual training in the business of the church, teaches co-operation, and provides a means for introducing the enthusiasm and fresh ideas of youth, at the same time providing the necessary balance of those more experienced.

Special singing adds much to the interest of a regular service, especially when the minister has unexpectedly arranged for a song for the Sunday morning service appropriate with his message. In doing so, the subject matter of the sermon is made more impressive, interest is added to the service, and those young people on whom he has called have been made to feel themselves co-workers with him.

A Sunday School Superintendent tried this novel idea several times. He announced that on a certain Sunday the entire school would be placed in the hands of the young people's class. One member of the class served as superintendent, another as chorister, others as teachers of the classes, from the Men's Bible Class down to the beginners' class. Extra members of the class were scattered through the various classes to lend support to the teacher. Surprising talent may be discovered in this way.

Another experiment that brought good results was to let the members of the Young People's Class take turns at teaching their own class. There is a certain age when young folks usually get the feeling that they could do things if they only had the chance. When they get that feeling it is often good to let them try. They may surprise us. If we don't give them the chance when they want it, their interest may change after a while and we may fail in every attempt to enlist their co-operation later on. On the other hand, if they try and fail, we should not criticize them. They probably feel it more keenly than we do, and will do their utmost to profit by their mistake if we make them feel we have not lost confidence in them and are going to give them another chance sooner or later. This method often results in arousing lagging interest, and pupils who formerly had no interest in lesson preparation will suddenly have discovered good reasons for coming to class with a well-prepared lesson.

We so seldom think of the possibility of making a sort of mission station of our church and using the members as missionaries. We might plan some Gospel Team work, putting our young people to work in evangelistic efforts. We could have them arrange duets, quartets, etc., then take

them out to a schoolhouse or an empty hall in some needy locality, to an abandoned church, to a street corner, or wherever we find an open door. There let them sing and testify and pray, and let an older member preach the sermon. If our young folks do not have as deep an experience as our hearts crave for them, they will discover it for themselves in this sort of work and their hearts will become hungry for the anointing of the Spirit.

In this type of work we may discover that some of our youthful helpers have outstanding talent which should be developed for definite service in a larger field. We may discover that the Lord's hand is on some for the ministry of His Word. What a wonderful privilege is then presented to encourage and develop that calling by letting them assist in the work in every way possible, little by little at first, and then more and more. And if more talent is developed than one district can use, let us pray God to open doors elsewhere that all volunteers for God's service may be kept busy and His kingdom extended as fast and as far as possible ere Jesus comes.

News and Notes

Paul S. Rees

"A Night in Dante's Inferno!"

Such was the name given to a ball held in Detroit last week by the Scarab Club. It was supposed to be one of the most notable society events of the season. The ball room, where the merry revellers dined and danced till dawn, was decorated to depict hell as the poet Dante described it. The costumes were of all kinds, the purpose being to make them as unique and grotesque as possible. For the most part, members of the club, acting as hosts, represented themselves either as demons or as lost souls. From their necks hung little identification cards explaining, with an effort at cleverness why they were in hell. One read, "I raced a train; it was a tie;" another, "I called my wife Alice; her name was Ruth;" another, "The bootlegger was wrong;" still another, "I starved learning to be an artist." And all this in a decorative setting of frightful ghosts, leering skulls, artificial flames, gleaming pitchforks and mysterious dark caverns. Having written at some length concerning the colorful display of gaiety and abandon among the thousand or more guests, a reporter who covered the ball remarks: "How Hades must be flattered and how charming sin must be."

Now by a curious coincidence earlier in the week I heard a preacher and church officer of national repute make the statement that he for one no longer thought of or referred to hell in the lurid terms of the book of Revelation or of medieval theology. Had he left out the reference to the

book of Revelation his utterance would have raised no serious issue with us; for there can be no question but that much of our thinking and not a little of our preaching on hell has been influenced more by the fanciful portrayals of the poetry and theology of the middle ages than by the plain statements of God's inspired Word. Not even in the most vivid sentences of Revelation can you find anything about pitchforks or forked tails. You do find a lake of fire and smoke of torment, but the preacher referred to, or any one else, would be hard put to it to show anything in such language that is not in harmony with the

Our Example

"This is our home," we say,
 "Our home, and how we love it,
 Our sanctuary at the close of day
 And now we feel we've nothing more to
 covet."
 Say, Brother say, attention lend!
 Would you bring to it a thief as friend?
 I hear you answer, "God forbid!"
 But Jesus did!

"We love the beautiful in life
 The holy and the pure,
 We cannot bear with toil and strife
 Or filthiness endure."
 Listen, Brother, would you take a dinner
 With a Publican or Sinner?
 Horrified? But I say,
 Jesus did that one day."

We pray each morning, "Master, make us
 A follower true of thine
 Into Thy Pleasant Pastures take us.
 Oh, bless this day of mine."
 But should those "Pleasant Pastures" lead
 in
 This day unto the slum
 Would we stoop to those who need us?
 That is what He'd have done!

—L. G. B.

teaching of Jesus on the subject of hell. And just here is where the shoe ought to pinch about nine-tenths of Protestant preachers. The trouble is not that we have ceased preaching the "lurid language" of Revelation; the trouble is that we have muffled the message of our Lord regarding the dreadful and inescapable pains and penalties of unforgiven sin. Indeed, once you let Christ's words on hell, the gehenna of the quenchless flame and the deathless worm, get hold of you, you can understand, with some measure of sympathy, how the cloistered thinkers of medieval days could conjure up such fearful devices for the torment of the lost. Granted that many of the pictures they drew and expressions

they coined were the product of imagination rather than inspiration, they were nevertheless effective for a day that was more imaginative than scientific. The terrible reality of hell, abiding through all the forms of thought with which we may clothe it, was emphatically taught by Jesus. The loss of this note from modern preaching may account, in part, for the brazen blasphemy of such affairs as the Scarab Ball.
 —Pilgrim Holiness Advocate.

Repeal A Bitter Disappointment to Wets as Well as Drys

The wets and the drys wail together over the sorry fact that the evils which repeal was supposed to eradicate have greatly multiplied. Drunkenness has increased; bootlegging and blindpigging flourish; beer gardens, taverns, and roadhouses debauch youth, and poverty and unemployment are the worst ever known. Judged by its social and moral results repeal is a dismal flop. Conditions in the old saloon days were ideal in comparison.

Judged by economic and financial standards the record is little better. The real argument for repeal was that it would save taxes for the big taxpayers by shifting the burdens of taxation onto the backs of the drinking working men. The Association Against the Prohibition Amendment, the militant wet organization, on oath before a congressional investigating committee, admitted that to be the object of the organization. Irene du Pon, Santa Claus to the Association Against the Prohibition Amendment, and multi-millionaire munitions and chemical manufacturer, stated that repeal would save one of his corporations ten millions annually in taxes. But it didn't. His taxes are higher than under prohibition.

James A. Farley told the people over and over again that repeal would make the levying of new taxes unnecessary and would eliminate the need of tax levies which were then on the statute books. But it didn't. New taxes and new taxes have since been levied, until the present tax burden is the greatest in the nation's history.

Jos. H. Choate, late Federal Alcohol Administrator, assured the people that repeal of prohibition would balance the budget. But it didn't. Repeal came, and the nation faces the most staggering peace-time deficit in history.

One of the owners of one of the largest breweries prophesied that the legalization of beer would produce revenue of more than two billions annually. But it didn't, and, disillusioned, he took his life less than twelve months after the ban was lifted from his product.

For wet and dry, for rich and poor, repeal has failed to produce a single one of the benefits promised for it, either moral, social or economic.—Sel.

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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Messiah Rescue and Benevolent Home

1175 Bailey Street Harrisburg, Penn.

Attention of General Conference Secretary

MARRIAGES

Wolgemuth-Brehm—On July 18th at 8:00 P. M. there was solemnized the marriage of Miss Pearl Brehm, daughter of Mr. and Mrs. S. W. Brehm of Ramona, Kansas, and Mr. Howard M. Wolgemuth, son of Mr. and Mrs. Phares Wolgemuth of Mt. Joy, Pennsylvania. The ceremony was performed by Rev. Joel E. Carlson, of Abilene, in the presence of a few relatives and friends. The new couple will make their home on a farm near Elizabethtown, Penna. May God's blessing attend them.

RICH-DORITY—Bro. William Rich and Sr. Gertrude DORITY, both of Nottawa district, Ontario, Canada, were united in holy wedlock on June 17, 1936. The ceremony was per-

formed in the Sixth Line Church in the presence of a large congregation of relatives and friends by Bishop E. J. Swalm.

May God's blessing abide with them through life's journey.

BERG-IMHOFF—The evening of July 18, at 7:15, there occurred the marriage of Bro. Marion L. Berg, son of Rev. Lewis S. Berg of Massillon, Ohio, and Sr. Clara Imhoff, daughter of Bro. and Sr. Rufus Imhoff, of Wooster, Ohio. The ceremony was performed by Bishop I. G. Buchwalter of the Pleasant View Mennonite Church with the parents of the bride and groom as witnesses.

Obituaries

ANDERSON—Sister Alverna May Anderson was born April 4, 1873, died July 13, 1936, aged 63 years, 3 months and 9 days. She had been an invalid for several years, during which time she united with the Brethren in Christ church, and was a faithful member till death. Surviving are her husband and ten children, four boys and six girls; also, 26 grand children.

Funeral services were held in the Cross Road church in York county, near her home, on July 16. The services were conducted by Rev. S. C. Eshelman, assisted by Brethren of the Cumb. dist. Text: St. John 14:1-2-3. Interment was made in the Cross Road Cemetery.

ENGLE—Annie H. Engle, formerly of Mt. Joy, Lane County, Penna., died at the Messiah Home, Harrisburg, Pa., on the 14th day of July, 1936, at the advanced age of 91 years, 3 months and 24 days. She was a daughter of the late Bro. Elder Henry Engle of Mt. Joy, and was the last of his immediate family. She was never married.

She is survived by a number of nephews and nieces, amongst whom is Bro. John E. Hershey of Rheems, who has been a member of the Messiah Home Board of Managers for a number of years and is also a member of the Building Committee of the new Home.

Short services were conducted at the Home and further services at Crossroads Church, by Elders Abram Z. Hess, L. O. Musser and H. K. Kreider. The body was laid to rest in the adjoining cemetery.

GARMAN—Joseph S. Garman, son of Samuel and Susan Garman, deceased, was born near Lawn, Lebanon county, Pa. on July 17, 1864, and died from complications May 23, 1936, aged 71 years, 10 months and 6 days.

He is survived by three brothers and one sister:—Christian C. of Lancaster, Pa.; William H. of Lititz, Pa.; Harvey A. of Milton Grove, Pa., with whom he had made his home for the past forty-three years; and Mrs. Ida M. Drace of Elizabethtown, Pa.; thirteen nieces and ten nephews also survive.

Funeral services were held at the Risser's Mennonite Church. Bishop Noah Risser of the Mennonite Church and Elder C. H. Moyer of the Brethren in Christ Church, officiated. The text used was Psalms 37:18. Interment took place in the adjoining cemetery.

GINDER—Enos S. Ginder, son of Henry and Annie Ginder, deceased, was born near Mt. Joy, Pa. January 21, 1879, and departed this life July 20, 1936, after being ill for one week from septicemia, aged 57 years, 5 months, and 29 days.

He is survived by one brother, Phares S. Ginder of Mt. Joy, Pa. with whom he had made his home for the last nineteen years. One niece and four nephews also survive.

Funeral services were held on Thursday, July 23, at the Mt. Pleasant Brethren in Christ Church. Rev. Walter W. Oberholtzer of the Mennonite Church and Elder C. H. Moyer of the Brethren in Christ Church officiated. Text: Luke 12:47, 48. Burial was made in the adjoining cemetery.

MILLER—Caroline Stump, daughter of Abraham and Katherine (Dausman) Stump, was born in Marshall County, February 18, 1896 and died July 14, 1936, having reached the age of 40 years, 4 months, and 26 days.

On March 23, 1912 she was united in marriage to Albert Miller of New Paris, Indiana. They resided in the vicinity of New Paris until the time of her death, which occurred at their home at the old Miller homestead.

There were born unto them four sons; one son, Raymond Merle, preceded her in death in 1916 at the age of five months.

For the past two years Sr. Miller had been in failing health and for about four months had been confined to her room.

She was a member of the Brethren in Christ Church, and though at times not faithful to her Lord, during the Revival of last February, feeling her need perhaps more keenly than at any other time in her life, she resolved to pay her broken vows and renew her covenant with God. Her chief concern then was the salvation of her husband and family.

During her illness, despite the affliction which at times impaired her thinking, she nevertheless maintained a constant testimony of faith and trust in her Redeemer and Lord and gave evidence that the Spirit witnessed to her of the joy that awaits the Redeemed beyond this vale of tears.

She leaves to mourn their loss and to guard the memory of a loving wife and a tender and affectionate mother, her husband, three sons, Marion of New Paris; Russell and Maxwell at home; two brothers, Orb Stump of New Paris, Lloyd of Dayton, Ohio; two sisters, Mrs. Thomas Jones of Plymouth and Mrs. Mervin Stouder of New Paris beside many other relatives and friends.

Funeral services were held at the Maple Grove Church of the Brethren in charge of V. L. and C. G. Stump. Interment was made in the adjoining cemetery.

STERN—William K. Stern, son of John B. and Elizabeth Kauffman Stern died suddenly at his home near Roaring Spring, Tuesday morning, July 14, at 9:30 o'clock, death being attributed to Angina Pectoris. He had not been well for some time, but was able to be around. The sudden attack brought the end before medical assistance could reach him.

He was united in marriage to Annie Guyer, who survives. She has been an invalid for some time, owing to the effects of a stroke of paralysis. He is also survived by three daughters, Mrs. Mae Miller, Mrs. Cyral Smith, both of Altoona, and Grace at home; one son preceded him in death.

Funeral services were held at the home Thursday afternoon with Eld. Howard Feather, Eld. Ray Feather and Eld. A. H. Stern officiating. Text: 23 Psalm. Interment was made in the Greenlawn Cemetery at Roaring Spring.

TEARE—Rachel Elmina Teare, daughter of Mr. and Mrs. Chas. Teare was born Nov. 14, 1919. Passed this life July 17, 1936 at the Memorial Hospital of Abilene at the age of 16 years, 8 months and 3 days.

Her death came suddenly and unexpectedly as a result of an operation for appendicitis.

Rachel was a pleasant, cheerful and unassuming girl and was much appreciated by all who knew her. At various times she sought the Lord and during the last winter's revival renewed her covenant. Since that time she has manifested an interest in spiritual values. In the recent months Rachel expressed a desire for a Christian Education. As all other young people she had talents especially fitted for her own life. Among these she loved music, and she enjoyed taking part in social and religious activities. In her home and community life she was always dependable and energetic. Her vacancy in the home and community will be felt very keenly.

Her father preceded her in death five years ago. Of the immediate family remaining to mourn her loss there are her mother and brother, Ray.

Funeral services were conducted at the Zion Church by Rev. M. M. Book and Rev. C. A. Frey.

Important Announcement

Our Pennsylvania friends will be glad to know that the E. V. Publishing House will have a book stand and representative at Roxbury during the time of the special meetings to be held there, August 14-23. We expect to have on display a fine line of Bibles, holiness books and others, Sunday School attendance helps, mottoes, etc.

Rapho District Harvest Meeting

A District Harvest Meeting is announced to be held in Rapho District. We do not, however, have the place nor the date and regret that we cannot give our Pennsylvania readers more information. Congregations near-by who know the date will kindly make the announcement from their pulpits.

—Editor.

Our Mail Bag

City Missions

Altoona Mission, 613 Fourth Ave., Altoona, Penn., in charge of H. G. Miller and wife; Emma Crider.
 Buffalo Mission, 25 Hawley St., Buffalo, N. Y., in charge of E. C. Bossert and wife.
 Chicago Mission, 6039 Halsted St., Chicago, Ill., in charge of Sarah H. Bert, Supt.; C. J. Carlson, Pastor; Avas Carlson; Harriet Gough; Alice K. Albright; Esther Bert.
 Dayton Mission, 601 Taylor St., Dayton, Ohio, in charge of W. H. and Susie Boyer, Eva Dick, Angeline Cox.
 Philadelphia Mission, 3423 N. 2nd St, Philadelphia, Penn., in charge of Charles Nye and wife, Barbara Hitz, Mary Sentz.
 San Francisco Mission, 473 Guerrero St., San Francisco, Calif., in charge of Walter Reighard and wife.
 Welland Mission, 38 Elizabeth St., Welland, Ont., in charge of Jonathan Lyons and wife, Elizabeth Brubaker, Rosa Eyster.

Rural Missions

Houghton, Ont., Can., in charge of Edward Gilmore and wife, Idellus Sider.
 Kentucky, Garlin, in charge of Albert Engle and wife, Kathryn J. Wengert, Ruth Dourte.
 Kentucky, Home Evangel, in charge of J. Paul George and wife.
 Mount Carmel Mission, Gladwin, Mich., in charge of Henry Heisey and wife.
 Paddockwood Mission, Meath Park Station, Saskatchewan, in charge of Albert Cober and wife, and Helen Bowers.

Mission Pastorates

Clear Creek, Penn., in charge of Harry Fink.
 Granville, Penn., in charge of Allen G. Brubaker, assisted by Frances Myers.
 Orlando, Florida, in charge of Floyd M. Wingert.
 Rays Cove, Penn., to be supplied.
 Saxton and Sherman Valley, Penn., in charge of Roscoe Eber-sole and wife, assisted by Iola Dixon, Bertha Wingert.
 Sylvatus, Va., in charge of D. E. Jennings.

Orphanages

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

Old Peoples' Home

Messiah Home, in charge of Bro. and Sr. Joseph Musser, 1175 Bailey St., Harrisburg, Pa.

This department is intended for general church news. Concise reports of missions, revival campaigns, Bible Conferences, and definite testimonies. All reports and testimonies must necessarily be condensed. Copy should reach us two weeks preceding the date of issue. Evangelistic slates will gladly be printed when furnished us in proper form.—Editor.

CANADA JOINT COUNCIL AND LOVE FEASTS

Canada Joint Council will convene (D. V.) on Thursday, September 10, in the Rosebank Church, Waterloo District.
 Thursday evening — Ministerial Meeting.
 Friday morning and afternoon — Sunday School Convention.
 Friday evening — Home Mission meeting.

Waterloo	Sept. 12, 13
Bertie-Cheapside	Sept. 19, 20
Markham	Sept. 26, 27
Walpole-Clarence Center	Oct. 3, 4
Nottawa-Boyle	Oct. 10, 11
Wainfleet-Howick	Oct. 17, 18
Frogmore	Oct. 24, 25

HARVEST MEETING

Harvest Meeting, Graterford Church, August 8th, 1936.

NOTICE

The Ontario Bible School will open Monday, October 5, 1936. Both High School and Bible courses are given. Expenses are very reasonable.
 Tuition per week75
 Board \$1.25
 Room Rent25
 For further information address: Bishop Alvin Winger, Gormley, Ont.

MEATH PARK STATION

Report for Second Quarter of 1936

To all dear ones interested in the Paddockwood work:

Oh magnify the Lord with me and let us exalt His name together. We do praise God for His many blessings during the past quarter.

We are enjoying summer weather at this time although we have had a late arrival of

spring. Our crops and gardens are very slow and need rain at this time quite badly.

While we were away to Conference this spring our dear Bro. and Sr. David Byer from Kindersley came to carry on the work. They are still with us but plan to return to their home next week. Their interest and spiritual help has been a great blessing to the work. They contacted former acquaintances of theirs in a nearby neighborhood and because of this there is another community calling for us to come regularly for services. Last Sunday evening there were about fifty persons present in the service in a home in this new district. God blessed that meeting with convictions; some wept and others were touched. One young woman raised her hand for prayer and was saved that same evening after the service. Praise the Lord for what He is doing and is going to do for us.

We have been visiting in many homes lately and find God is speaking to some who do not come to services at all. One man told how recently he dreamed that Jesus is coming or had come and he said twice he dreamed this. Our hearts are encouraged and will you please pray for the Paddockwood work.

We are looking forward to having evangelistic services this fall. May God save many in this community is our prayer.

We are expecting our new worker, Sr. Helen Bowers before long now and we shall appreciate her help in the work here.

The building project is not yet in operation but we trust we shall soon have more room. We surely need this before winter sets in.

At present we are using a small tent loaned to us by Bro. Climenhaga of Delisle for extra sleeping room.

Financial Report

Receipts—Balance on hand April 1, \$7.87; Lincoln Sunday School, Delisle, \$9.25; Sold hog, \$18.15; Joel Carlson, \$1.00; Ethel Climenhaga, \$5.00; Offering for Bro. Byer's expenses, Kindersley Congregation, \$17.75. Total—\$59.02.
 Expenses—Table Supplies, \$15.22; Sugar, \$6.40; Garden Seeds, \$2.42; Car license, \$15.50; Car expenses, \$23.86. Total—\$63.40, making a deficit of \$4.38 in the General Fund.

Other donations were 1 gal. of gas, groceries, and Bro. Bradford Linkletter gave a one-horse cultivator.

The Building Fund shows at present to stand at \$90.25.

Your in His Glad Service,
 Albert Cober and wife.

PROGRAM FOR ANNUAL MEETING At Cedar Grove Brethren in Christ Church, Juniata Co., Pa.

Harvest meeting Saturday, August 22.
 An all-day meeting Sunday, August 23, 1936.

FORENOON SESSION

9:00—Sunday School Lesson, Menno Brubaker.
 10:00—Blessings obtained from sincere Bible Study and the joy of obedience, Eld. Graybill Wolgemuth.
 10:45—The need of heeding, Heb. 10:25, Bish. C. N. Hostetter.
 11:30—Dismissal.

AFTERNOON SESSION

1:00—Devotional.
 1:15—Children's meeting, Sr. Graybill Wolgemuth.
 1:35—Loyal to Christ, and the Church, Eld. Graybill Wolgemuth.
 2:20—The Realm of "Christian Perfection," Bish. C. N. Hostetter.
 3:00—Closing Remarks, Bish. Jacob Ginder.
 3:30—Dismissal.
 Invitation to all to bring your Bibles and lunch.

BETHANY CONGREGATION Thomas, Oklahoma

Quite a number from this congregation attended the General Conference at Bethel Church, Detroit, Kansas. The various programs and services were enjoyed and were an inspiration to many.

On June 21 we were pleased to have Eld. and Mrs. Walter Winger and family in our morning service. Sunday School was opened a half hour earlier to give them more time for their missionary talks which were enjoyed by all. We pray God's richest blessing on these servants of His, who are giving their all for Christ.

Our senior deacon, Bro. E. N. Engle, has been ill since his return from General Conference. At present he is improving but we ask an interest in your prayers in his behalf that he may fully recover.

July 6, our Bishop, D. R. Eyster and daughter, Martha, also Miss Imogene Snider, left for Kentucky, where they are engaged in tent meetings. Our prayer is that many souls may find Christ precious to their souls through their services.

Bro. Ernest Bailey of the Parallel Congregation will begin a tent meeting near the Elm Grove Schoolhouse near Geary, Okla. on July 26. We crave an interest in the prayers of the saints that God's Spirit may work in a gracious way in that meeting and that many souls will be brought to know the saving grace of God.

On July 21 Sr. Rosa Eyster left for the Welland Mission, Canada, to engage in Mission work. We are glad to see our young people called out in His service and pray that God may use them to His honor and glory.

ROSEBANK, ONTARIO S. S. CONVENTION

Program for the S. S. Convention to be held in the Rosebank Church, Waterloo county, Ontario, Friday, September 11, 1936.

FORENOON SESSION

10:00—Devotional, Eld. Jacob Reichard.
 10:15—Sunday School Evils, Bro. John Hall.
 10:40—Discussion.
 10:50—Do Our S. S. Fulfill the Purpose for which they were established? Bro. Howard Metz.
 11:15—Discussion.
 11:25—Christ the Master Teacher, Eld. Simon Cober.

AFTERNOON SESSION

1:30—Devotional, Eld. Edward Nigh.
 1:45—The Art of Questioning, Bro. Allen Heise.
 2:15—Discussion.
 2:25—The Parents Duty to the S. S., Eld. Geo. Sheffer.
 2:55—Discussion.
 3:05—To Be Supplied.
 3:35—Discussion.
 3:45—Closing Remarks.

HARVEST MEETING

There will be a Harvest Meeting at the Ringgold Church on August 22, at 2 P. M. All are invited and especially ministers.

NEWS NOTES FROM WAUKENA, CALIFORNIA:

April 14. Harvey Wenger and wife and Grandma Wagaman, Bishop Wagaman's mother from Upland, were with us over Sunday.

May 19. Bro. and Sr. Dick, missionaries from India, were with us tonight and gave a very interesting talk on the work in India. Sr. Dick told of her work in the widow's home of which she had charge. Bro. Dick spoke of the dealings of God among the High Class Brahmans and Hindus. We feel we are better acquainted with the work in India, and believe the Gospel works just the same in India as it does in America. Bro. Dick dressed four in the native dress of India, which was especially interesting to the children and young people. May God make Bro. Dick's a greater blessing as they return to India.

May 20. Bishop Wagaman, wife and Paul Engle left today for Upland to attend the funeral of Bro. Charles Naylor who is a brother-in-law of Bishop Wagaman. Bishop Wagaman left for Conference from Upland.

May 21. Mrs. Katie Haugh left this evening over the Santa Fe for Conference.

June 14. Bro. Thomas Franklin and wife, of Upland, were with us today for church. They were on their way to Oregon to visit their daughter and family.

June 17. Bro. Wagaman arrived home today from Conference.

June 20. Bro. Wagaman and wife left by auto today for San Francisco.

June 21. Our tent meetings began this morning with Bro. and Sr. Climenhaga as workers and Pearl Alderfer, Harriet Bohan and Arlene Brubaker as helpers. Vacation Bible School was started on Tuesday with an enrollment of 70, with an average attendance of 55—Sisters Climenhaga, Alderfer, Bohan and Brubaker had charge of the Bible School. The interest was very good. The last Thursday night of the meeting a good program was given by those who attended Vacation Bible School. The attendance at the meetings were not as good as we had hoped for, but Bro. Climenhaga preached the Bible, and God's Word says; "it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." There were two people who raised their hands for prayer; one lady came to the altar and found peace. During the meetings the tent was blown down twice and torn. The last time it was not put up as the meetings were not held in the tent the last few nights.

July 12. We had an unusual treat today in that we had two Missionaries from Africa and their families. Bro. Winger and family came on Saturday and stayed over Sunday.

Bro. Winger and family had charge of the meeting Sunday morning. They spoke to a large and interested audience. In the evening the Winger young people took part in the

service after which Bro. Climenhaga preached the closing message of the three weeks' campaign. The stay of the Wingers was all too short. We tried to make the most of it by having our dinner together at Mrs. Haugh's home. We enjoyed their fellowship in the afternoon.

July 13. The tent workers and the tent left this morning for the South. The Winger family left this morning for San Francisco enroute East.

REPORT FROM KENTUCKY FIELD

With grateful hearts for the Lord's blessings we make another Quarterly Report. Though, because of the drouth, we have been deprived of many blessings we would have otherwise expected, yet we are reminded that the Lord gives us more than we deserve. Though gardens may burn up, the God who fed Elijah still lives.

We are now in the midst of the tent meeting season. This report comes out late because of the many duties pressing upon us during the first meeting and the moving of the tent to the second location. Eld. C. N. Hostetter, Jr., served as evangelist for our first tent meeting which was held in the Pleasant Grove community. His clear presentation of Gospel Truth delivered under the inspiration of the Spirit was greatly appreciated. While the number of professions was not so large, there is evidence that the work which was done shall have lasting results. A good community spirit was manifest toward the meeting, and the interest of new people was secured.

Of the two seekers at the altar the last night of the meeting, one was fully satisfied that night. The other after speaking to some neighbors the next morning, was greatly blest. Her husband then began to earnestly seek the Lord. His testimony of blessing since then has been an inspiration. The prayer meeting at Pleasant Grove following the close of the tent meeting was the most inspiring one there for a long time—it was like a revival continued, with a seeker at the altar. Praise the Lord.

Pray for the second tent meeting which is now in progress. We are highly favored in having the services of Sr. Imogene Snider and Martha Eyster with the latter's father, Bishop D. R. Eyster, for the second and third tent meetings.

Aside from his services as evangelist at Pleasant Grove, we appreciated the contact with the work in general of the secretary of our Home Mission Board. Aside from his appointment at Robinson Ridge he preached one Sunday afternoon to a good crowd in the Fairview Church at Goodin's Crossroads.

We are glad to report increased attendance at the services in most of our communities. Especially is this true at Goodin's Crossroads where the Sunday School has made a record of 150 and over 100 most of the time recently. At a regular preaching service one Saturday night recently, with no special announcement, there were 200-250 present. Most of our five Sunday Schools are increasing in interest. Pray that all these contacts may count for the most for God.

The Vacation Bible School season closed with the fifth school in connection with the work at Garlin. The total attendance was 193. There were a few professions of salvation in some of these schools.

The visit of the Young Men's Quartette from the Messiah Bible College was a great blessing. An eight day schedule was planned for them, including the first several days of tent meeting as arranged by Bro. Hostetter, and at every place they were welcomed with appreciative audiences, the largest number being assembled at Goodin's Crossroads for their last program. The large Fairview Church was filled and many were on the outside. There were perhaps nearly 1,500 people on our field who listened to their programs. The presence, services, and testimony of such groups of young men is a challenge to youth. We learned of a number who were deeply impressed with the importance of giving the youth of their lives to Christ.

The preparation of our Quarterly Bulletin and report was much delayed and interrupted this time. After the work was well started, we were detained a day as practically the whole force of workers from Home Evangel, Garlin, and the tent, worked hard to repair the tent which was badly torn by storm. After working hard all day and doing without supper, the tent was in shape for a Monday night service with about 200 people in attendance. Then the next day we were called away from our work over 5 hours to pray for a man of 63 years of age who was to go to a hospital for an operation the next morning but did not want to go until he knew he was saved. About 9:00 P. M. the light of heaven broke in on his soul and the emotions of a family were deeply stirred as they

heard the first testimony from their father and companion. But we are glad for any interruption that will be a means of bringing some one to Jesus.

We very much appreciate the support, locally and otherwise, during this past quarter. May the Lord abundantly bless all who have contributed toward the work and move them to pray for the work. Aside from the recognitions in the financial report we would express appreciation for liberal donations for the work by the congregation at Garrett, Ind., where the writer served as evangelist this Spring. Also the donation of clothing from the Zion Sewing Circle at Abilene, Kansas, and bologna by Bro. M. Hershey, Troy, Ohio.

Financial Report for April, May and June

Balance on hand, April 1, 1936	\$57.42
Pleasant Grove Congregation, Ky	13.35
Mrs. Pearl Stevens, Columbia, Ky.	1.25
Mrs. Eckel Shepherd, Webbs Crossroads, Ky.	.50
"A Sister," Garlin, Ky.	3.00
Mrs. M. O. Stevenson, Garlin, Ky.	2.00
Tina Holt, Holmes, Ky.	1.00
Rev. Otis Wolford, Webbs Crossroads, Ky.	1.00
Bloomington Congregation, Ky.	2.25
Bloomington Sunday School, Ky. (Special)	1.06
Vester Congregation, Ky.	1.35
Ellen Kanode, Garlin, Ky.	1.00
Ruth Dourte, Garlin, Ky.	1.00
Grassy Springs Congregation, Ky.	2.06
Pearl Helm, Louisville, Ky.	.50
Mrs. May Conover, Roy, Ky.	.50
For a funeral service	3.00
Mrs. James Bottoms and daughter, Green county, Ky.	1.00
"In His Name", Knifley, Ky.	.50
H. C. Holcomb, Knifley, Ky.	.50
Robinson, Hovious Congregations, Knifley, Ky.	1.35
Elizabeth Thuma, Covington, Ohio	5.00
Mary Wagner, Chicago, Ill.	5.00
Mildred Funk, Mt. Joy, Pa.	1.00
Young People's Society of United Zion's Children, Palmyra, Pa.	5.00
Mt. Pleasant S. S., Pa.	15.00
"A Brother and Sister", Pa.	4.00
Ohmer Herr, Clayton, Ohio	1.00
Mrs. Joe Aiken, Clayton, Ohio	1.00
TOTAL RECEIPTS	\$132.79

Expenditures

Garlin:	
Car	\$28.92
Table	27.07
Lantern Supplies	2.50
Fuel	5.60
Garden and Orchard	7.35
Bulletin and mailing	4.00
Miscellaneous	5.37
Total Expenditures for Garlin	\$80.81
Home Evangel:	
Car	\$16.07
Table	14.94
Fuel	2.28
Miscellaneous	3.32
Total Expenditures for Home Evangel	\$36.61
Total for Garlin and Home Evangel	\$117.42
Balance, July 1, 1936	\$15.37
Albert H. Engle and workers.	

Report for the Evangelical Visitor
Dear readers of the Visitor. We take this means to again give briefly the Quarterly report of the work here at Home Evangel.

We are very glad to say that the Lord has been; and is with us, for which we praise Him. He has said, "without me ye can do nothing." On the other hand Paul, the apostle, has said, "I can do all things through Christ which strengtheneth me." Our sufficiency is not of ourselves but of Him. Praise be unto His name.

We are glad to report good interest at all the appointments and prayer meetings. With the coming of warmer weather the attendance has increased. We are also glad to report that some have made public manifestation of their soul need in requesting the prayer of God's people. Will you not, dear reader, join with us in prayer that these may find the Lord.

During the fore part of this quarter we closed our second Daily Vacation Bible School. The first for the year was held here at Home Evangel, with an average attendance of around twenty-three. On the last day of the ten day period, five or six of the younger group knelt for special prayer, that God would save them. We can not tell how far reaching some of these early experiences may be. The second Bible School was held in the home of our steward, Bro. Cleveland Holcomb. We believe that in this school good was accomplished, though perhaps there was not much visible result. Some manifested great interest in the work, and it goes without saying that these will receive more benefit than those who were careless and uninterested.

During the fore part of June we were privileged to attend General Conference. The writer accompanied by Sr. George, Bro. Albert Engle and Bro. and Sr. Willie Frank Allison. We had a very pleasant trip to and from conference, and enjoyed greatly the splendid programs and services while there. We enjoyed so much the fellowship with those of like precious faith, from different parts of the brotherhood; and returned missionaries from the foreign fields. Before leaving for Conference we were having very dry weather, but were glad to find that two good showers had fallen while we were away. The past month has been very dry again. But at this writing we are thanking God for good rains, that have come just in time to save the crops. Our garden has been cut short by the dry weather, of May and June. God is certainly good to mankind, far better than he deserves. We are planning on a late garden if the Lord continues to send rain.

We enjoyed greatly the privilege of having with us the men's quartet from Grantham. They were with us here at Home Evangel the most of one day, coming one afternoon and leaving the next. They gave a splendid program to a very attentive house full of folks. The school house would not hold all who wished to hear. Some were standing at the doors and windows trying to see and hear. Just this week we have greatly appreciated Bro. and Sister Hostetter's visit with us. Bro. Hostetter spoke on Monday night to a very attentive and moderately large crowd of folks.

GRANVILLE, PA.

Dear Readers of the Visitor:

We greet you in the name of Him whom we have learned to love and serve for He is our all in all when we love Him. We, as the Granville Mission, have a very sorrowful message to bring to you of our sister going on to her reward for her past labors for Jesus. Bro. and Sr. Allen G. Brubaker and family moved here with us seven years ago and labored with us few. The work grew each year and added more and now we have a nice sized group who mourn the loss of one who was always on duty to do, yes, more there she was really able.

She was head in singing, therefore we miss her so much, as a music teacher (we had a class once a month); as a leader in our sewing circle; and many other things we undertook. She always was the leader at Christmas; she gave the recipes and we were always together a few days before to make the treat of candy. In the winter school and community there is a great vacant place that can not be filled. She always welcomed us to her home. She entertained a great deal without much trouble. In her market life she made hosts of friends who are mourning her passing. Although she has done what she could, we want to live and fill in as best we can that some day we can meet her in younder Mansions, not made with hands, eternal in the sky.

For one consolation we know she was ready. She mentioned different ones on her prayer list. As yet we feel it was God's will for a better work to draw us all closer to Him. I could almost write a book, but after all God knows our hearts and I am very thankful man only looks on.

Pray for us as a family that God may just work out in us His will and we may always be willing to submit. We feel lost without our sister wherever we go in service. We are looking to Him to heal our wound which hurts so deeply.

Lovingly submitted,
Granville Class or Mission.

A SIX MONTH-OLD MISSION

There are three important things to tell about "God's Love Mission."

First: It is located at 1542 Third Street in the downtown area of Detroit, Michigan. All about it are beer gardens, and other places of vice, which flourish like unwanted weeds in gardens. Not far to the West and North are thickly settled residential sections, composed of Mexicans, Chinese, Armenians, and mostly, a working class of Americans. The front of the mission hall can easily be seen from Michigan Ave., a large thoroughfare, and from Bageley, a less traveled street.

Second: It has launched a year-round revival campaign, leaving Monday nights open for rest. The character of the revival is determined by a type of people who would not likely go to a large church or even attend regularly to the Mission's program. New and hungry folk attend each night and by this contact with them often a visit to the home is planned. Some general visiting

is done every week too. Two well attended Sunday afternoon meetings have been held. Beginning June 27th, a children's meeting was launched—to be held at the mission from 2:30 P. M. until 4:00 P. M. every Saturday, through the summer. The children responded very well.

Third: "God's Love Mission" has a seating capacity of eighty persons, which, so far, has not been completely filled. Nevertheless, the interest has been encouraging considering the plan and means, as well as the shortage of workers. While no meeting has been with crowded house yet a wide contact has been made in the community, as well as a good scattering touch upon the city. The people who have attended so far make up a strangely mixed group. From different walks, from different religious influences, from different geographical points, and, as would be expected, different races have come in—loveable folk. Both sexes and all ages have been in attendance. Our attention has been drawn toward young married folk and young men. From this group about sixty have knelt at the altar, during regular altar calls or special seasons of prayer after meeting was over. God alone can say accurately who was saved among these seekers. At present seven of those who sought the Lord are regular attendants, others attending once in a while. The majority passed on. We trust they are walking in the blessing of God-given spiritual light, and nothing less than fully obedient to "The Heavenly Vision".

Yours for a consistent spread of our organization, The Brethren in Christ Church, and a great harvest of souls into the garner of Christ, our glorious King.

Bro. and Sr. Lewis, assisted by Sr. Cook, 2426 Park Ave., Detroit, Mich.

TENT SERVICES—WOODBURY, PA.

On Saturday evening, June 27, tent services started in the Pine Grove, near Woodbury, Pa. and continued until Tuesday evening, July 14.

The evangelist, Bro. Abner Martin, from Elizabethtown, came to this place with the work at heart, and put forth untiring efforts for the salvation of souls. The messages were edifying to the believers and sent conviction to the unsaved for which we give God the Glory. We have the promise that "the Word shall not return void but prosper in the thing whereunto it is sent."

There were some who sought the Lord to be saved; others for a closer walk with Him.

We rejoice when we see a penitent soul confess his need and humbly bow at an altar of prayer. Again our hearts are saddened when we see so many who need a Savior and realize this need, but allow the enemy to cheat them out of their soul's salvation.

The workers were Sr. Dorcas Slagenweit and Sr. Ruby Clapper, from the home district, and Bro. and Sr. Irvin Wolgemuth from Lancaster county whose presence and help was very much appreciated. May the Lord bless them and continue to use them in His service. We surely need those who are willing to give their time and talent to the service of the Lord. "The fields are white to harvest but the laborers are few."

We were also glad to have with us a number of visiting Brethren and Sisters from Lancaster county. Also those from adjoining districts who added inspiration to the meetings.

The weather was very favorable and attendance was good. Pray for the work at this place. We do not want this revival to stop but to continue until Jesus comes.

—Ass't. Cor.

REPORT FROM DES MOINES, IOWA

Our spring revival was held at Oak Park Mission. Eld. Henry Musser from Elizabethtown, Penna., was our evangelist. The Lord was faithful in answering prayer and we were permitted to see souls pray through. We thank God for Bro. Musser's labors in this part of God's great vineyard. At the close of these meetings ten persons united with the church and were baptized.

Lovefeast—The Iowa District commemorated this sacred occasion at the Gospel Temple church. We were so happy to have so many saints with us from various places. Our fellowship was precious and a lingering blessing is with us because of the encouragement received at Love Feast time.

Tent Meeting—Our three weeks' tent meeting followed directly after Conference. Sisters Grace and Dorothy Wenger from Chambersburg, Pa. stopped with us to assist in these meetings. Surely God's Spirit was upon them, and we thank God for consecrated Spirit-filled young folks who will let God lead them. Elder H. W. Landis was our Evangel-

ist. Sisters Maurine Riley and Anna Jeffries also were along as workers.

The Lord gave us a good meeting. We were laboring in a new community. House to house visitation was done by the sisters, also prayer and testimony when opportunity was given. Many tracts were distributed. Children's meetings were conducted two afternoons each week. We trust seed was planted in these young hearts that will bear fruit for God and righteousness. God gave us some definite victories in prayer. Praise the Lord!

Holiness Camp Meeting (Interdenominational)—We wish to express our appreciation to Messiah Bible College for sending us the Male Quartette for this ten-day Camp. Their songs were a wonderful blessing and their excellent spirit is to be commended. May God's rich blessing continue to follow their ministry of song.

—Cor. Sec'y.

ZION NEWS

We were glad to have Bro. and Sr. Dick in our Services telling of their work in India. Their messages were educational as well as inspirational. May God bless them as they again take up their work in India and may many stars be in their crowns won by their faithfulness to God in his service.

Bro. Verne Zook, feeling the Call of God on him for the ministry and active Church Work, presented his call and was received. He was ordained May 3. May God bless him and his wife as they have new duties upon them.

We appreciated the many that were in our services over Conference, especially the members of the Foreign Mission Board who were here for the Memorial Service of Bro. H. J. Frey which was held at the Zion church the Tuesday evening following Conference.

We enjoyed the Victory Quartette from California as they were with us in one service. May their lives continue to be consecrated to God's service that He may use them to His name's Honor and Glory.

Our Sunday School and Young People were saddened by the sudden passing of Rachel Teare. She attended S. S. when she could and often had to make a special effort to have a way to be in services. May our Young People see the importance of making their calling sure while in health.

—Mrs. D. E. B.

Worldliness

Harvey L. Mitchell

Worldliness is an evil against which the people of God have ever had to be on guard. It is subtle in its operation. At the start it is not easily discerned, but once it finds lodging in the heart, it spreads like malignant disease until it robs one of all his spiritual vitality.

At the mention of worldliness our thoughts almost invariably turn to certain habits or mannerisms. Chief among them is the matter of dress. It has become a fad among some groups of Christians to legislate and agitate, with more vehemence than grace, against the immodest dress of women. It is sadly true that this is often necessary. Yet to deal with the matter of dress alone, without going deeper into the sin, is like trying to get rid of the symptoms without treating the disease.

Worldliness is a deep-seated evil. It finds its origin in man's heart, and not in his actions. It is inbred sin—a propensity of the carnal mind. It gets hold of one's affections and corrupts them into lust. It supplants love for God and for things of eternal value with unholy desires for material things. The Apostle John had this in mind when he wrote, "Love not the world." By "the world" we understand him to mean the sensible things, as honor,

popularity, pleasure, reputation, gaudy appearance. "The things that are in the world" include all material things, as wealth, possessions, comforts and luxuries. The warning is not against having these worldly things, but against loving them, for the sin of worldliness does not consist primarily in what we possess, but in what we wrongfully love.

Like any disease, worldliness has its symptoms, and by the discerning they are easily recognized. It is a custom among the shepherds of the East to place near the door of the sheepfold a rubbing post. As the flocks are brought into the fold they pass by this post, and any sheep that has an inclination to rub itself makes use of the post. When the shepherd sees this he knows that that sheep has some disease that produces the "itch," and he proceeds to treat that member of the flock. When the people of God are seen trying to relieve their "itch" on some of the world's rubbing posts we may know that they are suffering from a spiritual disorder.

A common symptom of this disease is the desire to be or to appear as other people. This was the sin of Israel when they wanted a king. "Nay," said they, "but we will have a king over us; that we also may be like all the nations." They wanted a visible leader, who in regal pomp and splendor would ride before the army into battle, and to whom they could give honor for victories won. They wanted a man who would sit in visible majesty on the throne of their kingdom. And all this for the purpose of appearing as the other nations. The spirit creeps in to the hearts of Christians today, until their lives become a mad race to outdo each other in furnishing a fine home, owning an expensive car, or displaying the latest thing in wearing apparel. It is dangerous to strive constantly to be up-to-date in appearance. Besides being extremely high priced, it diverts one's attention and efforts from things worth while. It makes one seek to appear right before man rather than before God. True, there is no excuse for slovenly personal appearance. Yet it is better to wear a patched coat or a faded dress than to have a heart cold and unresponsive to the touch of God.

This spirit creeps also into the churches. It may first appear in an attempt to make the services highly entertaining, or worse yet, extremely dignified. On the one hand we call in "artists" of doubtful Christian character to assist us in our worship with music, singing, lectures, or stunts of endless variety. We introduce moving pictures under the guise of educational value. There may be time for a prayer and a sermonette, but they are hurried through, lest the service become tedious. On the other hand we conduct the service according to a pre-

(Continued on page 254)

FOREIGN MISSIONS

Clouds and Rain

Lucille Engle

"Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains."

Psalms 147:7-8.

THIS passage written by David regarding praise to the Lord for clouds, rain and grass seems to express just how we feel about God's gifts to us at this season of this year. How lovely nature is these days, dressed in her garb of green. The grass grows so fast on our compound that it is difficult to keep the several plots cut down and the drives and walks trimmed with an even edge. The large shrubs around the bungalow are in bloom now. Their white waxy flowers are very fragrant.

The sky is seldom clear these days. This is the rainy season so we expect clouds and rain. Sometimes the clouds present a beautiful picture—even the rain clouds are attractive. I have seen many rare cloud formations since in India. The rain-fall for this season, that is since the beginning of the rains from May 26 is 8.17 inches. There is usually no thunder and lightning with the rains. A thunder shower ushers in the the rainy season and again announces its finish.

The light showers of rain do not hinder people very much at their work. Grass cutters continue cutting unless the rain pours too fast. A rainy forenoon does affect the attendance at the dispensary. On such a forenoon it is sometimes useless to open the dispensary. Women will not walk far to get medicine if they must come through the rain. In fact how could they when they do not carry umbrellas? Umbrellas are commonly used in our section but not by the women. I am reminded that one time some of our Christian women were coming to morning prayers without umbrellas. I knew that most of them had at least one in their homes, so I suggested that they should use an umbrella to come to the church and thus keep their saris dry. That made them smile and then they told me that they did not like to use an umbrella but that it was proper for their husbands. On the other hand this is not the rule for some of the Christian women have accepted this convenience.

Of course everyone is glad for the rains, because paddy is the main crop of this section and paddy is dependent on water. The little paddy plants are set out in the

water and grow in the water. Paddy and maruwa (a kind of millet) have both been planted. The maruwa on the mission plot near the preachers' quarter is more than a foot high. Several other crops are planted at this season also. In fact this is a busy season of the year, so busy that it is difficult to obtain coolie help because most everyone is busy putting in and cultivating crops.

While the natural seed sowing and planting is in progress, dear ones, we are glad to say that the sowing of the precious Word of God is also in progress. Bro. Mangan Das has gone to a small mela or a special bathing festival down at Monghyr Ghat. There he is selling Christian literature to the pilgrims who gather there by the hundreds. It is indeed a great encouragement to know that so many gospels, especially the Gospel of Luke are finding a place in the reading material of the Hindus and Mohammedans. Bro. Das has a unique way of attracting the attention of travelers at the railway station. He walks up and down the station platform reading a portion of scripture. Recently while reading verses on the Signs of the Times from Luke 21, people were miraculously drawn to this interesting message and he sold many gospels.

It is not enough that the gospels are sold, but we entreat you to help us pray that the seed planted may find root in good soil and it may be watered and bring forth fruit. Ah, how much we need spiritual showers. We are thirsting for them. Will not God send them soon?

Bro. Engle and I spent a day last week at Koparia visiting Mrs. La Rivierre, the elderly Anglo-Indian lady who was here at Saharsa at the beginning of Sr. Foote's sickness. She lives alone on a farm. She has no close European neighbors. She is not very well physically and recently while she was in Calcutta for medical treatment, she was advised to have an operation. She refused the operation and said she would return to her home and die there and let the Mission people bury her. She enjoys our visits and we feel that we owe her a bit of Jesus' love. She intends to come to Saharsa soon. During the rainy season, the flood waters usually surround her bungalow and she cannot leave her place save by boat. Fortunately the water has not come in yet and we were able to walk through the fields on dry land.

May the Lord be praised for His tender care over us. We rejoice in sunshine and in cloud, in stormy and in fair weather that Jesus is with us. We know without doubt that He saves to the uttermost.

India Report

Report of offerings received direct, not thru the Foreign Mission Board.

January 1 to June 31, 1936.	
S. S. Class, Red Star, Oklahoma, for orphan boy	\$8.75
Francis Stauffer, Mt. Joy, for orphan girl	36.00
Sent thru Ruth Foote for Medical	5.25
Roy Feather, Roaring Springs for orphan girl	17.20
Waukena S. S., Waukena, Calif., for orphan boy	8.00
Belle Springs S. S., Hope, Kansas, for medical	5.05
Young Women's S. S. Class, Gormley, Ont., for orphan girl	20.00
Daughters of King S. S. Class, Elizabethtown, Pa., for orphan girl	18.00
Lydia Byer, Upland, Calif., for Girl's School teacher	50.00
Martinsburg Cong., Roaring Springs, Pa., for native preacher	32.00
Pearl Brehm's S. S. Class, Harrisburg, Pa., for a widow	20.00
Mount Rock S. S., Pa., for orphan girl Sent by A. D. M. Dick, Florin, Pa., for various	35.00
H. B. Winger, California, for propagation work	8.50
Red Star S. S., Leedey, Okla., for orphan boy	5.00
Broadcasters Class S. S., Harrisburg, Pa., for orphan boy	8.75
Martinsburg Cong., Roaring Springs, Pa., for native preacher	35.00
Waukena S. S., Waukena, Calif., for native preacher	32.00
Mary E. Byer, Upland, Calif., for medical	12.36
Katie Haugh, Waukena, Calif., for Girl's Orphan School Teacher	5.00
Mary E. Byer, Upland, Calif., for orphan girl	100.00
Mary E. Byer, Upland, Calif., for Girl's Orphan General Fund	35.00
Katie Haugh, Waukena, Calif., for orphan girl	5.00
Daughters of King S. S. Class, E'town, Pa., for orphan girl	36.00
Anna Noel, Pasadena, Calif., for widow	18.00
Mary Zook, Pasadena, Calif., for widow	35.00
TOTAL	35.00
Wainfleet S. S., Ontario, Canada, for two orphan boys	\$625.86
Visitor Readers:	L. 11-13-0
Greetings. Another report is herewith submitted. The circumstances of illness prevent-	

FOREIGN MISSIONARIES

Africa

MATOPO MISSION

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

MTSHABEZI MISSION

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

MACHA MISSION

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

SIKALONGO MISSION

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

WANEZI MISSION

Elder R. H. Mann, Wanezi Mission, Filabusi, So. Rhodesia, South Africa.

India

SAHARSA

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

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.

ed the issuing of the first quarterly report on time, therefore it was merged with this second quarterly one. On behalf of the Mission I wish to thank you who have so nobly contributed to the Cause. May God richly reward every one. In this enterprise the Giver is as essential as the Worker.

The future of the India Mission depends much on your continued support. While some funds, to date, have been well supported, others such as the Poor, Medical and the Boys' Orphanage funds are yet quite a bit in debt. How nice it would be to be able to state in the next report that these funds have been brought out of debt!

For the Lost of India,
Geo. E. Paulus.

Mothers' Meetings

Grace Brubaker

THERE is a great need for our Christian mothers to receive more teaching and guidance along different lines and for this reason regular mothers' meetings have been started in some places.

However, these meetings have been far too few. On our Mission stations they have been carried on for some time and also at a few of our out-schools. However, there is often the problem of having a suitable person to carry on this work at the out-stations, but it is desired as soon as possible to extend this phase of the work. A few months ago, during a tour among some of the out-schools, the writer held a number of mothers' meetings and these seemed to be appreciated. At one place the women gave a small sum of money at a thank offering for the meeting.

At Mtshabezi Mission regular meetings are held every month. In these meetings a variety of subjects are taken up. There are so many things that should be taught. The women are also encouraged to bring their problems, whatever they are. Oftentimes it helps to talk things over together. Since there are only women present they are much more free to express themselves than they would otherwise be.

The aim of the meetings is to make better mothers and more efficient Christian workers. There are some fine Christian characters among the women, who can be depended upon in the work of the Lord, but there are many who are weak and who feel no responsibility for the spiritual training of their children. In some homes the mother is the only one who is a Christian, so the religious instruction that the children receive depends upon her. Some excuse themselves because they cannot read, but these are encouraged to teach that which they know and to see that the children attend church services.

Lessons in keeping the home clean and taking care of the health are given. These are often demonstrated, as it helps the women to understand what is being taught and adds to the interest. The Christian homes in the community are often below the standard that they should attain in order that they be a light to the heathen around about.

In the last meeting there were rather few present owing to the fact that it was a busy time in the gardens. Sr. Lady had started to speak on the subject of witch-craft, when some of the women requested that she wait to speak upon that subject until the next meeting, when there would be more to hear it. They felt that it was so necessary that more would hear of the evils of witch-craft. This was encouraging, for it showed that the women themselves were interested and wanted the work to go forward. May you continue to pray that each Christian mother, be her sphere in life ever so small, may strive to fill her place in a way that is pleasing to God.

Cleanliness is Next to Godliness

Lois G. Frey

THIS old adage has come to my mind very frequently in the past few weeks as we have been making a special cleanliness campaign in the homes of our Practising School children.

For some time we have felt the need of taking more definite action in helping the people of the community to improve their villages. We had heard that in some schools the children are taken out to "clean up" the villages. Thinking this might be a good plan, but loathe to begin it lest some parents be offended, we waited until Parents' Day, and spoke with them about the project. We told them that we are trying to teach their children how to keep their homes clean, that they are taught to keep the schoolhouse and grounds neat and clean, but that we realized that what they are taught in school is not always applied in the homes as it should be. We said we thought they could be taught Village Hygiene more effectively right in their homes, and asked if they would mind if we would take the school to certain villages to clean them up. The proposal met with enthusiasm, so, accordingly, we organized a clean up day for a Wednesday about two weeks later. We sent to the heads of three villages, which were fairly close together, Ndawana, Manesa, and Zingwala, and asked permission to bring the children there. This was readily granted. The Practising School of one hundred children was divided into four equal groups. There are four boys and three girls in the Third Year Teacher Training Class, so a boy and a girl were given charge of each group, Eva Ndhlovu, the Girls' Industrial teacher supplying for the other girl. Two groups were to go to Ndawana's which is a large village.

On Tuesday afternoon, we took the Third Year Class to the three villages to "spy out the land." We wanted to see

what was likely to be needed the following day. It was rather amusing to us to find at two villages that they had already begun to clean up. They did not want the children to find it too bad the next day.

The next morning broke clear but very frosty. Immediately, after devotions and roll call, the children divided into their respective groups and started on their way. We felt sorry for the little bare feet on the heavy frost, but we heard no complaints. The children, armed with rakes, hoes, tins, and soap, sang as they went. The boys also broke branches from the trees on their way. These served as brooms for sweeping the yards. Jacob Moyo, head teacher of the Practising School, went with two groups, and Mabel and I with the other two groups as supervisors.

Upon arrival at the villages, they immediately got to work, the girls working inside the huts, the boys outside. The girls cleared everything out of the huts, pots, dishes, boxes, blankets, etc., swept the rooms, and "sindad" the floors. (I am sure you would be surprised that we would allow "sinda" on a cleanliness campaign, for it consists of smearing the floor with cow manure mixed with water. But we find that this native custom is very good, for it settles the dust, serves as a disinfectant, when well done looks very nice, and does not leave an unpleasant odor after it is well dried. In fact, all the rooms of the Practising School are "sindad" by the children every Saturday). The pots and dishes were well washed before being returned to the huts.

Meanwhile, the boys were busy outside, scuffling, raking, and sweeping, and after two hours, when we dispersed, the villages looked quite transformed. The parents thanked us very heartily for coming, and some gave us all some food. Everybody enjoyed the morning's work, and returned to their homes in good spirits.

The following morning, Thursday, a general clean up week was announced, telling the children that they were to go home, and clean up their own homes just as they had done the day before. They were told that they themselves should do the work and not their parents, and that the following Thursday and Friday we would come on a tour of inspection.

The children come from about sixty different villages, within a radius of about four or five miles, and in every direction from Matopo. These villages differ in size from three huts to about twenty, the average village having about six. We divided these sixty homes into five groups, representing five tours. Jacob Moyo took the two Western tours, going by bicycle, Sr. Kreider walked with two girls and a boy to the Southern group, and I went by little two mule cart to the Northern and Eastern groups. One day Sr. Thuma went

with me, and the second one of our girls. A boy was the mule driver.

We all found these trips very interesting indeed. Most of the children had definitely made an effort. There were a few exceptions where nothing had been done, but they were not frequent. At some homes, the people were not at home so we could not see inside the huts, but the yards were beautiful. At others, we were proudly shown inside the rooms which were beautifully "sindad", the dishes and pots well washed, blankets neatly folded, and everything in order. Always where we found the parents at home, we asked if the children had done the work, and sometimes the children were praised for their helpfulness, while at other times they were severely scolded for being so lazy.

The people seemed to appreciate our coming. At one place I suggested to an intelligent but heathen mother that perhaps they think we are a nuisance, coming around like this to inspect. She was almost offended at the idea, and answered something like this, "Do you think we Matable are dirty people? We are not. We are clean. We were taught by our parents when small to be clean. We like clean villages. But many of our children are getting lazy. We are glad that you are teaching the children to be clean." Many others thanked us for taking an interest in the children's work at home.

The following day, Saturday, which was the last day of school, the children gave the School House, grounds, and paths an especially good cleaning, smearing the walls with fresh mud, "sindaing" the floors, scrubbing benches, tables, cupboards, etc., scuffling, raking, and sweeping outside. When they had finished we gave a report of our visits, telling where we found nice villages, where we did not, which children were said to be helpful, which were not, and giving some general suggestions, one of which was that when they sweep they must not throw the rubbish just outside the fence. We had found this quite frequently. We also tried to show them that just as they said, they felt so much happier when their homes were neat and clean, so we are much happier when we have allowed Jesus to clean our hearts of all sin.

It was very noticeable that usually—although there were exceptions—the Christians' homes were much better than the homes of heathen. This is as it should be, for we do believe that Jesus Himself meant for His children to live clean lives in every way.

Everything that is mere form, or mere habit and custom in Divine things, is to be dreaded exceedingly. Life, power, reality,—this is what we have to aim after. Things should not result from without, but from within.—George Muller.

Macha News

May 1—Native prayer day—Bro. Eyers first trip to Sikalongo Mission.

May 2—Getting ready for school inspector.

May 3—A good Sunday service. Bro. Brubaker spoke so well. Sisters Winger and Moyer visit village to see new born baby.

May 5—Bro. Eyers return from Sikalongo Mission. Received cable word that Bro. Frey is very sick. Bro. Brubakers leave us to be with Bro. Frey in his last days.

May 7—Native prayer meeting. Bro. Eyers' first experience in having charge of native prayer meeting. Mr. Opper (school inspector) arrives to-day.

May 8—Sister Moyer called to village to see sick woman.

May 9—Mr. Opper leaves to-day. Sister Winger is out visiting villages, stays all night.

May 10—Sunday services—no interpreter for Brother Eyer. Sister Engle is his interpreter.

May 11—Girls make noodles to-day.

May 12—We have word that Bro. Frey is gradually growing weaker.

May 13—Sister Anna Engle and Sister Moyer go to visit villages. They find many of the people in their gardens.

May 14—Large number at native prayer meeting to-day. Sister Moyer has hygiene with the village women.

May 15—We take a day off to visit Out-schools. Had a nice service at each village.

May 16—A few Sikalongo boys here for the week-end. Had word from Bro. Brubaker that Bro. Frey was very weak. We have first letter from the Wingers since they left.

May 17—Very sick child brought to us this morning. Muahe preached so good in our Sunday service. Three boys stood for prayer.

May 18—Busy day writing letters.

May 20—Sister Moyer called to village—child very sick. She finds child in dying condition. Child dies before sundown. They bring child here to be buried. Bro. Eyer's first funeral service. Just another case of being too late to help the sick child.

May 21—Bro. Eyer visits Out-school.

May 22—Bro. Eyer leaves for Sikalongo Mission.

May 23—Sister Moyer called to village—very sick woman. Sister Engle goes with her. They leave before sunrise. This woman is a member. They find her very sick. They give her medicine and have prayer. We feel God answered prayer.

May 26—Sister Moyer called to village to care for Mary Sitale. She stays all night.

May 27—A little son was born to Mary Sitale. Noah is a very happy father.

May 28—Native prayer meeting. Bro. Eyer gives a farewell talk to our girls—"Be strong and courageous in the Lord." Last day of school.

May 29—Bro. Eyer goes to Choma. We have word that Bro. Frey passed away. His gain but our loss. Bro. Brubaker will be with us in about a week. We also hear a missionary from Maponza Mission died on her way to England.

May 31—Sr. Moyer almost stepped on a very poisonous snake that was right at the door of her house. —V. M.

Worldliness

(Continued from page 251)

arranged calendar or "program," and make sure that everyone who has part in the service is properly instructed in the etiquette of formal religious meetings; so that the Holy Spirit has no opportunity of direction or inspiration. And all this for the sake of popularity or pleasing appearance.

But the breaking out of this disease is not always so noticeable. One may sit through a sermon with apparent eagerness to hear all that is said, and yet be guilty of this evil. The man who plans his business of worries about his crops while he ought to be listening to the Word of God is guilty of worldliness. The lady who sits in church and prides herself on that fact that her clothes are becoming to her, is no less guilty. The young man or woman who goes to church solely to attract some other young person's attention is suffering from a severe attack of the disease. The evangelist who boasts of numbers, or who delights to associate his name with those of greater men, must have some form of the illness. In short, everyone who in his heart esteems the things of the world more highly than the things of God, or who seeks to win the applause of men rather than the favor of his heavenly Father, is guilty of this awful thing.

There is only one cure for the disease. It will do no good to go after the symptoms. Those people who give their time to attacking one particular sign of the evil are in most cases suffering from a worse form which entirely escapes their attention. The one cure is a heart-cleansing through the power of the Holy Ghost. The way to prevent spider webs is to kill the spider. The way to exterminate worldliness is to crucify the old man, to die to the flesh and to the world, and to live the resurrected, surrendered, Spirit-filled life, cleansed from the pollution and freed from the power of inbred sin.—Missionary Worker.

"Our business is to do God's will and God will take care of the business.

The Center of God's Will

Mrs. Fannie Erb

WHAT a blessed, wonderful, safe, hiding place! Some one has said, "Man is immortal, as long as he is in the center of God's will." There, he is the most secure, most contented, most satisfied, and happiest person in all the world. There, he is the most victorious over all circumstances, most profitable to God, himself and others.

But how do we reach such a glorious harbinger of safety, tranquility, satisfaction and rest? Is it only for a favored few, who may have found the secret path, that leads to so desirable a place? Is it so hidden, and difficult to reach, that only a small number are fortunate enough to find it, to the great joy of their souls?

Ah no! thank God, it is for all; whether rich or poor, sick or well, high or low, black or white, young or old; for they all have a will of their own, they can all choose whom they will serve, God will accept any one, that will unconditionally abandon themselves into His hands, for time and eternity, and will let Him rule and control all their affairs.

But we can't dwell in that blessed abode one moment, and do as we please the next. There is no confusion in the center of God's all sovereign will; all is perfect harmony and order, so that to deliberately, or ignorantly take matters into our own hands, and choose our own way, is to find ourselves once more, out of Divine order, where there is only darkness, confusion, and death.

We then again, humble ourselves, repent and come back to the will of God, as the only place of real safety, satisfaction and peace. But how often we must learn this lesson over and over, until we finally discover, that the will of God, is the sweetest, most certain, most staple place in all the world, even tho it may lead thru dark and heavy trials, for our good and His glory.

But because God's will does not always work for our earthly good, many wrench themselves out of that precious will, and choose an easier way, but one that leads to death and endless despair; for it is only as we abide in the blessed will of God, that we can hope to gain that Heavenly country, of eternal life and rest.

We read recently of a little African girl, that had accepted Jesus as her Saviour; and because her own heart was so full of her new found joy, thought her folks at home would be equally glad, to give up their heathen customs, and take this new way of life and peace. But instead she was cruelly beaten, and shut up in a dark hut for two days; but nothing could induce her to give up her love for Jesus. When

CHRISTIAN LIFE BIBLE STUDIES

For Young People's Meetings

No. 243

A STUDY OF AN OLD TESTAMENT PARABLE

Topic for Aug. 23, 1936

The Parable Proper—II Sam. 14:4-17.
To get full benefit from this study, everyone should read II Sam. 13 and 14.

I. The Characters Involved in the Story.

Identify each—David, Joab, Absalom, and the Woman of Tekoah.

II. The Conditions Which Gave Rise to the Parable.

This part of the story should be given to some one who can read II Sam. 13 and glean from it the cause of Absalom's plight without making it vulgar. It can be used as a direct application of the result of the loose moral principles of today, if desired.

The main facts are:

1. Absalom is guilty of fratricide and is in hiding because he asked no advice, but took matters in his own hands in an endeavor to right a wrong.
2. David mourns but does not call him home—It is noted that "his heart is toward Absalom."
3. The people feel that, great as Absalom's crime is, the crime of Amnon was greater, and since his motive was pure, he should be pardoned. Absalom is a favorite prince and it may be inferred by what follows that he was a spoiled boy.
4. Joab sees the situation so schemes, following a method often pursued by orientals.

III. The Parable Proper.

1. The story of the parable should be told. II Sam. 14:4-17. (Even if the Scripture is read at the opening it will be well to have the story told here. Rather omit former reading).
2. Some observations on the woman of Tekoah which are evident:
 - a. She was a widow—her condition would arouse compassion.
 - b. She lived at some distance—not easy to investigate—less liable to detection.
 - c. She was advanced in years—says Josephus—more weight to her case.
 - d. She put on mourning—for effect.
 - e. She framed a case similar to David's.
 - f. She did not make it too plain—she wanted a promise before she made explanation. Oath secured vs. 11—explanation vs. 13.
3. The purpose of the parable achieved. What was it? vs. 21.

IV. Questions for Discussion:

1. Even though Absalom's plight was induced by sin of another, was his action justifiable? Note Lev. chap. 22 and Lev. 24:14 in this connection. Consider the possibility of one wrong correcting another.
2. Inasmuch as it is a king's duty to execute justice on transgressors, can you harmonize II Sam. 14:1 and 24?
3. Are the accusations against the king in II Sam. 14:13 and 14 correct? Compare the record in II Sam. 13:37 and 38. Have we a right to use methods which may be unfair or questionable to attain a good end?

No. 244

THIRTY THINGS OFFERED TO CHRISTIANS

Topic for Aug. 30, 1936

Suggestive Scripture Reading: I Peter 1:3-25.

The following list of things which are offered to Christian youth by the Gospel is given without scriptures attached. With a concordance they can easily be found.

1. A Faith
2. An Anchor
3. A Foundation
4. A Hope
5. A Garment
6. A Robe
7. A Breastplate
8. A Girdle
9. Shoes
10. A Peace
11. A Confidence
12. A Knowledge
13. An Assurance
14. A Personal Knowledge of Sins Forgiven
15. A Purified Heart and Conscience
16. A Comforter
17. A Power
18. A Fellowship
19. A Father
20. A Mansion
21. An Inheritance
22. A Release from Bondage
23. A Crucifixion
24. A Resurrection
25. An Eternal Life
26. A Life Work
27. A Rest
28. A Joy
29. A City
30. An Enlightenment

she was again free, she ran to the missionaries, but her mother came after her, and the missionaries could only pray, that God would protect and care for His little one.

Her mother, after punishing her, took her out to the woods, and after securely tying her to a tree, left her there to be eaten by the lions. Was this the will of God? Did not the terrible fear of the lions, the loneliness of the dark night in the jungle, the smart and sting of the cruel thorns on her tender flesh, and perhaps the pangs of hunger to torment her, enter that helpless, innocent heart? Was it not enough to cause questions to arise in her heart, as to the truth of His love and care? Had He forgotten to be gracious, loving and kind? Was all this included in the sweet will of God?

Ah! God is not so much concerned for

our earthly welfare and happiness, only as it contributes to our eternal welfare. He is fitting us up for eternity, where He will reward us a million times, over and over, for any pain or suffering we underwent for His sake while there. Sharp cutting, grinding, polishing tools must needs do their work here and now, for in Heaven all suffering will have ceased, and it is only as we say, "Thy holy will be done!" that He can use those tools upon us, and make us what He wants us to be, and fit us to fill our place, in that wonderful temple in the sky.

Did God forsake her in her danger and fear? Ah! no! Never did she forget that wonderful night, when God Himself became her Sun and Shield, and His wonderful love sustained her, for she was securely sheltered, within the folds of that all pow-

erful will of God, that never has been defeated, and never will be. Praise His precious name!

She heard a boy praying in the woods, in the early hours of the morning, and calling to him, he soon had her released, and she went with him to the missionaries, where she was joyfully received, and where she remained, until she was old enough to carry the Gospel to her own people.

After she told her story, they investigated, and found the lions had walked, sat down, and lain down within a radius of fifteen feet from where she was tied, not daring to come any nearer, for God protected her. But if it had been the will of God, that the lions should make short work of their victim, even then He would have supplied the grace, and she would have gained a martyr's crown, for do we not sing the words of Isaac Watts in that immortal hymn,

*"Thy saints in all this glorious war,
Shall conquer, tho they die!"*

Who shall separate us from the love (or will) of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay in all these things, we are more than conquerors, thru Him that loved us, because we abide in the center of His Divine, all-powerful, blessed will! Praise His precious name forever! Amen!

Revivals and the Spirit of Sacrifice

(Continued from page 243)

will put out the fires of soul passion. Worldliness is sure to come in. Before we realize it the altars of Christian sacrifice and service are covered with the glitter of unreality. Shall we have a revival? If we do it will be because in this great enterprise God can enlist men and women whom He has separated, sanctified, filled with the Spirit of sacrifice, who will stand together, pray together, and together seek the lost who are living all about us. To do this we need a restatement and practice of the declaration of Henry Drummond: "I am going away back to the Book, to believe it, and receive it, as I did at the first. I can live no longer on uncertainty. I am going back to the faith of the Word of God."

The Right Faith

Have I the right kind of faith? This question is raised in many believers' minds and often occasions deep distress.

Now what is the right kind of telescope to use, do you think? Surely, the one with which you can see best. The telescope

which most clearly brings before you the object gazed at, is the most suitable instrument to use.

A proper telescope is not purchased to be looked at, but to look through.

Faith is for looking at Christ with. And if your faith brings Him and His atoning death clearly into view, your faith is good faith. It is the right faith if it shows the right Savior.

Wrong faith—if we may call it so?—is that which leads a sinner to be occupied with himself instead of with the Son of God.

Right faith sees the right object and produces the right result.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).—Scattered Seed.

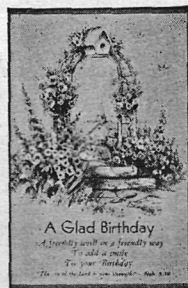
EVERYDAY AND BIRTHDAY POST CARDS

What a satisfaction in using such lovely designs with meaningful texts and verses!

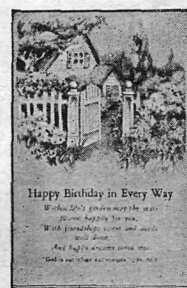
The most discriminating folks will be pleased with this beautifully tinted line of new post cards. Special care has been given to the preparation of appropriate greetings. Each has, of course, a well-chosen Bible verse to bring comfort and cheer. Buy them in quantities. They may be mailed for only a 1-cent stamp. There are so many times that a Scripture-text card is so convenient to use—keep them on hand at all times. Order by design number. 20c a dozen.



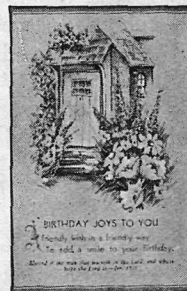
No. 446A—Birthday



No. 446B—Birthday



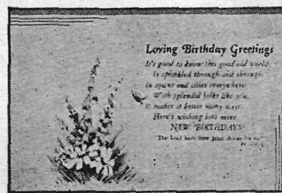
No. 446C—Birthday



No. 446D—Birthday



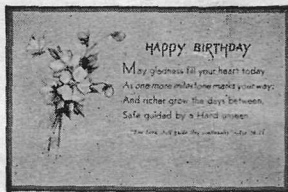
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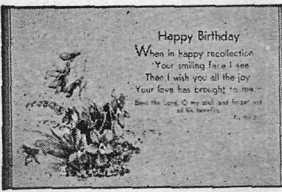
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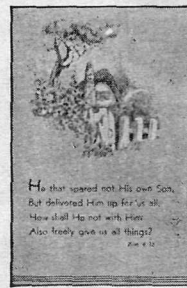
No. 462B—Everyday



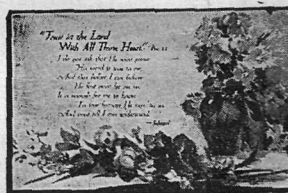
No. 456C—Birthday



No. 456D—Birthday



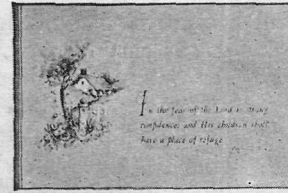
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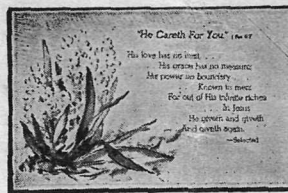
No. 442A—Everyday



No. 462A—Everyday



No. 462C—Everyday



No. 442B—Everyday



No. 442C—Everyday



No. 442D—Everyday

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