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V.L. Stump

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Soul Passion or Tra-
vailing for Souls

J. A. Climenhaga

The "How" of Sancti-
fication

C. W. Ruth

Studies in the Minor
Prophets

J. A. Climenhaga

Building Safely

E. J. Swalm

Foreign Missions

New Year, 1937

Noelle Davies

GABRIEL looked from the gate of Heaven
And saw the world on its journey driven,
Like a snowflake borne on a wintry wind,
By Time's dark forces which none can bend;
And he heard the carols come echoing clear
Through the dusk that shrouded the dying year—
"Peace and good will! Peace and good will!
Peace upon earth, good will to men!"

* * * * *

But Gabriel turned, for he heard a cry
At the threshold of gold where he stood on high.
Some shadowy figures were crouching there,
Sobbing and weeping in wild despair.
Gently he asked what their grief might be,
And thus they answered him piteously:

"We are the souls that shall come to birth
In the new-born year on the distant earth,
And this is the night that we look below
To see the homes where we soon must go—
We gazed with hope through the misty gloom,
But now we shudder to think of our doom.

"The peoples of earth are arming for war,
Though they sing of peace as they sang before;
And some are starving, and some are strong
And eager to harry the weak with wrong;
The nations are seething with hatred and fear,
And we dread to be born on the earth this year!

"Must our innocent childhood wither and fade
At the breath of the poisons that men hath made?
Must we perish by famine and plague, or die
In the blazing destruction men rain from the sky?
Oh, Gabriel, pity our terror and pain—
Go, bear them the message of peace again!"

Gabriel sighed as he shook his head.
"A fruitless errand 'twould be," he said.
"Yet still there is hope, for yourselves shall bear
The message of peace to your kindred there.
Your infant voices shall plead with them,
And tell them the message of Bethlehem.

"If they hearken not to the worldless plea
Of the babes that they welcomed so joyfully,
Read no appeal in those innocent eyes,
No prayer for mercy and love in the cries
Of their own little children, helpless and weak—
Then they will not hear, though an angel speak."

* * * * *

"Peace and good will! Peace and good will!
Peace upon earth, good will to men!"
—Evangelical Christian.

CURRENT EVENTS AND COMMENTS

The Church Union Herald says concerning the religious situation in Germany: "Martin Niemoeler, a vigorous and courageous leader of those elements in the German church which have attempted to retain the church's spiritual independence against Nazi encroachments, has admitted complete failure. In a recent speech he confessed that the church's battle had been lost and that the Protestant church had fallen under complete control of the state. He declared that now no man dare open his lips to express an opinion without first looking anxiously about to see if some one friendly to the government may be listening, ready to report. Protestant schools have been closed without a word of protest. No religious paper in Germany, he says, now dares to publish what it thinks. 'The stroke of a pen is now sufficient to dissolve synods and church councils, and no one can know what church buildings, in two years, may be turned into theaters.' The neopagan movement, led by Baldur von Shirach, is growing steadily bolder and no one dares oppose it openly."

Writing on "It Can't Happen Here" Howard Vincent O'Brien in his syndicated article printed widely in American newspapers says: "I was in Germany the summer that Hitler came to power. I met no German who thought that such a thing could happen in Germany. Opinion was divided. Some thought that Hitler was just a clown—an amusing little chap. Others agreed that he did occasionally express some rather sensible ideas. They pointed to the fact that the youth of Germany needed some healthy discipline. They thought that if Hitler did nothing else he might inspire the boys and girls to quit acting like hoodlums. A Berlin business man explained to me that if the German government could only throw out the democratic theorists and get a strong hand on the reins of affairs it would be a good thing for business. I learned the other day that this business man had recently shot himself."

RECENT FINDS SHOW SODOM AND GOMORRAH CENTERS OF WEALTH 5,000 YEARS AGO

Histories and other reference works will have to be revised, for the sites of the hated and ill-fated cities of Sodom and Gomorrah, in Palestine, have now been located. The discovery was made two years ago, by Father Alexis Mallon, a French priest who makes science a special study. The Book of Genesis gives a vivid account of the destruction of these two wicked cities of old. It says:

"The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities."

This is one of the most dramatic episodes of the Old Testament. The account goes on to say that Lot and his wife had been warned of the approaching destruction and that Lot escaped but that his wife was turned into a pillar of salt when she looked back

to see the spectacle, after having been told by the Lord not to.

As a matter of fact "pillars of salt" are common enough in the region in question. The Bedouin guides in Palestine have long pointed these out to travelers as being the identical one into which Lot's wife was turned. Some of the more unscrupulous guides have even sold pieces of this pillar to tourists, as souvenirs.

The destruction of Sodom and Gomorrah is well authenticated in history, and it was undoubtedly caused by a catastrophe which is well described by the Biblical account. Oil and gas are abundant in Palestine—and you will believe this when you are told that your old friend the Standard Oil Co. has its hooks in the earth even there.

That powerful octopus will follow the faintest smell of oil clear around the earth, in the expectation of corralling the supply and some day turning it into bigger and better profits. So when we say that Standard Oil even has concessions in this Dead Sea region we can be pretty sure there's gold in "them thar hills"—in the form of oil products.

An earthquake which released oil and gas, accompanied by lightning and fire, could very well have brought destruction on these twin cities of evil just as the Bible says, when "lo, the smoke of the country went up as the smoke of a furnace."

Sodom and Gomorrah, it was supposed, were located near the south end of the Dead Sea but no ruins have ever been found there. Father Mallon began digging near the north end and he was rewarded by finding fragments of pottery and other remains dating back about 3,000 years B. C. The relics show that such rites as snake worship, and even human sacrifices, were common with these people.

The ruins are the largest so far uncovered in Palestine. These were rich and populous cities. Some of the buildings were 50 feet high and there are many evidences of wealth and culture. The use of iron was then unknown—the furniture and utensils being made of stone or bronze; while pearls and precious stones were used for ornaments.

The Dead Sea region is the oddest place in the world. Speaking of "depressions," here is the worst one the old earth has ever known. The Dead Sea is 1,300 feet below the level of the sea. But then the bottom is another 1,300 feet below the surface, in the deepest part. So here is a hole in the earth 2,600 feet in depth—with the Mediterranean Sea only 50 miles distant.

The Dead Sea is properly named, though the natives call it the Salt Sea. The water, with five times the salinity of ordinary sea water, is more than one-fourth mineral matter—and it has such a foul taste that a single drink will do you for a lifetime. No animal life can exist in it, and fish that are swept into it by the Jordan soon die.

—Pathfinder.

The Evangelical Visitor needs your prayers and your co-operation. Will you make a special effort to get New Subscriptions and Renewals?

SHALL WE STRUGGLE?

I heard a Baptist minister, speaking of the Victorious Life, say, "God will never help a man who struggles against sin." I profoundly disagreed with that statement, and I immediately produced this passage: "Ye have not yet resisted unto blood, striving against sin." Yes; we strive, and we struggle in the assurance that we shall win. In our lesson this morning, Phil. 3, toward the end of his Christian journey, the Apostle said that he had not then attained, he had not yet fully grasped that for which the Lord Jesus Christ had apprehended him. We should always be pressing on "toward the mark for the prize of the high calling of God in Christ Jesus." In some of our hymn books words are changed. The hymn: "Art thou weary, art thou languid," has an alteration in it, presumably because the compilers considered that struggling and striving were not appropriate to the Christian life. So, in place of the words: "Finding, following, keeping, struggling," they have it: "Finding, following, keeping, trusting." But in finding we trust; and in struggling, we trust. It is trusting all the way through.

"Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs
Answer—"Yes!"

—The Outlook.

THE CAVE OF MACPELAH

"The Jewish Chronicle" reports sacrilege at the Cave of Macpelah, in Hebron. Thieves have broken in and stolen articles of great age and historical value. Besides more than a dozen rugs, part of the curtain over the traditional grave of Abraham, a silver candlestick from beside Isaac's grave, and some ancient volumes of Scripture have been carried away.—The Alliance Weekly.

AN ANTICHRISTIAN CHECK

This story is told by Dr. James I. Vance, of Nashville, Tenn.:

In my church there was a member who paid all his contributions to the church in a check; and always across the check he wrote, "Not a cent for foreign missions."

I never liked to take his little check. It seemed like an insult to Calvary!

But we did take it on the theory of Senator Dolliver, who was once asked if he thought the church ought to accept tainted money and use it in the work of the Lord. He said, "Give me three days to think about it." At the conclusion of the three days he said, "Yes, take it, for money, like water, purifies itself by circulation."

On that theory the church took the check. It fell to my lot not long ago to conduct his funeral. They brought his body to the church, and as I read the service and looked around the casket, it seemed to me that I could see his little check floating out there before me, and across the check was written, "Not a cent for foreign missions." He has gone to stand before the great Judge now. I wonder what He thinks of his little check!

—Christian World.

Our Golden Anniversary

With this issue of the EVANGELICAL VISITOR, we begin Volume 50 of its existence. The first volume of the paper, however, did not consist of twenty-six issues as we now publish the VISITOR. The first issue of the paper was dated August 1st, 1887, and we hope to issue a Special Commemorative Number on or about that date. D. V.

As stated in the December 21st issue, we hope to make this the most successful year of the history of this paper. We most sincerely solicit your co-operation, by your prayers, contributions, renewals, gift subscriptions and any other way in which you, as loyal friends of the paper, have been helping during the years past. We are keenly conscious that the task before us from year to year becomes greater and we do not hesitate to confess that we have always felt our insufficiency. It is only as our friends and Providence aid us that we are able to publish a paper that meets with the approbation of the Church. We do not expect to do this without any mistakes, but we hope that when these occur, it will be considered a mistake of the head and not of the heart.

It is our deep desire to make this paper the medium through which Gospel light and truth are disseminated, and if permitted to continue our labors throughout the year, we plan to give our readers the best material that can possibly be secured for the columns of this paper in 1937.

We especially want to thank all of you who have so kindly remembered us each day in prayer during the years past; we are conscious that our Father has again and again answered these prayers in our behalf. Then too, we want to thank those who have so kindly responded to our recent appeal for gift subscriptions, and we expect a great many more of you will take advantage of the special offer of one dollar per year to new and gift subscribers, so that these friends may not miss a single one of the issues that go to make up Volume 50 of the EVANGELICAL VISITOR.

Studies in the Minor Prophets

We are pleased to begin with this issue of the paper a series of sixteen studies in the Minor Prophets, furnished us by Brother J. A. Climenhaga of the Beulah College. These have been prepared especially for the EVANGELICAL VISITOR and we believe that they will be welcomed by most of our readers, especially by those who are interested in Bible study. We suggest that you begin by reading the introduction given in this number to the first of the Minor Prophets, Hosea, and then read the book itself, thus follow down on



through the line. These studies will be published consecutively throughout the entire series. We appreciate the many hours of painstaking labor Brother Climenhaga has devoted to the development of these studies.

Let Brotherly Love Continue

During the past months there have appeared in the columns of the EVANGELICAL VISITOR several reports, notices, etc., concerning the Roxbury Camp Meet-

indiscretions of these Meetings. It is distasteful to be compelled to publish any sort of notices of this kind to say the least.

It was not our privilege to attend these Meetings and whatever comment may be given must, of course, be based upon information furnished us. The editor was desirous of obtaining some first-hand information, and therefore, for a time, had a representative on the ground who was requested to give the facts as he saw them. This party was not connected with the Publishing House or Publication Board.

We sum up in a few terse statements conclusions given us in this report.

"Roxbury could be made a great blessing if meetings were properly sponsored, and conducted."

"The Church needs a great Camp Meeting, where there can be the development of spiritual life and experience among our people."

"The saddest thing to us was the fact that all about the place there seemed to be multitudes of unsaved souls who were wondering what it was all about, while a small group of professors held a religious feast."

There is no doubt that there was manifested in this Camp a zeal without knowledge, and that the work of the Lord has greatly suffered in this and surrounding communities because of the turn of affairs, but it is our sincere prayer and plea that as a people, we do not allow ourselves to be unduly influenced against the camp meeting movement. We need such a meeting in every state where God's people can gather together for seasons of spiritual refreshment, for Bible study, and for souls to be brought to Christ.

Some of the greatest achievements have been the outgrowth of dismal failures. Love, faith, perseverance and determination to conquer obstacles after failure, have nearly always resulted in triumph. I think it was Dr. Watson who said that "To become thoroughly hot for God, without running off on some sort of fanaticism, or tangent, and to keep from again growing cold and indifferent to spiritual things, is the highest art of living beneath the skies."

No matter what our spiritual attainments may be, nor yet what our intellectual accomplishments are, we will never reach the place where we do not need the help and counsel of our brethren. Furthermore, we cannot be too well informed as to how holy men of all ages met the spiritual problems of their day and solved them by methods that led to closer union and fellowship and not to dissimulation.

There is One who enters into all our difficulties with us. We are not alone in anything, if we abide in Him and He in us. It is as much His joy to comfort us, as it is ours to be comforted.—M. G. H.

The Busy Man

*If you want to get a favor done
By some obliging friend,
And want a promise, safe and sure,
On which you can depend;
Don't go to him who always has
Much leisure time to plan,
But if you want your favor done,
Just ask a busy man.*

*The man with leisure never has
A moment he can spare,
He's always "putting off" until
His friends are in despair.
But he whose every waking hour
Is crowded full of work
Forgets the art of wasting time—
He cannot stop to shirk.*

*So when you want a favor done
And want it right away,
Go to the man who constantly
Works twenty-four hours a day.
He'll find a moment sure somewhere,
That has no other use,
And fix you while the idle man
Is framing an excuse.*

—Author Unknown.

ings. All of these were properly sponsored and therefore accordingly published. We still have a number of reports and contributions which we consider to be the outgrowth of this Meeting, some of which have been received without any signature. We want to state for the benefit of all, that it is not the policy of this paper to publish reports or notices which are not properly signed or authenticated by persons in authority. In matters such as this, the editor can only act as the impartial servant of the Church.

We hope it will not be necessary ever to publish anything further regarding the

Soul Passion or Travailing for Souls

J. A. Climenhaga

A Missionary Message Delivered at the Upland, Calif., Church, Sunday, Oct. 18, 1936

IT is my desire to talk to you this morning concerning a very important subject, a subject which is too often neglected viz. "Soul Passion." In other words it might be termed "Travailing for Souls." My text is found in Isaiah 66:8, "As soon as Zion travailed she brought forth her children."

That this is a missionary theme is seen in the place from which this text is selected. The last two chapters of Isaiah may be called "God's inclusion of the Gentile world." Chapter 65, verse one says, "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name."

The message of Isaiah 66 is "God's gracious benefits to the Church." The Church is a body of people made up of all nations and races, God's own Israel with the nations which have been brought in to Divine favour through the Mediator of the New Testament, Jesus Christ. Even in the old Covenant we note how outside people were brought under the promises of Jehovah, the Covenant Maker. Take for example Tamar the harlot through whom came Pharez, one of the progenitors of the Promised Seed. Again there is the example of Ruth, the Moabitess who became the great-grandmother of David. A third citation might be made in the person of Rahab, the harlot who was also brought into the promised line. All of these were made to rejoice with Jerusalem as Isaiah 66:10 declares.

All the epistolary books of the New Testament show how the Gentile world was included in the great plan of redemption and how the Gentiles were made partakers of Christ's Holiness.

How were all these people made fellow heirs of the promises of God's gracious plan? In every case it was the result of an intense passion or desire to be included in the family of God either on the part of the individual or on the part of the transmitter of the glorious message. It took Soul Passion. Soul Travail was necessary.

That we may obtain a clear comprehensive view of the real meaning of the subject let us note briefly what is meant by (1) passion and (2) soul.

The word "passion" is often explained as meaning a suffering of inflicted pain as the suffering of Christ on the cross. It is also explained as an intense emotion. The meaning in which I am most interested is the meaning found in Isaiah 53:11 which states, "He shall see of the travail of His soul and shall be satisfied." The word "passion" could be substituted for the word "travail" and read, "He shall see of the

passion of his soul" and should thus explain the meaning which I have in mind.

Often the only way in which the emotions of the soul and Spirit can be understood is by the use of natural analogies. The word 'travail' is most frequently used in connection with parturition. Only those who have had the experience of being in a parturient condition understand fully the meaning of the term. Only those who have had a soul burden which has almost crushed them know what passion of the soul really means. Things must be felt to be understood.

In the light of the above what does soul passion or travail imply? It implies that the individual is so overpowered by an intense desire to see souls saved that appetite is removed. Fasting is not an incumbent but a natural condition in which the individual finds himself at that time. Who ever heard of a woman in the midst of real travail desiring food? Just so when Zion travails she shall bring forth.

The word "soul" is often used synonymously with mind. At other times it is used synonymously with spirit. It is the last meaning which is now attached to the word. However the mind is included in this passion, for the mind becomes so absorbed by the passion of the spirit that the only thing the individual can think about is the burden of the spirit or heart. Just as parturient travail makes other thoughts flee just so soul travail removes the trifling things of time from our mind. One rendering of our text states it as follows: "As soon as Zion travailed she brought forth."

Why is soul passion necessary? Simply because that is the way God has appointed it. Travail is the order of nature. It lies at the basis of all success. In the physical realm it is the one way of bringing forth. Men and women to succeed in the mental world must have it. It is equally necessary in the spiritual realm. It is the one thing which most of us lack in the work of Christ which is the work of Missions.

Dr. Brown has very aptly said, "That a missionary is God's man; in God's place; doing God's work; in God's way; for God's glory." The only way we can work effectively for God is to be so impregnated with His will and His work that that is our passion, our travail. The men and women in the Bible who succeeded were those who knew that unless the world were told about God and His plan it would be lost. The men in history who became outstanding messengers were those who had soul passion.

Raymond Lull, the apostle to the Moslems, said, "To Thee, O Lord, I offer my-

self, my wife, my children, and all that I possess." Count Zinzendorf that great builder of the Moravian or United Brethren Church said, "I have one passion; it is He and He alone." David Brainerd, the great missionary to the Indians said, "I wanted to wear out my life in His service, for His glory. I rejoiced in my necessity of self denial. I cared not where or how I lived or what hardships I went through, so I could but gain souls for Christ."

When we come down to the missionaries of our own Church we find that it was just such a passion as this with which they were possessed. Levi Doner, the veteran Canadian missionary of the Brethren in Christ Church said,

*"The time of my departure has come,
When I must leave my friends at home,
And haste to join that little band,
Far over in Matopo Land,
My friends no more my face shall see,
Unless we all real faithful be."*

H. L. Smith, the organizer of the Brethren in Christ Missions in India had but one passion and that was for dying souls in India. More than once Bishop H. P. Steigerwald was heard to say, "America has no charms for me, I covet the Bantu for Christ." And so I might go on, but enough cases have been given to illustrate what I mean. It is soul passion which is still needed so that the work of God will go on.

The question may be asked, "what will produce this soul passion? Dr. Robert Hall Glover has said, "Much is rightly said of the boon that the Lord's Coming will be to Christians and to all suffering humanity, as well as to "the whole creation which groaneth and travaileth in pain." But all too little is said or thought of what it will mean to Himself, who so long has waited to "see of the travail of his soul and be satisfied." Loyalty to Christ, and a jealous passion for His exaltation, should be the first compelling motive of missions." All souls who have been lifted out of sin by the power of the Lord Jesus Christ will desire to do all they can to help others who are living in the bondage of sin.

It has long been an established fact that the knowledge of the needs of a field is a great impetus toward creating soul passion or an interest in the cause of missions. The condition of those nations who have not accepted the Gospel and are not even nominal Christians is beyond description. Their method of living seen on every hand, their filthy kraals or villages, the terrible-ness of their ignorance demands that the Gospel be given to them. I saw things during my service on the African field and during my visit to the Indian field which would shock the modesty of this civilized America. Is it nothing to you that human beings grovel in habits beneath the practices of the brute creation?

When I speak or think of their moral conditions I shudder. I have been asked to give the worst, but I have not met the congregation which is willing to receive 25% of the worst and not object to the relating of conditions. Romans 1:18-32 is a mild picture of some of the things we meet in heathen lands." One writer has said "Heathen lands reek with filthy and degrading habits, abominable practices, unmentionable cruelties and crimes, and every form of moral corruption freely tolerated and indulged. Slavery, witchcraft, caste, polygamy and the like furnish notorious illustrations of these things. They call insistently for correction. "This is putting it mildly. Specific examples which are ever seen, dare not be given.

The spiritual condition of a people without Christ is likewise pitiful. They are blind. They are the enemies of God. They are "without hope and without God in the world." Unless someone takes them the message they shall forever be lost. Does not a knowledge of these things create a soul Passion?

Methinks an interest in our Mission Fields is somewhat waning. Not long since I heard one brother say, "I am finished with foreign missions. In my mind they do not yield the best results for the money expended." Brother, all I have to say is that foreign missions yield just as large, if not a larger return than home missions. By saying this I would not have you think that Home Missions are not necessary. They are and so are so-called Foreign Missions. Zion should travail for the whole wide world. She should have a passion for all who are without Christ. Brother, I tell you that Rhodesia needs Christ. India needs Christ. America also needs Christ, but her need is not as dire as the fields beyond the sea. The condition of things over there should produce a Soul Passion. Again I say, Is it nothing to you that the heathen lands are lying in the lap of the evil one?

Lastly what will be the result of Soul passion or travail? A church interested in the salvation of the heathen is equally interested in the conversion of the sinners at home. The Church which is not interested in the salvation of heathen lands is little concerned about the conversion of sinners at home. If we would be at our best for God we must have a passion for the lost of Earth. I mean we must be interested in the work of Christ beyond the sea, otherwise the work at home will enter a state of lethargy.

Our Church has launched a work in Rhodesia and India for which God holds us responsible. To those of us who cannot go devolves the burden, the pain, for like the late Bishop Landis of The United Christian Church said, "We have not given what we should until it hurts," the passion,

if you please, of supporting the work of the Church in a financial way and of praying for the success of the work. Only as we have done all that we possibly could to make the burdens of them whom we have sent, as light as money can make them, do we have soul travail. A soul passion which does not produce pain has not gone deeply enough. No births or recreations will come from such a passion. It is only as Zion travails that she brings forth. Let us get the analogy and our Missions will never suffer.

*"If a task is once begun
Never leave it till it's done;
Be the labour great or small
Do it well or not at all."*

The task of giving the Gospel to parts of Rhodesia and India is a task we have commenced. It is not completed. It would be tragic to leave it now. Oh, Lord, continue to give us a passion for the work of the Church, both Home and Abroad. Help us to comprehend the truth of the statement that "When Zion Travaieth she shall bring forth." Lord, we want our family in Rhodesia to increase. We want to see more children born in the Kingdom in India. Grant it for thy Name's sake. Amen.

The "How" of Sanctification

Rev. C. W. Ruth, Evangelist

In sanctification the will of God is the determining factor:—Heb. 10:10; I Thess. 4:3.

The blood of Jesus, the meritorious factor:—Heb. 9:13, 14; 12:13.

The Holy Spirit the efficient factor:—Rom. 15:16; I Thess. 2:13.

The truth the instrumental factor:—John 17:17; II Thess. 2:13.

Faith is the conditional factor:—Acts 26:18; 15:9.

Obedience the experimental factor:—I Peter 1:22; Rev. 7:14.

The first three factors mentioned represent the divine aspect of sanctification, whereas the latter three factors have to do with the human aspect of sanctification.

The Catechism tells us that sanctification is "the act of divine grace whereby we are made holy." But this "act," like the divine act of regeneration, is conditional; and not until these requirements have been fully complied with on the human side, will the "act" of sanctification take place.

We note there are three human factors clearly indicated in the aforesaid scripture references. The first is "truth." Jesus prayed "sanctify them through thy truth." The "truth" reveals to us our need, our privilege, and our duty. "The entrance of thy words giveth light," said the Psalmist. This light reveals to us our impurity, and need of sanctification. Not only

does the truth disclose to us our need, but Jesus speaks of the truth as the instrument of sanctification, when he said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:32. The truth first of all reveals to us our need and the divine supply. Of course the truth will make us free only as we believe and obey the same.

Since sanctification is a "divine act," the first step on the human side, is the yielding, or presentation of ourselves to him who performs the act: this is commonly spoken of as consecration. Hence we hear the inspired Apostle say, "I beseech you therefore brethren, (not sinners) by the mercies of God, that ye present your bodies a living sacrifice . . . that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2. This consecration must include our all: our past, our present, our future; all I am, all I have, all I ever will have, all I ever will be,—known and unknown. It is the pledge of an eternal "Yes" to the whole will of God. It means death to all self-will, selfish ambitions, and self-seeking, and living only for him. This consecration must be unreserved and unconditional,—to be, to do, to go,—as he may direct; so that you can gladly and freely say, in the language of Rev. John Inskip, "O Lord, I am wholly and forever thine,"—and say it until you reach an assurance, and attestation of the Spirit, in your own consciousness that your all is really on the altar. If there is uncertainty, that the consecration is complete, it is certain to hinder you in taking the next step.

Now, having obeyed the truth in presenting yourself as a living sacrifice, you are prepared to take the next step—the step of faith. Consecration is not sanctification; it is simply the pre-requisite and approach to sanctification; and there can be no sanctification until after the completion of consecration; but when the consecration step to be taken,—the step of faith. We are "sanctified by faith." Acts 26:18. "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." (Heb. 11:6). Since God, our heavenly Father, has willed our sanctification, and the Holy Ghost, our Comforter, is in the world to accomplish and make effective within us the work of sanctification,—according to the promises,—it should not be difficult for us to believe that he doeth it. According to Matt. 23:19, "the altar sanctifieth the gift," when all is placed upon the altar. As an encouragement to faith, be it remembered that he is able to do it; that he is willing to do it; and that he is ready to do it. A present tense faith brings a present

(Continued on page 11)

THE FAMILY CIRCLE

DEACON LEE, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion and inquire as to the reason why there had been no revival for three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give an opinion, and after a little thought, frankly answered:

"No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked:

"Do you think his sermon on 'Their Eyes Were Holden' anything wonderfully great?"

"No, I don't."

Making bold, after this encouragement in monosyllable, he asked;

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with something, and in a tone louder than his wont, shouted;

"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little sir," replied the guest not a little absorbed, "that no one can find out what you do mean."

"I talked enough once," replied the old man rising on his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked:

"What happened to you thirty years ago?"

"Well, sir, I'll tell you, I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blind-

ness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the Gospel. I and men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious, thought we were doing God's service when we drove that holy man from his pulpit and his work and said we considered his word ended in B— where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the power of the Spirit, and could not convert me; so we hunted him like a deer, until, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His respected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who toucheth one of His servants touches the apple of His eye.

"I heard my pastor was ill, and taking my oldest son with me set out on a twenty-five mile ride to see him. It was evening when I arrived and his wife, with the spirit any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul:

"He may be dying and the sight of your face might add to his anguish."

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? 'God pity me,' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the

pews by the door rented or not? I would gladly have taken his whole family to my home for ever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said:

"'Brother Lee! Brother Lee!'

"I bent over him and sobbed out:

"'My pastor! My pastor.'

"Then raising his thin white hand, he whispered in a deep impressive voice:

"'Touch not Mine anointed, and do My prophets no harm!'

"I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang on earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was:

"'Touch not Mine anointed, and do My prophets no harm!'

"I stayed by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said:

"'I freely forgive you. But my children, who entered deeply into their father's anguish shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from the grave. When I slept, Christ stood before me in my dream, saying:

"'Touch not Mine anointed, and do My prophets no harm.'

"Those words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake; and I vowed to love them evermore for His sake, even if they were not perfect. And since that day, sir, I have talked less than before and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and moreover, if I hear another word of this from your lips I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "No," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.—Florida Christian Advocate. Sel. by C. J. Carlson.

Confessing His Name

A group of girls were gathered around the window of an almost deserted classroom. It was the lunch hour of a business college, and most of the students had gone home; only a few remained, and these were standing, chatting to each other.

They were discussing an absent companion: "Have you heard the latest about Bessie?" asked one.

"No! Nettie, what is it? Do tell us!" cried several girls together.

So Nettie, nothing loath, began,—*"She says she is converted."*

"Converted!" they cried incredulously, *"She doesn't mean it."*

Nettie was delighted with the sensation her news had created. "Yes," she continued, "she's converted, and she's not going to any more picture shows or dances. I don't know how she's going to exist without them. I couldn't, I know."

"And Bess was such a jolly girlie," said another, regretfully.

"But," said one of the group who had not spoken, "Bessie does not need these things to make her happy now,—she's got something far better."

The girls turned and faced the last speaker, then one of them scornfully asked, "Oh! are you converted, too?"

"Yes," was the quiet answer.

The subject was hastily changed, and shortly afterwards, classes were resumed, but one had experienced the joy of confessing the Name of Jesus.—The Home Friend.

Beth Learns the Meaning of Courtesy

"Mother, what is this word?" asked Beth, pointing to a word in the book she was reading.

"Spell it out, dear, and I will tell you," answered mother.

Beth spelled it out. "C-o-u-r-t-e-s-y," and mother told her how to say it.

"What does it mean, mother?" Beth asked. Then mother explained that courtesy was real politeness in actions and in words.

"Mary isn't polite, mother. This afternoon in school I asked her how to spell a word and she moved away and said, I ought to learn my lesson myself. She's worse than I."

"So you ought to learn your lesson, dear. But we shall see." And mother went on with her work and said no more.

The next day Beth and her chum, Mary, had to go shopping for their mothers. This was a great treat to both and they kept up a continual chatter.

Just as the girls were about to cross one of the busy streets they saw a man standing on the edge of the sidewalk. He wore dark glasses and Mary noticed he seemed nervous and fearful of crossing the street.

"Let's go over and ask him if he wants to cross," she said to Beth.

"O Mary, no!" cried her chum. "He doesn't want to. He's just waiting for some one. Let's hurry home. I'm tired."

But Mary turned back and walking up to the man, asked gently:

The New Year

I asked the New Year for some motto
sweet,
Some rule of life with which to guide my
feet;
I asked, and paused; he answered soft and
low:
"God's will to know."

"Will knowledge then suffice, New Year?" I
cried;
And ere the question into silence died,
The answer came: "Nay, remember, too,
God's will to do."

Once more I asked, "Is there no more to
tell?"
And once again the answer sweetly fell:
"Yes, this one thing, all other things above,
God's will to love." —Anon.

"Do you want to cross the street?"
"Thank you, little lady," said the man
in a grateful voice. "I have been standing
here for what seems ages. You see, it is
only a short time since I lost my sight, and
I'm not used to walking alone yet. My
little girl generally comes with me but she
is ill."

"I will take you where you wish to go,
if you like." And Mary, motioning to Beth
to join her, walked with the man to the
place he wanted to go.

The girls were a little later than usual
and when Beth got home she told her
mother all about Mary and the blind man.
"Mother," she said, "Mary always does
things like that and spoils everything and
makes us all tired."

"Beth," said mother, "yesterday you
asked me what courtesy meant. Do you
know now? And do you still think Mary is
worse than you?"

Beth's face flushed. "No, mother," she
said slowly, "I must be the one that is
wrong, but next time I'll try; really I will."
—The British Young Soldier.

The Bible is True

D. L. Moody

Young man! the Bible is true. What have these infidels to give you in its place? What has made England but the open Bible? Every nation that exalted the Word of God is exalted, and every nation that casteth it down is cast down. Oh, let us cling close to the Bible. Of course, we shall not understand it all at once, but men are not to condemn it on that account. Suppose I should send my little boy, five years old, to school tomorrow morning, and when he came home in the afternoon, I would say to him: "Willie, can you read? Can you write? Can you spell? Do you understand all about algebra, geometry, Hebrew, Latin, and Greek?" "Why, father," the little fellow would say, "How funny you talk; I have been all day trying to learn the A B C!" Well, suppose I should reply, "If you have not finished your education, you need not go any more." What would you say? Why, you would say I had gone mad. There would be just as much reason in that as in the way that people talk about the Bible. My young friends, the men who have studied the Bible for fifty years—the wise men and the scholars, the great theologians—have never gotten down to the depths of it yet. There are truths there that the Church of God has been searching out for the last eighteen hundred years, but no man has fathomed the depths of that ever-living stream.

Remember the Love of God

A few years ago there was found in an African mine, the most magnificent diamond in the world's history. It was presented to the king of England to blaze in his crown of state. The king sent it to Amsterdam to be cut. It was put in the hands of an expert lapidary. And what do you suppose he did with it? He took this gem of priceless value. He cut a notch in it. Then he struck it a hard blow with his instrument and, lo, the superb jewel lay in his hand cleft in twain. What recklessness! What wastefulness! Not so. For days and weeks that blow had been studied and planned. Drawings and models had been made of the gem. Its quality, its defects, its lines of cleavage had all been studied with minutest care. The man to whom it was committed was one of the most skillful lapidaries in the world.

Do you say that blow was a mistake? Nay, it was the climax of the lapidary's skill. When he struck that blow, he did the one thing which would bring that gem to its most perfect shapeliness, radiance and jeweled splendor. That blow which seemed to ruin the superb precious stone was in fact its perfect redemption. For from these two halves were wrought the two magnificent gems which the skilled eye of the lapidary saw hidden in the rough, uncut stone as it came from the mines.

You are the most priceless jewel in the world to God. And He is the most skilled lapidary in the universe. Some day you are to blaze in the diadem of the King.

James H. McConkey.

The Evangelical Visitor

A Religious Journal

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

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Attention of General Conference Secretary

MARRIAGES

LICKMAN-FLEWELLING—On Nov. 11, 1936, at the Brethren in Christ Mission, 36 Elizabeth St., Welland, Ontario, there occurred the marriage of Mr. Charles Neil Lickman and Sr. Ethel Mae Flewelling, both of Welland. Bish. Jonathan Lyons officiated. May the blessing of God rest upon this union.

MILLER-BUELL—On Tuesday evening, November 10th, 1936, Bro. David E. Miller of Martinsburg, Pa., and Sr. Mamie Buell of Woodbury, Pa., were united in marriage at the home of the officiating minister, Eld. Roy I. Feather. May God bless this union.

HARRO-SNYDER—On Sunday, Dec. 20, 1936, at the home of the bridegroom there occurred the marriage of Sr. Catharine Snyder and Bro.

Alton Harro, both of near Etters, York Co., Pa. Rev. S. C. Eshelman officiated. May Heaven's blessings rest on this union.

MATER-RICE—On Wednesday, Nov. 25, at the home of the bride's parents, Fenwick, Ont., there occurred the marriage of Basil F. Mater, son of Bro. and Sr. John Mater of Wainfleet, Ont., and Mary Esther Rice, daughter of Mr. and Mrs. William Rice. Eld. E. M. Sider officiated. May God bless them through life.

WILES-GRAMM—On Tuesday evening, December 8, 1936, at 8:00 p. m. in the Brethren in Christ Church, Upland, California, Bro. Woodrow W. Wiles, of Upland, and Sr. Ellen Ruth Gramm of Troy, Ohio, were united in marriage by Eld. Henry G. Brubaker. Several hundred relatives and friends witnessed the ceremony. May the blessing of God accompany them through life.

BRECHBILL-NEHER—Bro. Abraham H. Brechbill, of Detroit, Kans., and Sister Lilly Neher, of Detroit, Kans., were united in marriage on Thursday, Dec. 24, 1936, shortly after 2:00 p. m., at the home of the officiating minister, Eld. Harry S. Crider, Detroit, Kans. May God's richest blessings attend them.

Obituaries

LONG—Sr. Mary Long, Mill Hall, Pa., daughter of Jacob and Sara Lautenslager, passed to her eternal reward Aug. 21, 1936, at the age of 64 years. She was converted early in life and united with the Brethren in Christ Church, living a consistent Christian life to the end, winning many friends.

She was united in marriage to Rev. B. F. Long, Dec. 20, 1894, by whom she is survived. The following children also mourn their loss: Rev. J. A. Long, Newtown, Pa.; Jesse Long, Mill Hall, Pa.; Mrs. H. B. Hayes, Mackeyville, Pa., and Mrs. Lloyd Everts, Greenlawn, Long Island, together with nine grandchildren. She is also survived by two sisters, Mrs. Annie Niesley and Ida Lautenslager, both of Mackeyville, Pa., and two nieces, Mrs. H. G. Brubaker, Upland, Calif., and Mrs. H. S. Miller, Mackeyville, Pa.

Funeral services were conducted in the Cedar Springs Church by Rev. Chas. Schwenk and Rev. John Boone of the Church of the Brethren. Interment in the adjoining cemetery.

VAN DYKE—Fannie May Stouffer, the daughter of Benjamin and Mary Stouffer, was born April 1, 1866 at Mt. Morris, Illinois. She grew to womanhood in her home state. On Dec. 7, 1892 she was united in marriage to William J. Van Dyke, who survives her. Seven children were born in this home, one having died in infancy. The three sons, Floyd, Foster, and Ray are residents of Enders, Nebr. Three daughters, Mrs. Ethel Poltz, Mrs. Ella Funston, Mrs. Pearl Muench, reside at Abilene.

Of Mrs. Van Dyke's maiden family, three brothers and four sisters survive: Price Stouffer, Mt. Morris, Ill.; Otis and Bert Stouffer, Gordon, Nebr.; Mrs. Helen Samsel and Mrs. Emma Foltz, both of Mt. Morris, Ill.; Mrs. Edith Miller, Carlton, Neb., and Mrs. Ella Burke, Beatrice, Neb.

At the age of 16 years, Mrs. Van Dyke was baptized and united with the Church of the Brethren at Mt. Morris, Ill., remaining a member of this body until death. While she was a resident at Abilene, she, with her husband, attended the Abilene Brethren in Christ Church.

In the death of a bosom companion, the severing of tender ties is keenly felt by a husband who remains, after 44 years of wedded life, to witness her passing. The loving ministry such as only mother's hands can give has ended for this home.

She passed away at her home in Abilene, Kansas, Dec. 10, 1936, at the age of 70 years, 8 months, and 9 days, after having been afflicted for about four months.

Funeral services were conducted in the Abilene Brethren in Christ Church, Sunday, Dec. 13th, at 2:00 p. m. The sermon was given by Rev. W. A. Kinzie of Navarre, and he was assisted by Rev. C. A. Shank and Rev. Joel E. Carlson of Abilene.

FUNCK—Bro. John Funck, of Palmyra, Pa., passed away peacefully at his home, on Thursday, Dec. 10, at ten o'clock p. m., aged 63 yrs., 8 mos., and 13 days. He leaves to survive him, his life-companion, Sr. Mary Book Funck, and the following sons and daughters: Irwin and Ammon Funck, and Anna Funck, wife of Elder Harvey Basehore, all of Palmyra; Mary Funck, wife of Norman Stahle of Hershey, and Bertha Funck, wife of Earl Goss, of Grant-

ville; also eleven grandchildren; two brothers and two sisters. Bro. Funck was converted and united with the Church of his choice about 42 years ago, and lived a faithful and consistent life unto the end.

Services were conducted by the home ministers, H. M. Hostetter, C. M. Engle and H. K. Kreider at the Palmyra Church and burial was made at the Hill Church near Fairland.

COBER—Solomon Cober, was born in Wellington Co., Ont., on the 22nd of July 1842 and died at his late residence in Hespeler, Ont., on Oct. 10th, 1936. He leaves to mourn: his widow, one sister in Michigan and one brother at Hespeler, thirty-six grandchildren and thirteen great-grandchildren. He was a member of the Brethren in Christ Church for over sixty years.

Funeral services were conducted at the home and at the Union Church by Bishops E. J. Swalm and B. Sherk. Interment in Union cemetery.

NEALMAN—Melvin Leroy Nealman passed away Dec. 9, 1936, at the home of his parents, Mr. and Mrs. James Nealman of Locust Run, Juniata Co., Pa. He was aged 1 year, 1 month and 16 days. Death was due to pneumonia. Only budded on earth to bloom in Heaven. He is survived by his parents, one sister, Anna May, and one brother, Russel.

Funeral services were held in the Brown Funeral Home, in Mifflintown, Dec. 12, conducted by Eld. Solomon M. Lauver. Text: Matt. 19:14 and II Sam. 12:23. Interment in the Lost Creek (Mennonite) cemetery.

HEISE—Reuben Heise was born Jan. 13, 1860, and died Nov. 12, 1936, at his home near Gormley, Ont. Early in life he gave his heart to God and united with the Brethren in Christ (Tunker) Church in Markham Dist. He was soon chosen as deacon and served in this office for many years. For the past four years he was not able to fill his office on account of his health. His services as deacon were much appreciated by the Markham congregation.

In 1883 he was married to Sarah Cober and to this union were born three children, two of whom preceded him in death. There remain to mourn his death, his wife, and son Albert of Gormley, also two grandchildren; two brothers, Sam of Bethesda, and Abram of Saskatchewan; one sister, Mrs. Annie Schell of Gormley; two brothers preceded him in death.

Funeral services were held in the Markham M. H. conducted by Bish. Alvin Winger and Eld. Jesse Steckley. Interment in Heise Hill cemetery.

STRICKLER—Albert S. Strickler, aged 75 years and 5 months, died very suddenly on the morning of November the 25th while in his store doing business in Mt. Joy, Pa. He is survived by his wife, Sister Annie Strickler, one daughter, Martha, wife of Simon Zeager and three grandchildren, Ellis, Earl and Evelyn Jean Zeager, also three brothers, Rolandis, Joseph, and Obed Strickler.

Funeral services were held Saturday, November the 28th at 3:00 p. m. at the Sheetz Funeral Home, Mt. Joy, Pa., conducted by Eld. C. H. Moyer. Text: Psa. 27:4 and Psa. 132:14. Interment in the Cross Roads cemetery.

METCALF—Helen Elizabeth Metcalf, daughter of Mr. Geo. and Sr. Alberta Metcalf, was born Feb. 2nd, 1929, and died Oct 6th, 1936.

Daughter Helen was the only child of the above mentioned parents and indeed was a bright and cheerful child, and will be missed in the Montgomery Sunday school, where she regularly attended. Helen died following an abdominal operation, which was an effort to correct an affliction which caused her distress from her birth. May God give grace to the sorrowing parents to bid beyond this vale of tears to that bright home to which Helen has gone.

Funeral was held in the Montgomery Church, by Bishop J. M. Myers and Eld. J. L. Myers.

EMENHEISER—Sr. Mary Elizabeth Emenheiser, wife of Bro. Jacob Emenheiser of Florin, Pa., died of complications, on November 28, 1936, aged 54 years, 8 months and 7 days. She was a member of the Brethren in Christ Church for the past thirty-eight years. Her husband survives, and the following children: Cora M., wife of Benjamin Brandt of Manheim, Pa.; Henry O., of Blain, Pa.; Anna M. at home; Edna E., wife of G. F. Bradfield of Florin, Pa.; Ethel I., at home; five grandchildren, and the following brother and sisters: Edward Stoppard, of Columbia, Pa.; Mrs. Annie Adams, York, Pa.; Mrs. Harry Smith, Canton, Ohio.

Funeral services were held at the home, (Continued on page 15)

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 Royer, Eva Dick, Angeline Cox.
Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Penn., in charge of Charles Nye and wife, Barbara Hitz, Mary Sentz.
San Francisco Mission, 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 Eber-sole and wife, assisted by Iola Dixon, Bertha Wingert.
Sylvatus, Va., in charge of D. E. Jennings.

Orphanages

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

Old Peoples' Home

Messiah Home, in charge of Bro. and Sr. Joseph Musser, 2001 Paxton St., Harrisburg, Pa.

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

EVANGELISTIC SLATE

D. E. EYSTER, Thomas, Oklahoma.
January at Wainfleet, Ont.
February at Boyels, Ont.

REVIVAL NOTICE

A revival service was opened at the Mowersville Church on November 15, with Bro. Abner Martin of Elizabethtown in charge. The meetings were fairly well attended; however some of the members were deprived of attending on account of sickness. The meetings lasted for two weeks and Bro. Martin was faithful in giving out the precious truths as well as warnings to watch unto prayer in these last days. The church was much edified, but, sorry to say, as usual the unsaved, we believe, let another opportunity pass by without being saved. May God bless and use Bro. Martin to His glory as he labors in other fields for the lost of earth. —Cor.

NOTICE

The Winter Term of the Ontario Bible School will open on Monday, Jan. 4th, 1937. Both High School and Bible subjects will be given. Expenses are very low. For further information, address the Secretary of the Board, P. J. Wiebe, Petersburg, Ont.

MIFFLINTOWN, PA.

Dear Visitor readers:
Greetings in Jesus' Name.

Again I wish to bring to you a brief report of the work in this part of God's vineyard. The Lord has been good to us and helped us throughout the year. His grace has been sufficient, for which we praise Him.

On November 7th, our communion service was held. Our overseer, Bish. Jacob Ginder, was with us, and Elr. Jesse Oldham who remained with us for two weeks laboring in a revival effort. We were richly fed from God's Word each night, and even tho we saw no visible results, we know that our labor is not in vain in the Lord. "His Word shall not return void."

Our district council was held on December 14, when the various questions were considered for the coming year. We pray that God's blessing may rest upon each decision, so that the church at this place might "Lengthen her cords and strengthen her stakes." Will you continue to remember us in prayer?

Your sister in His service,
Ella M. Lauver.

YORK CO. PENNA., GENERAL AND REVIVAL NOTES

The middle of November a revival began, with Bro. W. J. Myers, from Ohio as evangelist, and continued for two and one-half weeks. The revival was preceded by a week of prayer in various homes of the community. Although only few in number sometimes, we had the promise that God is with us and He verified this promise by saving souls during our meetings. The success of this revival we attributed largely to these prayer services. Every labor of devotion in His service is rewarded.

There were ten precious ones who accepted God's call and sought salvation. The altar was wet with tears of repentance. The oldest of these converts was a lady near sixty years of age. For thirteen years she had not gone to church, about two years ago she moved to York Co., and then started to attend every service. We had been earnestly praying for her and she said, she felt we were. In a visit to her home one time she said, "When I become a Christian, I want to be a genuine one." We hope she will never fail in this purpose. One of her children said they wished mother would become a Christian, although they weren't saved themselves. The Spirit is working with one of her daughters and we hope she will soon find forgiveness. Then too, this lady has a sister who several years ago was converted, she also attends the services regularly. Now she says she is no Christian; she has slipped back. Pray for her that she may step forward again and find Christ.

It was evident the Lord was speaking to many, some raised their hands for prayer and others—their sad countenance bespoke that the Spirit was striving with them.

We want to continue the revival spirit throughout the year and hope many will be saved during the mid-week prayer services, as well as the Lord's day services. Cross Roads is about twelve miles from Mechanicsburg. Bro. Roy Asper from Mechanicsburg devotes much of his time to the work at this place. There is house to house visitation from time to time and how they do welcome us, and urge us to visit them soon again.

There are some Mechanicsburg members who are very faithful in attendance at the weekly prayer meetings. God will surely remember and reward them.

The Grantham ladies' and men's quartets helped to make our meetings successful as

they were with us a few nights during the services. Others also rendered the Gospel in song, and all were much appreciated.

The Grantham Missionary society renders a program once a month at this place and how we do appreciate these services. We are made happy to see our young people active in Missionary work.

The "Task" is great and God needs the help of each Christian to increase His kingdom. Let us each give of our best to the Master altho the best seems so poorly at times. Let us give God a chance by surrendering our all to Him, and He will use us to win jewels for Heaven.

Mrs. M. H. Brubaker.

BELLESPRING, KANS.

Dear Readers:

Our annual revival began Nov. 23 and closed Dec. 13, with Bro. Marshall Winger of Canada, as the evangelist.

Bro. Winger declared the Word fearlessly and with power. The Holy Spirit was faithful in giving just the messages needed from night to night. Bro. Winger did some deep digging and many responded to the light.

During this season of refreshing twenty souls knelt at the altar, ranging in ages from ten to seventy years. Some were saved for the first time, while others came for healing, reclaimed and sanctified.

On Dec. 6, the young people met at the home of Mrs. Emma Longanecker the Dickinson Co., Young People's Meeting. The message of the afternoon was "Consecration." This message was enjoyed by all the young people. The attendance was good and many outsiders expressed their appreciation by their attendance.

We trust that the Lord may continue to work in reproducing the truths to each heart which will bring forth fruit and be the means of each one being ready to go out to meet the Lord with joy.

LOVE FEAST

The love feast was held at Souderton on the 21st and 22d of November.

Eld. David Brehm from near Hummels-town and Eld. William Keeley of Philadelphia met with us. In his talk on "Sanctification," Eld. Brehm said, "Justification takes us out of the world and sanctification takes the world out of us." He used various Scriptures, as I Thess. 4:3; II Thess. 2:13; Eph. 5:26 and 27.

The love feast was an inspiration to many and may God bless those who ministered to us and all who were there.

MORRISON COVE DISTRICT MARTINSBURG, PA.

Love Feast and Evangelistic Services.—Our semi-annual love feast was held at Martinsburg Church, November 7th and 8th. Our Bishop C. N. Hostetter, Sr. and wife, Bro. Graybill Wolgemuth and other ministers from nearby communities were with us. We again enjoyed a season of fellowship together as we commemorated our Lord's suffering and death.

The following Sunday evening Bro. Graybill Wolgemuth opened a two weeks' revival at this place. Our brother came to us filled with the love of God and a passion for souls. He emphasized our "Every Day Christian Conduct" and throughout his messages adorned the Gospel.

We were glad for the interest shown and
(Continued on page 15)

THE PREACHER'S PAGE

We heartily invite pastors, evangelists, and others to participate in making this department of the paper interesting and helpful by sending us contributions for these columns. Short articles and illustrations desired.

Studies in the Minor Prophets

By J. A. Climenhaga

Article I

THE so-called Minor Prophets can be divided into two great divisions viz.: (1) Pre-exilic and (2) Post-exilic. These prophets are named "Minor Prophets" because they held no major place in the nation of which they were a part, such as the so-called "Major Prophets" did. The Minor Prophets were men, who were called from the common pursuits of life and sent to deliver the message of God to the people designated by God.

The Pre-exilic Prophets are so named since they came before the exile or captivity of Judah. All the Minor Prophets came after the division of the kingdom of Israel. The United Kingdom, or kingdom of Israel, after the division, was known as (1) the Kingdom of Judah and (2) the Northern or Ten Tribes of Israel. In this study reference shall be made to the Kingdom of Judah and The Northern Kingdom.

The Post-exilic Prophets are the three Minor Prophets who came after the return of the captives to their own land.

A careful study of these twelve minor prophetic books will reveal the following in general:

1. **Hosea**—A prophet of the Northern Kingdom—Prophesied concerning the apostasy of the Northern Kingdom. May be called, "The Prophet of Mercy." Can be designated as "The Prophet to backsliding Israel."
2. **Joel**—A prophet of Judah—Prophesied concerning Judah's sin and the coming of the Day of the Lord. May be called "The Prophet of Promised Blessing." The nature of Joel's call to repentance shall be noticed.
3. **Amos**—A prophet of the Northern Kingdom—Contemporaneous with Hosea. They both prophesy during the reign of Jeroboam II. Amos is the prophet of justice or judgment. Can be called "the prophet of Encircling doom" because of his approach.
4. **Obadiah**—A prophet of Judah who prophesied against Edom. The direct prophecy of the cowardice and false hope of Edom should be especially noticed.
5. **Jonah**—A prophet of the Northern Kingdom who was sent to prophesy against Nineveh, but tried to run away from the presence of the Lord. He can be called "The Prophet of Disobedience." He was likely contemporaneous with Hosea and Amos.
6. **Micah**—Often called "The Prophet of Authority"—Frequently named "the Ethical Prophet." He is a prophet of Judah and prophesies concerning the birthplace of Christ.
7. **Nahum**—A prophet of Judah who takes up the message of the destruction of Nineveh. His work has been designated the book showing the vindication of vengeance. Jonah and Nahum are

books which should be studied together. Jonah shows how God is merciful to them who repent. Nahum shows God's wrath upon them who do not remain true to their repentance.

8. **Habakkuk**—Often designated "The Riddle of God's Providence," showing that man does not live by reason but by faith. He is a prophet of Judah. He may be called "The prophet of Embrace." The expression "The Just shall live by his Faith" is found in this book.
9. **Zephaniah**—The prophet of Contrasts. He shows the nature of the Goodness and Severity of God. He is a prophet of Judah and likely prophesies during the reign of Josiah. The Nature of God's methods should be noted carefully as revealed in this book.
10. **Haggai**—Distinctively the prophet of Encouragement to the returned exiles who were more interested in building up their home life than in looking after the rebuilding of the temple. He very aptly tells the people "to consider their ways."
11. **Zechariah**—The prophet of Symbolic visions who very minutely describes the nature of the Messianic King and kingdom. It is he who prophesies concerning the triumphant entry of Christ into Jerusalem. He also gave encouragement to the returned captives.
12. **Malachi**—The prophet of rebuke. The prophet with whom the old Testament message closes. The post-exilic prophets are naturally prophets of Judah since the Northern Kingdom had gone into oblivion. Malachi prophesied concerning the coming of John the Baptist.

A Summary

1. Hosea—The Prophet of Mercy.
2. Joel—The Prophet of Promised Blessing.
3. Amos—The Prophet of Justice.
4. Obadiah—The Prophet showing the Curse of Cowardice.
5. Jonah—The Prophet of Disobedience.
6. Micah—The Prophet of Authority.
7. Nahum—The Prophet showing the Vindication of Vengeance.
8. Habakkuk—The Prophet of Embrace.
9. Zephaniah—The Prophet of Contrasts.
10. Haggai—The Prophet of Encouragement.
11. Zechariah—The Prophet of Symbolic Visions.
12. Malachi—The Prophet of Rebuke.

TRUTH ILLUSTRATED

THE INFLUENCE OF A CHRISTIAN LIFE

Edward Eggleston, in The Hoosier Schoolmaster, gives a striking incident in the influence of a godly life.

"The professor sat still at his desk. The school had gone. All at once he became conscious that Shockey (a seven-year-old

orphan pupil) sat yet in his accustomed place upon the hard, backless bench.

"Why Shockey, haven't you gone yet?"

"No—sir—I was waitin' to see if you warn't a'goin', too—I—"

"Well?"

"I thought it would make me feel as if God warn't quite so far away to talk to you. It did the other day."

DEEPENING THE CHANNELS OF OUR LIVES

Near my last church in Scotland was a little village, a favorite summer resort, that jutted out into an arm of the North Sea. The action of the sea was continually silting up the sand at the mouth of the river, preventing the river from doing its work. The government had to be continually dredging the channel so as to let the river flow. There are things in your lives and in mine that only the Cross can deal with, and if the Cross is not allowed to deal with those things and touch them with death, why then the channel of our lives is continually getting silted up with these things and blocked. **Therefore it is that the Holy Spirit desires to use the Cross in order to deepen the channel of our lives and so have the opportunity of filling us with His fullness.**—Gordon Watt, in The Meaning of the Cross.

DIGGING!

Hard work means nothing to a hen. She just keeps on digging worms and laying eggs regardless of what the business prognosticators say about the outlook for this or any other year.

If the ground is hard, she scratches harder. If it's dry, she digs deeper. If it's wet, she digs where it's dry. If she strikes a rock, she works around it. If she gets a few more hours of daylight, she gives us a few more eggs.

But always she digs up worms and turns them into hard-shelled profits as well as tender, profitable broilers.

Did you ever see a pessimistic hen? Did you ever hear of one starving to death waiting for worms to dig themselves to the surface?

Did you ever hear one cackle because work was hard?

Not on your life! **They save their breath for digging and their cackles for eggs.**

Success means digging. Are you digging?—Universal Engineer.

A HEART FULL OF LOVE

Dr. Grenfell tells of an old fisherman, rich in trust, who was "given to hospitality." He was seventy-three years of age, and had fed many hungry folk during the "hard" winters; and when times grew unusually hard this old man of faith brought forth twelve dirty, well-worn five-dollar bills, as a last resort. This money, his entire savings, he gave to the missionary to buy food for needy neighbors. But Dr. Grenfell remonstrated: "You are getting old, and you shouldn't cut the last plank away yet." Then the hardy fisherman of many perils answered: "He'll take care, doctor, guess I can trust Him. It wouldn't do not to have used that sixty dollars, and have sent folks away hungry, would it, doctor? **It would look as I didn't have much trust in Him.**"—Southern Churchman.

Building Safely

E. J. Swalm

(Text: Luke 6:46-49)

THE greatest contributing cause for the downfall of many religious experiences is the lack of a proper foundation. This applies to both young and old because they are not all young people who backslide. Nine times out of ten the reason people flounder around is due to some little confessions they do not get rooted out when they lay the foundation. The result is that when they want to make progress, down they go. They, then, lay aside everything until the next revival. That is unnecessary. We have a personal relation with Christ and we need not postpone and pile up our sins until a future date.

Reasons why people have a poor foundation:

1. *Lack of proper instructions.* Our young people in seeking the Lord in their young years are in danger of not being given thorough instructions. Some instructors merely repeat a few questions and have the seeker answer. It is more important to BELIEVE than to SAY you believe. The day is here for a little more careful foundation work.

2. *Lack of experience.* In our much zeal to become a Christian we hurry and consequently neglect some fundamental requisites.

3. *A good foundation costs something.* For the present a "poor" foundation saves a lot of trouble. But the trouble comes later when the tests are on, then it would prove beneficial to have laid a good foundation. We forget the future and think only of now. We must get desperate and get down to solid footing. I would rather see folks dig every night for a month than neglect to get on the foundation. I become suspicious of folks who make too fast progress at the first. They had better go slow oftentimes and put a little more time on the foundation rather than on the super-structure.

4. *The examples of others who build carelessly.* Don't pattern after others in getting on this foundation. Dig until you have a satisfaction of your own. It is not necessary for me or you or anyone else to visit the altar of prayer year after year.

5. *The foundation is supposed to be out of sight.* Who will see it anyway? The temptation is to put emphasis and time on the things which can be seen. "I will try to maintain a good public appearance" is the thought of many. But if I want a good public appearance I must pay attention to that which is secret or private. You are only worth as much as you are worth in the dark!

POINTS IN LAYING A GOOD FOUNDATION:

1. *Look well to your sincerity.* Dig deep. Get your confessions made. Thorough repentance is necessary, that which turns you around, being sorry even tho people do not know your wrong.

2. *Self-renunciation.* Denying self is a man's job. It means being crucified with Christ. This is very important. The sooner one lays such a foundation the sooner he will enjoy victory.

3. *Solid principle.* Know why you do things. Don't do something just because your parents do it. Godly parents are worth following but you must get something for yourself. And when you get that

Do Something for Somebody

Do something for somebody somewhere—

While joggling along life's road;
Help some one to carry his burden
And lighter will grow your load.

Do something for somebody gladly—

'Twill sweeten your every care;
In sharing the sorrows of others
Your own are less hard to bear.

Do something for somebody striving—

To help where the way seems long
And the homeless hearts that languish—
Cheer up with a little song.

Do something for somebody always

Whatever may be your creed—
There's nothing on earth can help you
So much as a kindly deed.

—Publisher Unknown.

you will stand because YOUR feet are pressing the Rock. You can't be budged.

4. *A firm adherence.* We should adhere to the principles of God's Word. Get an adhesiveness to your religion.

This foolish man about whom Luke tells us had three things wrong with his structure:

1. *He had nothing out of sight.* It is a mighty poor religion that can all be seen at one glance. We need secret prayer, private devotions, and inward grace. Don't let all your religion be a grand-stand affair.

2. *He had nothing to hold to.* We are living in days when there are many storms. We need a support against the winds of false doctrine. It is necessary to get on the Rock so there is something to hold to when the storms come. We must be established in the doctrines of the Word of God. Anchor somewhere!

3. *He had nothing to resist outside circumstances.* If you are not careful about your foundation, you will not be careful

about the super-structure. All Christian experiences are built near possible temptations. It is important when the "river" rises to have a firm foundation. Luke 6:47. Get on the Rock—you all live along the "river." There may be a freshet or a long wet spell, things may come upon us unexpected or expected, nevertheless, we need a firm foundation that does not give or waver under the test. You notice that the winds could not even "shake" the wise man's house which was builded on the rock. So, whether storms come suddenly or gradually let us be prepared that we will be able to stand the blasts. A house that collapses is an awful mess to clean up. A backslidden professor is ten times worse to clean up than a sinner.

If ever we need to adorn the doctrine with holiness and simplicity and power, it is now!

(Report of message given at Bible Conference, Markham, Ont., by Edna M. Schock).

The "How" of Sanctification

(Continued from page 5)

tense victory. "What things soever ye desire, when ye pray, believe that ye receive them, (in the present tense) and ye shall have them." Mark 11:24. "This is the confidence that we have in him, that, if we ask anything according to his will, (and this is his will), he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I John 5:14, 15. He is ever saying, "According to your faith, be it unto you." Matt. 9:29.

While no man may be able to explain the "divine act,"—the modus operandi,—of sanctification, thank God, every one who will obey the truth, pay the price by making the consecration, and believe God, may enter into the conscious, joyous experience, and thus prove to his own satisfaction the glorious reality and scripturalness of the same.

Sanctification being an act "of divine grace," it is obvious that no one can grow into sanctification, for no one can grow into an "act;" nor can death, nor purgatorial fires accomplish an "act of divine grace." It is something that God must do for us. Hence the Apostle prayed for the church in Thessalonica, "The very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." I Thess. 5:23. "Jesus also that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." Heb. 13:12, 13.

—Pentecostal Herald.

FOREIGN MISSIONS

Enroute to Africa

A personal letter from Elder W. O. Winger mailed on December 17th, at Plymouth, Devon, informs us their vessel was near the Maderia Islands. The letter was written aboard the Union Castle Line, S. S. Winchester Castle. In the next issue of the paper we may be able to give information as to their safe arrival at Capetown, South Africa.

India

Saharsa, B. N. W. Ry., India
Nov. 30th, 1936

To all our dear Visitor friends:

Greetings to you in the most worthy name of Jesus our Lord. Once again it is our privilege to address you from our Mission Field in India; and strange to say (yet not, either), we were not ashore in India an hour before it seemed as tho we had never been away. Everything seemed so natural and usual, that it almost required a real effort to accept the fact that we had been away for about twenty months.

We shall never forget the blessing that swept down over our souls as the large group of our brethren and sisters, with relatives, who had so lovingly come to New York City to bid us farewell, sang that lovely chorus, "God is still on the Throne," while the boat slowly slipped away from the dock. Surely, with that assurance in our hearts, who could dare to be afraid to go forth in obedience to his loving call!

The sea began to be a bit rough as soon as we left the harbor, and the next day, Sunday, some of us were somewhat upset. But we were soon on our feet again, and altho the vessel rolled very much all the way across the Atlantic, so that the dishes slid about on the tables, we did not get sick. Each evening our group had "family worship" in the cabin occupied by the single sisters. This was very comforting to us indeed. I was asked to conduct service the first Sunday, but felt too upset to undertake it. We did have the privilege to conduct divine service the next Sunday, however.

On account of a dock strike at Glasgow, all the passengers on the vessel were obliged to leave the ship at Greenock, some twenty odd miles down the river from Glasgow. We were met by a very kind and obliging Salvation Officer, who helped us very greatly, not only in disembarking at Greenock, but also in arranging our business in Glasgow that night. The customs officers were extremely kind to us, which we highly appreciated. Because

there was no train from Glasgow to Liverpool that night, we were obliged to stop over in Glasgow. The next day we proceeded to Liverpool. The journey was very interesting indeed, altho part of the time it was so cloudy that we could not see very far.

In Liverpool we stopped at a Salvation Army Migration Depot, where we were very comfortable. While there we visited a few places of interest, and did a little shopping preparatory to proceeding to India. Sr. Yoder went on to London on Thursday. I accompanied her to the Mothers' Hospital, and was shown over the institution by one of the officers there. We sailed from Liverpool late Saturday evening, Oct. 31st, with all the accommodation on the little ship Castalia fully booked. Again the first two days out were a bit unpleasant on account of a choppy sea, but from then right on to Bombay we had a lovely voyage. The vessel called at Gibraltar, Marseille, passed thru the Strait of Messina at the toe of Italy, right by Stromboli, an active volcano, and called at Port Said, Suez, and Aden, on her way to Bombay. We were asked to conduct Sunday services on this boat also, each Sunday except the Sunday we spent in Marseille, France.

We landed in Bombay early in the forenoon of Nov. 25th, and after a busy day in Bombay, we left by train at 9:00 p. m., arriving in Saharsa about 2:30 p. m., on the 27th. It was good to get to the end of a long, long journey. In fact our entire furlough period was almost a journey, for we had been living "in suit-cases" most all the time.

For the pleasure of many who have asked us about the distance to our field, I am giving the distances of the various parts of the journey: from Harrisburg to New York, 200 miles; New York to Glasgow, 2,959 miles; Glasgow to Liverpool, 204 miles; Liverpool to Gibraltar, 1,278 miles; Gibraltar to Marseille, 696 miles; Marseille to Port Said, 1,506 miles; thru Suez Canal to Suez, 90 miles; Suez to Aden in Arabia, 1,310 miles; Aden to Bombay, 1,650 miles; Bombay to Saharsa, 1,214 miles; total mileage 11,107 miles. The very shortest distance possible by the shortest cuts would be about 9,470 miles.

Now that we are on the field again, we shall need your prayers and co-operation as never before. The challenge of the present day in India, the imminent coming of our Lord, and the various conditions that we must all face, are such that with-

out intensive effort, much will not be accomplished.

We have this assurance, because of our recent visit among you all and our experiences with you in the home-land, that we shall not need to fear that you will become disinterested. May God keep and bless us all unto the achieving of that glorious purpose He has in our lives,—the demonstrating and revealing of Himself in us.

Sincerely,
A. D. M. Dick.

October at Saharsa Dispensary

THERE comes Magdalene carrying her small son Amos. She is taking him to the Widows' Home where he will be cared for while she gives the Gospel to the patients at the Dispensary. Amos is a good little boy and seldom makes any trouble for his caretaker.

The crowd is gathering. An ox-cart stops on the road by the Dispensary gate and a number of women and children alight. Here come women from the Bazaar and there children from the east. Magdalene using the village dialect which they all understand begins her story about Jesus. She shows them her chart and they ask questions. They are interested, but here comes a woman who sits down at the farther end of the verandah and is decided—
(Continued on page 14)

FOREIGN MISSIONARIES

Africa

General Superintendent

Bishop and Mrs. H. H. Brubaker, Box 711, Bulawayo, So. Rhodesia, So. Africa.

MATOPO MISSION

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

MTSHABEZI MISSION

Mr. and Mrs. D. B. Hall, Eld. and Mrs. Walter Winger, Mrs. Naomi Lady, Miss Mary Brennan, Miss Martha Kauffman, Miss Sadie Book, Miss Anna Wolgemuth, P. B. 102 M, Bulawayo, So. Rhodesia, So. Africa.

MACHA MISSION

Elder and Mrs. Elmer Eyer, Miss Anna A. Engle, Miss Annie Winger, Miss Verda Moyer, Macha Mission, Choma, N. Rhodesia, So. Africa.

SIKALONGO MISSION

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

WANEZI MISSION

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

India

General Superintendent

Bishop and Mrs. A. D. M. Dick, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

SAHARSA

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

Cyrus Winger and Family, Grantham, Pa.

A Moslem Convert's Experience of Jesus

Early days: It has not been my privilege of being born in a Christian home and to know and love Jesus from the earliest days of my life, for I was born in a pious and orthodox Moslem home and was taught to read the Koran, believe in the Kalima—"There is no God but One and Mohammed is his Rasul." We were six brothers and four sisters. Amongst us the eldest brother was most learned, being a master of five languages. He was a strict Moslem, very prayerful and well versed in Islamic learning. He was called "a Maulvi."

My early impression of religion came through my eldest brother. He was my ideal in life, both in religion and conduct. He was so different from all others, being not only an example in Islamic religion and practice; but was full of helpfulness. He took the poor boys of our neighborhood and educated them of whom some went up as far as the University degree. I have not found another man like him among Moslems.

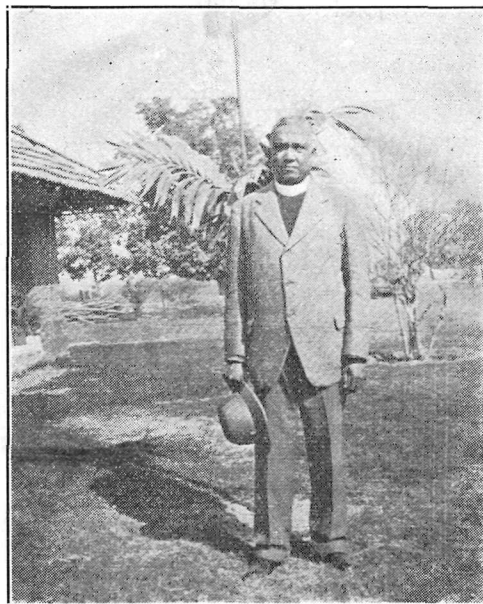
"First acquaintance with the missionaries" I was quite a lad when I first became acquainted with the European Missionaries. Amongst them a lady missionary took an interest in the school boys, who were all non-Christians, and opened a Sunday school for their benefit. I also joined the class along with others. I greatly enjoyed the teachings, specially the singing of hymns. Everything was done in the Bengali language, for I was born in North Bengal on the Ganges and from my infancy I learned to speak Bengali. Bengali is my mother tongue.

As I kept on Sunday after Sunday, attending the classes and learned more and more about Jesus, my heart kept on getting stirred and I felt drawn to Jesus. There was nothing like Him or the Bible in Mohammedism. Two things I was not allowed in my home, to sing songs or hymns and keep pictures. This is forbidden by orthodox Mohammedans. But when I saw how the missionaries used them freely, I felt greatly pleased and this was a step towards Christianity.

"The undecided years." Things were not by any means very pleasant for me during the year that followed my acquaintance with the Missionaries, and my attendance in the Sunday school. On one hand I kept on feeling drawn to Jesus and persistently felt that I should accept Him as my personal Savior and on the other hand I shrank and felt frightened when I thought of the consequences of such a step. I knew I would be completely cut off from my people. I loved my people and my home. Who would feed and clothe me and

give me proper education? Such questions were not of small weight with me.

Some years of an undecided state of mind followed. On the one hand the Missionaries and Indian Christians questioned my sincerity and on the other hand, I was suspected by my people and was greatly persecuted. Every Sunday I was watched, but I managed to get away to the Sunday school across the river Isamati. One thing always awaited when I returned home—a sound thrashing from my oldest brother. Europeans have no idea what the consequences are, persecutions, beatings and sometimes even death, for any Hindu or Moslem to embrace Christianity. Al-



Rev. M. M. Moses

"I want to tell you how the final step to Jesus was taken."

though I was thus persecuted all the days of my wavering, I could not cease to feel drawn to Jesus or feel that I should become a Christian. Many things happened during the intervening years, of which I have no space to mention, and which were sometimes too much for a young boy like me as I was then.

"The final step to Jesus." I want to tell you how the final step to Jesus was taken. At this time I became very ill with malaria. Many, many hundreds of people die in Bengal every year of this disease. The whole of North Bengal is infested with malaria. Other complications set in me with an attack of malaria. My state became very serious. My father decided to take me to the Missionary doctors who were the best doctors then available in my district. So I was taken to the Mission

House, and when the Missionaries saw me particularly the lady who was my Sunday school teacher they all received me with open arms and fully sympathized with me, when they realized how ill I was.

My father readily consented to the request that I should be left in the Mission under the care of the missionaries. Praise God: that through my illness the opportunity came to follow my conviction that I should embrace Christianity. As soon as I was sufficiently recovered by the good treatment of the Missionary doctors, I bent my soul and energy to read the Bible and pray. I continued this for some months. I could not be in the town mission house without my doings being found out by my people. So it was decided that I should be sent to the smaller mission in the villages. Here I was in hiding for some months which I greatly enjoyed and made use of the opportunity by spending in Bible study and prayer. I was joining the Christian preaching though I was not baptized.

While in hiding in the village mission and diligently studying the Bible, Christ Jesus revealed himself to my soul with all his glory and saving power. The power of sin, all earthly attractions and fears forever left my heart and I was full of joy of Salvation. I cannot tell in any earthly language how happy I was and how happy and joyful I have been all these years for the salvation that Jesus gives. I gladly turned my face to Jesus away from Mohammed or Mohammedism forever and ever, never, never to go back, though the decision might mean my death.

"The public confession of Jesus by baptism." The year seemed to draw to a rapid close and I had to come out of hiding. Therefore I was brought back to the town mission house and remained there still in hiding. Meanwhile I applied for baptism. This raised a serious problem, as I was a minor or under age and I could not be baptized without making the missionary liable to prosecution in a court case which might end in his conviction. So it was decided, that I should go home and tell my father and people personally that I was going to be baptized; and the missionary in charge to go to the English Magistrate for permission for my baptism. The former ended by my being driven out from my home by my father when he found out that I was determined to become a Christian, and the latter ended in permission being granted by the Magistrate, to baptize me on condition, that should my father come to take me back after my baptism, the missionary should let me go, to which condition the missionary consented. So the happy day came at last. After the morning service of a Sunday, four days before the Christmas of 1895, I publicly confessed the Lord Jesus Christ by baptism in a public tank adjoining the mission house. I joined

the local Australian Baptist Mission Church. I have been happy ever since and never regret that I have become a Christian, and never shall by His grace. Now I am eagerly looking forward for His coming. Please pray for me!

Rev. M. M. Moses.

The foregoing testimony was written at my request by Rev. M. M. Moses of Calcutta, a fine Indian Christian and missionary. We had him at Supaul and Saharsa for evangelist the early part of 1935. He is a real spiritual brother and much interested in the lost of his own country. He preaches in several languages and always stresses full salvation and a real acquaintance and fellowship with God and the abiding presence of the Holy Spirit.

It may be of interest to some to know that this is the man who helped brother Mussers and Sr. Landis to get away from the heat and worry of circumstances when they were ill just prior to their return to the home land.

I have had a number of visits with him and in his home in Calcutta have met his sons one especially, the youngest whom he intensely desires to follow in his footsteps as a minister and missionary. He is much concerned that Christians and especially Indian Christians become really acquainted with God. This seems to be his heart's burning desire. There are many who are Christians only in name. It is a real inspiration to meet an outstanding Indian Christian who knows the Lord and gives such a ringing testimony of salvation. May his testimony be an inspiration to all who read it to pray more and more, for such to be raised up to preach the Gospel in this dark land.

Charles E. Engle.

October at Saharsa Dispensary

(Continued from page 12)

ly disinterested. She turns her head and gives no attention to the message. Magdalene also sings a song for them and speaks a bit about its meaning.

About nine o'clock the missionary-in-charge approaches the Dispensary and the patients turn toward her. Each one is eager to have first turn. A widow named Molly who does the dressings has previously dusted the room and prepared for dispensing.

Although Saharsa Dispensary is only for women and children, along comes a man and asks, "Could I get goiter treatment here?" The reply comes, "No, you may not receive it here as only women are treated."

Little Sahati, seven-year-old daughter of a shopkeeper steps up with her glass of milk. She receives her iodine drops in the milk and drinks it without hesitation. Then

her goiter receives a light coat of Iodex.

There is that man again wishing treatment for Tetari, a woman of his household who has rheumatism. He says that the former medicine did no good. After some thinking the dispenser says, "Do you have one anna so that you might take six days' medicine this time?" The answer comes, "Yes, but give me *good medicine*." After telling him that he shall receive *good medicine* he gives his bottle and money. The mixture is measured and poured in the bottle. He is told the doses, etc., but still he tarries. Another patient comes and is receiving attention, then the former one asks, "May I go now?"

"Yes, you may go now."

A few minutes pause and then, "I'm going now."

"Yes, go now."

Another pause and then the final words, "Good-by, lord."

"Good-by."

About a week has elapsed and there is our friend again wanting medicine for Tetari.

"What is her condition now?"

With satisfaction the answer comes, "Oh, she is eight annas (50%) better." (A gratifying answer, my readers are agreed).

There sits the little boy with the mass of sores on his back . . . the flies are there too.

"Why did you remove the bandage that was applied the other day? You cannot expect those sores to heal thus."

His name is written down and then, "Drop your pice in the tin."

"I only brought one pice to-day and that is for the little girl with me whose ear needs attention. I shall bring two to-morrow."

"But you should have the sores cared for to-day and the ear patient can wait until to-morrow as her ear is not so serious as the boy's sores."

"I shall give the pice to-morrow, kindly do both treatments to-day."

The dispenser refuses as she has trusted a few people before under similar circumstances and neither to-morrow nor next day does the patient return to give the promised pice. Most every one has a pice to spend for tobacco or betel nut so that we think they could give a pice for medicine too.

It is Monday morning and here is a dear little boy of about seven years. His father is a sweetmeat maker and his little boy named Lakhan not heeding the warning of his parents to keep him away from the boiling syrup has been severely burned. His right arm and hand after examination reveals a really bad burn, with much of the skin gone. The accident happened yesterday, but Lakhan was taken to a nearby Dispensary and a dressing was carelessly applied. Now they bring Lakhan to the Mission Dispensary. Lakhan is almost unconscious from the shock received. He

seems to realize little pain as the dressing is applied. He is given a stimulant. For several days we are not sure if Lakhan will recover from the shock or not. His parents continue to bring him for treatment. Several weeks elapse and Lakhan's burn has healed. A visit to his home shows us how grateful his parents are to the Mission for the careful treatment given.

These are a few of the cases treated during October. The doses of medicine given for the month number 1390 and the treatments 347. Many were turned away, some of whom came late and others were men. Our number would suddenly increase far beyond what we could care for were we to open the Dispensary for men and women both. There is a Dispensary at the Rice Mill just opposite our compound where medicine is dispensed daily. There is also a Government Hospital located at Bariaih three or four miles away. At either one of these men and women are treated, but many women cannot go to a hospital which is at a distance from home; therefore we see the greater need is for the women.

During the month over 500 people listened to the Gospel at the Dispensary. Babies are not counted in this number neither those who live or work on the compound. We can't tell of any conversions for the month through Dispensary Evangelism, but we wish to relate to you how a boy was taken in through giving medical aid. One day a Mohammedan boy was brought to the Dispensary by a Mohammedan woman who gets medicine now and again. He was given treatment for malaria. He was staying with this woman who is of the Mohammedan beggar class. She pleaded for him for free treatment because she said that he had no people. We told her that she might let the Mission have him for we could put him in our Boys' Orphanage at Supaul. She conceded to the suggestion, but the boy feared to stay. We did not urge him to remain and doubted if he should ever return. The boy grew worse and this woman turned him away. He remembered the invitation and came back to the Dispensary. His face was badly swollen. He said that he wanted to stay. We accepted him and began treatment. Since we do not have a ward for patients we kept him in a shed where one of our vehicles is kept. There he lay on a pile of straw. Each morning his face was puffed and his feet swollen. He was obedient and ate the food given and drank his medicine. After a few weeks spent thus, he made much improvement. All the while we feared lest the Mohammedans should lure him away. We offered a definite prayer to God for his protection. Then when he seemed better he was taken to Supaul. Now he is a member of the Boys' Orphanage in Supaul and sits in school with the other boys. He is about twelve years old

and has not had the advantages of many boys his age. A jewel brought in for Jesus.

Magdalene says that there are those of her listeners who want to know and hear about Jesus. Some of them reveal their unsatisfied spiritual condition but they think that others will laugh at them if they embrace Christianity. No doubt if more prayer were offered for these dark hearts, some would turn to the Light. Prayer changes things. It is gratifying to see sores healed and people restored to health, but how much more if they were to receive spiritual health. The field is large and the opportunities great. We can't turn needy people away. Pray for your work at Sahara Dispensary.

Lucille Engle.

In Training for the Master

Mothers' Hospital
Lower Clapton Rd.
Clapton, London E. 5,
England

To the Visitor family:

Greeting in the Masters' name. Indeed, I am very grateful for the mighty hand of God who has led and opened each step of the way before me thus far, and I am happy to be in His glad service here.

Soon after arriving here at Mothers' Hospital, Joshua 4:24 was made very precious to me. "That the people of the earth might know the hand of the Lord, *that it is mighty*: that ye might fear the Lord your God forever."

The hand of the Lord was very gracious toward us while crossing the restless Atlantic and landing on foreign soil. His mighty hand seemed to prepare the way before us.

Bro. and Sr. Dick, Sr. Steckley, Sr. Buckwalter and myself spent three days together. Then, on Thursday, Oct. 29, I bade them farewell, for a season, at the Liverpool station. At New York it was farewell to one hundred, but now farewell to four. I must say that this last farewell was a bit harder than the former one.

Bro. Dick accompanied me to London and to Mothers' Hospital. It might be interesting to know that the same person who met Sr. Ruth Foote when she came to Mothers' Hospital, also met us at the Euston Station, London.

I received a very hearty welcome when I came here, which I appreciated very much. Yet had it not been for the gracious presence of the Lord with me, I would have felt quite alone. I felt like quite a foreigner at first and do not yet feel naturalized to all the changes. I believe I can sing as never before,—

*"I am a stranger here
Within a foreign land.
My home is far away
Upon a golden strand,*

*Ambassador to be
Of realms beyond the sea
I'm here on business for my King."*

These first six weeks have passed very quickly. I find the work here very interesting—though the hours are long. There is a splendid Christian atmosphere here among the nurses. I had hoped to be able to take this course in six months, but have found it is impossible. Therefore, I must be content to remain here a full year.

I was very happy to be able to spend several hours with the Winger family and Bro. Hershey, December 2.

May I here also express appreciation and gratitude to the young people of the Brethren in Christ Church, and all others, who were instrumental in making this course possible. I feel indebted to God, who thru the church has graciously supplied every need. May the Lord abundantly bless and reward you.

May the Lord watch over us while we are separated one from the other. I crave an interest in your prayers that I may be found faithful and occupy until He comes.

I am humbly,
Leora G. Yoder.

REPORTS

(Continued from page 9)

the deepening of Spiritual Life experienced by those whose hearts were open to the Voice of God.

We pray that the seed sown may bring forth a bountiful harvest. We have the promise that "My Word shall not return unto me void."

May the Lord bless Bro. Wolgemuth for his faithfulness and efforts as he continues to break the Bread of Life.

Sunday School Program—On Thanksgiving Day, the State Sunday School Program was held at this place. We appreciated very much having this meeting and were glad to see such a large attendance.

As the first talk was given on the topic, "When do we really worship and what will worship do for the individual?" We felt that the key to this talk was found in Psalm 23—Who shall ascend into the hills of the Lord? or who shall stand in his holy place? "He that hath clean hands and a pure heart."

Bish. Wilbur Snider gave us a beautiful Thanksgiving sermon and we greatly appreciated his presence with us.

The subjects on Sunday school work were all ably discussed. One of the speakers said, "If you practice what you preach your words become weighty." Another said, "If the worker keeps his soul under the Blood of Christ the light will shine." Teachers should seek to impart, Motives, Principles and Inspiration.

There are seven virtues that concern good teaching, namely: Regularity, Punctuality, Neatness, Accuracy, Silence, Industry and Obedience.

The evening service was much enjoyed. Bro. Lester Myers spoke to the young people on the importance of right living. Bro. Allen Brubaker gave the evening message. Text: I Thess. 5:6, "Therefore let us not sleep as do others, but let us watch and be sober."

Everyone of us ought to be awake, and have eyes that can see; hands that can reach out and feel; ears that can hear; hearts that can understand.

At the end of the day we felt that we had a very profitable service and one to be remembered. Your presence encouraged us and we invite anyone who can to visit the Morrison Cove District. —Cor.

REVIVAL MEETING

Eld. William Meyers of Massillon, Ohio, started a revival at Silverdale on the 3d of December. His first text was Mark 13:34. Other texts were: "Sin," Rom. 6:23; "The Broad Wall," Neh. 3:8; "Repentance," Matt. 4:17.

The meetings closed on the 13th of December with a very good attendance for the last evening.

Bro. Myers manifested compassion and love for both saint and sinner. May God richly bless him in his ministry of love.

OBITUARIES

(Continued from page 8)

with public services at the Cross Roads Church. Bish. L. O. Musser, Bish. J. T. Ginder, Eld. H. O. Musser, and Eld. Graybill Wolgemuth officiated. Text: II Cor. 5:1. Interment was made in the cemetery adjoining the church.

LEISTER—Sr. Salome Leister, nee Bergey, passed from this life on Tuesday evening, Dec. 1st at 8 o'clock. She died at the home of her niece, Mrs. Harvey Huber, along the Easton Road. She had been afflicted for some time with a stroke which came upon her.

Although sickly and crippled when a girl, she was the last of her family to pass away. She is survived by nephews and nieces.

She was united in marriage to Thomas Leister who preceded her in death many years ago.

She had reached the good age of 87 years, 5 months and 30 days. She was a member of the Brethren in Christ Church for about sixty-three years.

Funeral services were held at the Silverdale Meeting House on Sunday afternoon, the 6th of December.

Eld. H. B. Stout read the 90th Psalm and made remarks. Bishop J. K. Bowers preached the funeral sermon from the Text chosen by the departed sister: II Cor. 5:1. Interment in adjoining cemetery.

FLORA—Sister Susan Flora, wife of Bro. M. C. Flora of Orrstown, passed away on Nov. 26, 1936, aged 73 yrs. She was a life-long member of the Brethren in Christ Church, and was a faithful attendant at the Mowersville Church. Besides her husband, she is survived by eight children, four sons and four daughters, all married.

Funeral services were held on Nov. 28 in the Lutheran Church in Orrstown, conducted by Rev. Abner Martin of Elizabethtown, assisted by the home ministry. Burial in the Myers cemetery.

SIDER—Rachel, wife of Bro. Benjamin Sider of Stevensville, Ont., departed this life on Monday, Dec. 14th, 1936, in her 81st year. She was a daughter, and the only remaining child, of the late Rev. Matthias Haun and wife, of Stevensville, Ont. Earlier in life she had sought the Lord and was for a time a member of the Brethren in Christ (Tunker) Church.

She was the mother of three sons, Carlton, who still survives; Charlie who passed away in infancy and Sanford who passed away about 28 years ago, leaving three small children, Violet, Howard and Albert, in their grandparents' care, their mother having passed on about nine months' previous, when the youngest child was only a few days old. Over six years ago, she took into her care another little motherless girl, Ethel Hawkins, now about 11 years of age, who still resides in the home. Most of the children she has had under her charge have sought the Lord. Besides a sorrowing husband, she is survived by one son, eleven grandchildren and nine great-grandchildren, and many other relatives and friends.

Funeral services were conducted on Thurs., Dec. 17th, at home and thence to the Black Creek Church, by Bish. Bert Sherk and Eld. Edward Nigh. Text: I Cor. 15:22. Interment in the adjoining cemetery.

The Back Porch Prayer

Mr. Jones was awakened one night out of a restful sleep with a burden to pray for his neighbor. He did not know why his sleep should be disturbed in this way, but he trusted the Lord's judgment and immediately got out of bed and started to kneel down to pray. Somehow he did not feel satisfied but felt he should go over to his neighbor's house to pray. This seemed peculiar to him, but he got dressed and in the darkness walked to the house next door, and kneeling down on the back porch, lifted up his heart to the Lord in prayer for the safety of those who were asleep inside.

In the still darkness of the house a man was quietly and stealthily, step by step, approaching the back bedroom in which the owner of the house was sleeping. He had come to steal and to rob. Suddenly he stopped as though frozen in his tracks. He had just reached the window by the back porch when he heard a step on the gravel outside. Peering out into the inky blackness he saw a man come up on the porch and stop. Pulling his gun, he was about to slink back into the front part of the house when a strange thing happened and held him spellbound. The man who had walked so softly upon the porch got down on his knees, bowed his head, and softly uttered these words:

"Father in Heaven, I know not why Thou hast brought me over to my neighbor's house at this time of night to pray, but I thank Thee that Thou hast given me the privilege of praying for my friend even now."

"That's funny," thought the man inside, "wonder why that crazy religious fanatic happened to come just when I was here."

"Lord, I do pray that Thou wilt watch over and protect my friend from any danger. Thou art stronger than the evil one who rules in the hearts of those who might come to do harm."

As the burglar listened, he thought of his mother. He remembered her praying for him when he was but a youngster: remembered her pleading with her Savior that her boy might grow to be a man she could be proud of. "Oh," he thought, "how I have failed her!" Here he was a burglar, a thief, stealing from two old people.

The man on the porch prayed on, and the thief stood spellbound in the darkness, listening to this strange man pouring out his soul to his Heavenly Father for the safety of the very folks he had come to rob.

Soon the prayer was ended, and the Christian man left the porch with real peace in his heart, knowing he had obeyed the Lord's voice. The burglar hesitated, torn between two desires; he took one step toward the back bedroom, planning to make sure by the sound of the regular breathing that all were asleep, then the words of the prayer came back to him: "Father, I leave them in Thy hands." Turning he stepped out into the night and was gone.

Some time later the Christian was called on for a testimony at the church where he attended, and he felt the Lord would have him tell of the incident of the few nights

previous. After the service was over a strange man stepped up to him and said, "Thank God, brother, for your faithfulness to the Lord's voice. On that very night you were telling those people about, I was just inside the window. I had come to rob, and if need be, to kill. When I heard you praying, of course I waited for you to finish so I could complete my evil job, but I couldn't go on. Instead, I left the house, went home, and on my knees told the Lord I was through with that kind of a life, and that I

wanted Him for my Savior. Tonight I am a saved man because you obeyed the Lord, and my life from now on will be lived for Him."—Grace and Truth.

The true glory of a nation is in the living temple of a loyal, industrious and upright people.—Whipple.

"Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed." Psa. 6:2.

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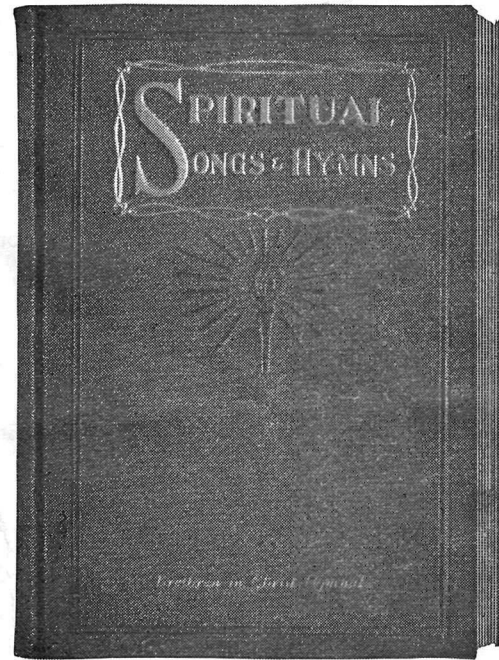
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