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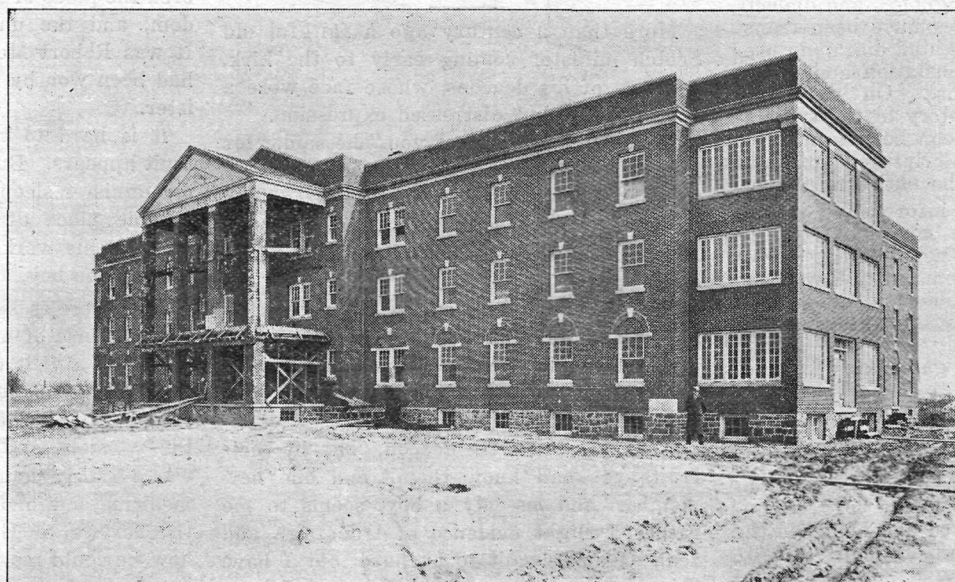
# EVANGELICAL VISITOR

Volume XLIX

Nappanee, Indiana, September 14, 1936

Number 19

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The New Messiah Home, Located at the Corner of 20th and Paxton Sts.,  
Harrisburg, Pennsylvania

DEDICATION, SUNDAY, SEPTEMBER 13TH

## LABOR IS LIFE

Labor is life! 'Tis the still water faileth;  
Idleness ever despaireth, bewaileth;  
Keep the watch wound, for the dark rust  
assailleth;  
Flowers droop and die in the stillness of  
noon.

Labor is glory! The flying cloud lightens;  
Only the waving wing changes and bright-  
ens;  
Idle hearts only the dark future frightens.  
Play the sweet keys, wouldst thou keep  
them in tune!

Labor is rest from the sorrows that greet us;  
Rest from all petty vexations that meet us;  
Rest from sin promptings that ever entreat  
us;  
Rest from world sirens that lure us to ill.

Work, and pure slumbers shall wait on thy  
pillow;  
Work, thou shalt ride over care's coming  
billow;  
Lie not down wearied 'neath woe's weeping  
willow,  
Work with stout heart and resolute will!  
—Frances S. Osgood.

## The New Home of the American Bible Society

After occupying the old red brick Bible House on Astor Place, New York City, for eighty-three years the American Bible Society is now located in a new home at the corner of Park Avenue and Fifty-seventh Street. The building, purchased in 1935, has been altered to provide for the Society's activities in supplying Scriptures throughout the world. The Society will be the sole tenant.

The new Bible House is six stories high. On the south end of the first floor is the retail store of the Eastern Agency. The entrance and north end contain exhibits and display material designed to picture to visitors the nature, extent and importance of the Society's work. Among these are a large illuminated world map showing the location of all the Society's home and foreign agencies, a twenty-one foot chart containing the names of the 972 languages and dialects into which the Scriptures have been translated, and electrically lighted dioramas presenting the work of translation and distribution in foreign lands. On the walls murals depicting the history of the translation of the Bible will soon be placed while a strip of appropriate Scripture quotations encircles the walls of the entire first floor.

This interesting and informative exhibit material will attract not only church groups but many people to the new building and it is hoped that visitors from out of town, who are interested in the Bible and its circulation, will call at the new Bible House. The building will be formally dedicated with a series of appropriate gatherings in November.

For the eighty-three years of occupancy the output of Scriptures from the old red brick Bible House was enormous. In the seven decades ending in 1922, when manufacturing at the Bible House was discontinued, there were printed and bound in the plant and set out through its doors 76,082,448 volumes of Scriptures. These Scriptures were printed in sixty-nine languages and in five embossed systems for the blind. When one adds to this total the volumes purchased or imported and then passed through the Bible House throughout the eighty-three years of its use, the grand total to December 31, 1935, becomes 134,179,512. This means that bound volumes of Scriptures have been issued from the Bible House at a rate of about three every minute, night and day, since the old Bible House was opened.

From the beginning, a certain amount of the space in the Bible House had been designed for renting to others. Horace Greeley had his private office in the building from 1863 to 1872. A United States post office and a United States revenue office are both listed among the tenants. Many religious, missionary and charitable organizations have been housed within its walls. Among them are the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Church Missionary Society, the Board of Missions of the Methodist Episcopal Church, and the Reformed Episcopal Church. Interdenominational bodies are also in this list, including the Woman's Christian Temperance Union, the Young Men's Christian Association, and the American Sunday School Missionary Union. The

Christian Herald had its office for many years in the Bible House. The New York Sabbath Committee were tenants for seventy years. Most significant, however, is the fact that for over a decade the American Bible Revision Committee under the direction of Dr. Philip Schaff did its monumental work in the building.

Many other translations and revisions were also completed within its walls, notably the Arabic, the Modern Syriac, and the Version Moderna in Spanish. Numerous missionaries have labored in the library of the Bible House in translations they were making for their own people.

In the vaults of the old Bible House, where they will remain for the present, are plates valued at over one million dollars. These are for the printing of not only various sizes and styles of Scriptures in English, but Scriptures also in forty-eight other languages.

### "Only a Boy"

More than a century ago a faithful old Scotch minister coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said, "for I have something on my conscience to say to you. Sir, there is something radically wrong in your preaching and work; there has been only one person added in a whole year, and he is only a boy."

The old minister listened. His eyes grew moist, and his thin hand trembled.

"I feel it all," he said, "I feel it, but God knows I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have but done my duty in speaking plainly."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished his work was done forever, and that he was at rest among the graves under the shady trees in the old kirk-yard. He lingered in the kirk after the rest were gone. He wanted to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Here he had prayed over a by-gone generation and had welcomed the children of a new; and here, yes, here, he had been told at last that his work was no longer owned and blessed of God.

No one remained. No one? "ONLY A BOY." He watched the trembling old man. His soul was filled with loving sympathy. Robert went to him and laid his hand on the minister.

"Well, Robert?" said the minister.

"Do you think that if I were willing to work hard for an education I could ever become a preacher?"

"A PREACHER?"

There was a long pause. Tears filled the eyes of the old minister. At length he said, "This heals the ache of my heart, Robert. I see the Divine Hand now. May God bless you, my boy! Yes, I think you will become a preacher."

Years afterward, there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into a meeting place, people rose; when he spoke in public there was deep silence. Princes stood uncovered before him; nobles invited him to their homes. He had brought under the influence of the Gospel the most savage of African chiefs; had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the place of his birth, the United Kingdom, and the universal missionary cause. It was Robert Moffat, who as "only a boy" had been won by the labors of the old minister.

It is hard to trust when no evidence of fruit appears. But the harvest is sure. The old minister sleeps beneath the trees in the humble place of his labors; but men remember his works because of what he was to that one boy, and what that one boy was.

And there is something else traceable to the influence of him who was "only a boy." When on a visit to England, Robert Moffat was telling about the dark land of Africa. Among those who listened to his stories of the wonders and needs of that continent, was a sturdy young Scot. He was studying medicine, and had decided to give his life to the service of God. But just where and how he could make himself the most use he was not sure. He had planned to go to China as a missionary, but was prevented on account of the opium war.

As he listened to Dr. Moffat, he heard him say:

"There is a vast plain to the north where I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been."

"The smoke of a thousand villages!" The young Scotchman was deeply impressed with these words. Here was something worth while for him to do; something hard and heroic. He longed to go where no missionary had ever been, to give himself in service that no one else would attempt. Filled with the new vision, he went to Dr. Moffat and asked, "Would I do for Africa?" It was David Livingstone's life decision!

—Selected.

We must take care not to make that sin which is not sin, or that duty which is not duty: the former of these is needless scrupulosity; the latter is superstition.

—Charles Simeon.

## Special Notice

In the August 17 Evangelical Visitor notice was given with respect to the dedication of the Messiah Home with a statement that the program would be in the following issue. We regret, however, that this program was not received in time to be included in that issue of the paper. In view of the importance of this service and the desirability that the church at large, especially in the state of Pennsylvania, receive the fullest information regarding this dedication, the present number of the Visitor is being mailed a week earlier than usual. The date of the next publication of the paper will be September 28.

## Dedication of the Messiah Home

With the announcement that the new Old People's Home would be ready for dedication September 13 there naturally must come to all those who are vitally interested a deep sense of gratification that this project, which has been under discussion for so many years, especially as to its location, has finally been consummated. There are many church bodies who are much stronger numerically and who have had similar problems but have felt the task too gigantic to undertake. The Messiah Board of Managers and Building Committee deserve a great deal of credit for their careful planning and courageous execution of the plans they have outlined. Without doubt, this institution will not only be a credit to the church but will prove a great blessing as the years roll onward. Our readers will note the unique outline of subjects contained in the program found elsewhere in this issue.

## The Purpose of Trial

Primarily the purpose of trial is to test one's ability to stand true to conviction or principle in the midst of adverse circumstances and conditions that would tend to deter us from our purpose to live true to God. Trial or chastening are bitter experiences and naturally all of us would like to escape them. Paul declares that chastening is not joyous but grievous. Nevertheless, afterward "yieldeth fruit." No season is complete without both sunshine and rain. No life is complete unless we can share both joy and sorrow. It is hard often in the midst of trial to have that steadiness and control of character which all of us so much need. Through the exercise of trial we learn not to be moved merely by impulse nor to be too susceptible to influences about us. We would perhaps be entirely without feeling if we did not smart under trial and provocation. But if by the grace of God we can hold



steady, and holding steady may often require the child of God to not even make a single reply to the accusations of an adversary, but to hold steady until God works out His purposes, it is in this moment that the soul finds great comfort and relief in having its loins girded about with the truth; the feet shod with the gospel of peace; and having on the breast plate of righteousness; the helmet of salvation and the shield of faith. Of course you ought

## He Keeps the Key

*Is there some problem in your life to solve,  
Some passage seeming full of mystery?  
God knows, who brings the hidden things  
to light,  
He keeps the key.*

*Is there some door closed by the Father's  
hand,  
Which widely opened you had hoped to  
see?  
Trust God and wait—for when He shuts  
the door  
He keeps the key.*

*Is there some earnest prayer unanswered  
yet,  
Or answered not as you had thought it  
would be?  
God will make clear His purpose by-and-  
by,  
He keeps the key.*

*Have patience with your God, your pa-  
tient God,  
All wise, all knowing, no long-tarrier He,  
And of the door of all thy future life,  
He keeps the key.*

*Unfailing comfort, sweet and blessed rest,  
To know of every door He keeps the key,  
That He at last, when just He sees 'tis  
best,  
Will give it thee.—Selected.*

not be without the sword of the Spirit which is the Word of God. But many times there will be no occasion to unsheath the sword. The greater comfort will come to your own heart in knowing that the promise is there and is operative for you.

Trial perhaps as no other thing will so discipline our souls and bring us into sympathy with humanity about us that we will be able through the grace of God to succor others who are tempted.

## How Can I Pray?

Someone has said that it is just as natural for a new born child of God to pray as it is for a baby to cry. For the most part we are in harmony with this thought and we believe that the Holy Spirit is ever ready to help a needy soul to pour out their heart to God in prayer. Nevertheless, just as a child needs to be trained how to speak and taught how to frame its sentences and to ask intelligently for its needs as it grows older, so we too need to be taught. And even in our prayer life there is much that all of us need to learn. Nearly all of our excuses that we cannot pray are very flimsy, because any Christian can really learn to pray, perhaps not as Wesley prayed or as Paul prayed, but a prayer that is fervent and effectual. It might be well if we would find more time to sit down with our Bibles and study a few of the many prayers that are recorded in God's Word. Abraham would never have become the great man of faith had he not learned to pray. True prayer is born out of the heart's desire and may be said to be genuinely unselfish. Abraham's prayer for Sodom was the true type of intercessory prayer. And all through the Bible we have example after example of men who prayed and whose prayers God heard. If we do not learn how to pray it is not because we have not had plenty of instruction and examples but rather because of our indolence or lack of faith. No matter how faint-hearted you may be or of how little worth you consider your feeble effort, if it is done truly and with a desire to learn how to pray and to accomplish things for God through prayer, you may have a full assurance that He will hear and help, for "He giveth power to the faint."

## Power Through Abiding in Christ

"A Western agricultural school made this interesting experiment. A harness of strap iron was fastened around a squash in such a way that as the squash grew the expanding iron harness registered the strength the squash exerted upon it. The young squash lifted at different stages of its growth weights of sixty-five hundred, eleven hundred and eventually three thousand pounds! Even a squash may do something of moment. It was able to do this only so long as it abided in the vine. Had the squash been severed from the vine the growth would have ended. Jesus said that all power in heaven and on earth has been given unto Him, so when the weakest soul abides in the True Vine he can live a life of power."—J. R. R.

## "Justification by Faith"

Lloyd T. Buckwalter

"For therein is the righteousness of God revealed from faith to faith: as it is written, *The just shall live by faith.*" Rom. 1:17

THE law has never justified anyone, and furthermore it never will, but justification is only by God's grace through faith in Jesus Christ. In Isaiah 45:25 we find these words: "In the Lord shall all the seed of Israel be justified, and shall glory."

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Gal. 3:11.

There is one way for the just to live, and that is by faith. God's Word does not say the just shall live by worrying, or by fretting, or by attending church services, or by praying, or by any other thing, but it says they shall live by faith. I do not say we should not pray, for we should pray; and if we are Christians we will pray. Prayer is very essential in the Christian life, but prayer will profit us nothing if we do not have faith.

Every person who thinks he can get to heaven without faith will be sadly mistaken, because that is impossible. There is a reference for this statement in Heb. 11:6 which says: "But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Please read for yourself the eleventh chapter of Hebrews and see the nature and fruits of faith in the fathers of old. Faith is just as important and essential now as it was then, and we also can obtain of its fruits as they did.

I certainly cannot understand the people of to-day, professing to be Christians, but yet they do not have faith. This is a sad and terrible condition which exists, I believe, in all the churches throughout the world, including the "Brethren in Christ." Please allow me to note a few of these conditions, that you may realize whereof I speak.

First I will speak of a person in the home who becomes ill. The first thought which enters your mind is to call in the doctor, or probably to use some remedy which you have in the home. Ah! Where is your faith? Why not call on God? He is the Great Physician—He understands this body of ours better than anyone else does. If it is His will to heal us when we are ill, He will do it, in His appointed time, and no one else can do it before that time.

Also when a person becomes unemployed, and he is too poor to pay his debts and to buy the things which he needs, he worries and frets, and makes himself of all people most miserable, and in many cases he lands himself in an asylum.

Also when the Church needs money, she

will often beg for it, rather than trust God. There are many other such conditions, but they are too numerous to mention. How do we expect God's work to prosper if we have not faith?

Friends and brethren, these things should not be; worry and mistrusting are sin, and are the exact opposites of faith. Lack of faith in God, and worrying lead a person into deep sin very rapidly. I have experienced that in my own life.

Why do we lack faith in God, when He has, numerous times, in his Word, promised to supply our need? Remember the text: "The just shall live by faith"—, without faith ye shall die. I have looked through the concordance, and I find that the word "faith" has more references than any other word. We see that it is most essential in the Christian life.

I wish, dear reader, that I could impress upon your mind the need of faith in God, as I realize the need. God has certainly been teaching me wonderful lessons in faith recently—for which I am thankful.

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

If you wish to be successful in the Christian life, be strong in faith.

## "Charity Never Faileth"

Alfred S. Rotz

LOVE is the greatest thing in the world. The craving of the human soul for love is universal throughout the world. Souls are dying for the want of a little bit of love. Just a little love will save a soul from death and hide a multitude of sins. It has been said that one of the chief causes of suicides is the feeling of the individual that nobody loves him. Such folks seem to forget that even though it should be the case that nobody on earth loves them, yet there is one in heaven who loves them, and even so much as to die for them. It is the purpose of the Christian religion to get folks to realize that God does love them, and those who are ambassadors of Jesus Christ also love them. Love is the most powerful incentive to holy living and service for Jesus Christ. A service that is not a love service means nothing in the sight of God. Nothing but love to God will win souls to Christ. It is the divine love in the human soul that lifts up Christ to a dying world. A soul that does not have the love of God shed abroad in his heart cannot shine in the beauty of Christ, and all the efforts he may put forth to love his fellowmen will prove a failure because underneath it all will be only selfishness.

The love of God shed abroad in the hearts of individuals will transform them from human devils into angels of love and mercy. Human love is limited to human limitations. Sinners can love those who return their love, and be charitable only when they have hopes of it being returned; but divine love knows no limits. "The old time religion makes us love everybody." We love the poor weak brother because God loves him, and died for him. We love the soul of the vilest wretch because Jesus shed His blood for him. Christian folks who do not have the power to love everybody are not made perfect in love. It is easy to love those who are kind to us and who deal generously with us, but it takes folks who are born from above to love even their enemies and do them good. Love is the most powerful element in the Christian life. It may be likened to fire in a steam engine; if the fire is down there will be neither power nor heat to give life. Even so, when a man grows cold in his love to God he will be like a derelict on the sea, only a dead profession. If you keep the fire of God's love burning in your heart all the other requisites of the Christian life will follow in their order.

It is within the power of man to cultivate love to God. The first commandment is to love God with all your heart, soul, strength and mind, and the Apostle John says, "And hereby we do know that we know Him if we keep His commandments." When love is at the root of all our Christian activities there will be sure to be a bountiful harvest of good works for the Master, and whether we realize the results or not, the promise is sure and we can depend upon it. Even a cup of cold water administered to one of the least of His will not fail to yield a rich reward. The love of God is like the air and the sun light of heaven. It is so abundant and free that all of God's creatures may consume all they can contain and yet the supply becomes no less. It can be had without money and without price and yet it is the greatest treasure that has ever been found. The weakest saint on earth and the most despised of God's little ones may be so rich in love and have an experience so glorious that even the angels desire to look into it. The angels in heaven who have never sinned cannot realize the sweetness and the glory of redeeming love because they have never fallen, and therefore, never tasted of the joys and experience of being redeemed.

The love of God in the heart of the individual will make him attractive, no matter what his position in life may be, or what his physical qualifications and personal appearance may be. It has been noted that some of the most repulsive and homely looking characters have become really beautiful and loving when washed by the

(Last column, next page, please)

## Some Problems of Christian Education

*William Allen White, Journalist*

EDUCATION has always been the handmaiden of democracy. In America the passion for education has been more than any other element the motivating force in human progress. Recently, particularly so in the United States, education has left the Church and become the function of the government. The Church could not keep pace with the growing demand for education. So the common schools came. Then, because the faith of the Church in itself to educate the leadership of the land began to fail, the State began establishing colleges.

The need for democratic leadership would not wait on the lagging faith of Christians. So the state college, the state university came, and the Christian college took second place in the educational program. Until fifty years ago state colleges drew their teachers from the men and women who had been trained in Christian colleges. These leaders preserved largely the noble academic tradition. Ideals were cherished. They sought the truth that it might make them free.

But the kind of men and women which the state educational institutions have been turning out more recently is of a new breed. Something seems to be wrong with education. Either the new leadership which our educational institutions have trained lacks stamina to pursue its ideals or it lacks ideals worth following. For certainly the mine-run of college men and women turned out by our great state-leader factories today contains a lot of poor stuff. Our modern America, above everything else, lacks leaders and leadership, and how the people hunger and thirst for it.

What then is wrong with higher education in America today? We are turning out more college people in proportion to population than any other land in the world but why do these go back into their communities with little sense of duty, and with small sense of the menacing realities of the times?

Of course, this broad statement needs qualification. A few do understand their duty. But the trouble is with the material that is fed into the state colleges. I am not sure that the educational leaders are alone to be blamed for the grist that comes out of their mass-production mills. Think of the chaff that goes in!

But think also of how they seek that chaff. Moreover, think of the vast body of active alumni from which governing boards are chosen, fired by a lust to be known of its football team, to be recognized as a smart social organization, to be famed as a place where fast steppers are bred.

Over the arched gateway to the American college where once the shining words of Jesus gleamed out, "Ye shall know the truth and the truth shall make you free," there now glares forth, "Hold that line!" and "Get the money." Our great colleges no longer try to implant that noble vision without which the people perish, but instead cast their students in the brass molds which make smart, hard, acquisitive and professional gladiators, men and women with predatory faces, who flock out of our colleges like a cloud of bats, hurrying to prove their worth by the size of their bank accounts, and by very little else.

So indeed, without vision the people perish. We are trying to solve the great problems of the modern world as they touch America by running them through the adding machine. Our leadership tests every issue or measure by its effects on what? Justice? No. Righteousness? No. Neighborly kindness? No. We test it by taxes. What it costs, not what it is worth. Surely there are some things in life, in government, and in the relations of men that cannot be measured by their cost, but must be tested by their need and value. And too many of our modern leaders in business, in politics, even in religion, are inclined in these days to apply that narrow "rule of thumb."

So we consider the problem of the church school. As I see it, the problem is not simple. If Christianity is to survive it must survive in the environment made by Christian leaders. It cannot survive in the atmosphere that is thickening with modern paganism. Out of paganism comes the crass ideals of the tyrants who are ruling Europe in Rome, in Moscow, in Berlin. And don't think America is free of that atmosphere. We are still the land of liberty, but unless the free are brave, they will no longer be free. Unless those who believe in a Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished.

It is fine to pray, to sing hymns, and to hold high visions. But unless a man gives of his substance to his ideals, the ideals are seeds that fall upon stony ground. In Kansas (my state) live a thousand men who could if they would, give a hundred thousand dollars each to Christian education. If the Kansas Christian colleges had that endowment, they could establish another type of college, set up another type of education from those types prevailing now. We could send into the state each year a hundred leaders who would lead the people out of the wilderness. And it is not these thousand men alone. There are a

hundred thousand who could give a little, a hundred dollars every year, and how that would help.

After all, it comes to this: Is the Christian faith strong enough in this country to pay for its own maintenance? If the American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the churches.

Preachers alone can do so little. But if in every community men and women who know the truth and will fight for that simple freedom which the truth inspires, the people will see a vision and follow it.

The United Presbyterian, Inc., Pittsburgh, Pa.  
(The United Presbyterian, April 30, 1936)

### "CHARITY NEVER FAILETH"

(Continued from page 292)

Blood of Christ and filled with the Holy Ghost. If you want to be beautiful and have folks love you just let Jesus come into your heart and let His love permeate your entire being and it cannot fail to have its desirable effects in your life. Love reciprocates. You love a soul with a pure and an honest heart, and if there is a spark of moral value in that soul it will be kindled to a flame. If you want to win the world to Christ you must love them. Good works alone is not always a proof of divine love. The saying is "The gift without the giver is bare." Our actions must be sponsored from the innermost depths of our hearts filled with the love of God, or else it will be only a vain show. You might give all your goods to feed the poor and yet not really love them. The love that comes down from heaven is first pure, peaceable, long suffering, gentle, kind, full of mercy and good fruits, without partiality and without hypocrisy. If you have all these virtues you will not need to try to make your fellow beings believe that you love them; but such love will shine forth in every detail of your life and you may, perhaps shine unconsciously in the beauty of the Lord Jesus Christ.

If you have the true, heavenly love in your heart even little children will take note of it and will delight to be in your association. In all your associations, inside or outside of the church your influence will be keenly felt. In your family circle there will be a radiance emanating from your very being that will brighten up the home with the sunshine of heavenly sunlight, bright and fair. And even your enemies, if you have any, cannot stand the penetrating rays of God's love in your heart, and they will be won over to adore the God whom you love.

"The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me." Psalm 7:8.

## CHRISTIAN YOUTH

### Story of A Mountain Widow

Ora L. Jones in the "Baptist Minister," Shreveport, La.

#### Introduction by the Author

THE author of the following story, although not yet forty years of age, was for more than a quarter of a century engaged in the newspaper profession—in North and South Carolina and Louisiana. His experience, as related below, which is true in every detail, was largely responsible for his adoption of the Scriptural plan in meeting his obligations to his church—the tenth of his income for the Lord. Owing to serious eye trouble, Mr. Jones was forced, several months ago, to abandon the editorial profession, at least temporarily. He is at present employed as traveling salesman by the American Type Founders Co., Atlanta Branch. He is a deacon in the Coliseum Place Baptist Church of New Orleans and chairman of the Church's radio committee, which controls "Station WABZ; the Station with a Message."

On a cold, rainy day in December, 1919, during the last days of the drive to secure pledges in the seventy-five million campaign, I sat in the comfortable office of a young attorney friend of mine in the city of Ashville, N. C. This attorney, a former member of the popular First church, in order to be of more service to his Master, had several months previously moved his membership to a smaller and less influential church located in the mill district in the west end of the city. Here he had been placed in charge of the seventy-five million drive for his church.

While we were discussing the probabilities of the West End church pledging its quota, a woman, probably sixty years old, entered the office. She was very poorly clad, her shoes were worn and broken thru in many places; her dress was patched, and her entire costume was rendered more pitiable by reason of the fact that she was wet to the skin. Her only protection from the cold rain was a small shawl, known to a previous generation as a "fascinator."

Placing a comfortable chair near a radiator, the attorney led his visitor to it as he introduced her to me as one of the most faithful members of the West End church. As her teeth chattered from the cold, the woman said:

"La, now, young man, you mustn't believe him. He's always sayin' somethin' to make me feel good when he knows I'm so poor I can't hardly do nothin' for the church."

As the poor old soul sat warming I studied her features. Her face, her hands, her costume spoke eloquently of a lifetime of struggle for the barest necessities. Her eyes told better than words that she had met life's rebuffs unafraid and had come through them all with the dross burned away and the gold in her nature refined. Poor, wet and bedraggled as she was, there was something in her manner that indicated true nobility. Instinctively one could recognize in her a person who knew Jesus—a woman who would be welcomed at the bedside of a dying saint or sinner—one who could weep with those who weep or laugh with those who laugh.

In an undertone my friend told me something of her history. Being left a widow without funds a few years previously, she had gone to make her home with an only daughter, whose husband was killed in a railroad accident shortly afterwards. Soon after this disaster the younger woman's health failed, probably because of hard work and undernourishment, leaving the grandmother with a semi-invalid daughter and four small children to provide for.

"How in the world they have managed to live is more than I can understand," my friend continued. "She says she just trusts the Lord for their daily needs and that He has always supplied them. Hers is the greatest faith I have ever seen."

Having warmed and partially dried herself, the old lady exclaimed the reason of her call.

"I hear the Campaign is nearly done and the West End church ain't a-goin' to git her share," she said. "Now that's too bad, ain't it? I'm afeard to make any pledge, I'm so poor, but the Lord has done so much for me I want to show my gratitude some way. This thirty cents is all the money I've got in this world, so I brought that to you today. The devil tried to make me ashamed to offer it, it's so little; but I told my daughter I was going to bring it and maybe the Lord would find a way somehow so's it would help. My daughter tried to keep me from comin' and said that the money ought to be saved to get the children some Christmas tricks and that the rain would be bad for my rheumatism. I told her that God would provide for the children and that He wouldn't let rheumatism bother me when I was tryin' to serve Him."

"But even after I got ready to come the devil tried to keep me from it. When I went to hitch the old mare I found she had hurt her foot so bad she couldn't hardly walk. But I said, No, I'm a-goin'. So I walked and here I am."

"You don't mean to say you walked in the rain all the way from your home here, do you?" exclaimed the attorney. "Why, it's eleven miles to where you live."

"Yes, I did," the woman replied. "I wanted to help in the campaign by bringin' the little I had. I wish I had more to give; but that's all I've got."

"Your offering makes me ashamed of myself and of the members of West End church," the attorney declared as his voice broke. "That thirty cents will put us 'over the top' unless I am greatly mistaken. When the folks hear about it some of them will do as I am going to do—double their pledges."

As I tried vainly to hide my tears and swallow the lump in my throat I became sincerely ashamed of the pledge I had made to the seventy-five million campaign. I wondered what the Lord had thought of it as compared to the thirty cents brought by this woman—a poor widow's all—or in the light of the sacrifice made by His Son on Calvary. I slipped out of the office feeling small enough almost to crawl through the key-hole. I hunted up the First Church's

Campaign manager and explained to him that the total amount of my five year pledge was intended only as one year's quota. I also told him that conditions in my office had so improved as to make it possible for me to find time to help him in the final roundup. The seemingly good excuse I had given a few days previously to evade this work appeared to lose weight when I thought of the widow and her thirty cents.

As a stimulus to the campaign I wrote an article for the newspaper I was then serving as managing editor, telling of the poor old woman walking through the rain, eleven miles and return, to contribute thirty cents—all that she had—to the campaign. The effect on the local seventy-five million drive was electrical. Pledges were increased tenfold in some instances. Every church in the city raised its quota, and in a few instances almost doubled the amount asked.

The story of the widow's sacrifice was republished in dozens and dozens of newspapers—both religious and secular. It was retold by campaign workers all over North Carolina and in other states. One denominational leader declared it was the largest single contribution, in point of results, recorded in the drive.

Being rich in what the newspaper fraternity denominates "H. I." (human interest), I rewrote the story and submitted it to a syndicate service that served about five hundred daily newspapers scattered throughout the several states of the union. With the story I submitted photographs of the woman, home, a two-room log cabin with a "lean-to" with cracks between the logs, where the mud daubing was missing.

I was in doubt as to whether the story would be accepted by the syndicate, and I did not expect remuneration of more than a few dollars in case it was accepted. Imagine my surprise when I received a check that amounted to more than my increased pledge for five years! Accompanying the check was a letter from the editor-in-chief stating that my story was "the best that has ever passed over my desk."

The syndicated story, illustrated with the photographs, was sent to each of the five hundred clients of the organization and was printed by practically every one of them. Accompanying the story was a suggestion from the syndicate's editor that those who read it should share of the abundance of their Christmas cheer with this poor family that had given all for Christ's cause. The story was released for publication about one week before Christmas.

I was asked by the syndicate to visit the widow's home on or about January 1 to see if anyone had responded to the editor's suggestion and write a "follow-up" story. January 1 being a half holiday, with only one edition of the paper, I visited the widow's mountain cabin eleven miles from the city.

The interior of that cabin was like a great department store after a frenzied bargain sale. Both rooms and the "lean-to" were filled with articles of every description. There were dresses, suits, hats, shoes, underclothes, coats and overcoats for every member of the family—many changes for each—made of every conceivable kind of material from worn-out and made over garments to the latest and most expensive Parisian creations, including party dresses. There were books enough to start a small library. There were more toys than any member of the family had ever seen before and candy enough to keep the children sick for the rest of the year. There were contributions of groceries ranging from a pack-

age of tapioca to several bags of flour; from a salt mackerel to a side of bacon.

A little crippled girl had nothing she prized more highly than her pet kitten so she sent it "to the little girl who has no papa and whose grandmother gave all her money to God."

Several hundred dollars in cash were received in amounts ranging from ten cents to twenty dollars. A number of prosperous business men wrote to instruct the grandmother to draw on them for any amount she needed. There were more than twenty requests from childless couples for permission to adopt one or more of the children. All of these were denied. There were hundreds of Christmas cards and letters bearing postmarks from every state in the Union.

I found the old lady in the midst of a great pile of miscellaneous articles. Her daughter was reading to her some of the cards and letters. Many of these were from those who had nothing to send but sympathy. As one of these was read the old lady said:

"Poor soul. I'm so sorry for her. I've got so much and she's got so little. I'm goin' to send her a box full of these things."

It soon dawned on me that the old lady was giving God credit for a miracle because of the unprecedented shower of good things. She knew nothing of the syndicated story or of the editor's suggestion that she and her family be remembered by those in more prosperous circumstances. There was nothing to excite comment in the fact that He used the rural mail carrier to deliver the answer to the prayer. With Christmas approaching and with nothing in sight to give her grandchildren and with the reproaches of her daughter for giving away their few pennies ringing in her ears, she had calmly carried the matter to God in prayer and had confidently awaited the answer—never doubting that He would grant her request in due time. Her only surprise was that God had apparently overestimated her needs.

"The Lord has been so good to me I just thought I shorely couldn't stand it," she said to me. "I knowed that the children would be awfully disappointed if we didn't get them some Christmas tricks and so I just asked the Lord to send us a few things for them. When the mail carrier commenced to bring packages here I just knowed my prayer was answered. I have just been a praisin' Him all week. I never was so happy in all my life."

When it was suggested that the great shower of presents was a return from her thirty cent gift to the 75 million Campaign, she said: "No; it ain't that. The Lord knows I never meant to make no show of that. That thirty cents was all I had. I wanted to do something for the poor heathen who don't have no gospel. So I took it in. There's some things the good Lord keeps us in darkness about, I reckon, and how all these presents come to be sent here is one of them. But how do you reckon all these folks got my name and address?"

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me how herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

New Orleans.

Many who seek happiness seek in vain, but he who seeks to make others happy is himself made happy in return.—Anon.

## Ideals Gone Up in Smoke

Dear Christian friend:

Those who occupy positions of leadership in church life have an enormous responsibility resting upon their shoulders.

The eyes of all those whom they lead are expectantly upon them. They hope to see in them those high qualities of character and conduct which one would naturally expect of a man who "has been with Jesus and learned of Him."

But in these modern days we find too many ministers, elders, deacons, Sunday school officers and teachers with "feet of clay."

## The Master's Question

Have you looked for my sheep in the desert,

For those who have missed their way?

Have you been in the wild waste places,

Where the lost and wandering stray?

Have you trodden the lonely highway?

The foul and darksome street?

It may be ye'd see in the gloaming

The print of my wounded feet.

Have you folded home to your bosom

The trembling, neglected lamb,

And taught to the little lost one

The sound of the Shepherd's name?

Have you searched for the poor and needy

With no clothing, no home, no bread?

The Son of Man was among them;

Had nowhere to lay His head.

Have you carried the living water

To the parched and thirsty soul?

Have you said to the sick and wounded,

"Christ Jesus makes thee whole"?

Have you told My fainting children

Of the strength of the Father's hand?

Have you guided the loitering footsteps

To the shore of the "Golden Land"?

Have you stood by the sad and weary

To smooth the pillow of Death,

To comfort the sorrow-stricken,

And strengthen the feeble faith?

And have you felt, when the glory

Has streamed through the open door

And fitted across the shadows,

That there I have been before?

—Selected.

I was much impressed by this fact the other day as I was reading an article by a missionary in the Christian Herald. She told how in the land where they labored, the native converts felt they must live a life that is different from the world—cleaner physically and morally—that they might better serve the Master.

The missionary's children were raised in that atmosphere. They were perfectly normal, fun-loving children, but they had strong convictions about drinking, smoking, card playing, dancing, etc. When they came to America on furlough recently they found a situation in the churches which was a

body blow to their sense of value. Let their mother tell the story:

After their first visit to Sunday school our boys returned open-mouthed. "Mother, what do you think?" they gasped. "When we went into our classroom, the teacher took out a cigarette. He tapped it and then put it back real quickly—I guess he forgot where he was." Another church: The usher who opened the door of the religious education building and welcomed us in graciously, held a fat cigar between the fingers of his left hand. In the interval between Sunday school and worship, the smokers in the lobby and on the steps of this same building filled our lungs with the curling smoke of their cigarettes. At school, the leader of the Girl Scouts puffed away nonchalantly at her Chesterfields; at the Y. W. C. A., one of the secretaries obligingly offered my husband a Camel.

There was still the pastor. But one day (it had to happen) the children caught him, unaware, with a fine cigar in his mouth. I never saw a more perfect example of countenances truly and literally falling than when their Ideal-of-what-a-pastor-should-be was shattered to the ground. I think their expression must have been akin to that of the Philistines when they saw their god, Dagon, fallen on his face.

I am perfectly aware that it is no venial sin to smoke. But Christian leaders who are looked upon as examples should avoid all habit-forming drugs—including nicotine. The best science condemns it. The world of sports condemns it. Should the church, which stands for the highest ideals, be any less strict? should its leaders appear less wise, less sensible, less moral?

I tell you it is a grave responsibility we have as Christian leaders, and we can not afford to be selfish or flippant about our habits and example. I believe God will hold us responsible for the slightest dereliction in our purpose to be like Christ.

And somehow or other I can not picture Him with a cigarette, cigar or pipe in His mouth. Can you?

Sincerely yours,

James DeForest Murch.

From the Lookout.—Sel. by Mrs. J. G. Engle.

## The Changing Years

How swiftly the years fly. They speed by like the weaver's shuttle, and linger in our memory like the dream of a night. Here we are again at the close of the old year and beginning of the new. We hardly get acquainted with the one till the other comes to take its place. But to the child of God this is good, for it brings him nearer to his final home, where time is not marked as it is here—in days and years—but where there is one eternal now, and where we are forever in the presence of God and Christ, and the angels and the redeemed. There will be no sin there, nor sorrow, for all evil will have passed away. Many of our readers are growing old, and some of them will witness the next change of the years, not from the lowlands of the earth, but from the hilltops of heaven, and you are to be congratulated. The long journey of the tired pilgrim will be ended. The goal will be won and the crown will take the place of the cross.—Selected.



# The Evangelical Visitor

A Religious Journal

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

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Attention of General Conference Secretary

## THE LIFE STORY OF FRANCES RIDLEY HAVERGAL

FRANCES RIDLEY HAVERGAL was born in 1836, in Worcestershire, England, where her father was for a time the rector at Astley. As a child she was precocious and could read simple books at three years of age, and at four could read the Bible correctly. At nine years of age she was accustomed to write long letters to her friends in perfect rhyme. She was converted while in school at about fourteen years of age. After her conversion, whether in school or traveling in Switzerland, Wales, Ireland and Scotland, she took a bold stand

for Christ. While in Germany, of the one hundred and ten girls in attendance at the school, there was not another converted person, and while she suffered much persecution from them, she continued her firm stand for Christ and succeeded in winning their confidence. She received a splendid education both in England and in Germany and was especially proficient in the languages, including Latin, Greek, Hebrew, French and German. She was also a constant student of the Bible and at the age of twenty-two knew the whole of the Gospels, Epistles, Revelation, Psalms and Isaiah by heart. The Minor Prophets she learned in later years.

## A Deeper Experience

But through all of her activities, there was in her heart a constant longing for a deeper Christian experience. In "Gleams and Glimpses," written in 1858, she says, "Gleams and glimpses, but oh, to be filled with joy and the Holy Ghost!" It was at the age of twenty-two that she wrote the hymn, "I Gave My Life for Thee," which reveals something of her longings and aspirations for the deeper, fuller and richer experience. In 1865, after passing through many dark places in seeking the experience, she wrote, "I had hoped that a kind of table-land had been reached in my journey, where I might walk awhile in the light, without the weary succession of rock and hollow, crag and morass, stumbling and striving; but I seem borne back into all the old difficulties of the way, with many sin-made aggravations. I think that the great root of all my trouble and alienation is that I do not now make an unconditional surrender of myself to God, and until this is done I shall know no peace. I am sure of it." But at last she entered the vale of Beulah, the long looked for experience came and her whole being was lifted into sunshine and gladness. Her sister Maria, who likewise enjoyed the experience, gives this account of how her sister was brought into this experience of heart cleansing.

"We now reach a period in the life of dear Frances that was characterized by surpassing blessings to her soul. The year 1873 was drawing to a close, and she was again visiting Winterdyne. One day she received a letter from N—, a tiny book with the title 'All for Jesus.' She read it carefully. Its contents arrested her attention. It set forth a fullness of Christian experience and blessing exceeding that to which she had as yet attained. She was gratefully conscious of having for many years loved the Lord and delighted in His service; but there was in her experience a falling short of the standard, not so much of a holy walk and conversation, as of uniform brightness and continuous enjoyment in the divine life. 'All for Jesus' she found went straight to this point of the need and longing of her soul. Writing in reply to the author of the little book, she said, 'I do so

long for deeper and fuller teaching in my own heart. "All for Jesus" has touched me very much. I know I love Jesus, and there are times when I feel such intensity of love for Him that I have not words to describe it. I rejoice, too, in Him as my "Master" and "Sovereign," but I want to come nearer still, to have the full realization of John 14:21 and to know "the power of His resurrection," even if it be with the fellowship of His sufferings.'

"God did not leave her long in this state of mind. He Himself had shown her that there were 'regions beyond' of blessed experience and service; had kindled in her soul the intense desire to go forward and possess them; and now, in His own grace and love, He took her by the hand, and led her into the goodly land. A few words from her correspondent on the power of Jesus to keep those who abide in Him from falling, and on the continually present power of the blood ('the blood of Jesus Christ His Son cleanseth from all sin') were used by the Master in effecting this. Very joyously she replied, 'I see it all, and I have the blessing.' The sunless ravines were now forever passed, and henceforth her peace and joy flowed onward, deepening and widening under the teaching of God and the Holy Ghost. The blessing she had received lifted her whole life into sunshine, of which all she had previously experienced was but as pale and passing April gleams compared with the fullness of summer glory."

## The Consecration Hymn

It was at this time that her great consecration hymn, "Take my life and let it be," was written. "Perhaps," she says, "you will be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house!' And He just did! Before I left the house every one had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my consecration, and these little couplets formed themselves and chimed in my heart one after another, till they finished with 'Ever, only, all for Thee!'"

From this time her life was a beautiful example of this consecration hymn. She sang nothing except sacred hymns and songs, and her voice, like her pen, was "always, only for her King." "I forget sometimes," she said, "but as a rule I never spend a sixpence without the distinct feeling that it is His, and must be spent for Him only, even if indirectly."

## Her Triumphant Death

She was greatly broken and suffered much from ill health during her last days, but when friends sympathized with her she (Turn to last column, next page, please)

# 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 Sentez.  
San Francisco Mission, Life Line Gospel Mission, 832 Kearney St., Walter L. Reighard, Pastor, Sadie Reighard, Anna Mary Royer. Res. 473 Guerrero St., Phone, UNderhill 4820.  
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 Ebersole 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 Bolinger and workers.

## Old Peoples' Home

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

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

## EVANGELISTIC SLATE

Graybill Wolgemuth, Five Forks.  
Beginning August 16th.

## LOVE FEASTS

### Canada

|                         |              |
|-------------------------|--------------|
| 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  |

### Ohio

|                            |                |
|----------------------------|----------------|
| Fairview, Saturday evening | Sept. 12       |
| Pleasant Hill              | Oct. 17, 18    |
| Springfield                | Oct. 31-Nov. 1 |
| Chestnut Grove             | Nov. 7, 8      |

### Kentucky

|                 |             |
|-----------------|-------------|
| Fairview Church | Oct. 10, 11 |
|-----------------|-------------|

## HARVEST MEETINGS

Harvest Meeting to be held at the Fairland Church, September 19, 1936.

A harvest home service will be held in the Free Grace Church, Millersburg, Pa., on Saturday, Sept. 19, at 1:30 P. M. Also preaching in the evening at 7:30. Sunday morning, Sunday School at 9, followed by preaching at 10:30. A special invitation is extended to ministering brethren to attend these services.

## HARVEST MEETING AND COMMUNION SERVICES AT MT. PLEASANT

On Saturday afternoon, September 19, there will be a Harvest Meeting at the Mt. Pleasant Church, Rapho District, near Mt. Joy, Pa. In the evening a Communion Service will be held at the same place. The Church in this district extends a cordial invitation to these services.

## CHURCH DEDICATION IN ONTARIO

A new church is to be dedicated in New Ontario, September 6. Directions for attending are as follows: Go to North Bay; then to Warren and turn at Warren; go through St. Charles; Noelville; and Monetville; then inquire for the home of Bro. and Sr. Murray Long. Follow the road map directions to North Bay and on to Noelville and Monetville. Everyone is welcome who can come, but is requested to bring bedding for sleeping quarters. All are requested to pray for this new work. A series of meetings will be held following the dedication services.

—Mrs. Murray Long.

## RAPHO DISTRICT REPORT

### Harvest Meeting

The old-fashioned harvest meeting held in the barn of Bro. Wayne Peters, on August 15, was a feature of special interest to the folks of our community. The three sessions of the meeting were very well attended. There were approximately 400 in the morning session, 800 in the afternoon session, and 450 in the evening session.

There were about 1100 meals served in the large dining room which was prepared for the occasion. Some men, who rarely go to church services anywhere, were present and listened to the messages as they came to us.

There were at least 25 ministers there for the afternoon session. They represented the following districts: Donegal, Dauphin and Lebanon, Manor, Bucks and Montgomery, Philadelphia and Black Creek, Ont., Canada. Also ministering brethren from local congregations of other denominations. The majority of these brethren shared in the service. For this to be possible each talk had to be short and right to the point. We are told that "variety is the spice of life," and surely this service was spicy. Truths came to us from so many different angles.

The results of the meeting we leave with the Lord, resting on His promise in Isa. 55:11—My word shall accomplish that whereunto I have sent it.

### Children's Meeting

On Sunday afternoon of August 16, in the Manheim church, there was a special service for children. This service was very well attended by children and older folks of the town and community. The children and young people of the Manheim Sunday School gave a program of recitations, exercises, readings and songs. The theme of the afternoon was "Do your duty."

The children (and older folks) enjoyed an illustrated talk on "Building for Eternity" by Bro. Abram M. Hess of Mt. Joy.

I believe it is well for us to give the children a special place in our services. Even Jesus, one day when He was scheduled very heavy, devoted some time especially to children. —Henry A. Ginder, Cor.

## GRANVILLE TENT SERVICE

The Granville Tent Meeting opened Saturday, Aug. 1st, with Bro. John Martin, Lancaster City, as preacher, and Bro. and Sr. A. M. Lauver of Millersburg as workers. The tent was more than full on Sundays, and several nights the meeting was well attended and appreciated by all. The singing by the boys from Grantham was very good. Bro. Martin did his best for souls and many found their load lifted at the altar. There were almost one whole Sunday school class saved by their teacher being interested in talking to them.

After a week Bro. and Sr. Charles Nye came to help along in singing and were good help in the Bible school which was open each morning for almost two weeks. There were some sixty or more attended and taught of God's Word. A program was arranged at the end, Aug. 16, and the children sang and repeated scripture, chapter after chapter. It is surprising what can be done in such a short time; the children decided to have an offering each morning of the Bible school and they had \$3.00, and it was put in the India mission box. The children enjoyed this very much, to think they could help to do their bit for God's work. The meeting was a success, we feel, for even one soul lost would be terrible, so we feel God has again been with us; some souls were saved in their homes that were not able to attend.

We had a large number of visiting brethren from different counties. We feel there is a great work to be harvested yet at Granville. We ask the readers to pray that we may win more souls for God before it is too late. There will be a tent meeting opened at Lake Park, Lewistown, Monday, Aug. 31, by the Granville Mission, which invites all who can to come and help, for it is very much needed

at this place. We pray God will send a mighty wave of conviction over that place and souls will see the condition of their lives, and it is worth far more to live an honest life and know that God's approval is on us.

Oh, I just thank Him to-night for all He is to me and us in our home; since our beloved sister has passed from our midst we can realize more what it means to be more true and faithful than ever. We had our first prayer meeting at Bro. Allen Brubaker's home, Tuesday night, since Sr. Brubaker has gone, and truly it was a sad one, for there was a vacant chair and there were tears shed. We could realize more of her absence than before, but Jesus is able to heal our wounds. He surely has been a real comforting Saviour at this sad time; but we are again glad to say that Sr. Frances Myers has taken over the work where Sr. Brubaker left off and is mothering the boys and is a great help in the home and in the community, whereof we are thankful. One of the persons that Sr. Brubaker had on her prayer list that she told of before she went to the hospital was saved in the tent meetings. That was a blessing to see.

As the hours are getting late and I have written perhaps too much now, I will say of the Lord He is my strength, and my foretrust, my God; in Him will I trust.

With love and service, I am

Your sister,

R. M. Freed, Granville, Mission.

## THE LIFE STORY OF FRANCES RIDLEY HAVERGAL

(Continued from page 296)

said, "Never mind! It's home the faster! God's will is delicious; He makes no mistakes." She requested that her favorite text should be placed on her tomb, "The blood of Jesus Christ His Son cleanseth from all sin." On her dying bed she very frequently would exclaim, "So beautiful to go!" She said, "Oh, I want you all to speak bright, bright words for Jesus! Oh, do, do! It is all perfect peace, I am only waiting for Jesus to take me in."—Selected.

## TAKE MY LIFE, AND LET IT BE

Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my hands, and let them move  
At the impulse of Thy love.

Take my feet, and let them be  
Swift and beautiful for Thee;  
Take my voice, and let me sing  
Always, only, for my King.

Take my lips, and let them be  
Filled with messages from Thee;  
Take my silver and my gold,  
Not a mite would I withhold.

Take my will and make it Thine;  
It shall be no longer mine;  
Take my heart, it is Thine own!  
It shall be Thy royal throne.

Take my love; my Lord, I pour  
At Thy feet its treasure-store;  
Take myself, and I will be,  
Ever, only, all for Thee.

What you call hindrances, obstacles, discouragements, are probably God's opportunities.—Horace Bushnell.

## "The Joy of the Lord is Your Strength"

Neh. 8:10

P. J. Wiebe

WHENEVER people get converted they are full of joy. Acts 8:8. Can you think of a person who is really saved that is not happy? Joy is one of the fruits of the Spirit and it always accompanies salvation. As the soul continues in obedience to God this joy increases. However, it is possible to lose the joys of salvation, Psa. 51:12, 13, but they can again be restored. Again and again Paul admonishes the Christians to rejoice in the Lord. Phil. 3:1; 4:4.

God created man out of the dust of the earth and breathed into him the breath of life and man became a living soul. Since that is so there is a longing and a yearning in every human breast for something which only God can satisfy. The joys of salvation satisfy that longing. It is a sad fact that so many people are trying to get this longing satisfied with the pleasures of this world. But they never give any lasting satisfaction. "Nothing satisfies but Jesus," and praise the Lord, He does really satisfy the longings of the soul.

Because people do not have the joys of salvation they try to find pleasure in sin. The Bible is very definite in warning us against sinful pleasure. "Flee youthful lusts." II Tim. 2:22. "Abstain from fleshly lusts which war against the soul" I Pet. 2:11. "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" Tit. 2:12. "He that loveth pleasure shall be a poor man" Prov. 21:17. Moreover Paul warns us that in the last days people shall be lovers of pleasure more than lovers of God, II Tim. 3:4. In spite of all these warnings we have come to a time when people are pleasure mad. They want to have a good time, they want to get a thrill, they want to fulfil the desires of the flesh and of the mind. A young lady once told me that she did not come to school to learn, but to have a good time. That is the tendency of the age; people want to have a good time, no matter what the consequences may be. I feel that we as older ones have not done our duty in warning the rising generation against the evils of living a life of pleasure. The results are disastrous. Let us consider just a few of them.

1. If people indulge in sinful pleasures they lose their appetite for spiritual things as well as losing the joys of salvation. And instead of being a help in the work of the Lord they are a hindrance. "Restore unto me the joy of thy salvation. Then (Next page, please)

## PROGRAM FOR THE DEDICATORY SERVICE OF THE NEW MESSIAH RESCUE AND BENEVOLENT HOME

Located on the Corner of 20th & Paxton Sts.  
HARRISBURG, PA.

### SUNDAY, SEPTEMBER 13, 1936

- 9:30 Sunday School Lesson, Adults - - - - -  
Bish. Laban W. Wingert, Fayetteville, Pa.  
Intermediate and Primary Dept. - - - - -  
Mrs. Walter O. Winger, Bulawayo, S. Africa
- 10:15 Devotional - - - Bish. H. C. Shank, Waynesboro, Pa.
- 10:30 Sermon, Theme—"Messiah" - - - - -  
Bish. L. O. Musser, Mt. Joy, Pa.
- 10:50 Sermon, Theme—"Rescue" - - - - -  
Bish. J. T. Ginder, Manheim, Pa.
- 11:10 History of the Brethren in Christ Church - - - - -  
Elder Asa Climenhaga, Grantham, Pa.
- 11:20 Song and Prayer - Elder Jacob Martin, Elizabethtown, Pa.

#### AFTERNOON

- 1:30 Devotional - - - - - Bish. J. K. Bowers, Trappe, Pa.
- 1:45 Sermon, Theme—"Benevolent" - - - - -  
Bish. S. G. Engle, Philadelphia, Pa.
- 2:05 Sermon, Theme—"Home" - - - - -  
Bish. C. N. Hostetter, Washington Boro, Pa.
- 2:25 Dedication - Bish. Henry K. Kreider, Campbelltown, Pa.
- 2:40 Dedicatory Prayer - Bish. R. I. Witter, Navarre, Kansas
- 2:50 Six Nehemiahs—  
"I Have Laid the Foundation" - - - - -  
Elder James Stump, Nappanee, Ind.  
"Building the Wall" - - - - -  
Elder Walter O. Winger, Bulawayo, S. Africa  
"The Men Had a Mind to Work" - - - - -  
Elder Harry Brubaker, Mount Joy, Pa.  
"Righteousness to the Plummet" - - - - -  
Elder J. B. Funk, Cleona, Pa.  
"Nehemiah, Chap. 5" - - - - -  
Elder Paul Goodling, Mifflintown, Pa.  
"Nehemiah's Prayer" - - - - -  
Elder C. B. Oberholtzer, Palmyra, Pa., R. R. 2
- 3:50 Closing Song, Prayer - Bish. Jacob Myers, Greencastle, Pa.

#### EVENING SESSION

- 6:30 Devotional - Elder Aaron W. Gingrich, Harrisburg, Pa.
- 6:45 Foreign Missions - - Bish. A. D. M. Dick, Saharsa, India
- 7:15 Evangelistic - - Elder Graybill Wolgemuth, Mt. Joy, Pa.

**BRING YOUR BIBLES AND YOUR LUNCH!**  
*There will be congregational and special singing.*

**MONDAY, SEPTEMBER 14—7:30 P. M.**

- Devotional  
 7:40 Prophecy - - Elder Jacob Eshelman, Sedgwick, Kans.  
 8:00 Evangelistic - Elder Graybill Wolgemuth, Mt. Joy, Pa.

**TUESDAY, SEPTEMBER 15—7:30 P. M.**

- Devotional  
 7:40 The New Birth - - Elder I. K. Curry, Swatara Sta., Pa.  
 8:00 Evangelistic

**WEDNESDAY, SEPTEMBER 16—7:30 P. M.**

- Devotional  
 7:40 Present Day Evangelism - - - - -  
 Bish. Henry G. Light, Cleona, Pa.  
 8:00 Evangelistic

**THURSDAY, SEPTEMBER 17—7:30 P. M.**

- Devotional  
 7:40 Repentance - - Elder S. C. Eshelman, New Kingston, Pa.  
 8:00 Evangelistic

**FRIDAY, SEPTEMBER 18—7:30 P. M.**

- Devotional  
 7:40 Prophecy - - - Elder Jacob Eshelman, Sedgwick, Kans.  
 8:00 Evangelistic

**SATURDAY, SEPTEMBER 19—7:30 P. M.**

- Devotional  
 7:40 Justification - - Bish. John S. Brinser, Elizabethtown, Pa.  
 8:00 Evangelistic

**SUNDAY, SEPTEMBER 20****Morning**

- 9:30 Sunday School  
 10:30 Sermon

**Afternoon—1:30 P. M.**

- Devotional  
 2:00 Sanctification - - - Elder L. B. Balsbaugh, Palmyra, Pa.  
 2:30 Visiting Ministers' Hour

**Evening—6:30 P. M.**

- Young People's Meeting  
 7:30 Testimony  
 8:00 Evangelistic

**A SPECIAL INVITATION**

A special invitation is extended to all the ministers of the City and surrounding community to attend any or all of these services and especially for the afternoon of September 20.

All friends of Christian work and activities are welcome.

**BUILDING COMMITTEE:**

Bish. Henry K. Kreider, *Chairman*  
 Isaac N. Hershey, *Secretary*  
 A. L. Longenecker, *Treasurer*  
 John E. Hershey  
 Ben L. Musser

(Continued from page 298)

will I teach transgressors thy ways; and sinners shall be converted unto thee." Psa. 51:12, 13. "The joy of the hypocrite is but a moment" Job. 20:5.

Our business as God's people is to be instrumental in the saving of souls. And it is only as we have the joys of salvation that we can be any help to the unsaved. The person that has lost this joy cannot expect to see souls saved. Hence if we are not in a position to help we are like the unfruitful branches whose end is destruction.

2. Not only is living in pleasure destructive to the spiritual life, it is also very hard on the body. How many people are nervous wrecks, or get prematurely old, or go to an early grave because of sinful indulgences! No wonder that the apostles warn us over and over against the lust of the flesh. Living a holy life goes a great way to keep us in good physical health.

3. Living in pleasure is very expensive. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Prov. 10:22. It is not so with the pleasures of this world. They bring a great deal of sorrow and expense in their trail. And that brings on another evil. Many people cannot earn sufficient money to fulfill the desires of the flesh and of the mind and they procure the money in some other way, in order that they may continue to live in pleasure. Either they get money by some dishonest practices, or else they borrow it with no intention of ever paying it back. God's Word says, "Owe no man anything" and if we refuse to heed the Word of God, can we expect that His blessing will rest upon us? As long as people live in pleasure with other people's money they are not at their best for God. How many of us know of such cases where people have obtained money by some dishonest means in order that they may consume it upon their lusts, Jas. 4:3. How many people to-day are living in sinful pleasures with other people's money? Oh, young people, take warning. It would be a great deal better to deny yourself of many things and go through the world honestly and with a clear conscience, than to enjoy the pleasures and luxuries of life and by so doing defraud other people of what is coming to them. Not only do young people do these things, but sometimes the older ones are just as guilty. But thanks be unto God, that through faith in Jesus Christ we can get deliverance from all these things.

In conclusion I want to say that we ask the Lord to deliver us from the desire to carry out these sinful pleasures, from the desire of living a life of ease. While in this life we never will be free from temptation, yet we have reason to thank God that He can and does give us power over temptation and that through Jesus Christ we can

(Continued on page 304)

## FOREIGN MISSIONS

### The African Conference

*Mtshabezi Mission, July 8 to 20*

ON Wednesday evening, July 8th, a band of twenty-eight missionaries and six children met around the long table for their first Conference meal, glad to see each other again, and happy in anticipation of twelve days together in Christian fellowship. All were there, except Sr. Cullen and Roy who had been unable to come.

Prospects for the Conference were good, as far as material conditions were concerned, for very efficient preparation, planning, and organization had been done, and everybody was very comfortably situated. We doubted not, as we met that evening for our first Conference prayers together that God was going to bless us, and enrich the hearts of each one, for we all and many others had been praying to that end. We were not disappointed. Throughout the Conference, the seasons of prayer early in the morning, in the evening, and at other times, were the means of real spiritual refreshment.

Thursday and Friday were spent in Board Meetings. Those who were not members of the Boards enjoyed time of Christian fellowship. One is glad for the social contacts with other missionaries at such times.

#### *The Bible Conference*

The Bible Conference opened on Saturday, continuing on Monday and Tuesday. The Spirit of the Lord truly met with us. In the Opening Remarks, Bro. Brubaker spoke of our loss during the year by the passing of Bro. Frey here in Africa, and of Sr. Davidson in the Home Land. Sr. Davidson was one of the party of first missionaries, gave many years of faithful missionary service here, and, although she has been in America in late years, her life has meant much to the Missionary Cause. Bro. Frey was our oldest missionary brother, and his years of devoted service even up till his illness and death have meant much to us all. We have suffered a personal loss. Bro. Brubaker also heartily welcomed four new workers, Bro. and Sr. Eyer, Sr. Esther Mann, and Sr. Mabel Frey into our midst, and told Bro. Mann that we all rejoice with him in his gain.

The Love of God was emphasized in the studies of the Books of I John and the Songs of Solomon. Although these books are so different, yet each in its own way, yet God's way, magnifies the great, unceasing Love of God, our Father, and Jesus Christ, the Bridegroom.

The Subjects, "The Ever Present Christ," "Doctrine of Holiness," "The Second Coming of Christ," "What the Bible Contains for the Believer" brought real inspiration to our hearts, and created within us a new and greater desire to live lives that are holy, that are worthy of our wonderful Christ, who is soon coming to claim His own.

When discussing "The Divine Agency of the Holy Spirit in Soul Winning," and "The Testimony of Foreign Missions to the Superintending Providence of God,"

### FOREIGN MISSION CALENDAR

July 1st to August 12th

#### Contributions

GENERAL FUND  
\$1,061.73

INDIA SPECIAL  
\$41.84

AFRICA SPECIAL  
\$318.58

MISSIONARY F. H.  
\$60.00

**Must have \$2,689.00 by October 1st in order for India and Africa to receive their regular quarterly allowance and our furloughed Missionaries likewise.**

**Pray that this need might be supplied. "We can if we try!"**

**F. M. Treasurer.**

we were made to realize anew that God is on His throne, that He is over-ruling, and that it is only through the Holy Spirit that we can do anything.

The study of the Trends of the Modern Missionary Enterprise, and hence the Challenge to us as Christian missionaries, aroused many questions in our minds as to what are the best methods to pursue, how we should proceed in our missionary work. Here, again, although we are often very much perplexed, we are glad for the knowledge that we have a Guide, One who does lead the Way if we only follow Him.

The subjects, "The Church, The Community, and the State," and "The Impor-

tance of our Church Doctrine" were ably brought before us. It is many times a problem, even on the Mission Field to know just how much one should work with the Government of the Country, and where we as Christians should keep entirely free from it. We were glad to have brought before us again the doctrines for which our Church stands, and were reminded of our duty of whole-hearted loyalty to these same doctrines. We realize that we are representatives of the Church in Africa.

After the different subjects were brought before us by the speakers, some time was devoted to discussion, and we were thankful for the way the Spirit did guide our thoughts. There were also musical numbers rendered by quartets and one duet, which were exceptionally good this year. We thank God for a good Bible Conference.

#### *Open Sunday*

The first Sunday at our Conferences is usually indicated as an Open Sunday, and is spent in visiting the services at the nearby outschools. This time all four cars went in different directions. Bro. and Sr. Steckley returned for the services at Matopo, and a carload went to each of Gwakwe, Sibonol, and Swazi. The people at these places gave the missionaries a very warm welcome, and all thoroughly enjoyed the day. We trust that the seed sown will bear fruit.

Sunday evening we met for a service in the Conference Room. Bro. Brubaker

### FOREIGN MISSIONARIES

#### Africa

##### MATOPOL MISSION

Elder and Mrs. L. B. Steckley, Elder and Mrs. C. F. Eshelman, Mrs. S. K. Doner, Miss Lois Frey, Miss Mary Kreider, 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 and Mrs. 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.

took as his text Luke 12:38, also reading Ezekiel 33:1-9. It is in the experiences of the Second Watch, when we have neither the glow of adventure nor the expectation of a quick arrival at home that the power of our endurance is put to the test. Then we need the very best that is in us; then we need strength. This powerful sermon presented a challenge to each one of us, one which we will not soon forget. Lord, keep us faithful in the Second Watch.

#### The Business Conference

The Business Conference opened on Wednesday, continuing on Thursday morning, and also the following Monday morning. The first business transacted was the passing of a resolution of appreciation of the life and work of Bro. Frey.

Other questions of importance to our work were discussed, some of which were: How can we missionaries help to increase interest in our Sunday Schools on the Mission Stations? What attitude should be taken towards those who have deliberately gone into sin against better light, and then return to the Mission hospitals for treatment? Should we ordain native ministers? This year the questions as a whole were not as difficult as sometimes, and we did feel God's guiding hand in the decisions reached. The Conference closed on Monday with some very timely advice and words of warning from our Superintendent.

#### The Native Conference

On Thursday evening, July 16th, native Christians came in from all directions—some in Scotch carts, some in wagons, some on bicycles, some had come part way by bus or train, but many, probably most, had come on foot, carrying bundles of blankets and clothing on their heads.

Two shelters, one for the men, and one for the women, had been made of branches beforehand. The people were tired but, notwithstanding that fact, about four hundred met in the church for evening prayers at 7 o'clock. It surely did our hearts good to see them.

Friday morning and afternoon were devoted to Business Conference. One question that took much time was: How should the young unmarried teachers in the kraal schools be cared for? After much discussion, it was decided to continue the policy formerly adopted: The Church Members of the community will provide room and Board. There was a good spirit shown throughout the business discussions. On Friday evening there was a preaching service.

The Native Bible Conference was held on Saturday. Both Natives and Missionaries spoke. The Scriptures, Matthew 18:15-18, Jude 18:25, Ephesians 4, I Corinthians 11, were explained by different speakers. Other subjects were: "Perils of our Young People," "The Walk of the Believer," "Consecration to the Work of

God." "Perils of our Young People" called forth a special response from the people, and there were tears in many eyes as some mothers and fathers spoke of the waywardness of so many of our young people. Pray for our young people, their parents, and their teachers. Yes, and don't forget their missionaries. After each of the three services today quite a large number stood for prayer, and made their way to the prayer rooms immediately following the service where there were workers to deal with them. We do thank God for the definite decisions for Christ, and for those who consecrated their all to Him. Pray for them, too.

On Sunday morning we met at 7:15 for the Feet Washing and Communion Service, which lasted nearly three hours. There were about 550 communicants, 75 of whom had to stand outside because the Church was full.

At 12:30 p. m. we went in for the main service of the day. There were over one thousand people on the place, so a large over-flow meeting was held under a tree. This was the only service when an over-flow meeting was necessary, thanks to the new wing on the Church. At some of the other services a few who could not get in listened at the windows. At the close of this midday service an offering of £6. 14s. 10d was taken for the British and Foreign Bible Society. At three o'clock five sectional meetings were held, for men, women, boys, girls, and for children.

The last service of the Conference began at 6:30 on Sunday evening, and ended at 9:15. This began with greetings from new missionaries, and farewells from Bro. and Sr. Eshelman who hope to go on furlough before another Conference.

Then followed a Memorial Service to Bro. Frey. Bros. Steckley and Brubaker spoke, and also three natives, Mnofa Nsimanqo who was at Matopo when Bro. and Sr. Frey first came to Africa, Bunu Ncube who was the first boy to come to Mtshabezi Mission when Bro. Frey opened the work here, and Naka Eli (wife of Kumalo, the overseer) who was a girl at Mtshabezi Mission years ago, and who lives in the Wanezi district where Bro. Frey was labouring when he became ill. All spoke very feelingly, and expressed the fact that Bro. Frey would not want to be thanked in words, but in the lives of his people. Mnofa said, "We are his children in the Lord, let us follow our father."

Sr. Frey also gave her testimony to the wonderful sustaining and helping power of God during Bro. Frey's illness. She told the people that although God did not heal him, still He did definitely answer their prayers in relieving his suffering, and in upholding him. She gave them the message that Bro. Frey had left for the Church, "That the Church go forward in

the Lord." She thanked them for their letters, their messages, their visits, their prayers during his illness, and for their expressions of sympathy and love since he has gone.

A new feature of the Conference this year was the Book Room. This contained Bibles, Testaments, Gospels, Song Books, Tracts, and other religious literature for sale, and proved a popular place during intervals. We pray God to bless the work done there.

The Natives showed a beautiful Christian spirit throughout the whole Conference, and, as they scattered again on Monday morning, the prayer was in many hearts that they might return to their homes really strengthened in God, and brighter witnesses for Him.

—L. G. F. Conference Reporter.

### Mtshabezi Mission

P. B. 102 M., Bulawayo  
S. Rhod., S. Africa  
July 28, 1936

Dear Visitor Friends:

*"Fear thou not, for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness."* Isaiah 41:10.

Truly we need not fear nor be dismayed. God is with us to strengthen, to help, to uphold us with the right hand of His righteousness. The depth and fullness of this verse is not realized until we are in the battle, or until we become completely dependant upon higher power than that of our strength. All who are in the service of God have surely realized how wonderfully they are strengthened and helped in times when every thing seems to fail. God is always faithful.

The time has again come for me to contribute to the lines of the Visitor. I am thankful for the opportunity of witnessing for God in this way. I am thankful too, for the privilege of reading the Visitor and for the blessing it is to us who are so far from home and friends. It is interesting to note how eagerly it is opened upon its arrival and how often references are made by the Missionaries to certain announcements, articles, or reports of the Visitor.

It is just over four years that I have been in the Lord's work here in Africa. When I left my work at home to come here it seemed as though I was facing a veiled future. And so I was. Little did I realize what I would be called upon to do in Africa. Little did I realize the change which would have to take place even in my thinking. And little did I realize anything of the actual life on a Mission station. The little that one can glean from Missionary talks, letters, or conversation does not take proper form in one's mind until actually

having lived for some time under the influence of the same.

In my facing this veiled future I did not face it alone. God was with me. He was my strength, my help and He upheld me with the right hand of His righteousness. He lifted the curtain little by little allowing me to see, and learn, and adjust myself to things gradually. I have learned much in this time; but not nearly everything which is necessary to know in dealing effectually with the people of this land. I am still learning new things, and see there are yet many which I shall have to learn in the future. I hope in learning them and profiting by my mistakes and failures of the past I may be better able to fill my place as a Missionary during the next four years than I have during the past four.

I have enjoyed health and strength since here, for which I much thank God. It is He who giveth strength to the body, and who alloweth sickness to come upon us. I could not ask more, but merely thank Him for that which He has permitted.

There have been spiritual blessings in abundance. One need never grow lean in the soul when God so graciously gives to all who call upon Him. Yet I realize that my life has not been as full and free as it might have been, probably because of lack of secret prayer. The most blessed times have been when alone with God. A Missionary can grow cold, and lose the keen touch with God very easily and probably not be conscious of it. There are so many duties pressing in upon us constantly that if we are not careful we neglect our secret devotions. I ask you all to pray for me that I may at all times be filled with the love of God, and that I might be my best for Him.

I have enjoyed another blessing for which I thank God, that is the burden for the souls of those whom we are trying to bring to the Saviour. Without this blessing no Missionary can labor effectively for the Master. I thank Him for putting upon me this burden. I thank Him too, for very definite answers to prayer for some who have been the burdens of my heart.

In closing I would again emphasize the need of much prayer for the Missionaries. I say this not for the need of something to say, but because we all feel the need of your prayers. I think sometimes it becomes a habit to ask for the prayers of God's children, and is too often treated as such. But, do not let this request pass by unnoticed. Go to your secret place alone with God and pray for us. The Lord will bless both you and those for whom you pray.

Yours in the Master's service,  
Anna R. Wolgemuth.

A true witness for Christ will always say more than words.

## Saharsa News

Saharsa, B. N. W. Ry., India

August 4, 1936

July 1. School opened this morning. For several days we were busy visiting village homes to get the children to come to school. An Indian girl does not need to read. Then the feeling against Christianity is very great in these parts. We were glad to have nine new girls present.

July 2-8. A great excitement. There will be a wedding. Mary is making her wedding things at my house. Her outfit is very ordinary. Her father is a poor man.

It rains every day. Some days very hard; other days less. We have had more rainfall already this month than in the entire month last year.

July 14. The wedding day. Guests are arriving. The bridegroom and party came at noon. The wedding is set for two o'clock Indian time, which is always an hour or so later than the time set. They are very shy. Bro. Engle had difficulty in getting them to join hands. They left on the evening train for Supaul. The floods came in and they had to proceed by boat the last part of their journey. The father invited a few friends to partake of a lovely meal.

July 15. Our new teacher began work this morning. We pray God will bless her work among the children.

The M. E. and Training girls had to change their minds and leave for Patna tonight. The Floods caused a change in the time table and they could not arrive in time if they left in the morning.

July 16-20. Busy getting ready for the visit of Dr. Troyer. He is going to his station from Darjeeling and will visit us on his way home. He is expecting to look over the girls and give medical advice. He is a very clever surgeon of the Mennonite Mission.

July 23. The Doctor with his wife and little boy arrived this evening. They were held up at Mansi all day because of floods. How fresh they look after their holiday.

July 24. Work began early. Three little tots must have tonsils out, another needs a slight operation. Some bad eyes and a few other small matters to attend. While Doctor is at work in the Boarding the others are in the dispensary preparing tables, boiling instruments, etc. Quite a number of teeth had to be taken out. Now the tonsils. Mrs. Troyer gave the anaesthetic. We were finished with the tonsils before breakfast. Did some more sterilizing and rest a little and were ready for the hernia operation. All was finished by 3:30. The children are feeling better this evening but will not talk.

July 25. Doctor advised Phyllis Engle having her tonsils removed. So early this morning we went to the dispensary and

took out Phyllis' tonsils. Poor child is hungry but cannot eat. The others are feeling better this morning.

Doctor went for an aligator hunt, but returned in the evening disappointed. We have appreciated the help of the doctor and his wife. They have finished their second term of service and are proceeding to America this fall.

July 26. The Troyers left for Calcutta this morning. May God bless them for their kindness to us.

July 29. Sr. Engle and Phyllis left this morning for Darjeeling. The children in school are very anxious to see their mother and little sister.

We have had an unusual rain fall for July. Up to date over fourteen inches. Everything is green. The country is beautiful around Saharsa.

B. E. Gayman, Cor.

## Catching Men

Jesus was pre-eminently an object teacher. His parables, of course, come to mind. They are crammed with object lessons—the sower, the lost coin, the pearl merchant, and so forth. But I am thinking just now of a very impressive object lesson He gave Peter and James and John one day on the Lake of Gennesaret. It is that which grew out of His directing a miraculous haul of fish that filled two boats to overflowing.

This incident has always appealed to me. One reason, I suppose, is that I am fond of fishing. As a boy I used to read this account and see in it solely Jesus' profound sympathy for luckless fishermen. Then, I did not notice the application which He made of it when He said to Simon Peter, "From now on catch men." And the literal rendition of it is, "catch them alive."

It is one of the most impressive teachings of Jesus. I believe that it had much to do with the deep Christian devotion and loyalty these men afterward displayed. No doubt they recurred to it often in their ministry, finding in it fresh inspiration for their efforts in behalf of the Gospel.

In the works of Clement of Alexandria, 200 A. D., we find this beautiful hymn to Christ the fisher:

*"Fisher of mortal men,  
Even of those that are being saved,  
Ever the holy fish  
From the wild ocean  
Of the world's sea of sin  
By thy sweet life thou enticest away."*

What better picture can be drawn of Christ or of the Apostles? God grant that it may be a picture of us also; that we may tactfully, patiently, winsomely fish for men and by virtue of one union with Christ "catch them alive" for Him.

—Publisher Unknown.

## Starting the Day Right

Several years ago the writer dropped in a furniture establishment in central Illinois. The proprietor, seated at his desk in the rear of the store, was engaged in writing a letter. He stopped and said, "I am writing a letter to my son in Chicago. You will probably be interested in a part of it."

He read as follows: "We want you to work hard and ask God every day to give you of His Holy Spirit to enlighten your mind and to quicken you in all righteous energy for the tasks that confront you each day of your life. Do not fail to do this every morning as you begin the day's work and then at evening time give thanks for the care and help during the day. Keep yourself clean in mind and body and be ready for anything that comes along, and if these directions are carried out I know you will have a happy and successful life."

The writer of the above is a layman in the Presbyterian church at Aledo, Ill. He has a business that requires a lot of his time and energy, and to which demands he could have easily given himself. But he could "take time to be holy." The Christian life expresses itself in and through various forms of religious service. Writing his son and giving him wholesome instruction as to how he should conduct himself each day was his way of expressing that life, and he took time to do it.

Several years ago we heard a missionary from Macedonia. We recall nothing that he said save this, "We take time for everything in Macedonia; we take time to be holy over there." In our modern complex life, with its cares and responsibilities, its attractions and distractions, our ambition to make money, derive pleasure from life and to attain popularity, we do not always take time to be holy. And if we have time, do we think of putting it to that use?

How many have the concern for their children this brother had and will take time to guide their lives in the proper direction? He is the type of parent that we need to protect and safeguard this generation and save our young people from an age of sin, temptation and degeneracy.

—The Baptist Record.

## For Law

Sometimes we find a finer sense of loyalty and obligation to the government in our guests from other nations than in our own citizens, as happened in Hollywood recently.

A noted German director, who lately came to this country, during the Prohibition era has been invited to many parties at which alcoholic drinks were served, but these were always refused, very much to

# CHRISTIAN LIFE BIBLE STUDIES

## For Young People's Meetings

No. 249

### CHRIST AND HIS FRIENDS

Topic for October 4, 1936

Scripture Reading: Col. 3:1-17

#### I. Give a Definition of "Friend."

1. Christ's definition: Jno. 15:14; 14:23; Lu. 8:21; Mark 3:55; Matt. 25:40.
2. Jesus defined "neighbor" by telling a story. By illustration, showing the traits and characteristics which he possesses, define "friend."

#### II. Who Were Scriptural Friends of Christ?

(Apostles, disciples, writers of epistles, etc.). Lu. 12:4; Jno. 11:11; Matt. 26:50; Jno. 15:15; Col. 3:11; II Tim. 3:15.

#### III. Who Are Present-Day Friends of Christ?

(Those who answer to description and definition in I, same as then). Heb. 2:11; Matt. 7:7; Luke 13:3.

#### IV. By What Standards is Friendship With Christ Tested?

1. By Obedience to His commands. Acts 1:8; Matt. 28:19, 20; Mark 16:15. (How can many Christians call themselves friends of our Lord when they are indifferent to the astonishing fact that three-fourths of the world's population does not have the knowledge of the Lord Jesus Christ? What vast areas there are on every continent, yes, in almost every country, that have not been penetrated with the Gospel, although commercial interests have left no profitable field untouched. But, to make the problem more personal, where is the community or hamlet that has not at least one wanderer, lost, away from Christ; someone who is seeking the interest of a friend, the love of a Savior? Would we delight the heart of our great Friend? Then we must make the scrutinizing search for the "other sheep—which are not of this fold.")
2. By the attitude manifested during persecution. Rom. 8:35; Col. 3:13-16; Matt. 5:38-41, 44.

For a background for the entirety of Topic IV, read Matt. 5, 6, 7. This will give various ways in which Christians prove whether or not they measure up to Christ's standard for His followers or friends. Sum up the various commands, as did Christ in these two: Mark 12:30, 31.

#### Suggestions for the Leader:

If there is time and the leader desires, a short discussion dealing with the fundamental prerequisites for friendship with Christ, such as conviction, repentance, salvation, sanctification, etc., may follow the topics. References may be found dealing with these experiences.

the surprise of the hosts. Finally, thinking that perhaps they had failed to please a very fastidious taste, they brought out the very finest brands obtainable, but these were also courteously declined. Thereupon the German's friends exclaimed, "Why you drink in your own country, do you not?"

"Yes," he answered, "but when I entered the United States, I swore to uphold its laws; therefore I must keep my oath."

Perhaps his right attitude of mind will help to give courage to say, "No!" to others similarly placed who do not wish to seem discourteous and really want to be law-abiding.—Pittsburg Christian Advoc.

No. 250

### PAUL THE VICTOR

Topic for October 11, 1936

Scripture Lesson: "Gems from Paul." (Gem verses from Paul's writings to be read or repeated from memory by members of the group. Should be announced in advance).

#### I. Paul's Testimony of Final Victory. II Tim. 4:6-8.

Relate circumstances under which he gave this testimony.

#### II. Over What Was It Necessary for Paul to Live Victorious?

1. Physical infirmities. II Cor. 12:7-9.
2. Many kinds of persecution. II Cor. 11:23-28.
3. Trials and knowledge of approaching death.
4. Think of other hard things Paul faced such as parting from friends, standing alone, disputing with brethren, etc.

#### III. What Enabled Paul to be the Victor?

1. Reliance on God. I Cor. 15:27.
2. His eyes on the eternal rather than the temporal. II Cor. 4:16-18.
3. Gloried in the cross of Christ. Gal. 6:14.
4. Christ living in and through him. Gal. 2:20.

#### IV. What Will God Do for Those Who Overcome Sin and Live a Life of Victory as Paul Did?

List the seven promises in the following verses:

- Rev. 2:7, 17 and 26  
Rev. 3:5 and 12 and 21  
Rev. 21:7

#### Conclusion:

This program brings to a close the series of four lessons on the life of Paul which has appeared during the year.

As a fitting conclusion for this series, review briefly some of the outstanding characteristics and achievements of this great soldier of the cross.

Close with general discussion on "Lessons from Paul's Life for Us."

Study the nature and importance of the things to be won or lost, according to the issue of this conflict. Your life is a race, eternal glory is the prize, grace and corruption are the antagonists, and as either finally prevails, eternal life is won or lost.

—Flavel.

A lady was standing on her porch one bright spring morning. She did not appear happy or contented, and she confided her restlessness to her negro housekeeper. "Oh, I wish I could go away! I do so need a change!" "Now, chile," said the old negro, "wat you want git 'way fum? Dis yere beau'ful house? Now, wat you want git 'way fum? Dese yere lubly chilluns? Now wat you want git 'way fum? You gotta lug yo' se'f whereber you go." This is the great penalty for wrong-doing. We cannot get away from ourselves; we have to "lug ourselves along," as Judas found to be so terribly true. Our only safety is to let self be crucified with Christ.—Selected.



**"The Joy of the Lord is Your Strength"**

(Continued from page 299)

have the victory and be brought out more than conquerors. Moses denied himself of the pleasures of sin and God honored and blessed him for it, Heb. 11:25, 26. Let us remember Jesus says, "If any man will come after me, let him deny himself, take up his cross and follow me." Matt. 16:24; Luke 9:23. There is always a blessing in self-denial. Praise the Lord, He can take away the desire for these worldly pleasures and give us a desire to do His will. Let us also warn the rising generation of the evils of living according to the lusts of the flesh. God has something better for His people. There is no joy equal to the joy of living wholly for God and leading souls to Jesus Christ. Praise His name!

**SPARKS FROM DIFFERENT ANVILS**

S. G. Engle

Remember that before honor is humility.

Children, it is better to be a small apple, good thru and thru, than be great, and fair outwardly, but false at heart.

Fill thy horn with oil; be hopeful and joyful.

Faith seeks the glory of God, and not mere personal victory.

Don't only leave difficulties and disappointment stunned, but, like David with Goliath, cut off their heads.

**Notes on David and Goliath**

Satan's champions are well armed with brass.

Wise believers and leaders use tried and proven weapons.

The Bible contains enough smooth stones, to crush the heads of all God's enemies.

A youth with God on his side, is a match for every Giant.

Seemingly impossible things are accomplished in the name of Jehovah.

David represents faith; Goliath force.

David went forth as a shepherd boy, not a warrior.

The victory of faith is confusion to God's enemies.

David was restful and trustful, knowing that the battle was the Lord's.

David ran to meet the enemy, knowing he would win.

All believers receive of Christ's fullness; the greatest saints can not live without Him; the weakest saint may live by Him.  
—Matthew Henry.

The Word makes us wise unto Salvation. The Word teaches us what it is to be wise. For the world often mistakes cleverness and prudence for wisdom, and sometimes calls unworldliness folly. But Scripture teaches us that wisdom is from above, that Christ is our wisdom and that the end of wisdom is salvation. Yet this wisdom embraces true prudence in all earthly duties and relationships. If we are

guided by the Word, if we walk with Him in humility and faith, our minds will be clear, our words sober, our actions straightforward: in our intercourse with men we shall commend and adorn the doctrine of the Gospel.—A. Saphir.

"The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly." Psa. 118:16.

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